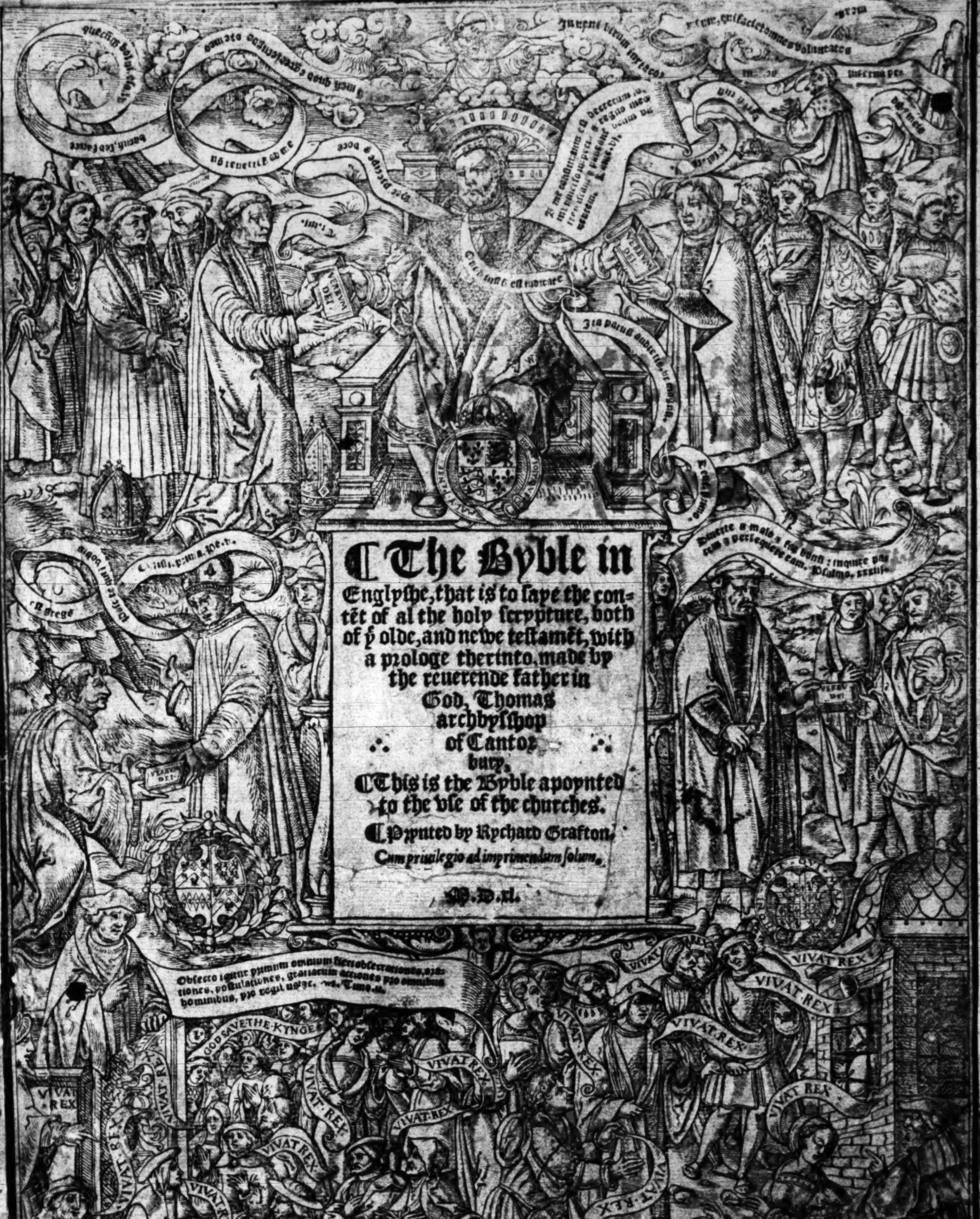
Obſecro igitur primum omnium fieri obſecrationes, orationes, poſtulationes, gratiarum actiones pro omnibus hominibus, pro regibus &c. .1. Timo. ii.
Diuerte a malo & fac bonum; inquire pacem & perſequere eam. Pſalmo. xxxiii.
VERBUM DEI
GOD SAVE THE KYNGE
VIVAT REX

❡ The Byble in

Englyſhe, that is to ſaye the contēt of al the holy ſcrypture, both of ẏ olde, and newe teſtamēt, with a prologe therinto, made by the reuerende father in God, Thomas archbyſhop of Cantorbury.

❡ This is the Byble apoynted to the vſe of the churches.

❡ Prynted by Rychard Grafton.

Cum priuilegio ad imprimendum ſolum.

M.D.xl.

The Kalender,

January.

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M.d.xlv.	v. Apꝛyll.	vii	D	
M.d.xlvi.	xxv. Apꝛyll.	viii	C	
M.d.xlvii.	x. Apꝛyll.	ix	B	
M.d.xlviii.	ii. Apꝛyll.	x	A	G
M.d.xlix.	xxi. Apꝛyll.	xi	F	
M.d.l.	vi. Apꝛyll.	xii	E	
M.d.li.	xxix. Mar.	xiii	D	
M.d.lii.	xviii. Apꝛyll.	xiiii	C	B
M.d.liii.	ii. Apꝛyll.	xv	A	
M.d.liiii.	xxv. Mar.	xvi	G	
M.d.lv.	xiiii. Apꝛyll.	xvii	F	
M.d.lvi.	xxx. Mar.	xviii	E	D
M.d.lvii.	xviii. Apꝛyll.	xix	C	

¶ The yeare hath .xii. monethes .lii. wekes, and one daye:
And it hath in all, thꝛe hundꝛed and .lxvi. dayes,
and ſyxe houres.

¶ A prologue or preface made by the mooſt reuerende father in God, Thomas Archbyſhop of Canturbury Metropolytan and Prymate of Englande.

FOr two ſondrye ſortes of people, it ſemeth moche neceſſary ẏ ſomthynge be ſayde in the entrye of thys booke, by the waye of a preface or prologue wherby herafter it maye be both ẏ better accepted of them which hitherto coulde not well beare it: and alſo the better vſed of them, which hertofore haue myſuſed it. For truly, ſome there are that be to ſlowe, and nede the ſpurre: ſome other ſeme to quycke, and nede more of the brydell. Some looſe theyr game by ſhorte ſhotynge, ſome by, ouer ſhotynge. Some walke to moche on the lefte hande, ſome to moche on the ryght. In the former ſorte be all they that refuſe to reade, or to heare redde ẏ ſcripture in theyr vulgar tõges, moch worſe they ẏ alſo let, or diſcourage the other from the readynge or hearinge therof. In the latter ſorte be they, whiche by theyr inordinate readyng, vndiſcrete ſpeakyng, contẽtions diſputyng, or otherwyſe, by theyr litẽcyous lyuynge, ſlaunder & hynder the worde of God, mooſte of al other, wherof they wolde ſeme to be greateſt furtherers. Theſe two ſortes albeit they be mooſt farre vnlyke ẏ one to ẏ other, yet they both deſerue in effecte lyke reproche. Neyther can I well tell whyther of them I maye iudge ẏ more offender, hym ẏ doth obſtinately refuſe ſo godlye & goodly knowledge: or hym ẏ ſo vngodly & ſo vngoodly doth abuſe ẏ ſame. And as touchynge the former I wolde maruayle moche ẏ any man ſhulde be ſo madd, as to refuſe in darcknes, lyght: in honger, foode: in colde, fyer: for the worde of God is lyght: * *Lucerna pedibus meis, uerbum tuum.* Foode, ‡ *Non in ſolo pane uiuit homo: ſed in omni uerbo dei.* Fyer, * *Ignem ueni mittere in terram: & quid uolo niſi ut ardeat?* I wolde maruayle (I ſaye at thys) ſaue that I conſyder, howe moche cuſtome and vſage maye do. So that yf there were a people as ſome wryte, *de Cymeriis*, which neuer ſawe ẏ Sunne, by reaſon that they be ſituated farre towarde the north pole, and be encloſed and ouerſhadowed with hygh mountaynes: it is credyble and lyke ynough, that yf, by the power and wyll of God, the mountaynes ſhulde ſynke downe, and geue place, that the lyght of the Sunne myght haue enteraunce to thẽ: at the fyrſt, ſome of them wolde be offended therwyth. And the olde prouerbe affermeth, that after tyllage of corne was fyrſt founde: many delyted more to feade of maſte and acornes, wherwyth they had bene accuſtomed, then to eate breed made of good corne. Soche is the nature of cuſtome that it cauſeth vs to beare all thynges well and eaſelye, wherwyth we haue bene accuſtomed, and to be offended with al thynges ther vnto contrary. And therfore, I can well thynke them worthy pardon, whych at the commynge abroad of ſcripture doubted and drewe backe. But soch as wyll perſyſte ſtyl in theyr wylfulnes, I muſte nedes iudge, not onely foolyſhe, frowarde and obſtinate: but alſo peuyſhe, peruerſe and indurate. And yet, yf the matter ſhulde be tryed by cuſtome, we myght alſo allege cuſtome for the readynge of the ſcrypture in the vulgare tonge, and preſcrybe the more auncient cuſtome. For it is not moch aboue one hundreth yeare ago, ſens ſcripture hath not bene accuſtomed to be redde in the vulgar tunge within this realme, and many hundred yeares before that, it was tranſlated and redde in the Saxones tonge, whych at that tyme was oure mothers tonge. Wherof there remayneth yet diuers copyes foũde lately in olde abbeis, of ſoch antique maners of wrytynge and ſpeaking, that fewe men nowe ben able to reade and vnderſtande thẽ. And when this language waxed olde and out of comẽ vſage, becauſe folke ſhulde not lacke the frute of reading, it was agayne tranſlated in ẏ newer language. Wherof yet alſo many copies remayne and be dayly founde. But nowe to let paſſe cuſtome, and to weye as wyſe men euer ſhulde, the thyng in hys awne nature. Let vs here diſcuſſe. What it auayleth ſcripture to be had and redde of the laye and vulgare people? And to this queſtion I entẽde here to ſaye nothyng: but that was ſpoken and wrytten by the noble doctoure and moſt morall diuine ſaynt John Chriſoſtome, in hys thyrde ſermon *de lazaro*, albeit, I wyl be ſomthynge ſhorter, and gether the matter into feawer wordes and leſſe rowme thẽ he doth there: becauſe I wolde not be tedious. He exorteth there hys audyence, that euery man ſhulde reade by hym ſelfe at home in the meane dayes and tyme, betwene ſermon and ſermon: to the entent they myght both more profoũdely fyxe in their myndes and memories that he had ſayde before vpon ſoch textes, wher vpon he had alreadye preached: and alſo that they myght haue theyr myndes the more ready and better prepared to receaue and perceaue that whyche he ſhulde ſey from thensforth in hys ſermones, vpõ ſoche textes, as he had not yet declared and

*Pſa.cxix.o
‡Math.iiii.a
*Luke.xii.g.

Non in ſolo pane
ſed in omni verbo

S. Chriſoſtome.

preached vpon: therfore ſayth he there: My comen vſage is to geue you warnynge before, what matter J intende after to entreate vpon, yͭ you youre ſelues in yͤ meane dayes maye take the boke in hande, reade, weye, and perceyue the ſumme and effect of the mattier: and marke what hath bene declared, and what remayneth yet to be declared: ſo yͭ therby youre mynde maye be the more furnyſhed, to heare the reſte, that ſhalbe ſayd. And that J exhorte you (ſayth he) ⁊ euer haue ⁊ wyll exhorte you, yͭ ye (not only here in the churche) geue eare to that, that is ſayde by the preacher: but that alſo, when ye be at home in youre houſes, ye applye youre ſelues from tyme to tyme to the readyng of the holy ſcriptures: which thyng alſo J neuer lynne to beate into the eares of them that bene my famyliers, and with whom J haue pryuate aquayntaunce ⁊ cõuerſacyon. Let no man make excuſe and ſaye: (ſayeth he) J am buſyed aboute mattiers of the cõmon welth, J beare this office or yͭ, J am a craftes man, J muſt applye myne occupacyon, J haue a wyfe, my chyldren muſt be fedde, my houſeholde muſt J prouyde for. Breifly J am a man of yͤ world, it is not for me to reade the ſcriptures, yͭ belongeth to them yͭ hath bydden yͤ world fare well, which lyue in ſolitarenes and contẽplacyon, that hath bene brought vp, and contynually noſylled in learnynge and religyon. To thys anſweryng: what ſayeſt thou man (ſayeth he) is it not for the to ſtudye and to reade the ſcripture, becauſe thou art encombred ⁊ diſtracte with cures ⁊ buſynes? So moch the more it is behouefull for the to haue defence of ſcriptures, howe moche yͧ art the more diſtreſſed in worldly daungers. They that bene free ⁊ farre from trouble and entremedlyng of worldly thynges, lyueth in ſauegarde and tranquilyte, and in the calme or within a ſure hauen. Thou art in the myddeſt of the ſee of worldly wyckedneſſe, and therfore thou nedeſt the more of ghoſtlye ſuccoure ⁊ comfort: they ſytte farre from the ſtrokes of battayl, ⁊ farre out of gonneſhote, and therfore they be but ſeldome wõuded: thou that ſtandeſt in the forefrounte of the hooſt, ⁊ nyeſt to thyne enemyes, muſte nedes take nowe and then many ſtrokes, and be greuouſly wounded. And therfore yͧ haſt more nede to haue thy remedyes ãd medecynes at hande. Thy wyfe prouoketh yͤ to anger, thy chylde gyueth yͤ occaſion to take ſorowe ⁊ pẽſyuenes, thyne enemyes lyeth in wayte for yͤ, thy frende (as yͧ takeſt him) ſomtyme enuieth yͤ, thy neyghboure myſreporteth the, or pycketh quarels agaynſt yͤ, thy mate or partyner vndermyneth yͤ, thy lorde iudge, or iuſtice threteneth the, pouerty is payneful to yͤ, the loſſe of thy deare ⁊ welbeloued cauſeth yͤ to mourne. Proſperite exalteth yͤ, aduerſite bryngeth yͤ lowe. Breflye, ſo diuerſe ⁊ ſo manyfolde occaſyõs of cares, tribulacyõs ⁊ tẽptacyõs beſetteth yͤ ⁊ beſegeth the rõude aboute. Where canſt yͧ haue armoure or fortereſſe agaynſt thyne aſſautes? Where canſt yͧ haue ſalue for thy ſores, but of holy ſcripture? Thy fleſhe muſt nedes be prone and ſubiect to fleſhly luſtes, which dayly walkeſt ⁊ art cõuerſaunte amongeſt women, ſeyſt their bewtyes, ſet forth to yͤ eye, heareſt their nyſe ⁊ wãton wordes, ſmelleſt their balme, cyuet ⁊ muſke, wͭ many other lyke prouocacyõs ⁊ ſterynges, except yͧ haſt in a redynes wherwith to ſuppreſſe ⁊ auoyde them, which cannot elles where be had, but onely out of the holy ſcryptures. Let vs reade ⁊ ſeke all remedyes yͭ we can, ⁊ all ſhalbe lytell ynough. Howe ſhall we then do, yf we ſuffer and take dayly wõudes, ⁊ whan we haue done, wyll ſytte ſtill ⁊ ſerche for no medecines? Doeſt thou not marke ⁊ conſider, howe yͤ ſmyth, maſon, or carpenter, or any other hãdy crafteſman, what neade ſoeuer he be in, what other ſhyfte ſoeuer he make, he wyll not ſell or laye to pledge yͤ toles of his occupacyon, for then howe ſhulde he worke his feate or get his lyuynge therby? Of lyke mynde and affeccyon ought we to be towardes holye ſcripture, for as mallettes, hãmars, ſawes, cheſylles, axes, and hatchettes be yͤ tooles of their occupacyon. So bene yͤ bokes of the prophetes, ⁊ apoſtelles, ⁊ all holye wryte inſpired by yͤ holy ghoſt, the inſtrumẽtes of oure ſaluacyon. Wherfore let vs not ſtycke to bye ⁊ prouyde vs the Byble, that is to ſaye, the bookes of holy ſcripture. And let vs thynke yͭ to be a better Juell in our houſe then eyther golde or ſyluer. For lyke as theues bene lothe to aſſaute an houſe, where they knowe to be good armoure ⁊ artillary, ſo where ſoeuer theſe holy and ghoſtly bookes bene occupied, there nether the deuel, nor none of his angelles dare come neare. And they that occupye them bene in moche ſauegarde, and hauen greate conſolacyon, ⁊ bene the readyer vnto all goodnes, the ſlower to all euyll, and yf they haue done any thyng amyſſe, anone euen by the ſyght of yͤ bookes theyr conſciẽces bene admoniſhed, ⁊ they waxen ſory ⁊ aſhamed of yͤ facte. Paraduẽture, they wyll ſaye vnto me: howe ⁊ yf we vnderſtande not that we reade, that is cõteyned in the bokes. What then? Suppoſe, thou vnderſtande not the depe ⁊ profounde myſteryes of ſcriptures, yet can it not be, but that moche frute ⁊ holynes muſt come and growe vnto the by the readyng: for it cannot be that thou ſhuldeſt be ignoraunte in all thynges a lyke. For the holye ghoſt hath ſo ordered ⁊ attẽpered the ſcryptures, that in them aſwell publicanes, fyſſhers, ⁊ ſhepherders maye fynde theyr edifycacion, as greate doctoures their erudicion: for thoſe bookes were not made to vayne glorie, lyke as were the wryttinges of the gentyle philoſophers ⁊ rethoricyans, to the entent the [illegible] holy prologue [illegible] it is known by the [illegible] of the [illegible] letter [illegible]

to the reader,

makers ſhulde be had in admiracion for their hye ſtyles and obſcure maner of wrytynge, wherof nothyng can be vnderſtāde without a maſter or an expoſitoure. But yͤ apoſtelles and prophetes wrote theyr bokes ſo, that theyr ſpeciall entēt ⁊ purpoſe myght be vnderſtanded ⁊ perceaued of euery reader, which was nothyng but the edificacyon ⁊ amendemēte of the lyfe of them that readeth or heareth it. Who is it, that readyng or hearyng reade in the goſpell, Bleſſed are they that bene meke. Bleſſed are they yͭ bene mercyfull. Bleſſed are they yͭ bene of cleane herte: ⁊ ſoch other lyke places, can perceyue nothyng excepte he haue a maſter to teache hym what it meaneth? Lykewyſe, the ſignes ⁊ myracles with all other hyſtoryes of yͤ doynges of Chriſt or his apoſtelles, who is ther, of ſo ſimple witte ād capacyte, but he maye be able to perceaue ⁊ vnderſtande them? Theſe be but excuſes and clokes for the rayne, ⁊ keuerynges of theyr awne ydell ſlouthfulnes, I cannot vnderſtāde it. What maruaylle? Howe ſhuldeſt yͧ vnderſtande, yf thou wylt not reade, nor loke vpon it? take the bookes into thyne hādes, reade the hole ſtorye, and that yͧ vnderſtandeſt kepe it well in memorye: that thou vnderſtādeſt not, reade it agayne, ⁊ agayne: yf thou can nether ſo come by it, coūſaylle with ſome other that is better learned. Go to thy curate and preacher, ſhewe thy ſelfe to be deſirous to knowe and learne. And I doubte not, but God ſeinge thy diligence ⁊ redyneſſe (yf no man elles teache yͤ) wyll hym ſelfe vouchſaffe with his holy ſprete to illuminate the, and to open vnto the that which was locked from the.

Remēber the Eunuchus of Candace quene of Ethioppe, which albeit he was a man of a wylde ⁊ barbarous countrye, and one occupyed with worldly cures ⁊ buſyneſſes, yet rydyng in his charet, he was readynge the ſcripture. Now cōſider, yf this man paſſyng in his iorney, was ſo diligent as to reade yͤ ſcripture, what thynkeſt thou of lyke was he wonte to do ſittyng at home? Agayne, he that letted not to reade, albeit he dyd not vnderſtande, What dyd he then, troweſt thou after that when he had learned and had gotten vnderſtādyng? For that yͧ mayeſt well knowe that he vnderſtode not what he reade: herken what Philippe there ſayth vnto him. Vnderſtandeſt thou what thou readeſt? And he nothynge aſhamed to confeſſe his ignoraunce, anſwereth: Howe ſhulde I vnderſtāde hauyng no body to ſhewe me the wey? Lo when he lacked one to ſhewe hym the weye and to expounde to hym the ſcriptures, yet dyd he reade: ⁊ therfore God the rather prouyded for hym a gyde of the wey, that taught hym to vnderſtande it. God perceyued his wyllynge and towarde mynde: and therfore he ſent him a teacher by ⁊ by. Therfore, let no man be negligēt about his awne health and ſaluacyon: though thou haue not Philippe alwayes when thou woldeſt, the holy ghoſt, which then moued ⁊ ſtered vp Philippe, wyl be ready and not fayle the yf thou do thy diligence accordingly. All theſe thynges bene written for vs to oure edifycacyon ⁊ amendemēt, which be borne towardes the latter ende of the worlde. The readyng of ſcriptures is a greate ⁊ ſtrong bulwarke or forteresſe agaynſt ſynne, yͤ ignorance of the ſame is the greater ruyne ⁊ deſtruccyon of them that wyll not knowe it. That is yͤ thyng that bryngeth in hereſie, that is it, that cauſeth all corrupte ⁊ peruerſe lyuing, yͭ is it, that bryngeth all thinges out of good order. Hetherto, all that I haue ſayde, I haue taken ⁊ gathered out of the forſayde ſermon of thys holy doctour ſaynt John Chriſoſtome. Nowe yf I ſhulde in lyke maner bryng forth, what the ſelfe ſame doctour ſpeaketh in other places, and what other doctoures ⁊ wrytters ſaye, cōcernyng yͤ ſame purpoſe, I myght ſeme to you to wryte another Byble, rather then to make a preface to the Byble. Wherfore in feaw wordes to cōprehende the largenes ⁊ vtilytie of the ſcripture, howe it cōteyneth frutefull inſtruccyon ⁊ erudicyon for euery man, yf any thynge be neceſſarye to be learned: of yͤ holye ſcripture we maye learne it. Yf falſhed ſhall be reproued, therof we maye gather wherwith all. Yf any thynge be to be corrected ⁊ amended, yf there nede any exhortacyon or conſolacyon, of the ſcripture we maye well learne. In the ſcriptures be yͤ fatte paſtures of the ſoule, therin is no venymouſe meate, no vnholſome thynge, they be yͤ very dayntie ⁊ pure fedynge. He that is ignoraunte, ſhall fynde there what he ſholde learne. He that is a peruerſe ſynner, ſhall there fynde his dānacyon to make hym to tremble for feare. He that laboureth to ſerue God ſhall fynde ther his glorye, ⁊ the promiſſions of eternall lyfe, exhortyng him more diligētly to laboure. Herin maye princes learne howe to gouerne their ſubiectes: Subiectes obediēce, loue ⁊ dreade to their princes. Huſbandes, howe they ſhuld behaue them vnto their wyfes: howe to educate their chyldren ⁊ ſeruaūtes. And cōtrary the wyfes, chyldren, ⁊ ſeruaūtes maye knowe theyr dutye to their huſbandes, parentes ⁊ maſters. Here maye all maner of perſons, men, wemen, yonge, olde, learned, vnlerned, ryche, poore, preſtes, laymen, Lordes, Ladyes, officers, tenaūtes, ⁊ meane men, virgyns, wyfes, wedowes, lawers, marchauntes, artifycers, huſbande men, ⁊ almaner of perſons of what eſtate or cōdicyon ſoeuer they be, maye ī thys booke learne all thynges what they ought to beleue, what they ought to do, ⁊ what they ſhulde not do, aſwell concernyng almyghtye

The concluſion.

The kynges hyghnes hath alowed ẏ ſcripture as neceſſarye for vs.

There is nothynge but it maye be abuſed.

God as alſo cõcernynge themſelues ⁊ all other. Brieſle to ẏ readyng of the ſcripture none can be enemye, but that eyther be ſo ſycke, that they loue not to heare of any medecyne: or els that be ſo ignoraunte, that they knowe not ſcripture to be ẏ moſt helthfull medecyne. Therfore as touchynge this former parte. I wyll here conclude ⁊ take it as a concluſion ſuffycientlye determyned ⁊ approued, that it is cõuenient ⁊ good, the ſcripture to be red of all ſortes ⁊ kyndes of people, and in the vulgare tonge without farther allegaciõs or probaciõs for the ſame, which ſhall not nede, ſyns that this one place of John Chryſoſtome is ynough ⁊ ſuffyciẽte to perſuade all them ẏ be not frowardly ⁊ peruerſlye ſet in their awne willful opinion, ſpecially nowe that ẏ kynges hyghnes beynge ſupreme heade next vnder Chriſt of this churche of Englande hath approued with his royal aſſente ẏ ſettyng furth herof, which onely to all true and obediẽt ſubiectes ought to be a ſuffyciẽte reaſon, for the alowãce of the ſame, without farther delaye, reclamacyon, or reſyſtaunce, allthough there were no preface nor other reaſon here in expreſſed. Therfore nowe to come to ẏ ſeconde ⁊ latter parte of my purpoſe: there is nothyng ſo good ĩ this worlde but it maye be abuſed, ⁊ turned from frutefull ⁊ holſome, to hurtfull and noyſome. What is there aboue, better then the ſunne, the moone, the ſtarres? Yet was ther that toke occaſion by ẏ great bewtye ⁊ vertue of them to dyſhonoure God, ⁊ to defyle them ſelues with ydolatrie, geuyng the honour of ẏ lyuyng God ⁊ creatour of all thynges, to ſuche thynges as he had created.

What is there here beneth, better then fyer, water, meates, drynckes, metalles of golde, ſyluer, yron ⁊ ſtele? Yet, we ſe daylie great harme and moch miſchefe, done by euery one of theſe, aſwell for lacke of wyſdome ⁊ prouydence of them that ſuffer euyll, as by the malice of them that worketh ẏ euyll. Thus to them that be euyll of them ſelues, euery thynge ſetteth forwarde ⁊ encreaſeth theyr euyll, be it of his awne nature a thyng neuer ſo good, lyke as cõtrarelye, to them that ſtudyeth ⁊ endeuoreth them ſelues to goodnes, euery thynge preuayleth them, ⁊ profyteth vnto good: be it of his awne nature a thĩg neuer ſo badde. As ſaynct Paul ſayde, *Hiis qui diligunt deum, omnia cooperantur in bonum*, euen as out of mooſt venemouſe wormes is made triacle, the mooſt ſouerayne medecyne for the preſeruacyon of mans helth in tyme of daunger. Wherfore I wolde aduiſe you all, that cometh to the readyng or hearyng of this boke, which is the worde of God, the mooſte preciouſe Juell, and moſte holy relyque, that remayneth vpon earth, that ye bryng with you the feare of God, ⁊ that ye do it with all due reuerence, ⁊ vſe youre knowledge therof, not to vayne glorye ⁊ friuolouſe diſputacyon: but to the honour of God, encreaſe of vertu, ⁊ edifycacyon both of your ſelues and other. And to the entẽt that my wordes maye be the more regarded, I wyll vſe in this parte the auctorite of ſaynct Gregorye Nazianzene, lyke as in the other I dyd of S. John Chryſoſtome. It appereth ẏ in hys tyme there were ſome (as I feare me, there bene alſo nowe at theſe dayes a great nomber) which were ydell bablers, ⁊ talkers of ẏ ſcripture out of ceaſon, ⁊ all good order, ⁊ without any encreaſe of vertu, or example of good lyuyng, to thẽ he wrytteth all his fyrſt booke, *de theologia*. Wherof I ſhall breflye gather the hole effecte, ⁊ recyte it here vnto you. There bene ſome (ſayeth he) whoſe not onely eares and tonges, but alſo their fyſtes bene whetted ⁊ ready bent all to contencyon ⁊ vnprofitable diſputacyon, whom I wolde wyſſhe as they bene vehemẽte ⁊ erneſt to reaſon ẏ matter with tonge: ſo they were alſo ready ⁊ practiue to do good dedes. But for aſmoche as they, ſubuertyng the order of all godlynes, haue reſpecte onely to thys thynge. Howe they maye bynde and looſe ſubtile queſtions, ſo that nowe euery market place, euery alehouſe ⁊ tauerne, euery feaſthouſe: brefly euery company of men, euery aſſemblye of wemen is fylled with ſuch talke. Sens the matter is ſo (ſayth he) and that our fayth ⁊ holy relygyon of Chryſt begynneth to waxe nothyng els: but as it were a ſophyſtrye or a talkyng crafte, I can no leſſe do but ſaye ſomthyng therunto. It is not fitte (ſayth he) for euery man to diſpute the hygh queſtiõs of diuinite, nether is it to be done at all tymes: nether in euery audiẽce muſt we diſcuſſe euery doubte: but we muſt knowe whan, to whom, ⁊ how farre we ought to enter into ſoch matters. Fyrſt it is not for euery man: but it is for ſuche as be of exacte ⁊ exquiſite iudgemẽtes, and ſuche as haue ſpente theyr tyme before in ſtudye ⁊ contẽplacyon: and ſuche as before haue clenſed them ſelues aſwell in ſoule, as bodye: or at the leaſt, endeuored them ſelues to be made cleane. For it is daungerous (ſayth he) for the vncleane to touch that thynge, that is mooſte cleane: lyke as ẏ ſore eye taketh harme by lokynge vpõ the ſunne. Secondarelye, not at all tymes. but when we be repoſed: and at reſte frome all outwarde dregges and trouble, and when that oure headdes be not encombred with other worldelye and wanderynge ymaginacyons: as yf a man ſhulde myngle balme ⁊ dyrte together. For he that ſhall iudge ⁊ determyne ſuche matters ⁊ doubtes of ſcriptures, muſte take his tyme, when he maye applye his wittes therunto, that he maye thereby the better ſe, and diſcerne what is trueth.

S. Gregory Nazianzene.

Thyrdelye

Thyꝛdelye where, and in what audience. There and amonge thoſe that bene ſtudious to learne, and not amonge ſuche as haue pleaſure to tryfle wyth ſuche matters as wyth other thynges of paſtyme, whych repute foꝛ theyꝛ chyefe delicates the diſputacion of hygh queſtions, to ſhewe theyꝛ wittes, learnynge and eloquence in reaſonynge of hygh matters. Fourthlye, it is to be conſydered howe farre to wade in ſuche matters of diffycultye. No further (ſayeth he) but as euery mannes awne capacytie wyll ſerue him, and agayne no further thē the weakenes oꝛ intelligence of the other audiēce maye beare. Foꝛ lyke as to gret noyſe hurteth the eare, to moch meat hurteth the mannes body, to heuye burdens hurteth the bearers of them, to moche rayne doeth moꝛe hurte then good to the grounde, bꝛieflye in all thynges to moch is noyouſe, euē ſo weke wittes ⁊ weke conſciēces maye ſone be oppꝛeſſed with ouer harde queſtions, I ſaye not thys to dyſuade men from the knowledge of God, and readynge oꝛ ſtudyeng of the ſcripture. Foꝛ I ſaye, that it is as neceſſary foꝛ the lyfe of mannes ſoule, as foꝛ the bodye to bꝛeathe. And yf it were poſſyble ſo to lyue, I wolde thynke it good foꝛ a man to ſpende all hys lyfe in that, and to do no other thynge, I commende the lawe whiche byddeth to meditate and ſtudye the ſcriptures alwayes both nyght ād daye, and Sermons and pꝛeachinges to be made both moꝛnyng noone ād euentyde. And God to be lauded and bleſſed in all tymes, to bedwarde, from bedde, in oure ioꝛneyes, and all oure other woꝛkes I foꝛbydde not to reade, but I foꝛbydde to reaſon. Nether foꝛbydde I to reaſon ſo farre as is good and godlye. But I alowe not that is done out of ſeaſon, and out of meaſure ⁊ good oꝛder. A man maye eate to moche of honey be it neuer ſo ſwete, and ther is tyme foꝛ euery thynge, and that thynge that is good is not good, yf it be vngoodly done. Euen as a flower in wynter is out of ſeaſon, and as womans apparel becometh not a man, nether contrarily, the mannes, the woman: nether is weppynge cōuenient at a bꝛydeale, nether laughynge at a beryall. Nowe yf we can obſerue and kepe that is comely and tymely in all other thynges, ſhal not we then ỹ rather do ỹ ſame in the holy ſcriptures? Let vs not runne furth as it were wylde hoꝛſes ỹ can ſuffre nether bꝛydell in theyꝛ mouthes, noꝛ ſytter on theyꝛ backes. Let vs kepe vs in our boundes, and nether let vs go to farre on thoneſyde, leſte we retoꝛne into Egypt, nether to farre ouer ỹ other, leſt we be caryed awaye to Babylon. Let vs not ſynge the ſonge of oure Loꝛde in a ſtraunge lande, that is to ſaye, let vs not diſpute the woꝛde of God at all auentures, aſwell where it is not to be reaſoned, as where it is, and aſwell in the eares of them ỹ be not fytte therfoꝛe, as of thē that be. Yf we cā in no wyſe foꝛbeare, but ỹ we muſt nedes diſpute, let vs foꝛbeare thus moche at the leaſte, to do it oute of tyme, and place conuenient. And let vs entreate of thoſe thynges which be Holye, Holylie, and vpon thoſe thynges ỹ bene myſticall myſtically, and not to vtter the dyuine miſteryes in the eares vnwoꝛthy to heare thē, but let vs knowe what is comely aſwell in our ſylence: and talkyng, as in oure garmentes werynge, in oure fedynge, in oure geſture, in oure goynges, and all oure other behauynge. Thys contention and debate aboute ſcryptures, and doubtes therof (ſpecyally whan ſuche as pꝛetende to be the fauourers ād ſtudentes therof cannot agre wythin thē ſelfes) doth moſte hurte to our ſelues, and to the furtherynge of the cauſe and quarels ỹ we wolde haue foꝛthered aboue all other thynges. And we in this (ſayeth he) be not vnlyke to them that beynge madde, ſet theyꝛ awne houſes on fyer, and that ſle there awne chyldꝛen, oꝛ beate theyꝛ awne parentes. I maruayle moche (ſayeth he) to recounte wherof cōmeth all this deſyꝛe of vayne gloꝛye, wherof cōmeth all this tounge itche, ỹ we haue ſo moch delight to talke ād clatter. And wherin is our cōmunicacion? Not in the cōmendations of vertuous and good dedes of hoſpitalytie, of loue betwene chꝛiſtian bꝛother ⁊ bꝛother, of loue betwene man ⁊ wife, of virginitye and chaſtitie, and of almoſe towardes the pooꝛe. Not in Pſalmes and godly ſonges, not in lamentynge foꝛ oure ſynnes, not in repꝛeſſyng the affections of the body, not in pꝛayers to God. We talke of ſcripture, but in ỹ meane tyme we ſubdue not our fleſhe, by faſtynge, wakynge, and weppyng, we make not this lyfe a meditation of death, we do not ſtryue to be Loꝛdes of oure appetites ⁊ affections. We go not aboute to pull downe our pꝛoude ⁊ hygh myndes, to abate our fumyſh ād rancoꝛouſe ſtomackes, to reſtrayne our luſtes and bodely delectations, our vndyſcrete ſoꝛowes, our laſciuious myꝛthe, our inoꝛdinate lokynge, our vnſaciable hearyng of vanities, our ſpeakynge wythout meaſure, our inconuenient thoughtes, and bꝛiefly, to refoꝛme our lyfe and maners: but all our holynes conſyſteth in talkynge. And we pardon eche other from all good lyuynge, ſo that we may ſtyck faſte together in argumentacion, as though there were no mo wayes to heauen, but thys alone, the waye of ſpeculatiō and knowledge (as they take it) but in very dede, it is rather the waye of ſuperfluous contention and ſophiſtication. Hytherto haue I recyted the mynde of Gꝛegoꝛye Nazianzene in that booke whych I ſpake of befoꝛe. The ſame authour ſayeth alſo in another place, that the learnynge of a Chꝛiſten man ought to begynne of the feare of God, to ende in matters of hygh ſpeculatiō, ād not contrarily to begynne with ſpeculation and to ende in feare. For ſpeculation (ſaieth he) other hye connyng and knowledge, yf it be not ſtayed with the brydell of feare to offende God is daungerous, and ynough to tumble a man hedlynge downe the hyll. Therfore, ſayeth he, the feare of God muſt be the fyrſt begynnynge and as it were an A.B.C. or an introduction to all them that ſhall enter to the very trew and moſt frutefull knowledge of holy ſcriptures. Where as is the feare of God, there is (ſayeth he) the keping of the commaundementes, and where as is the kepyng of the commaundementes, there is the clenſynge of the fleſſhe, whych fleſſhe is a cloude before the ſoules eye, and ſuffereth it not puerlye to ſe the beame of the heauenly lyght. Where as is the clenſynge of the fleſſhe, there is the illumination of yͤ holy ghoſt, thende of al our deſyres and the very lyght wherby the verytie of ſcriptures is ſene and perceyued. Thys is the mynde and almooſt the wordes of Gregorie Nazianzene doctoure of the Greke churche of whom ſaynt Jerome ſayth, that vnto his tyme, the Laten churche had no writer able to be compared, and to make an euen matche wyth hym. Therfore to conclude thys latter parte, euery man that commeth to the readynge of thys holy booke ought to brynge wyth hym fyrſt and formoſte thys feare of almyghtye God, and then nexte a fyrme and ſtable purpoſe to reforme hys awne ſelfe accordyng ther vnto, and ſo to continue, procede, and proſpere frō tyme to tyme, ſhewynge hym ſelfe to be a ſober and frutefull hearer ād learner, whych yf he do, he ſhall proue at the length well able to teache, though not wyth his mouth, yet with his lyuynge and good example, whych is ſuer the mooſt lyuely, and effecteouſe forme and maner of teachyng. He that otherwyſe intermedeleth wyth this booke let hym be aſſured, that ones he ſhall make accompte therfore, when he ſhall haue ſayde to hym as it is wrytten in the Prophete Dauid, *Peccatori dicit Deus, &c.* Unto the vngodly ſayde God, why doeſt thou preache my lawes, and takeſt my teſtament in thy mouth? Where as thou hateſt to be reformed and haſt caſte my wordes behynde the. When thou ſaweſt a thefe, thou conſentydeſt vnto hym, and haſt bene partetaker wyth aduouterers. Thou haſt let thy mouth ſpeake wyckednes, and wyth thy tonge thou haſt ſet forth diſceyte. Thou ſatteſt and ſpakeſt agaynſt thy brother, and haſt ſklaundered thyne awne mothers ſonne. Theſe thinges haſt thou done, ād I helde my tonge and thou thoughteſt (wyckedly) that I am euen ſoche a one as thy ſelfe. But I wyl reproue the, and ſet before the, the thynges that thou haſt done. O conſyder this ye that forget God leſt I plucke you awaye, and ther be none to delyuer you. Who ſo offereth me thankes and prayſe, he honoureth me, and to hym that ordereth hys conuerſation ryght: wyll I ſhewe the ſaluation of God.

God ſaue the Kynge,

H R

¶ The names of all the bookes of the Byble

and the content of the Chapters of euery booke, with the nombre of the leaſſe where the bookes begynne.

		Chapters	Leaſe
Geneſis.	The fyrſt boke of Moſes	L	fyrſt
Exodus.	The ſeconde boke of Moſes	xl	xxii
Leuiticus.	The thyrde boooke of Moſes	xxvii	xxxix
Numeri	The fourth booke of Moſes	xxxvi	lii
Deuteron.	The fyfth booke of Moſes	xxxiiii	lxix
	The bookes of the ſeconde parte.	Chapters	Leaſe
Joſua.	The booke of Joſua	xxiiii	ii
Judicum	The booke of Judges	xxi	xxii
Ruth.	The booke of Ruth	iiii	xxii
i. Regum.	The fyrſt booke of the kynges	xxxi	xxiiii
ii. Regũ.	The ſeconde booke of the kynges	xxiiii	xxxvii
iii. Regũ.	The.iii.booke of the kynges	xxii	xlviii
iiii. Regũ.	The.iiii.booke of the kynges	xxv	lxi
i. Paralyp.	The fyrſt of the Chronycles	xxix	lxxiii
ii. Paralyp.	The ſeconde of the Chronycles	xxxvi	lxxxv
i. Eſdras.	The fyrſt booke of Eſdras	x	xcix
ii. Eſdras.	The ſeconde booke of Eſdras	xiii	ciii
i. Eſther.	The fyrſt boke of Eſther	x	cix
Job.	The booke of Job	xlii	cxii
	The bookes of the thyrde parte	Chapters	Leaſe
Pſalteriũ.	The pſalter	cl	ii
Prouerbia	The prouerbes of Salomon	xxxi	xxviii
Eccleſiaſt.	The booke of the preacher	xii	xxxviii
Cãticorũ,	Cantica the Ballet of Balletes	viii	xl
Eſay	The prophecye of Eſaye	lxvi	xlii
Jeremy	The prophecye of Jeremy	lii	lxxii
Treni.	The lamentacyons of Jeremy	v	lxxxvi
Ezechiel.	The prophecye of Ezechiel	xlviii	lxxxviii
Daniel.	The prophecye of Daniel	xii	cviii
Oſeas.	The prophecye of Oſeas	xiiii	cxv
Joel.	The prophecye of Joel	iii	cxviii
Amos.	The prophecye of Amos	ix	cxix
Abdy.	The prophecye of Abdye	i	cxxi
Jonas.	The prophecye of Jonas	iiii	cxxii
Micheas.	The prophecye of Micheas	vii	cxxiii
Nahum.	The prophecye of Nahum	iii	cxxiiii
Abacuck.	The prophecye of Abacuck	iii	cxxv
Sophony	The prophecye of Sophony	iii	cxxvi
Aggeus.	The prophecye of Aggeus	ii	cxxix
zacharias.	The prophecye of zachary	xiiii	cxxix
Malachi.	The prophecye of Malachy	iii	cxxxiii
	The bookes of Hagiographa	Chapters	Leaſe
iii. Eſdras.	The thyrde booke of Eſdras	ix	ii
iiii. Eſdras	The.iiii.booke of Eſdras	xvi	viii
Tobiah.	The booke of Tobias	xiiii	xix
Judith.	The booke of Judith	xvi	xxiii
ii. Heſter	Certayne chapters of Heſter	vi	xxviii
Sapiẽcia.	The booke of wyſdome	xix	xxix
Eccleſiaſt.	The booke of Jeſus Syrac	li	xxxvi
Baruch.	The prophete Baruch	vi	liiii
The ſonne	Of the.iii.chyldren in the Ouen	i	lvii
The ſtory	Of Suſanna	i	lviii
The ſtory	Of Bell.	i	lviii
The prayer of Manaſſeh.		i	lix
The fyrſt booke of the Machabees.		xvi	lx
The ſeconde booke of the Machabees.		xv	lxxii

All the bookes of the newe Teſtament are contayned in the tytle therof.

Johne Kennede ocr the
Boke

Robert Kennede

The firſt boke of Moſes called in the hebrue Bereſchith: and in the latyn, Geneſis.

The fyrſt Chapter.

How heauen & erth, the light, the firmament, the ſonne, the mone, the ſterres, and all beaſtes, foules & fyſſhes in the ſee were made by the worde of God. And how man alſo was created.

A *Psal.cii.d. Iere.x.b. Eccle.xviii.a. iiii. Esd.vi.c. Heb.i.c.xi.a.

IN yͤ begynning *God created heauen & erth. The erth was voyde & emptie and darckneſſe was ⊶ vpō the face of the depe, ād yͤ ſprete of god moued ⊶ vpon the face of the waters.

And God ſayde: let there be made lyght, and there was lyght made. And God ſawe the lyght that it was good. And God made a diuiſyon betwene the lyght & darckneſſe. And God called the lyght, daye: & the darckneſſe called he, nyght. And yͤ euenyng ād the mornynge was made one daye.

And God ſayde: let there be a firmamēt betwene yͤ waters, & let it make a diuiſyon betwene waters & waters. And God made the firmamēt, & ſet a diuiſyon betwene the waters which were vnder yͤ firmamēt, and the waters that were aboue the firmamēt. And it was ſo. And God called the firmament, Heauen. The euenyng alſo & the mornyng was made the ſeconde daye.

*Pro.viii.d. Iob,xxvi.c.

And God ſayde: *let the waters vnder heauen be gathered together into one place, yͭ the drye lōde maye be ſene. And ſo it came to paſſe. And God called yͤ drye lōde Erth: and yͤ gatheringe together of waters called he the ſees. And God ſawe yͭ it was good.

B And God ſayd: let the erth brynge forth grene herbe, which maye engendre ſede: and frutefull tre, yeldynge frute after his kynde, whoſe ſede maye be in it ſelfe vpon the erth. And it came ſo to paſſe. And the erth brought forth grene herbe, makynge ſede after his kynde: & tre yeldynge frute, whoſe ſede was ī it ſelfe after his kynde. And God ſawe yͭ it was good. The euenyng alſo and the mornyng was made the thyrde daye.

*Pſalm. cxxxvi.a. iiii. Esd.vi.d.

And God ſayde: *let there be made lyghtes in the firmamēt of heauen, & let thē make a differēce betwene the daye & the nyght, ☞ and let them be ☞ vnto ſignes: & vnto appoynted ſeaſons, & vnto dayes, & vnto yeares. And let them be vnto lyghtes in the firmament of heauen: yͭ they maye geue lyght vpon the erth. And ſo it came to paſſe.

Iere.xxxi.f.

And God made *two greate lyghtes: a greater lyght to rule yͤ daye, & a leſſe lyght to rule yͤ nyght. (And he made) ſterres alſo. And God ſet thē in yͤ firmamēt of heauen, yͭ they myght geue light vpon yͤ erth, & yͭ they myght rule yͤ daye & the nyght, & to make a differēce betwene the lyght & the darkneſſe. And God ſawe yͭ it was good. The euenīg alſo & yͤ mornīge was made yͤ fourth daye.

C *iiii.Esd.vi.d.

And God ſayde: *let the waters brynge forth mouynge creature yͭ hath lyfe, & foule yͭ maye flye vpon yͤ erth in yͤ face of yͤ firmament of heauen. And God created greate whalles, & euery lyuīge & mouīge creature, which yͤ waters brought forth after theyr kynde: & euery fethred foule after their kynde. And God ſawe yͭ it was good. And God ☞ bleſſed thē, ſayinge: Growe & increace, & fyll yͤ waters of yͤ ſee: & let fethred foules be multiplied in the erth. The euenyng alſo & the mornynge was made the fifth daye. ☞

And God ſayd: let yͤ erth brynge forth lyuynge creature after his kynde: catell, worme & beaſt of the erth after his kynde, & ſo it came to paſſe. And God made yͤ beaſt of the erth after his kynde, & catell after their kynde, & euery thinge yͭ crepeth vpon yͤ erth after his kynde. And god ſawe yͭ it was good.

D And God ſayde: let vs make man ⊶ in oure ymage after oure lickeneſſe, & let thē haue rule of yͤ fiſh of yͤ ſee: & foule of yͤ ayre and catell, & all yͤ erth, & of euery crepynge thynge yͭ crepeth vpon yͤ erth. And ſo God created man in his awne ymage: in yͤ *☞ ymage of God created he hym, ‡male & female created he thē. And God bleſſed thē, & God ſayde vnto them: Growe & increace, & repleniſhe yͤ erth, & ſubdue it: & haue *dominyon of yͤ fyſh of yͤ ſee, & foule of yͤ ayre, & of euery lyuynge thynge that moueth vpon yͤ erth. ☞

*Sapie.ii.d. Eccle.xvii.a. ‡Mat.xix.a. Mar.x.a. *Sap.ix.a. Psal.viii.b.

And God ſayd: Beholde, I haue geuen you euery herbe ſowynge ſede, which is in yͤ vpper face of all yͤ erth: & euery tre in yͤ which is the frute of tre, & that ſoweth ſede, yͭ they maye be meat vnto you. To euery beaſt of the erth alſo, & to euery byrde of yͤ ayre, & to euery ſuch thynge as creapeth vpon yͤ erth (wherin is a lyuynge ☞ ſoule) I haue geuen all greneneſſe of herbe to be meate. And it came ſo to paſſe. And God ſawe euery thīge that he had made, *& beholde: it was exceadynge good. The euenyng alſo, and the mornyng: was made the ſixte daye. ☞

*Ecc.xxxix.c Mar.vii.d. i.Tim.iiii.a.

The .ii. Chapter.

The halowinge of the Sabboth daye: The foure floudes of paradiſe: The ſettinge in of man in paradiſe: The tre of knowlege is forbydden him: how Adam named all creatures: The creacion of Eua: The inſtitucion of mariage.

A ☞ THe heauens alſo, ⁊ the erth were fyniſched, ⁊ all the ☞ hooſt of them. And in the ſeuenth daye God ended his worke which he had made. * In the ſeuenth daye alſo he reſted from all his worke which he had made. ‡ And God ☞ bleſſed ẏ ſeuenth daye, and ☞ ſanctifyed it, becauſe ẏ in it he had reſted from all his worke, which God ordeyned to make.

*Exo.xx.b.
Heb.iiii.b.

These are the generacions of the heauẽs and of ẏ erth when they were created, in the daye when the Lorde God made ẏ erth and the heauẽs, and euery plant of ẏ felde, before it was in the erth: ⁊ euery herbe of the felde, before it grew. For the Lorde God had not cauſed it to rayne vpon ẏ erth, neyther was there a man to tyll ẏ groũde. And there wẽte vp a myſt from of the erth, and watred the whole face of the grounde.

B The Lorde God alſo * ſhope man, euen ☞ duſt from of ẏ grounde, ⁊ ‡ brethed into his naſtrels ẏ breth of lyfe, and Adam was made a lyuynge ſoule. And the Lorde God planted a garden eaſtward from ☞ Eden, ⁊ there he put man whom he had made. Moreouer out of ẏ grounde made ẏ Lorde God to growe, euery tre ẏ was pleaſaunt to the ſyght, ⁊ cõmodious for meate. The * tre of lyfe alſo ⁊ the tre of knowleges of good ⁊ of euell was in the myddes of the garden.

*Ge.xviii.d.
Sapiẽ.x.a.
Tob.viii.b.
Ecci.xxxiii.b.
‡i.Cor.xv.f.

*Pro.iii.c.
Apoca.ii.b.

And out of Eden there wẽt forth a ryuer to water ẏ garden. And from thence it was deuyded, ⁊ became into foure heades. The name of one is ☞ * Piſon: The ſame is it that cõpaſſeth the whole lande of hauilah, where there is golde. And ẏ golde of ẏ londe is good. There is alſo Bdellium, ⁊ ẏ Onix ſtone. The name of the ſecõde ryuer, is Gihon: the ſame is it ẏ cõpaſſeth ẏ whole lõde of Ethiopia. The name of ẏ thirde ryuer is hidekel, ⁊ it goeth towarde ẏ eaſtſyde of Aſſyria: And the fourth ryuer is Euphrates.

*Ecc.xxiiii.c

C The Lorde God alſo toke Adam, and put him into ẏ garden of Eden, that he myght dreſſe ⁊ kepe it. And ẏ Lorde God cõmaunded Adam, ſayinge: Eatĩge, thou ſhalt eate of euery tre of ẏ garden. But as touchynge the tre of knowledge of good ⁊ euell, ẏ ſhalt not eate of it. Els, in what daye ſoeuer thou eateſt therof, thou ſhalt dye the death.

☞ And agayne, the Lorde God ſayd: ☞ It is not good ẏ Adã ſhulde be alone I wyll make hym an helpe, which maye be preſente with him. And ſo out of the groũde ſhope the Lorde God euery beaſt of ẏ felde, ⁊ euery foule of the ayre, ⁊ brought it vnto man: that he myght ſe, how he wolde call it. For likewyſe as man him ſelfe named euery lyuinge thynge, euen ſo was ẏ name therof.

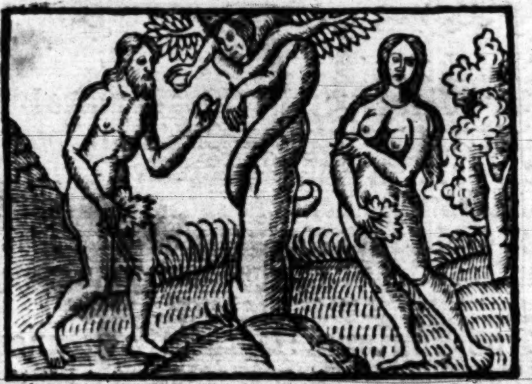
D Man him ſelfe therfore named the names vnto all catell, and foule of the ayre, and to euery beaſt of the felde: And for man founde he not an helpe, that myght be preſent with hym. The Lorde God alſo cauſed a ſlomber to fall vpon Adam, ⁊ he ſlepte. And he toke one of hys ribbes, ⁊ cloſed vp ẏ fleſh in ſteade therof. And the rybbe which the Lorde God had taken from man, * made he a woman, and brought her vnto man. And man ſayd: This is now bone of my bones, ⁊ fleſh of my fleſh. She ſhalbe called woman, becauſe ſhe was taken out of man. ☞ For this cauſe ſhall a man leaue his father and his mother, and ſhalbe ioyned with his wyfe, and they * ſhal become one fleſh, and they were both naked, the man ⁊ his wyfe, and were not aſhamed.

*Ecc.xvii.a.
i.Corin.xi.a.

*Mat.xix.a.
Mar.x.a.
Ephe.v.g.
i.Cor.vi.d.

¶ The.iii. Chapter.

¶ The ſerpent deceaueth the woman. The ſerpent, the woman ⁊ the man are curſſed, and dryuen out of Paradyſe. Chriſt oure ſauyour is promyſed.



A BUt the ſerpent was ſotiller then euery beaſt of the felde, which the Lorde God made, And he ſayde vnto ẏ woman: yee, hath the Lorde God ſayde: ye ſhal not eate of euery tre of the garden? And the woman ſayde vnto the ſerpent: we eate of the frute of the tre of the garden, but as for ẏ frute of ẏ tre which is in the myddes of the garden, God hath ſayde: ye ſhal not eate of it, neyther ſhall ye touche it, leſt happly ye dye. And * the ſerpent ſayde vnto the woman: ye ſhal not dye the death, but God doth knowe, that the ſame daye that ye eate therof, your eyes ſhal be opened, and ye ſhal be euen as goddes, knowynge good and euell. And ſo the * woman (ſeynge that ẏ ſame tre was good to eate, and luſty to the eyes, and that the ſame tre was pleaſaunt to get wyſdome) toke of ẏ frute therof, and dyd eate, and gaue vnto hir huſbãd beynge with her, whych dyd eate alſo. And the eyes of thẽ both were opened, ⁊ they knew that they were naked, and they ſowed fygge leues together, and made them ſelues aperns.

*ii.Cor.xi.a.

*Ecci.xxv.d.

B And they heard the voyce of the Lorde God walkynge in ẏ garden in ẏ coole of the daye. And ☞ Adam ⁊ hys wyfe hyd them ſelues from ẏ preſence of ẏ Lorde God amõge ẏ trees of the garden. And ẏ Lorde God called Adam and ſayd vnto him: where art thou? which ſayde: I heard thy voyce in the garden, ⁊ was afrayed, becauſe I was naked, ⁊ hyd my ſelfe. And he ſayde. Who tolde the, that thou waſt naked? haſt thou not eaten of the ſame tre, concernynge yͤ which I commaunded the, that thou ſhuldeſt not eate of it? And Adam ſayde: The woman, whom thou gaueſt to be with me, ſhe gaue me of the tre, and I dyd eate.

C And the Lorde God ſayde vnto the woman: Why haſt thou done this? And yͤ woman ſayde: yonder ſerpent begyled me, and I dyd eate. And the Lorde God ſayde vnto the ſerpēt: becauſe thou haſt done this, thou art curſſed aboue all catell, and aboue euery beaſt of the felde. Upon thy belly ſhalt thou go, ⁊ duſt ſhalt thou eate all yͤ dayes of thy life. I wyll alſo put enemytie betwene the and the woman, betwene thy ſede ⁊ hir ſede: ☞ ☞ *The ſame ſhal treade downe thy head, and thou ſhalt treade vpon his hele. *Coloſ.ii.c.

But vnto the woman he ſayde: In multiplyēge wyl I multiplye thy ſorowe ⁊ thy conceauynge: In ſorowe ſhalt thou brynge furth chyldren, and ○✱ thy luſt ſhal pertayne to thy huſbād, ⁊ he ſhal haue yͤ rule of the.

Unto Adam he ſayde: Becauſe thou haſt herkened vnto the voyce of thy wyfe, ⁊ haſt eaten of yͤ tre (concernynge the which I cōmaunded the, ſayinge: Thou ſhalt not eate of it) curſſed is the ground for thy ſake. In ſorowe ſhalt thou eate of it all the dayes of thy lyfe. Thorne alſo ⁊ thiſtle ſhal it cauſe to growe vnto the, ⁊ thou ſhalt eate yͤ herbe of the felde. In the ſweat of thy face ſhalt thou eate bred, tyll thou be turned agayne into the grounde, for out of it waſt thou taken, in aſmuch as thou * art duſt, and into duſt ſhalt thou be turned agayne. *Iob.xxxiiii

☞ D And Adā called his wyues name ☞ Heua, becauſe ſhe was the mother of all lyuinge. Unto the ſame Adam alſo ⁊ to his wyfe dyd the Lorde God make lethren garmentes, ⁊ clothed them. And yͤ Lorde God ſayde: Beholde, yonder man hath bene euen as one of vs, that he myght knowe good and euell. And now leſt happly he put furth hys hāde, and take alſo of the tre of lyfe, and eate, ⁊ lyue for euer. And the Lorde God ſent them furth from yͤ garden of Eden, to dreſſe the grounde that he was taken out of. And ſo he droue out man, and at the eaſt ſyde of the garden of Eden, he ſet Cherubins, ⁊ the glyſterynge flame of a ſhakyng ſwerd, to kepe the waye of the tre of lyfe.

¶ The.iiii.Chapter.

¶ Cain doth not onely kyll his righteous brother Abel, but alſo diſpayreth, and is curſed. The generacyon of Enoch, Mathuſael, Tubal, Lamech, Seth, ⁊ Enos.

A Adam knew Heua his wyfe: Who conceauynge, bare Cain, ſayenge: I haue gotten a man of yͤ Lorde. And ſhe proceadynge furth, brought furth hys brother Habel, ⁊ Habel was a keper of ſhepe. But Cain was a tyller of the grounde. And in proceſſe of dayes it came to paſſe, yͭ Cain brought of the frute of the grounde an oblacyon vnto yͤ Lorde. Habel alſo brought of yͤ fyrſtlinges of his ſhepe, and of yͤ fat therof. And yͤ Lorde had ☞ reſpecte vnto * Habel, ⁊ to hys oblacyon. But vnto Cain ⁊ to hys offringe he had no reſpecte. For the which cauſe Cain was exceadynge wrothe, ⁊ hys countenaunce abated. And the Lorde ſayde vnto Cain: Why art thou wrothe, and why is thy countenaunce abated? ○✱ yf yͧ do well, ſhal there not be a promocion. And yf thou doſt not well, lieth not thy ſynne in yͤ dores? Unto yͤ alſo pertayneth yͤ luſt therof, ⁊ thou ſhalt haue dominion ouer it. And Cain ſpake vnto Habel his brother: ○✱ (let vs go furth.) ☞ *Iob.xxxiiii

B And it fortuned * whan they were in the felde, Cain roſe vp agaynſt Habel hys brother, ⁊ ſlue hym. And the Lorde ſayde vnto Cain: Where is Habel thy brother? Which ſayd: I wote not. Am I my brothers keper? And he ſayde: What haſt thou done? The voyce of thy brothers bloude ☞ crieth vnto me out of yͤ grounde. And now art thou curſſed from of the erth, which hath opened hyr mouth, to receaue thy brothers bloude from thy hande. If thou tyll the grounde, ſhe ſhal not proceade to yelde vnto the hyr ſtrength. Fugytiue, ⁊ a vagabounde ſhalt thou be in yͤ erth. And Cain ſayde vnto the Lorde: My * iniquite is more, then that it maye be forgeuen. Beholde, yͧ haſt caſt me out this daye from the vpper face of yͤ erth, ⁊ from thy face ſhal I be hyd: Fugytiue alſo ⁊ a vagabounde ſhal I be in yͤ erth. And it ſhal come to paſſe: euery one that fyndeth me, ſhal ſlaye me. And yͤ Lorde ſayde vnto him: ○✱ (it ſhal not be ſo) yee, but whoſoeuer ſlayeth Cain, it ſhalbe auenged ſeuen folde. *Sapie.x.a. i.Ioan.iii.a. Heb.xii.f. Mat.xxiii.d. Iude.i.d. ☞ *Iob.xv.c.

C And the Lorde ſet a marke vpon Cain, leſt any man fyndige him, ſhulde kyll him. And Cain wente out from yͤ preſence of the Lorde, ⁊ dwelt in the lōde of Nod eaſtward from Eden. Cain alſo knew his wife, which cōceaued ⁊ bare Henoch: ⁊ buyldige a citye, he called the name of the ſame cite after the name of hys ſonne Henoch. Unto the ſame Henoch was borne Irad. Irad begat Mehuiael, and Mehuiael begat Methuſchael. Methuſchael begat Lamech. And Lamech toke vnto him two wyues: The name of ẏ one was Ada, & the name of the other was zilla. And Ada begat Jabal, which was the ☞ father ☞ of ſuch as dwell in tentes, and of ſuch as haue catell. His brothers name was Thubal, which was ẏ father of ſuch as handle harpe and organe. And zilla alſo begat Thubalcain, whyche wrought connyngly euery craft of braſſe & of yron. The ſiſter of Thubalcain, was Naema.

D And Lamech ſayde vnto his wyues Ada and zilla: Heare my voyce ye wyues of Lamech, herken vnto my ſpeche: o+ ☞ I haue ſlayne a man to the woundyng of my ſelfe, and a yonge man to myne owne punyſhmēt. If Cain ſhalbe auenged ſeuēfolde, truly Lamech ſeuentye tymes & ſeuen tymes.

Adam knewe his wyfe agayne, & ſhe bare a ſonne, & called his name Seth: For God [ſayde ſhe] hath appoynted me another ſede i ſteade of Habel, whom Cain ſlew. And vnto the ſame Seth alſo, there was borne a ſonne, & he called his name Enos. Then began they ☞ to make inuocacyon in ẏ name of the Lorde.

¶ The .v. Chapter.

¶ The Genealogy of Adam, and of the other fathers vnto Noe.

A This is the boke of the generacions of Adam. In the daye that God created man, in the lykneſſe of God made he hym. Male and female created he them, and bleſſed them, & called ☞ their name Adam in the daye of theyr creacyon.

And Adam lyued an hundreth & thirtye yeres, & begat [a ſonne] in his owne lykenes after his ymage, ād called his name Seth. All the dayes of Adam (after he had begotten * Seth) were eyght hundreth yeres, and he begat ſonnes and daughters. And all the dayes that Adam lyued, were nyne hūdreth and thyrty yeres, and he dyed. *i.Para.i.a.

Seth lyued an hundred & fyue yeres, and begat Enos. And Seth lyued (after he begat Enos) eyght hundreth yeres and ſeuen yeres, & begat ſonnes & daughters. And all the dayes of Seth were, nyne hundreth and twelue yeres. And he dyed.

Enos lyued nyntie yeres & begat Kenan. And Enos lyued (after he begat kenan) eight hūdreth, & fiftene yeres, & begat ſōnes & daughters. And all ẏ dayes of Enos were nyne hundreth & fyue yeres. And he dyed.

B Kenan lyued ſeuentye yeres, & begat Mahelael. And Kenā liued (after he begat Mahelael) eyght hundreth yeres and fortye yeres, and begat ſonnes & daughters. And all the dayes of Kenan were nyne hundreth yeres & ten yeres, and he dyed.

Mahelael lyued ſixtye yeres & fyue yeres, and begat Jared. And agayne, Mahelael lyued (after he begat Jared) eyght hundreth & thyrtye yeres, & begat ſonnes & daughters. And all the dayes of Mahelael were eyght hūdreth nynetye & fyue yeres. And he dyed.

Jared lyued an hūdreth & ſixtye and two yeres, and begat Henoch. And Jared lyued (after he begat Henoch) eyght hundreth yeres, & begat ſonnes and daughters. And all the dayes of Jared were nyne hundreth and ſixtye and two yeres. And he dyed.

C Henoch lyued ſixtye & fyue yeres, & begat Methuſelah. And Henoch ☞ * walked wt God after he begat Methuſelah, thre hundreth yeres, and begat ſonnes & daughters. And all the dayes of Henoch were thre hundreth ſixtie & fyue yeres. And Henoch ‡ walked with God, and he [was * no more ſene,] for God toke hym awaye. ☞ * Ecc.xliiii.a Heb.xi.a. ‡Gen.xvii.a. * Sap.iiii.b. iiii.Reg.ii.a.

Methuſelah alſo lyued an hūdreth yeres, & eyghtye & ſeuen yeres, & begat Lamech. And agayne Methuſelah lyued (after he begat Lamech,) ſeuē hūdreth yeres, & eyghtie and two yeres, & begat ſonnes & daughters. And all ẏ dayes of Methuſelah were nyne hundred yeres, and ſixtye and nyne yeres. And he dyed.

D Lamech lyued an hūdreth yeres & eyghtie & two yeres, & begat a ſonne, & called his name Noah, ſayēge: This ſame ſhal cōforte vs as concernynge oure worke & ſorow of oure hādes, from of ẏ erth, which God curſed. And Lamech lyued (after he begat Noah) fyue hundreth yeres & nynety & fyue yeres, & begat ſōnes & daughters. And all the dayes of Lamech were ſeuen hūdreth yeres and ſeuentye & ſeuen yeres, and he dyed.

Noah was fyue hundreth yere olde. And Noah begat Sem, Ham, and Japheth.

¶ The .vi. Chapter.

¶ The cauſe of the floude. God warneth Noe of the cōmynge of the floude. The preparinge of the Arke.

A And it came to paſſe, that man beganne to be multiplied in the vpper face of the erth, and there were daughters borne vnto them. The ☞ ſonnes of God alſo ſawe ẏ daughters of men that they were fayre, & they toke them wyues from amōge all ẏ they had choſen. And the Lorde ſayde: My ſprete ſhal not all waye, ſtryue in man, becauſe he is fleſh, & hys dayes ſhalbe * an hundreth & twentye yeres. But there were gyauntes in ẏ erth in thoſe dayes: yee, and after that the ſonnes of God came vnto the daughters of men, and they had gēdred vnto them, the ſame became myghtye men of the worlde, and men of renowne. ☞ *i.Pet.iii.d.

But God ſawe ẏ the malice of man was greate in the erth, and all the ymaginacyon of the thoughtes of his * hert was onely euell euery daye. And it ☞ ‡ repented the Lorde, that he had made man in ẏ erth, & he was *Gen.viii.d. ☞ ‡i.Reg.xv,c.

was touched with ſorow in his hart. And yͤ Lorde ſayde: I wyll (from the vpper face of the erth) deſtroye man, whom I haue created: both man, catell, worme, & foule of yͤ ayre, for it repẽteth me yͤ I haue made them.

*Ecc.xliiii.b
‡Gene.v.c.

B But Noah founde grace in yͤ eyes of the Lorde. Theſe are yͤ generacyons of Noah * Noah was iuſt & perfect in his generaciõs, and ‡ walked wᵗ God. Noah begat thre ſonnes: Sem, Ham, & Iapheth. The erth alſo was corrupte before God, and the ſame erth was fylled wᵗ crueltye. And God loked vpõ the erth, & beholde, it was corrupt: For all fleſh had corrupte his waye vpon erth.

☞ And God ſayde vnto Noah: The ende of all ☞ fleſh is come before me, for the erth is fylled with crueltye from yͤ face of them. And beholde, I wyll deſtroy them with the erth, Make the an Arke of pyne trees. Habitacyõs ſhalt thou make in the Arke, and ſhalt pitch it within & without with pitch.

C And of this faſhion ſhalt yͧ make it: The length of the Arke ſhalbe thre hundreth cubites: The bredth of it, fiftye cubites, & the heygth of it thyrtye cubites. A wyndowe ſhalt thou make in the Arke, and in a cubite ſhal thou fyniſh it aboue: but the dore of the Arke ſhalt thou ſet in the ſyde therof. With thre loftes one aboue another ſhalt thou make it.

*Gene.ix.b. and.xvii.a.

And beholde, I, euen I, do bringe a floude of waters vpon the erth, that I maye deſtroye all fleſh wherin is yͤ breth of life vnder heauen: And euery thynge that is in the erth, ſhal dye. With the alſo wyl I make my * couenaunt, & thou ſhalt come into the Arke: thou & thy ſonnes, thy wife & thy ſonnes wyues wᵗ the. D And euery lyuynge thynge, & of all fleſh, a payre of euery one ſhalt yͧ brynge into the Arke, to kepe them alyue wᵗ the. They ſhalbe male & female. Of fethred foules alſo after theyr kynde, & of catell after theyr kynde, of euery worme of the erth after his kynde: two of euery one ſhal come vnto yͤ, that thou mayeſt kepe them alyue. And take thou with the of all meat that is eaten, and thou ſhalt laye it vp wᵗ the, that it maye be meate for the & them. Noah therfore dyd accordynge vnto all that God cõmaunded hym: euen ſo dyd he.

¶ The.vii.Chapter.

¶ The entraunce of Noe and of them that were with him: into the Arke. The riſynge of the floude: wherthorow all thynges dyd peryſhe.

*ii.Pet.ii.b. ☞
‡Leui.xi.a. ☞

A ANd yͤ Lorde ſayd vnto Noah: Come thou & all thy houſe into yͤ Arke, for the haue I ſene * ☞ ryghteous before me in thys generacion. Of euery ‡ ☞ cleane beaſt thou ſhalt take with yͤ ſeuen & ſeuen: The male & hys female: But of vncleane catell, two, yͤ male and hys female. Of foules alſo of the ayre, ſeuen & ſeuen, the male & the female, to kepe ſede alyue vpon the face of all yͤ whole erth. For yet after ſeuen dayes I wyl rayne vpõ the erth fortye dayes & fortye nyghtes. And all ſubſtaunce that I haue made, wyl I deſtroye from of the vpperface of the erth.

*Mat.xxiiii.d. Lucke.xvii.f.

B Noah therfore dyd accordynge vnto all that God cõmaunded him. And Noah was ſixe hundreth yeres, & the * floude of waters was vpon yͤ erth. And Noah came (and his ſonnes, & his wife & his ſonnes wyues with him) vnto the Arke, becauſe of the waters of the floude. Of cleane catell, & of vncleane catell, & of flyenge foules, and of euery ſuch as crepeth vpon yͤ erth, there came two and two vnto Noah into the Arke, yͤ male and the female, as God had cõmaunded Noah. It fortuned alſo after ſeuen dayes, and the waters of the floude were vpon the erth.

In the ſixe hundreth yere of Noes lyfe in the ſeconde moneth, the ſeuententh daye of the moneth, In the ſame daye were all the ☞ fountaynes of yͤ greate depe broken vp, ☜ and the ☞ wyndowes of heauen were opened. ☜ C And the rayne was vpon yͤ erth fortye dayes and fortye nyghtes. In the ſelfe ſame daye entred Noah, Sem, Ham & Iapheth the ſonnes of Noah, & Noahs wyfe, and the thre wyues of his ſonnes wᵗ them into the Arke: They, & euery beaſt after his kynde, and all catell after their kynde, yee & euery worme that crepeth vpon the erth after his kynde, and euery byrde after his kynde, and euery flienge & fethred foule.

*Sapi.x.a.

And they came vnto Noah into the Arke two and two, of all fleſh wherin is the breth of life. And they entringe in, came male and female of all fleſh, as God had cõmaunded him. And God ſhut him in rounde aboute. And the * floude came fortye dayes vpon the erthe, & the waters were increaced, and bare vp yͤ Arke, which was lifte vp aboue the erth. The waters alſo preuayled, & were increaſed exceadingly vpon the erth, and the Arke wẽte on the vpper face of the waters. D And yͤ waters preuayled exceadingly vpon yͤ erth, & all the hye hilles that are vnder the whole heauen, were couered. Fiftene cubytes vpwarde dyd yͤ waters preuayle, ſo that the mountaynes were couered.

*Sapi.x.a.

And all fleſh dyed that moued vpon the erth, in foule, in catell, in beaſt, and in euery worme that crepeth vpon the erth: yee and euery man alſo (what ſoeuer was in whoſe naſtrels the breth of lyfe dyd brethe all theſe in the drye londe dyed) And * euery thynge was deſtroyed, yͭ remayned, & that was in the vpper parte of the groũde (both man, and catell, and worme, & foule of the ayre) they were euen deſtroyed from of the erthe. And Noah onely remayned alyue, ãd they that were with hym in the Arke. But

the waters preuayled vpon the erth an hundreth
and fiftye dayes.

¶The.viii.Chapter.

¶After the ſendynge out of the rauen and the doue: Noe goeth forth of the Arke: and offreth ſacrifyce. The naturall corrupcyon of mans hert.

A AND God remembred Noah, and euery
beaſt, and all yͤ catell that was with
him in yͤ arke. And God made a wynde
to paſſe vpon the erth, ⁊ the waters ceaſſed.
The fountaynes alſo of the depe ⁊ the
wyndowes of heauen were ſtopped, and the
rayne from heauẽ was reſtrayned. And the
waters from the erth were returned, goynge
⁊ commynge agayne. And after the ende
of the hundreth and fiftieth daye yͤ, waters
were abated. And in the ſeuenth moneth in
the ſeuẽtenth daye of the moneth, the Arke
☞ reſted vpon yͤ moũtaynes of ☞ Armenia.
And yͤ waters truly were goynge ⁊ decreacynge
vntyll yͤ tenth moneth: For in yͤ tenth
moneth, ⁊ in yͤ firſt daye of yͤ ſame moneth,
were the toppes of the mountaynes ſene.
And after the ende of the fortieth daye, it
happened that Noah opened the wyndowe
of the Arke which he had made. And he ſent
furth a rauen, which wẽt out goynge furth
⊶ ⊶and returnynge agayne, vntyll yͤ waters
B were dryed vp vpon the erth. And agayne
he ſent furth a doue from hym, yͭ he myght
ſe yf the waters were abated from yͤ vpper
face of the grounde. And the doue founde no
reſt for yͤ ſole of hir fote, ⁊ ſhe returned vnto
hym agayne into the Arke: for the waters
were in yͤ vpper face of the whole erth. And
he whan he had put furth his hãde, toke her,
and pulled her into him into the Arke.
And he abode yet other ſeuen dayes, and
proceadynge further, he ſent furth the doue
out of the Arke. And the doue came to hym
in yͤ euen tyde, and lo, in hir mouth was an
olyue leaf yͭ ſhe had pluct: wherby Noah dyd
knowe, that the waters were abated vpon
the erthe. And he abode yet other ſeuen dayes,
⁊ ſent furthe the doue, which proceaded
not to returne vnto hym any more.
C And it came to paſſe in the ſixe hundreth
⁊ one yere, in the fyrſt moneth, ⁊ in the fyrſt
daye of the moneth, the waters were dryed
vp from the erthe. And Noah remoued the
couerynge of yͤ Arke, ⁊ loked, ⁊ beholde, the
vpper face of yͤ grounde was dryed vp. And
in the ſecõde moneth, in the ſeuen ⁊ twentye
daye of the moneth, was the erth dryed.
And God ſpake vnto Noah ſayinge: Go
furth of the Arke, thou ⁊ thy wyfe, thy ſonnes,
⁊ thy ſonnes wyues wͭ the. And brynge
furth with the, euery beaſt that is with the:
of all fleſh (both foule ⁊ catell, ⁊ euery worme
that crepeth vpon the erthe) that they
maye gendre in the erth, ⁊ brynge furth frute,
and * increace vpõ erth. And ſo Noah came * Gen.i.c.d. and.ix.a.
furth ⁊ his ſonnes, his wyfe, and his ſonnes D
wyues with hym. Euery beaſt alſo and
euery worme, euery foule, and whatſoeuer
crepeth vpon the erth (after theyr kyndes)
wente out of the Arke.
And Noah buylded an altare vnto yͤ Lorde,
⁊ toke of euery * cleane beaſte, ⁊ of euery * Leui.xi.a.
cleane foule, ⁊ offred ſacrifyces in yͤ altare.
And yͤ Lord ☞ ſmelled a ſwete (or quiete) ☞
ſauoure. And the Lorde ſayd in hys hert:
I wyll not proceade to curſe yͤ grounde any
more for mannes ſake, for the * ymaginacion * Gen.vi.a.
of mãs hert is euell euen frõ his youth.
Neyther wil I adde to ſmyte any more euery
thynge lyuinge, as I haue done. yet therfore
ſhal not ſowynge tyme, ⁊ harueſt, colde
⁊ heate, Sõmer ⁊ wynter, daye ⁊ nyght
ceaſſe, all the dayes of the erth.

¶The.ix.Chapter.

¶God bleſſed Noe ⁊ his ſonnes. He forbyddeth to take the bloude of beaſtes: ⁊ to ſhed mannes bloude. The law of the ſwerde. He maketh a couenaunt that he wyl deſtroye the worlde no more by water: ⁊ geueth the raynbow for a token and confirmacion of the ſame. Noe is dronken. Ham vncouereth him, and getteth his curſe.

AND God * bleſſed Noah ⁊ his ſonnes, A
⁊ ſayde vnto them: Brynge ye furth * Gen.i.c.d. and.viii.d.
frute, and multiplye, ⁊ replenyſh the
erth. The feare of you and the drede of you
ſhalbe vpon euery beaſt of yͤ erth, and vpon
euery foule of the ayre, in all ſuch as yͤ erth
bryngeth furth, and in all the fiſſhes of yͤ ſee.
Into youre hande are they delyuered. Euery
thyng that moueth it ſelfe, and that lyueth,
ſhalbe meate for you: Euen as the grene
herbe haue I geuen you all thynges. But
* fleſh in the lyfe therof and in the bloude * Leui.vii.c. and.xvii.b.
therof ſhal ye not eate. Els youre bloude of
youre lyues wyll I requyre. From the hãd
of euery beaſt ☞ wyll I requyre it, ⁊ from ☞
the hand of man: From the hande of mans
☞ brother wyll I requyre the lyfe of man. ☞
Who ſo * ſheddeth mãs bloude, ☞ by man ☞
ſhal hys bloude be ſhed: For in the ymage * Mat.xxvi.e. Apoca.xiii.c.
of God dyd God make man. But brynge
you furth frute, and multiplye: Gendre ye
in the erth, and increace therin.
God ſpake alſo vnto Noah ⁊ to his ſonnes B
with him, ſayẽge: Beholde, I ſet vp my
* couenaunt with you, ⁊ with youre ſede after * Gen.vi.d.
you, ⁊ with euery lyuynge creature that
is with you, both in foule and in catell, and
in euery beaſt of the erth which is with you,
of all yͭ go out of the Arke, accordynge vnto
euery lyuinge thynge of yͤ erth. But my couenaunt
wyl I make wͭ you, that from * hẽcefurth * Eſa.liiii.c.
euery fleſh be not roted out with yͤ
waters of a floude, neyther ſhal there be a
floude to deſtroye the erthe any more.
And God ſayde: This is the token of the
couenaũt which I geue betwene me ⁊ you,

and euery lyuinge creature that is with you
into perpetuall generacyōs. I haue ſet my
bowe in the cloude, and it ſhalbe for a token
betwene me & the erth. And it ſhal come to
paſſe that whan I brynge a cloude vpō the
C erth, the bowe alſo ſhalbe ſene in the ſame
cloude. And I wil think vpon my couenaūt
which is betwene me & you, & euery lyuinge
creature in all fleſh: & it ſhal nomore come
*Ecc.xliiii.c. to paſſe, that * waters make a floude to deſtroye
all fleſh. But the bowe ſhalbe in the
ſame cloude, and I wyll loke vpon it, that
I maye thinke vpon the euerlaſtynge couenaunt
betwene God and euery lyuinge creature
in all fleſh that is vpon erth. And God
ſayde vnto Noah. This is the token of the
couenaunt which I haue made betwene me
and all fleſh that is vpon erth.

The ſonnes of Noah goynge furth of the
Arke, were: Sem, Ham, and Iapheth. And
Ham truly is the father of Chanaan. Theſe
are the thre ſonnes of Noah, and of them
was yͤ whole erth ouerſpred. Noah alſo begāne
to be an huſband man, & plāted a vynyarde.
And he drynkynge of the wyne, was
dronken, & vncouered within his tent.

D And Ham the father of Chanaan ſeinge
☞ the ☞ nakedneſſe of his father, tolde his
two brethren without. And Sem and Iapheth,
they two, takinge a garment, layed
it vpon theyr ſhulders: & cōminge bakwarde
couered yͤ naked preuities of their father:
namely, theyr faces beynge turned awaye,
leſt they ſhulde ſe theyr fathers preuities.

And Noah awoke frō his wyne, & knewe
what his yonger ſonne had done vnto him.
And he ſayde: Curſſed be Chanaan, a ſeruaunt
of ſeruaūtes ſhal he be vnto his brethren.
He ſayde moreouer: Bleſſed be yͤ Lorde
God of Sem, & Chanaan ſhalbe his ſeruaunt.
God ſhal enlarge Iapheth, & he ſhal
dwell in the tentes of Sem, and Chanaan
ſhalbe theyr ſeruaunt. Noah lyued after the
floude thre hundreth and fiftye yeres. And
all the dayes of Noah were nyne hundreth
and fiftye yeres. And he dyed.

¶ The .x. Chapter.

¶ The genealogy of Iapheth, Sem, and Ham.

A THeſe are the generacyons of the ſonnes
of Noah, Sem, Ham, & Iapheth:
And vnto them were chyldren borne
after the floude.
*i.Para.i.a. The chyldren of * Iapheth: Gomer and
Magog, and Madai, and Iauan, and Thubal,
Meſech, and Theras. The chyldren of
Gomer: Aſkenas, and Riphath, and Thogarma.
The chyldren of Iauan: Eliſa and
Tharſis, Kitthim, and Donanim. Of theſe
were yͤ Iles of the Gētyles deuyded in their
landes, euery man after his tonge, and after
his kynred in theyr nacyons.

The childrē of Ham: Cuſch & Mizraim,
and Phut and Chanaan. And the chyldren
of Cuſch: Seba and Hauilah and Sabtha,
and Rahma, and Sabthecha. The children
of Rahma: Scheba and Dedan. Cuſch alſo B
begat * Nimrod. The ſame beganne to be *i.Para.i.a.
myghtie in the erth. For he was a myghtie
hunter before yͤ Lorde. Wherfore it is ſayde:
Euen as Nimrod yͤ myghtie hunter before
yͤ Lorde. The begynnynge of his kyngdome
was * Babel, and Erech, and Accad, *Gene.xi.b.
and Calne, in the londe of Sinhar. Out of
that londe came Aſſur, and buylded * Niniue, *Ionas.i.b.
& the ſtretes of yͤ cite and Calah. Reſen
alſo betwene Niniue & Calah, & it is a greate
cite. Mizraim begat Ludim, & Enamim,
and Lehabim, and Nephtuhim. Pathruſim
alſo and Caſluhim, out of whom came Philiſtiim
and Capthorim.

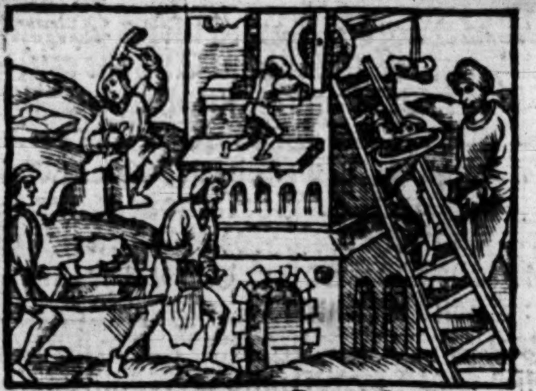
Chanaan begat zidon his firſt borne ſonne, C
and Heth, & Iebuſi, & Emori, & Girgoſi,
Hahiui alſo, and Haarki, and Haſſini, and
Haaruadi, and Hazmari, and Hahemathi:
And afterwarde were yͤ kynreds of the Cananites
ſpred abrode. The border of yͤ Cananites
was from zidon, as thou cōmeſt to
Gerar vntyll Gazan, & as thou goeſt vnto
Sodoma, and Gomorra, and Adama, and
zeboiim, euen vnto Leſa. Theſe are the children
of Ham in theyr kynreds, in theyr tonges,
countrees and in theyr nacyons.

Unto Sem alſo yͤ father of all yͤ chyldren
of Eber (& elder brother of Iapheth) there
were chyldren borne. The children of Sem:
Elam and Aſſur, Arphachſad, and Lud and
Aram. The children of Aram: Uz and Hul, D
Gether & Mas. * Arphacſad begat Selah, *i.Para.i.a.
& Selah begat Eber. Unto Eber alſo were
borne two ſonnes: The name of yͤ one was
Peleg, for in his dayes was yͤ erth deuyded.
And his brothers name was Iaketan. Iaketan
begat Almodad & Saleph. Hazarmaueth
and Ierah, and Hodoran and Uzal
and Dickla, Obal alſo & Abimael & Scheba,
and Ophir, and Hauila, and Iobab. All
theſe were yͤ children of Iaketan. And their
dwellinge was from Meſa, as yͤ goeſt vnto
Sephar a mount of yͤ eaſt. Theſe are yͤ chyldren
of Sem after theyr kynreds & tonges
in theyr lōdes & naciōs. And ſo theſe are the
kynreds of yͤ chyldren of Noah, after theyr
generaciōs in theyr peoples, & of theſe were
the nacyōs deuyded in yͤ erth after yͤ floude.

¶ The .xi. Chapter.

¶ The buyldinge of the towre of Babel. The confuſion of tonges. The generacyon of Sem the ſonne of Noe, vntyll Abraham, which goeth wyth Lot vnto Haran.

AL the whole erth was of one language A
and lyke ſpeche. And it happened
whan they wēte furth from the eaſt,
they fōunde a playne in the lōde of Sinhar,
and there they abode. And they ſayd euery



one to hys neyghboure: Come, let vs prepare bricke, and burne them in the fyre. And they had brick for ſtone, and ſlyme had they in ſteade of morter. And they ſayd: Go to, let vs buylde vs a cite and a tower, whoſe toppe maye reach vnto heauen: & let vs make vs a name, leſt haply we be ſcatred abrode into yͤ vpper face of the whole erth. ☞ But the Lorde ☞ came downe, to ſe the cite and tower which the children of men buylded.

B

And the Lorde ſayde: Beholde, the people is one, and they haue all one language, and thys they begynne to do, neyther wyll it be reſtrayned frõ them, whatſoeuer they haue ymagined to do. Come on, let vs go downe, and confounde theyr language, that euery one perceaue not hys neyghbours ſpeche. And ſo the Lorde ſcatred them frõ that place into the vpper face of all yͤ erth. And they left of to buylde yͤ cyte. And therfore is the name of it called * Babel, becauſe the Lorde dyd there confounde the language of all the erth. And from thẽce dyd the Lorde ſcater them abrode vpon yͤ face of all the erth.

*Gene.x.b.
*Confuſion.

Theſe are the generacyõs of Sem: Sem was an hundreth yere olde, and begat Arphachſad two yere after the floude. And Sem lyued (after he begat Arphachſad) fyue hundreth yeres, and begat ſonnes and daughters.

☞ ⊶ ☞ ⊶ Arphachſad lyued fyue and thyrtye yeres, and begat Selah. And Arphachſad lyued (after he begat Selah) foure hundreth and thre yeres, and begat ſonnes and daughters.

Selah lyued thyrtye yeres, and begat Eber. And Selah lyued (after he begat Eber) foure hundreth & thre yeres, and begat ſonnes and daughters.

C

Eber lyued foure & thyrtye yeres, and begat Peleg. And Eber lyued (after he begat Peleg) foure hundreth & thyrtye yeres, and begat ſonnes and daughters.

Peleg lyued thyrtye yeres, & begat Reu. And Peleg lyued (after he begat Reu) two hundreth and nyne yeres, and begat ſonnes and daughters.

Reu lyued two & thyrtye yeres, and begat Serug. And Reu lyued (after he begat Serug) two hundreth and ſeuen yeres, and begat ſonnes and daughters.

Serug lyued thyrtye yeres, & begat Nahor. And Serug lyued (after he begat Nahor) two hundreth yeres, and begat ſonnes and daughters.

D

And Nahor lyued nyne & twentye yeres, and begat Terah. And Nahor lyued (after he begat Terah) an hundreth & nyntene yeres, and begat ſonnes & daughters.

Terah lyued ſeuentye yeres, and begat Abram, Nahor, and Haram.

*i.Para.i.d.
Joſue.xxiiii.a.

Theſe are the generacyons of * Terah: Terah begat Abram, Nahor, & Haran. Haran begat Lot. And Haran dyed in the preſence of Terah his father, in the londe of his natiuite, euen in Ur of the Caldees. Abram and Nahor toke them wyues: The name of Abrams wife was Sarai, & yͤ name of Nahors wyfe was Milca, the daughter of Haran yͤ father of Milca, & the father of Jiſca. But * Sarai was baren, & had no childe.

*Heb.xi.c.

*Joſ.xxiiii.a.
ii.Eſd.ix.d.

And Terah toke Abram * his ſonne, and Lot yͤ ſonne of Haran, his ſonnes ſonne, and Sara his daughter in lawe, his ſõne Abrãs wyfe. And they departed together from Ur of the Caldees, that they myght go into the londe of Chanaan, & they came vnto Charan, & dwelt there. And the dayes of Terah were two hundreth and fyue yeres, and Terah dyed in Haran.

¶ The .xii. Chapter.

¶ Abram is bleſſed of God, and goeth with Lot vnto the londe of Chanaan, which God promyſed to geue vnto him and his ſede. Abram goeth into Egypte: and cauſeth Sarai his wyfe to call hir ſelf his ſiſter, for whom Pharao is plaged.

A
Actes.vii.a.
Heb.xi.c.

AND the Lorde ſayde vnto Abrã: * Get the out of thy countre, & out of thy nacyon, & from thy fathers houſe, vnto a londe that I wyll ſhewe the. And I wyll make of the a greate people, and wyll ☞ * bleſſe the, & make thy name greate, that yͧ mayeſt be euen a bleſſinge. I wyll alſo bleſſe them yͭ bleſſe the, and curſe ſuch as curſeth the, & in the ſhal all the kynreds of the erth be bleſſed. ☞

*Gen.xviii.c
and.xxii.c.
Act.iii.d.

B

And ſo Abram departed euen as yͤ Lorde ſpake vnto him, & Lot wẽte with him. And Abrã was ſeuẽtye & fyue yeres olde, whan ☞ he departed out of Haran. ☞ And Abram toke Sarai his wife & Lot his brothers ſõne, and all their * ſubſtaunce that they had in poſſeſſion, & the ☞ ſoules yͭ they had begotten in Haran. ☞ And they departed, yͭ they myght come into yͤ londe of Chanaan, and into yͤ lõde of Chanaan they came. Abram paſſed thorow yͤ lõde vnto the place of Sichem, and vnto the playne of Moreh: And the Cananite was then in the londe.

*Gen.xiii.c.
and.xiiii.c.

And the Lorde apearinge vnto Abram, ſayde: Unto thy * ſede wil I geue this lõde. And there buylded he an altare vnto yͤ Lorde, euen where he had appeared vnto hym.

*Gen.xiii.d.
xv.d.&.xvii.b
Deu.xxxiiii.b

C And remouynge thence vnto a mountayne that was eaſtwarde frō Bethel, he pytched hys tent, hauynge Bethel on the weſt ſyde, and Hai on yͤ eaſt. And he buyldynge an altare vnto the Lorde, dyd cal on the name of the Lorde. And Abram went forth goynge and departynge towarde the ſouth.

But there was a derth in that londe, and therfore went Abram downe into Egypte, yͭ he myght ſogeourne there, for there was a ſore dearth in yͤ lāde. And it happened whē he was come nere to enter into Egypte, he ſaid vnto Sarai his wyfe: Beholde, I knowe, that yͧ art a fayre woman to loke vpon. Therfore ſhall it come to paſſe, that whan the Egypcians ſe the, they ſhal ſaye: She is hys wyfe. And they ſhall kyll me, but they ſhal ſaue the alyue. Saye (I praye the) that *Gen.xx.a b *thou art my ſyſter, that I maye fare well for thy ſake, and that my ſoule maye lyue thorow thy occaſion.

D And ſo it happened, whan Abram was come in to Egypte, the Egypcians behelde the woman, for ſhe was very fayre. The princes alſo of Pharao ſawe her, and commēded her before Pharao, and the woman was taken into Pharaos houſe. And he truly intreated Abram well for hyr ſake, ād he had ſhepe & oxen and he aſſes, men ſeruauntes and mayd ſeruaūtes, ſhe aſſes & camels.

And the Lorde ſmote Pharao and hys houſe with great plages, becauſe of Sarai Abrams wyfe. And Pharao callyng Abrā, ſayde: Why haſt thou done thys vnto me? Why diddeſt thou not tell me, that ſhe was thy wyfe? Now therfore beholde, there is thy wyfe, take her, and go thy waye: And Pharao gaue the men commaundement cōcernynge him, and they cōuayed him forth, and hys wyfe, and all that he had.

¶ The .xiii. Chapter.

¶ Abram and Lot departe out of Egypte. And Abram deuyded his lande & catell with Lot his brothers ſonne. Here agayne is promyſed to Abram the lande of Canaā.

A AND ſo Abrā gat him vp out of Egipt *Gene.xii.b he and his wyfe, and *al that he had, & Lot with him, towarde the ſouth. And Abram was very ryche, in catell in ſyluer and golde. And he went forth on hys iourney frō the ſouth towarde Bethel, vnto the place where hys tent had bene at the begynnynge, betwene Bethel & Hai: Euen *Gene.xii.c. vnto the place of the *altare whych he had made there at the firſt, and there Abrā called on the name of the Lorde.

Lot alſo which went with Abrā had ſhepe, catell & tentes: & the lande was not able to receaue the that they myght dwell together, *Gen.xxxvi.a for the *ſubſtance of theyr ryches was B great, and they coulde not dwell together. And there fell a ſtryfe betwene the herdmen of Abrās catel, & the herdmē of Lots catell. *Gen.xii.b. Moreouer the *Cananytes & the Phereſytes dwelled at that tyme in the lande. Then ſayde Abrā vnto Lot: Let there be no ſtryfe *Eccl.xxv.a (I Praye the) betwene the and me and *betwene my herdmen and thyne, for we be ☞ ☞ brethrē. Is not all the ‡whole lande ‡Iere.xl.a. before the? Departe I praye yͤ fro me. Yf thou wylt take the lefte hande, I wyll go to the ryght: or yf thou departe to the ryght hand I wyll go to the left. And ſo Lot lyftynge vp his eyes, behelde al the contre of Iordane, C which was a plenteous contre of water euery where, before the Lord deſtroyed Sodome and Gomorra, euen as the garden of the Lorde, lyke the lande of Egypt as thou commeſt vnto zoar.

Than Lot choſe all the playne countre of Iordan & toke hys iourney from the eaſt. And ſo departed the one brother from the other. Abrā dwelled in the lāde of Canaan: and Lot abode in the cyties of the playne, & tented vntyll Sodome. But *the men of *Ezec.xvi.f. Sodome were wycked, and excedynge ſynners before the Lorde.

And the Lorde ſayde vnto Abram, after that Lot was departed from hym: Lyfte vp thyne eyes nowe, & loke frō the place where thou art, northward, ſouthward, eaſtward and weſtward, for all *the lāde whych thou *Gene.xii.b xvii.b.xxvi.a Actes.vii.a ſeeſt wyll I gyue vnto the and to thy ſeed for euer. And I wyll make thy ſeed, as the duſt of the erth: ſo that yf a mā can nombre the duſt of the earth, than ſhall thy ſeed alſo be nombred. Aryſe and walke about in the lande, after the length of it, and after the bredth therof, for I wyll geue it vnto the. And Abram takynge downe his tent, came and dwelled in the okegroue of Mamre, namely in Ebron, and buylded there an alter vnto the Lorde.

¶ The .xiiii. Chapter.

¶ Lot is taken preſoner. The victory of Abram of the Sodomytes. Lot is delyuered by Abram. Melchiſedech offreth gyftes vnto Abram. Abram payeth tythes vnto Melchiſedech. Abram holdeth nothynge of the kinge of Sodomes goodes.

A AND it chaūſed in the dayes of Amraphaell kynge of Synhar, Arioch kynge of Ellaſar, Kedorlaomor kynge of Elam, and Thydeal kynge of the nacions, and they made warre wyth Bera kynge of Sodome, and wyth Birſa kynge of Gomorra, and wyth Sineab kynge of Adama, and wyth Semeabar kynge of zeboim, and wyth the kynge of Bela. The ſame is zoar. All theſe were ☞ ioyned together in the vale of ☞ Syddym, where the ſalt ſee is. For twelue yeare were they ſubiecte to kynge Kedorlaomor, and in the .xiii. yeare rebelled. But in the .xiiii. yeare came Kedorlaomor and the kynges that were wyth hym, and ſmote the Gyauntes in Aſtaroth Karnaim, and the Suſyms in Ham, ⁊ the Emyms in the playne of Kariathim, ⁊ the Horyms in mounte Seir vnto the playne of Pharan, which bordreth vpon the wyldernesse. And ☞ they returnynge, came to ☞ En Miſpat which is Cades, ād ſmote all the countre of the Amalechytes, and alſo the Amorites that dwelt in Hazezon Thamar.

B And there went out the kyng of Sodome and the kynge of Gomorra, and the kyng of Adama, and the kynge of zeboim, and the kyng of Bela which is zoar. And they stroke batell wyth thē in the vale of Syddym, that is to ſaye, with Kedorlaomor the king of Elam and wyth Thydeall kynge of the Nacions, and wyth Amraphael kynge of Synhar. And wyth Arioch kynge of Ellaſar: foure kynges agaynſt fyue. And the vale of Syddym was full of ſlyme pyttes.

And the kynge of Sodome and Gomorra fled, and fell there. And they that remayned, fled to the moūtayne. And they takynge all the goodes of Sodome and Gomorra and all theyr vytalles went theyr waye. And they caryed awaye Lot alſo Abrams brothers ſonne and his good (for he dwelled at Sodome) and departed. And there came one that had eſcaped, and tolde Abram the Hebrew whych dwelled in the okegroue of *Mamre the Amoryte, brother of Eſchol ⁊ *Gen.xiii.d C brother of Aner, whyche were confederate with Abram. Whē Abram hearde that hys brother was taken, he harneſſed hys freſhe younge men, borne in hys awne houſe, thre hundred and eyghtene, and folowed on thē vntyll Dan: And he was ſet in araye vpon them by nyght, he ⁊ his ſeruauntes, ⁊ ſmote them and purſued them vnto Hoba: whych lyeth of the lefte hande of Damaſcos, and recouered all the goodes, and alſo brought agayne hys brother Lot, and hys goodes, the wemen alſo and the people.

After that he returned agayne from the ſlaughter of Kedorlaomor ⁊ of the kynges that were with hym, came the kyng of Sodome forth to mete him in the playne valey ☞ which is ☞ the kynges dale.

☞ And ☞ *Melchiſedech kynge of Salem D brought forth bread and wyne. For he was *Hebr.vii.a the Preſte of the mooſt hyghest God ⁊ bleſſed hym, ſayenge: Bleſſed be Abram vnto the hyghe God, poſſeſſor of heauē and earth. And bleſſed be the hye God whych hath delyuered thyne enemyes into thy hande. And Abram gaue hym tythes of all.

And the kynge of Sodome ſayde vnto ☞ Abrā: Geue me the ☞ ſoules, and take the goodes to thy ſelfe. And Abram anſwered the kynge of Sodome: I haue lyfte vp my hande vnto the Lorde the hye God poſſeſſor of heauen and earth, that I wyll not take of al that is thyne ſo moch as a threde or ſhoulachet, leſt thou ſhuldeſt ſaye, I haue made Abram ryche. Saue only that whyche the yonge men haue eaten and the partes of the men which went wyth me, Aner, Eſchol ād Mamre which ſhall take theyr partes.

¶ The.xv.Chapter.

¶ The lande of Canaan is yet agayne promyſed to Abram. God promyſeth hym ſeed. He beleueth and is iuſtifyed. The prophecye of the bondage wher in the chyldren of Iſrael ſhulde be vnder Pharao, ⁊ of theyr delyueraunce from the ſame.

A After these thinges were done, the word of the Lord came vnto Abram in a vyſion ſayeng: Feare not Abrā, I am thy defēce, ⁊ thy reward ſhall be exceadynge greate. And Abrā ſaid: Lorde God what wilt thou ☞ geue me whā I go childleſſe, ⁊ the ☞ chylde of the ſtewardſhyp of my houſe is this Eleazer of Damaſco? And Abram ſayde: Se, to me thou haſt geuen no ſeed: lo, a lad borne in my houſe is myne heyre.

And beholde, the worde of the Lorde came vnto hym ſayeng: He ſhall not be thyne heyre, but one that ſhall come oute of thyne awne body ſhalbe thyne heyre. And he brought hym out B and ſayde: loke vp vnto heauen, and tell the *ſtarres, yf thou be able to *Ie.xxxiii.d nombre thē. And he ſayde vnto him: ‡Euen ‡Rom.iiii.d. ſo ſhall thy ſeed be.

And Abrā *beleued the Lorde, and that *Rom.iiii.a Iaco.ii.d Gala.iii.a. counted he to hym for ryghtewesnes. And agayne he ſayde vnto him: I am the Lorde that brought the out of Ur of the Caldees, to geue the this lande, and that thou myghteſt poſſeſſe it.

And he ſayde: Lorde God, wherby ſhall I knowe that I ſhall poſſeſſe it? He anſwered vnto him: Take an heyfer of thre yere olde, and a ſhe goate of thre yere olde, ⁊ a thre yere olde ram, a turtyldoue alſo ⁊ a yonge pygeon. He toke therfore all theſe vnto him, ⁊ deuyded them in the myddes, and layde euery pece, one agaynſt another. But the foules deuyded he not. And whā the byrdes fell C on the carcaſes, Abram droue them awaye. And when the ſonne was doune, ther fell a ſlomber vpon Abram. And lo, a darke and great feare fell vpon hym.

And he ſayde vnto Abram: knowe thys of a ſuertye, that thy *ſeed ſhalbe a ſtraunger *Act.vii.a in a lande that perteyneth not vnto thē. And ſhal ſerue thē, ⁊ they ſhall entreate thē euell ‡.iiii. hundred yeares. But the nacyon ‡Exo.xii.f Iudi.v.b Gala.iii.c whome they ſhall ſerue, wyll I iudge. And afterwarde ſhall they come out wyth great ſubſtaunce. And thou ſhalt go vnto thy fathers in peace, ⁊ ſhalt be buryed in a good old age. But in the fourth generacion they ſhall come hyther agayne, for the wyckedneſſe of the Amorites is not yet full.

D And it came to paſſe that whan the ſunne
went downe, there was a darke cloude: beholde,
ther was a ſmokyng furneſſe, ⁊ a fyre
☞ brand goyng ☞ betwene the ſayde peces.

In that ſame daye the Lorde made a couenaunte
wyth Abram ſayenge: vnto thy
*Gen. xxiiii a *ſeed haue I geuen this lande, frõ the ryuer
of Egipt, euen vnto the great ryuer the ryuer
of Euphrates, the Kenytes, the Kenyzites,
and the Cadmonites, the Hethites, ãd
the Pherezites, and the gyaũtes, the Amorytes
alſo, and the Canaanites, the Gergeſytes
and the Iebuſytes.

¶The .xvi. Chapter.

¶Sarai geueth Abram leaue to take Agar hyr mayde
to wyfe. Agar deſpyſed hyr maystres: for whiche ſhe
was euell intreated of Sarai, and therfore runneth
awaye. The angell metynge hyr, commaundeth hyr
to turne agayne, and doth promyſe hyr ſede. And nameth
hyr fyrſt chylde Iſmael.

A SArai Abrams wyfe bare hym no
chyldren. But ſhe had an hande
mayde an Egyptian, Hagar by
name. And Sarai ſayde vnto Abram:
Beholde the Lorde hath reſtrayned
me, that I cã not beare. I praye ẏ go in vnto
my mayde, perauenture I maye be edifyed
by her. And Abram obeyed the voyce of
Sarai. And Sarai Abrams wyfe toke Hagar
hyr mayde the Egyptian (after Abram
had dwelled .x. yere in the lande of Canaan)
and gaue her to hyr huſbande Abram to be
hys wyfe.

Which whan he wente in vnto Agar, ſhe
conceaued. And when ſhe ſawe that ſhe had
cõceaued, hyr maſtreſſe was deſpyſed in hyr
B eyes. And Sarai ſayd vnto Abram: Thou
doeſt me wronge: I haue geuen my mayde
into thy boſome. Whych ſeynge ẏ ſhe hath
conceaued, I am deſpyſed in hyr eyes, the
Lorde iudge betwene the ⁊ me. But Abram
ſayd to Sarai: beholde, thy mayde is in thy
hande, do wyth hyr as it pleaſeth the.

And whan Sarai fared foule wyth her,
ſhe fled from the face of her. And the angell
of the Lorde foũde her beſyde a foũtayne of
water in the wyldernes: euẽ by the wel that
is in the way to Sur. And he ſayde: Hagar
Sarais mayde, whence cameſt thou ⁊ whether
wylt thou goo? She ſayde: I flee from
the face of my maſtreſſe Sarai. And the angell
of the Lorde ſayde vnto her: returne to
thy maſtreſſe agayne, ãd ſubmytte thy ſelfe
vnder her handes.

C And agayne, ẏ angell of the Lorde ſayde
vnto her: In encreaſynge I wyll encreaſe
thy ſeed and it ſhal not be nombred for multytude.
And the Lordes angell ſayde vnto
her, ſe, thou art with chylde and ſhalt bere a
ſonne, and ſhalt call hys name Iſmael: becauſe
the Lorde hath herde thy trybulaciõ.
He alſo wyl be a wylde man, and his hande
will be agaynſt euery man, and euery mans
hãde againſt him. And he ſhall dwell in the
preſẽce of all his brethrẽ. And ſhe called the
name of the Lord that ſpake vnto her: thou
God lokeſt on me, for ſhe ſayde: haue I not
ſene here the backe partes of hym that ſeeth
me? Wherfore the well was called, the well
of hym that lyueth ⁊ ſeeth me. And it is betwene
Cades and Bared. And Hagar bare
Abram a ſonne, and Abram called his ſons
name which Hagar bare vnto him Iſmael.
And Abrã was .lxxxvi. yere olde, when Hagar
bare him Iſmael.

¶The .xvii. Chapter.

¶Abram is called Abraham, and Sarai is named Sara.
The lande of Canaan is here the fourth tyme promyſed.
Circumcyſion is here inſtitute. Iſahac is promyſed.
Abraham prayeth for Iſmael.

ABram was nynetie yere olde ⁊ .ix. A
the Lorde apeared to Abrã ⁊ ſayd
vnto hym: I am the almyghtye
God: walke *before me ãd be thou *Gen. v. c. d.
perfecte. And I wyll ‡make my bonde betwene
‡Gen. vi. c
me and the, and wyll multyplye the
excedyngly. And Abrã fell on hys face. And
God talked with hym ſayenge: Beholde, I
am, and my teſtament is wyth the, ãd thou
ſhalt be a father of many *nacyons. Neyther *Eccl. xliiii c
ſhal thy name any more be called Abrã
but thy name ſhalbe Abraham: ‡for a father ‡Rom. iiii. c.
of many nacyons haue I made the, I
wyll make the to growe excedyngly, and
wyll make nacyons of the: yea and kynges
ſhall ſprynge out of the. Moreouer I wyll B
make my bonde *betwene me and the, and *Actes. vii. b
thy ſeed after the, in theyr generacyons, by
an euerlaſtynge teſtament, that I maye be
God vnto the and to thy ſeed after the. And
I wyll geue vnto the and to thy ſeed after
the, *the lande wherein thou art a ſtraũger:
Euen all the lande of Canaan, for an euerlaſtynge *Gen. xiii. d
poſſeſſion, and wyll be theyr God.

And God ſayde agayne vnto Abraham:
Se thou alſo kepe my teſtamente therfore,
both thou and thy ſeed after the in theyr generacyons.
Thys is my teſtamente whych
ye ſhall kepe betwene me and you, and thy
ſeed after the. Euery manchylde amonge
you ſhalbe circumcyſed. Ye ſhall circumciſe
the fleſh of youre foreſkynne, and it ſhall be
a ‡ token of the bonde betwyxte me and
you. And euery man chylde of .viii. dayes ‡Rom. iiii. b.
*olde ſhall be circumcyſed amonge you, ãd *Gene. xxi. a
ſoche as be in youre generacyons, and borne Luke. ii. d
at home and he that is bought wyth money Leui. xii. a
of any ſtraunger whyche is not of thy C
ſeed. He that is borne in thy houſſe, and
he alſo that is bought wyth money, muſt
nedes be circumcyſed. And my teſtamente
ſhall be in youre fleſh, for an euerlaſtynge
bonde. And the vncircumcyſed manchylde,
in whoſe fleſh the foreſkynne is not circumcyſed,
that ſoule ſhall peryſhe, from
his people: becauſe he hath ☞ broken my ☞
teſtament

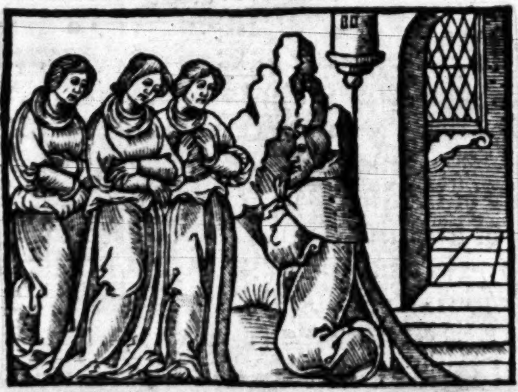
C teſtament. And God ſaide vnto Abraham:
Sarai thy wyfe ſhalt thou not call Sarai:
but Sara ſhal hir name be. And I wil bleſſe
her ⁊ haue geuen the a ſonne of her, ⁊ wyll
bleſſe her people alſo, ye and kinges of people
ſhall ſprynge of her. But Abraham fell
vpon his face and laughed, and ſayd in hys
harte: ſhall a chylde be borne vnto him that
is an hūdred yere olde, and ſhall Sara that
is nynetye yere olde, beare? And Abraham
ſayde vnto God: O that Iſmaell myghte
lyue in thy ſyghte.

Unto whom God ſayde: Sara thy wyfe
*Ge.xviii.b ſhall *beare the a ſonne in dede, ⁊ thou ſhalt
call his name Iſahac. And I wyll make my
*Eſa.xxiiii.b bond with him, for an *euerlaſtynge bonde
and with his ſede after hym. And as concernyng
Iſmael alſo, I haue hearde the: for I
haue bleſſed him, ⁊ wil make hym to encreaſe,
⁊ wyl multiplye him excedyngly. Twelue
*Gen.xxv.b *princes ſhall he begete, ⁊ I wyll make a
great naciō of him. But my bōd wyl I make
wyth Iſahac, which Sara ſhall bere vnto
the: euen thys tyme twelue moneth.

D And he left of talkynge with hym, ⁊ departed
vp from Abraham. Abraham toke
Iſmael his ſonne and all ſoche as were borne
in his houſe and al that was bought with
money as many as were mēchildren whych
were amonge the men of Abrahams houſe,
and circumcyſed the fleſh of theyr foreſkynne,
euen in that ſelfe ſame daye, as God had
ſayd vnto hym. Abrahā alſo hym ſelfe was
nynetye yere olde ād nyne, when the fleſh of
his foreſkynne was circūcyſed. Iſmaell his
ſonne was .xiii. yeare olde when he was circumcyſed
in the fleſh of his foreſkinne. The
ſelfe ſame daye was Abraham circumcyſed
and Iſmael hys ſonne. And all the men of
his houſe, borne in his houſe or bought with
money (of ſtraungers) were circumcyſed
wyth hym.

¶The .xviii. Chapter.

¶There apered thre men vnto Abraham. Iſahac is promyſed
to hym agayne: at which Sara laughed. The
deſtruccion of the Sodomites is declared vnto Abraham.
Abraham prayeth for them.



A AND the Lorde apeared vnto hym in
the playne of Mamre, as he ſate in
his tent dore in the heate of the daye.
And he lyfte vp his eyes and loked: and lo,
thre men ſtode by hym. And when he ſawe
them, he ran to mete them frō the tent dore,
and fell to the grounde and ſayde: Lorde (I
beſeche the) yf I haue founde fauoure in thy
ſight: go not (I praye the) frō thy ſeruaunt.
Let a lytle water be fet, and waſh your fete
and refreſh your ſelues vnder the tree. And
I wyll fet a *morſell of bread, to comforte *Iudi.xix.b
your hartes withall. And than ſhall ye goo
your wayes, for euē therfore are ye come to
your ſeruaunte. And they ſayd: Do euen ſo
as thou haſt ſayde. And Abraham wente a
paſe into hys tent vnto Sara, and ſayde:
make redy attonce thre peckes of fyne meale,
kneade it, and make cakes. And Abrahā
rennyng vnto hys beaſtes, fet a calfe tendre
and good, and gaue it vnto a yonge man, ād
he haſted to make it redy attonce. And he
toke butter and mylcke and the calfe which
he had prepared, and ſet it before them, and
ſtode him ſelfe by them vnder the tree *whā *Tobi.xii.b Iudi.xiii.c.
they dyd eate.

And they ſayd vnto hym: Where is Sara B
thy wyfe? he anſwered: beholde, ſhe is in
the tent. And he ſayde: ⊶ In returnynge, I ⊶
wil come agayne vnto the, acordinge to the
tyme of lyfe. And lo, ‡ Sara thy wyfe ſhall ‡Roma.ix.b.
haue a ſonne. That herde Sara, in the tent
dore whych was behynde him. Abrahā and
Sara were both olde ⁊ well ſtryken in age,
and it ceaſed to be with Sara after yͤ maner
as it is wyth wemen. Therfore Sara laughed
wythin hyr ſelfe ſayenge: Now I am
waxed olde, ſhall I geue my ſelfe to *luſt, ⁊ *Eccl.xxv.
my Lorde olde alſo? And God ſayde vnto
Abraham: wherfore dyd Sara laughe ſayenge:
ſhal I of a ſuertie beare a child whych
am olde? is any thynge wonderfull to God? *iiii.Re.iiii.c
Accordynge to the tyme *appoynted wyl I Rom.ix.b
returne vnto the, euē acordinge to the tyme
of lyfe, ⁊ Sara ſhal haue a ſonne. Thā Sara
denyed it ſayenge: I laughed not, for ſhe
was afrayde. And he ſayde: It is not ſo, but
thou laughedſt. And the mē ſtōdyng vp frō C
thēce, loked towarde Sodome. And Abraham
went with them to brynge thē on the
waye. And the Lorde ſayde: Shall I hyde
from Abrahā that thinge which I do? ſeing
that Abrahā ſhall be a *great and a myghtye *Ecc.xliiii.c Gene.xvii.a.
people, and all the nacions of the earth
ſhalbe bleſſed in him? I know this alſo, that
he wyll commaunde hys chyldren and hys
houſholde after hym, that they kepe yͤ waye
of the Lorde, and do after ryght and conſcience,
that the Lorde maye bryng vpō Abraham
all that he hath ſpoken vnto hym.

And the Lorde ſayde. *The crye of Sodome ‡Ezec.xvi.e
and Gomorra is greate, and theyr
ſynne is exceadynge greuous. I wyll goo
downe nowe, and ſee whether they haue
done altogether accordynge to that crye
which is come vnto me or not, that I maye
knowe

knowe. And the men departed thence and went to Sodomeward. But Abrahā ſtode yet before the Lorde, and Abraham drewe nere and ſayd: Wylt thou alſo deſtroye the D rightwes with yͤ wicked? peraduēture there be .l. ryghtwes wyth in the cytie, wylt thou deſtroye and not ſpare the place for the ſake of .l. rightwyſe yͭ are therein? That be farre frō the, that thou ſhuldeſt do after this ſayeng, and ſley the rightwes with the wycked and yͭ the rightwes ſhulde be as the wycked that be farre frō the. Shall not the iudge of all the worlde do according to ryghte? And the Lorde ſayde: Yf I fynde in Sodome .l. ryghtwes within the cytie, I wyll ſpare all the place for theyr ſakes.

And Abrahā anſwerynge, ſayd: Beholde, I haue taken vpon me to ſpeake vnto the *Gene.ii.b Lord, *which am but duſt and aſſhes, peraduēture there ſhal lack fyue of fiftye ryghteous: Wylt thou deſtroye all the cytie for lacke of fyue? And he ſayde: yf I fynde there fourtye ⁊ fyue, I wyll not deſtroye thē. And he proceded to ſpeake vnto hym agayne, ād ſayd, perauēture there ſhalbe fourtye foūde there. He anſwered I wyll not do it for forties ſake. He ſayde vnto him agayne: O let not my Lorde be angry that I ſpake: perauenture there ſhal thirtye be foūde there. And he ſayde: I wil do nothynge yf I fynde thirtye there. He ſayde agayne: O ſe I haue taken vpon me to ſpeake now alſo vnto my Lorde: perauenture there ſhalbe twētye foūde there. He anſwered: I wil not deſtroy them for twenties ſake. And he ſayd: O let not my Lorde be angrye, and I wyl ſpeake yet but this once. Perauēture there ſhal ten be foūde there. He anſwered: I wyll not deſtroye them for tens ſake. And the Lorde went hys waye as ſoone as he had lefte comenynge wyth Abraham. And Abraham alſo returned vnto his place.

¶The.xix.Chapter.

¶Lot receaued two Angels into hys houſe. The fylthy luſtes of the Sodomytes. Lot is delyuered ād deſyreth to dwell in the cytie of zoar. Lottes wyfe is torned into a pyler of ſalt. Sodome is deſtroyed. Lot is dronkē and lyeth wyth his daughters whych conceaued chyldren by hym.

A AND there came .ii. angels to Sodome at euen. And Lot ſat at the gate of Sodome. And Lot ſeynge them roſe *gen.xviii.a vp to mete them, and he *bowed hym ſelfe to the grounde with hys face. And he ſayde: my Lordes, turne in I praye you into your ſeruauntes houſe and tary all nyghte and waſh your fete and ye ſhall ryſe vp early to go on your wayes. Whych ſaid: nay, but we wyll byde in the ſtreates al nyghte. And he *Lu.xxiiii.c in maner dyd euen *compelle thē violently. And they returnynge in vnto him entred into hys houſe, and he made them a feaſte and *Tob.xii.d. dyd bake ſwete bred, ⁊ they dyd *eate. And before they went to reſt, the men of the cytie (euen the men of Sodome) compaſſed the houſe rounde aboute both olde and yōge, al the people from all quarters. And they callynge vnto Lot, ſayd vnto hym: where are the mē which came into yͤ this nyght? brynge them ont vnto vs ⁊ we wil knowe them.

And Lot went out at the doores vnto the B and ſhut the dore after hym and ſayde: naye for goddes ſake brethrē do not ſo wickedly. Behold I haue two daughters which haue knowne no man, thē wyll I bryng out now vnto you: ⁊ do with them as it ſemeth good in youre eyes. Only vnto theſe men do nothynge, for therfore came they in vnder the ſhadowe of my rofe. And they ſayde: ſtonde back. And they ſaid: he came in as one to ſogeorne, and wyl he be now a *iudge? we wil *Exo.ii.b Actes.vii.d ſuerly deale worſe with the then with thē.

And they preaſed ſore vpon the man, euē C Lot: and came to breake vp the dore, but the men put forth their hande ⁊ pulled Lot into the houſe to them and ſhut to the dore. And the mē that were at the dore of yͤ houſe they ſmote with blyndneſſe *both ſmall ⁊ great: *Sap.xix.c iiii.Reg.vi.d ſo that they faynted and coulde not fynde the dore. And the men ſayde vnto Lot: Yf thou haue yet here any ſonne in lawe or ſonnes or daughters or whatſoeuer thou haſte in the cytie, brynge it out of thys place: for we muſt deſtroy this place becauſe the crye of them is great *before the face of God: for *Gen.xviii.c the Lorde hath ſent vs to deſtroye it.

And Lot wēt out and ſpake vnto his ſonnes in law which maried his daughters ſayinge: ſtonde vp: get you out of this place, for the Lord wil ouerthrowe this cytie. But he ſemed as though he had mocked, vnto hys ſonnes in law. And whan yͤ mornyng aroſe the angels cauſed Lot to ſpede hym ſayenge: D Stonde vp, take thy wyfe and thy two daughters at hande, leſt thou peryſh in the ſinne of the cytie. And as he prolōged the tyme, the mē caught both hym, his wyfe ⁊ hys two daughters by the hādes, the Lorde beinge mercyfull vnto him, and they brought hym forth and ſette hym without the cytie. It fortuned whan they had brought them out, ☞he ſayde: Saue thy lyfe, and loke not ☞ E behynde the, neyther tary thou in all thys playne countre. Saue thy ſelfe in the mountayne, Leſt thou peryſſhe. And Lot ſayde vnto them: Oh nay Lorde: beholde, thy ſeruaunt hath founde grace in thy ſyghte, and thou haſt magnifyed thy mercye whych thou haſt ſhewed vnto me in ſauyng my lyfe. Beholde, I cannot be ſaued in the moūtayn, leſt ſome miſfortune fall vpon me ād I dye. Beholde, here is a citie by, to flee vnto, euē yonder lytle one: Oh let me be ſaued there: is it not a lytle one, and my ſoule ſhal lyue? And he ſayde to hym: ſe I haue receaued thy requeſt as concerninge this thynge, that I wyll not ouerthrowe thys cytie for the whych thou haſt ſpoken. Haſte the, ⁊ be ſaued there, for I can do nothynge tyll thou be come thyther. And therfore the name of the cytie is called zoar. And the ſunne was now ryſen vpon the erth, when Lot was entred in to zoar.

*Eſa.xiii.d
Iere.l.f
Ezech.xvi.e

Then the Lorde rayned vpō *Sodome ⁊
Gomorra, brymſton ⁊ fyre ☞ frō the Lord
☞ out of heauē, ⁊ ouerthrewe thoſe cyties and
all the region, and al that dwelled in the cyties,
and that that grewe vpō the erth. But
Lotes wyfe Loked behynde her, ⁊ was turned
into a pyllar of ſalte. Abraham ryſyng
F vp early, got hym to the place where he ſtode
before the preſence of God, ⁊ lokynge toward
Sodome ⁊ Gomorra ⁊ toward al the
londe of that cōtre he loked: and beholde, the
ſmoke of the contre aroſe as the ſmoke of a
fornace. And it happened that whē God deſtroyed
the cyties of that regiō, he thought
vpon Abraham, and ſent Lot‡ out from the
myddes of the ouerthrowenge, whē he ouerthrewe
the cyties where Lot dwelled.

‡ii.Pet.ii.b
Sapien.x.a
Amos.iiii.d
Luke.xvii.f
Jude.i.b

And Lot departed out of zoar ⁊ dwelled in the moūtayns with his.ii.daughters, for he feared to tary in zoar, but dwelled in a caue, he ⁊ hys.ii.daughters. And the elder ſayde vnto the yonger: our father is olde, ād there is not a man in the earth to come in vnto vs after the maner of all the worlde. Come, we wyll make our father dronken wyth wyne, and lye with him, that we maye ſaue ſede of oure father. And ſo they made theyr father dronkē with wyne that night. And the elder daughter went ⁊ laye with her father. And he perceaued it not, nether when ſhe laye downe, nether when ſhe roſe vp.

G And on the morowe it happened that the
elder ſayd vnto the yonger: beholde, yeſternyght
laye I with my father. Let vs make
hym dronke with wyne this nyght alſo, and
go thou ⁊ lye with him, that we maye rayſe
vp ſeed of oure father. And they made theyr
father dronke wyth wyne that nyght alſo.
And the yonger aroſe ⁊ laye with him. And
he perceaued it not: nether when ſhe laye downe,
nether when ſhe roſe vp. Thus were
both the daughters of Lot wyth chylde by
their father. And the elder bare a ſonne, and
called his name Moab. The ſame is the father
of the Moabytes vnto thys daye. And
the yonger bare a ſonne alſo and called hys
name Ben Ammi. The ſame is the father
of the chyldren of Ammon vnto thys daye.

¶ The.xx. Chapter.

¶ Abraham went as a ſtraunger in to the lande of Gerar. The kynge of Gerar taketh awaye his wyfe.

A AND Abraham departed thence towarde
the ſouth contre, ⁊ dwelled
betwene Cades and Sur, ād ſogeorned
in Gerar. And Abrahā ſayd
of Sara hys wyfe: ſhe is my *ſyſter. And
Abimelech kynge of Gerar ſent and fet Sara
awaye.

*Gene.xii.c. and.xxvi.b

But God came to Abimelech in a dreame
in the night and ſayd to him: Se, thou ſhalt
dye for the womās ſake which thou haſt taken
awaye, for ſhe is a mās wyfe. But Abimelech
had not yet come nye her, ⁊ he ſayd:
Lorde wylt thou ſley ryghtewes people?
ſayd not he vnto me, ſhe is my ſiſter? yee, ād
ſayd not ſhe her ſelfe: he is my brother? with
a pure hert and innocent hādes haue I done B
thys. And God ſayd vnto him by a dreame:
I wot it well that thou dydeſt it in the pureneſſe
of thy hert. I kepte the alſo that thou
ſhuldeſt not ſynne agaynſt me, and therfore
ſuffred I the not to touch her. Now therfore
delyuer the man hys wyfe agayne for he is
a prophete. And he ſhal praye for the yͭ thou
mayſt lyue. But and yf thou deliuer her not
agayne, be ſure that thou ſhalt dye the deth
both thou, and all that thou haſt.

Therfore Abimelech ryſing vp betymes
in the mornyng called all his ſeruaūtes and
tolde all theſe ſayenges in their eares, and yͤ
men were ſore afrayde. And Abimelech called
Abrahā ⁊ ſaid vnto him: what haſt thou C
done vnto vs and what haue I offended the
that thou haſt brought on me ⁊ on my kingdome
ſo great a ſinne? thou haſt done dedes
vnto me that ought not to be done. And
Abimelech ſayd vnto Abraham: What ſaweſt
thou that thou haſt done this thynge?

Abraham anſwered. For I ſayde: ſurely the feare of God is not in thys place, ⁊ they ſhall ſley me for my wyfes ſake: yet in very dede ſhe is my ſyſter, for ſhe is the doughter of my father: though ſhe be not the doughter of my mother: and ſhe became my wyfe. And after, God cauſed me to wandre out of my fathers houſe, I ſayde vnto her: Thys kyndneſſe ſhalt thou ſhewe vnto me in all places where we come, that thou ſay of me, he is my brother.

Than toke Abimelech ſhepe and oxen, mē D
ſeruauntes and wemenſeruauntes ād gaue
thē vnto Abraham, ⁊ delyuered hym Sara
his wyfe agayne. And Abimelech ſayde: beholde,
my land lyeth before the, dwel where
it pleaſeth the beſt. But vnto Sara he ſaid:
Se, I haue geuen thy brother a thouſande
peces of ſyluer, behold, it ſhall be a coueryng
of thyne eyes, vnto all that are wyth the,
o+ and thus wyth all was ſhe reproued.

And ſo Abraham prayed vnto God, and God healed Abimelech and his wife and his maydens, ⁊ they bare chyldrē. For the Lorde had cloſed to, al the matryces of the houſe of Abimelech: becauſe of Abrahās wyfe.

¶ The.xxi. Chaptr.

¶ Iſaac is borne. Ager is caſt oute wyth hyr younge ſonne Iſmael. The Angell comforteth Agar. The couenaunt betwene Abimelech and Abraham.

The Lorde

A
*Ge.xviii. b and.xvii.c Gala.iiii.d Hebr.xi.c

The Lord viſyted Sara as he had ſayde, ⁊ dyd vnto her *accordyng as he had promyſed. For Sara was with chylde and bare Abraham a ſonne in his olde age, euen the ſame ſeaſon which the Lorde had appoynted him And Abraham called hys ſōnes name that was borne vnto hym whyche Sara * bare hym, Iſahac: and Abrahā ‡ circūcyſed Iſahac his ſonne when he was. viii. dayes olde: as God commaunded hym. And Abraham was an hūdred yere olde: whē his ſonne Iſahac was borne vnto hym. But Sara ſayd: God hath made me a laughynge ſtocke: ſo that all that heare: wyll laugh at me. She ſayd alſo: who wolde haue ſayd vnto Abrahā: that Sara ſhulde haue geuē childrē ſucke: for I haue borne him a ſonne in his olde age: The chylde grewe: and was wened: and Abrahā made a greate feaſt: the ſame daye that Iſahac was wened. Sara ſawe alſo yͤ ſonne of Hagar the Egypciā (which ſhe had borne vnto Abrahā) to be a mocker, wherefore ſhe ſayde vnto Abraham: ‡ put awaye thys bondemayde ād hyr ſonne: for the ſonne of this bōdwomā ſhall not be heyre with my ſonne Iſahac: ⁊ this ſayenge was very greauous in Abrahās ſyght because of hys ſonne. And God ſayd vnto Abraham: let it not be greauous in thy ſyght, because of the lad and of thy bondmayde: All that Sara hath ſayd vnto the, heare hyr voyce, for ‡ in Iſahac ſhal thy ſeed be called. Moreouer of the ſonne of the bondwoman wyll I make a nacion: because he is thy *ſeed.

*Matth.i.a. Ios.xxiiii.a. ‡Gen.xvii.b

B
‡Gala.iiii.d.

‡Roma.ix.b. Gala.iiii.d. Heb.xi.d.

*Gen.xvii.c

And ſo Abrahā aroſe vp early in the mornyng, and toke brede ⁊ a bottell of water ⁊ gaue it vnto Hagar, puttyng it on hir ſhulders with the lad alſo, ⁊ ſēt her awaye, who departynge, wandred vp and downe in the wyldernes of Beer Seba. And the water was ſpent in the bottell, and ſhe caſt the lad vnder a buſh and went and ſat on the other ſyde a great waye, as it were a bowſhote of: for ſhe ſayde: I wyll not ſe the death of the childe. And ſhe ſyttynge doune on the other ſyde, lyfte vp hyr voyce and wepte.

C

And God herde the voyce of the chylde. And the angel of God called Hagar oute of heauen and ſayd vnto her: what ayleth the Hagar? Feare not, for God hath herde the voyce of the childe where he lyeth. Aryſe, ād lyfte vp the lad, and take him in thy hande, for I will make of him a great people. And God opened hyr eyes: and ſhe ſawe a well of water. And ſhe wente and fylled the bottell with water and gaue the boye drynke. And God was with the lad, ⁊ he grewe ād dwelt in the wyldernesse, and became an archer. And he dwelt in the wyldernesse of Pharan. And hys mother got hym a wyfe out of the lande of Egypte.

¶And it chaūced the ſame ſeaſon that Abimelech and Phicol his chefe captayne ſpake vnto Abraham ſayenge: * God is wyth the in all that thou doeſt. And now therfore ſwere vnto me euen here by God, that thou wylt not hurt me nor my chyldren, nor my childrēs children. But that thou ſhalt deale wyth me ⁊ the contre where thou haſt bene a ſtraunger, accordynge vnto the kyndnesse that I haue ſhewed the. And Abraham ſayde: I wyll ſwere.

*Gen.xxvi.f

And Abrahā ☞ rebuked Abimelech for a well of water, whych Abimelechs ſeruaūtes had violētly takē awaye. And Abimelech ſayde: I wote not who hath done thys thyng: Alſo thou toldeſt me not: nether herde I of it, but thys daye. And Abrahā toke ſhepe ⁊ oxen, and gaue thē vnto Abimelech. And they made both of them a bonde together. And Abraham ſet. vii ewe lambes by thē ſelues. And Abimelech ſaid vnto Abrahā: what meane theſe. vii. ewe lābes whych thou haſt ſet by them ſelues? He anſwered: For theſe. vii. lābes ſhalt thou take of my hād, that they maye be a wytnesse vnto me, that I haue dygged this wel. Wherfore the place is called ☞ Beer Seba, because that there they ſware both of them. Thus made they a bonde together at Beer Seba. And Abimelech ⁊ Phicol his chefe captayne roſe vp, and turned agayne vnto the lande of the Philiſtines. And Abraham planted a wod in Beer Seba, ⁊ called there on the name of the Lorde, the euerlaſtynge God: and ſogeourned in the Philiſtines lande a lōge ſeaſō.

☞ D

☞

¶The.xxii. Chapter.

¶The fayth of Abraham is proued in offerynge hys ſonne Iſahac. Chriſt our ſauyoure is promyſed. The generacion of Nachor Abrahams brother.

A
*Iudi.viii.d Eccle.xliiii.e Heb.xi.d

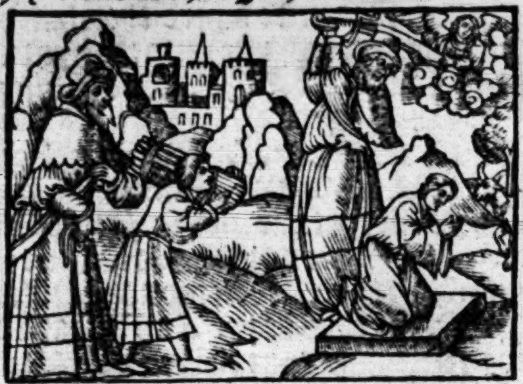
After theſe ſayenges it happened that God dyd * proue Abraham ⁊ ſayde vnto him: Abrahā. Whych anſwered: here am I. And he ſaid take thy ☞ only ſonne Iſahac whom thou loueſt, and get the vnto the lande Moria, ād ſacrifyce hym there for a ſacrifyce vpō one of the mountaynes, which I wyl ſhewe the. Than Abraham roſe vp early in the mornyng, ⁊ ſadled hys aſſe, and toke two of hys yong men with him, and Iſahac hys ſonne: and cloue wod for the ſacrifyce, and roſe vp and got him to the place which God had appoynted hym.

☞

The thyrde daye Abraham lyfte vp hys eyes, and ſawe the place afarre of, and ſayd vnto his yong men: byde here wyth the aſſe. I and the lad wyll go yonder and ☞ worſhyppe, ⁊ come agayne vnto you. And Abraham toke the wod of the ſacrifice and layde it vpon Iſahac hys ſonne, but he hym ſelfe toke fyre in hys hande ād a knyfe. And they went both of them together.

☞ B

Then ſpake Iſahac vnto Abraham hys father and ſayde: My father? And he anſwered: here am I my ſonne. He ſayde: Se here is fyre and wodd, but where is the ſhepe for ſacrifice? Abrahā anſwered: my ſonne, God wyl prouyde hym a ſhepe for ſacrifyce. And ſo they went both together.



And whē they came vnto the place which God had ſhewed hym, Abraham made an aulter there, ⁊ dreſſed the wodd, and bounde Iſahac his ſōne, ⁊ *layde him on the aulter, aboue vpon the wodd. And Abraham ſtretchynge forth hys hande, toke the knyfe to haue kylled his ſonne. And the angell of the Lorde called vnto him from heauē, ſayeng: Abraham Abraham? And he ſayd: here am I. And he ſayde: laye not thy hande vpō the chylde, nether do any thyng at al vnto him, for now I knowe that thou feareſt God, ād ☞ haſt for my ſake not ſpared thyne ☞ only C ſonne. And Abrahā lyftyng vp his eyes, loked aboute: and beholde, there was a ram caught by the hornes in a thyckette. And he went ⁊ toke the ram and offred hym vp for a ſacryfyce in the ſteade of hys ſonne. And Abraham called the name of the place, the Lorde wyll ſee. As it is ſayde thys daye: in the mounte wyll the Lorde be ſene.

*Iaco.ii.d
i.Mac.ii.f.

And the angell of the Lorde cryed vnto Abrahā from heauen the ſeconde tyme, and ſayd: ‡by my ſelfe haue I ſworne) ſayth the Lorde) becauſe thou haſt done thys thynge and haſt not ſpared thy only ſonne: that in bleſſinge I wyll bleſſe the, ⁊ in multiplyeng I wyll multiplye thy ſeed as the ſtarres of heauē ⁊ as the ſande which is vpō the ſee ſyde. D And thy ſeed ſhall poſſeſſe the gate of his enemyes. ‡And in thy ſeed ſhall all the nacions of the erth be bleſſed, becauſe thou haſt herde my voyce. So turned Abrahā agayne vnto hys yonge men, ⁊ they roſe vp and went together to Beer Seba. And Abrahā dwelt at Beer Seba. And it chaunſed after theſe thynges, that one told Abraham ſayenge: Beholde, Milcha, ſhe hath alſo borne chyldren vnto thy brother Nachor: Hus his eldeſt ſonne, ⁊ Bus his brother, and Kemuel the father of the Syrians, ād ceaſed, ⁊ Haſo, ⁊ Pildas, ⁊ Jedlaph, ⁊ Bethuel. And Bethuel begat Rebecca. Theſe .viii. dyd Milcha bere to Nachor Abrahās brother. And hys concubyne called Rhuma ſhe bare alſo Tebah, and Gahan, Thaas and Maacha.

‡Hebre.i.c

‡Gene.xii.a.
Actes.iii.d
Gala.iii.b.

¶ The .xxiii. Chapter.

¶ Sara dyeth ⁊ is buryed in the felde that Abraham bought of Ephron the Hethite.

A Sara was an hundred ⁊ .xxvii. yere olde (ſo longe lyued ſhe) ⁊ Sara dyed in kyriat Arba. The ſame is Hebron in the lande of Canaan. And Abraham came to morne Sara and to wepe for her. And Abraham ſtode vp from the ſyght of his corſe, and talked with the ſonnes of Heth ſaying: I am a ſtraūger and a foryner amonge you, geue me a poſſeſſiō to bury in with you, that I may bury my coarſe out of my ſyght. And the chyldrē of Heth anſwered Abraham, ſayinge vnto him: Heare vs Lorde, thou art a prynce of God amonge vs. In the cheſeſt of our ſepulchres burye thy dead: None of vs alſo ſhall forbyd the his ſepulchre, but thou mayeſte bury thy dead therin: Abrahā ſtode vp and B bowed him ſelfe before the people of the lād of the childrē of Heth. And he comoned with thē ſayinge: Yf it be your mynde that I ſhal bury my dead out of my ſyght, heare me, ād ſpeke for me to Ephron the ſonne of zoar: that he maye gyue me yͤ dubbyll caue which he hath, and that is in the ende of his felde: but for as moche money, as it is worth ſhall he geue it me in the preſēce of you, for a poſſeſſyon to burye in. For Ephron dwelled amonge the chyldren of Heth.

And Ephrō the Hethite anſwered Abrahā in the audyence of the chyldren of Heth ⁊ of all that wente in at the gates of his cytie ſayeng: Not ſo my lorde, heare me: The felde geue I the, and the caue yͭ therin is geue I the alſo: ⁊ euen in the preſence of the ſonnes of my people geue I it the, burye thy dead. C And Abraham bowed hym ſelfe before the people of the lande, ⁊ ſpake vnto Ephron in the audiēce of the people of the cōtre ſaying: I praye the heare me yf it pleaſe the: I wyl geue ſiluer for the felde, take it ⁊ I wil bury my deed there. Ephron anſwered Abraham ſayinge vnto hym: My lorde, herken vnto me. The lāde is worth .iiii. hundred ſicles of ſyluer: what is that betwyxt the ⁊ me? bury therfore thy deed. And Abraham harkened vnto Ephron ⁊ weyed him the ſiluer which he had ſayde, in the audyēce of the ſonnes of Heth. Euen .iiii. hundred ſyluer ſicles of currant money amōge marchauntes. And the D felde of Ephrō with the dubbyl caue whych was before Mamre: euen the felde ⁊ the caue yͭ was therin and all the trees yͭ were in yͤ felde, ⁊ that were in all the borders rounde about, was made ſure vnto Abraham for a poſſeſſiō, in the ſight of the chyldrē of Heth, before all that wēt in at the gates of the cyte. After this dyd Abrahā burye Sara hys wyfe in the double caue of the felde yͭ lyeth before Mamre. The ſame is Hebron in the lāde of Chanaan. And ſo both the felde and the caue yͭ is therin, was made vnto Abraham a ſure poſſeſſyon to bury in, of the ſonnes of Heth.

¶ The.xxiiii. Chapter.

¶ Abraham maketh hys ſeruant to ſwere: and ſendeth him to ſeke a wyfe for Iſahac hys ſoone. The ſeruant was faythfull ⁊ brought Rebecca: whych Iſahac toke to hys wyfe.

A ABraham was olde and ſtryken in dayes, and the Lord had bleſſed him in all thiges. And Abrahā ſayde vnto hys eldeſt ſeruaũte of his houſe whych had yͤ rule ouer all that he had: Put thy hande vnder my thygh, and I wil make the ſwere by the Lorde God of heauen and God of the erth, that thou ſhalt not take a wyfe vnto my ſõne, of the daughters of Chanaan, amonge which I dwel. But thou ſhalt goo vnto my cõtry and to my natyue londe, ⁊ take a wyfe vnto my ſonne Iſahac.

But the ſeruaunte ſayde vnto hym: peraduenture the woman wyll not agree to come wyth me vnto thys lande, ſhall I brynge thy ſonne agayne vnto the lande which thou cāmeſt out of? To whom Abrahā anſwered: beware, that thou bryng not my ſonne thyther agayne. The Lorde God of heauen which toke me frõ my fathers houſe and from the lande where I was borne, and whych ſpake vnto me and that ſware vnto me, ſayinge: vnto thy ‡ ſeed wyll I geue thys lande, he ſhall ſende his angell before the, and thou ſhalt take a wyfe vnto my ſonne from thēce. Neuertheleſſe yf the woman wyll not agree to folowe the, thā ſhalt thou be with out daunger of thys my ooth. Onely brynge not my ſonne thyther agayne. And the ſeruaunt put hys hand vnder the thygh of Abrahā hys maſter, and ſware to hym as concernynge that matter. And the ſeruaunt toke x. camels of the camels of his maſter and departed, and had of all maner goodes of hys maſter wyth hym, and ſtode vp and went to Meſopotamia, vnto the cytie of Nahor. And made hys camels B to lye doune wythout the cytye by a wels ſyde of water, at euen: aboute the tyme that women come out to drawe water, and he ſayde.

* Gene.xv.d

Lorde God of my maſter Abraham, ſende me good ſpede this daye, and ſhewe mercy vnto my maſter Abraham. Lo I ſtonde here by the well of water, and the daughters of the men of thys cytye come out to drawe water: Now the damſell to whome I ſaye, ſtowpe doune thy pytcher I pray the that I maye drynke. If ſhe ſaye alſo: Drynke, ⁊ I will geue thy camels dryncke: the ſame is ſhe that thou haſt ordened for thy ſeruaunte Iſahac: yee, and therby ſhall I knowe yͭ thou haſt ſhewed mercy on my maſter. And it came to paſſe yer he had left ſpeakynge, beholde, Rebecca came out, the daughter of Bethuell, ſonne to Milca the wyfe of Nahor Abrahams brother, and hir pytcher vpon hyr ſhoulder: The damſell was very fayre to loke vpon, ⁊ yet a mayde and vnknowen of man. And ſhe went downe to the well, ⁊ fylled hyr pitcher and came vp. And the ſeruaunte rennynge vnto her, ſayde: let me ſuppe a lytle water of thy pytcher. And ſhe ſayde: dryncke my Lorde.

C And ſhe haſted and let downe her pytcher vpon hyr arme, and gaue him dryncke. And when ſhe had geuen hym dryncke, ſhe ſayde: I wyll drawe water for thy camels alſo, vntyll they haue droncke ynough. And ſhe powred out hyr pytcher ĩto the trough haſtely, and ranne agayne vnto the well to fet water: and drewe for all hys camels.

And the man wondred at her: But helde hys peace, to wete whether the Lorde had made hys iourney proſperous or not. And it fortuned as the camelles had lefte drynkynge, the man toke a golden ☞ earynge of halffe a ſicle waight, ⁊ two bracellettes ☞ for hyr handes, of .x. ſicles weyght of gold, ⁊ ſayde whoſe daughter art yͧ? tell me I pray the, is there rowme in thy fathers houſe for vs to lodge in? She anſwered hym: I am the daughter of Bathuel the ſonne of Mylca whych ſhe bare vnto Nahor: and ſayde moreouer vnto hym: we haue lytter and prauonder ynough, and alſo rowme to lodge in.

And the man bowed hym ſelfe, ⁊ ☞ worſhypped ☞ D the Lorde, and ſayde: bleſſed be the Lorde God of my maſter Abraham, whych ceaſſeth not to deale mercyfully and truly wyth my maſter, and hath brought me the waye to my maſters brothers houſe. And yͤ damſell ranne and tolde them of her mothers houſe theſe thynges. And Rebecca had a brother called Laban.

And he ranne out vnto the man, euen to the well: for as ſone as he had ſene the earynges and the bracelettes in hys ſyſters handes (and hearde the wordis of Rebecca hys ſyſter ſaying: thus ſayde the man vnto me) he went out vnto the man. And loo, he ſtode wyth the camels by the well ſyde And he ſayde: come in thou bleſſed of the Lorde. Wherfore ſtõdeſt thou without? I haue dreſſed the houſe, and made rowme for the camels. And than the man came into the houſe: and he vnbrydled the camels: and [Laban] brought lytter and prauonder for the camels, and water to waſhe hys fete and the mennes fete that were wͭ him, ⁊ ſet meate before hym to eate. But he ſayde: I wyll not eate, vntyll I haue ſayde myne arāde. And he ſayd: ſaye on. And he ſayd: I ☞ am Abrahās ſeruaūt, ⁊ God hath ☞ bleſſed my maſter out of meaſure, that he is become greate, and hath geuen hym ſhepe, and oxen, ſyluer and golde, menſeruauntes, and mayde ſeruauntes, camels and aſſes. And * Sara my maſters wyfe bare hym a *Gene.xxi.a ſonne, when ſhe was olde: and vnto hym hath he geuen all that he hath. And my maſter made me ſweare ſaying: yͧ ſhalt not take a wyfe to my ſonne amonge the daughters of yͤ Cananites in whoſe lāde I dwell. But thou ſhalt go vnto my fathers houſe and to my kinred, and take a wyfe vnto my ſonne. And I ſayde vnto my maſter: peraduenture the wyfe wyll not folowe me: E And he anſwered me: The Lorde, before whome I walke, wyl ſende his angell with the, and proſpere thy iourney ⁊ thou ſhalt take a wyfe for my ſonne, of my kynred and of my fathers houſe. Thē ſhalt thou be giltleſſe of my curſe, whā thou commeſt to my kynred. And yf they geue the not one, thou ſhalt be giltleſſe of my curſe.

And ſo I came thys daye vnto the well and ſayde: O Lorde, the God of my maſter Abraham, yf it be ſo now that thou makeſt my iourney which I go, proſperous: beholde I ſtonde by thys well of water, and whē a virgyn cometh forth to drawe water, and I ſaye to her: geue me (I praye the) a lytle water of thy pytcher to dryncke, ⁊ ſhe ſaye to me: drynke thou, and I wyll alſo drawe for thy camels: that ſame is the wyfe whō the Lorde hath prepared for my maſters ſonne.

And before I had made an ende of ſpeakynge in myne harte: beholde Rebecca came forth, and hyr pitcher on hyr ſhulder, ⁊ ſhe wēt doune vnto the well and drewe water. And I ſayde vnto her: geue my dryncke I pray the. And ſhe made haſt, ⁊ toke doune hyr pytcher from of hyr, and ſayde drincke, and I wyll geue thy camels dryncke alſo. And I drācke, ⁊ ſhe gaue the camels dryncke alſo. And I aſked her, ſaying: whoſe F daughter art thou? She anſwered: yͤ daughter *Ge.xxiii.b. and.xxiiii.c of Bathuel Nahors ſonne * whō Milca bare vnto hym. And I put the earīg vpō hyr face, and the bracelettes vpon hyr handes. And I bowed my ſelfe, and worſhyp- ☞ ped the Lorde, ⁊ ☞ bleſſed the Lorde God of my maſter Abraham which had brought me the ryght waye, to take my maſters brothers daughter vnto hys ſonne. Now alſo yf ye wyll deale mercyfully and truly with my maſter, tell me: and yf not, tell me alſo: ☞ that I may turne me to the ☞ ryght hand or to the left.

Than anſwered Laban and Bathuel, ſaying. This ſayenge is proceded euen out of the Lorde, we cannot therfore ſaye vnto the, ether good or bad: beholde, Rebecca is before the, take her ⁊ goo, that ſhe maye be thy maſters ſonnes wyfe, euen as God hath ſayd. And when Abrahams ſeruaunt hearde their wordes, he worſhypped the Lorde, flat vpon the erth. And the ſeruaunt toke forth iewelles of ſiluer and iewelles of gold ⁊ rayment, and gaue them to Rebecca. And vnto hyr brother and to hyr mother, he gaue gyftes. And they dyd eate ⁊ drincke, both he ⁊ the men that were wyth hym, ⁊ taried all nyght. And whan they roſe vp in yͤ morning. He ſayde: let me departe vnto my maſter. Hyr brother and hyr mother anſwered let the damſell abyde with vs awhyle, ⁊ it be but euen .x. dayes, and than ſhal ſhe go. He ſayde vnto them: hynder me not, beholde, the Lorde hath proſpered my iourney. Sēde me awaye therfore, that I maye goo vnto my maſter. And they ſayd: we wil call G the damſell, and ☞ enquere at hyr mouth ☞ And they called forth Rebecca, and ſayde vnto her: wilt thou goo with this mā? And ſhe anſwered, I wil goo.

So they let Rebecca theyr ſyſter go and her norſe ⁊ Abrahams ſeruaunte, ⁊ his mē. And they ☞ bleſſed Rebecca, ⁊ ſayde vnto ☞ her: Thou art oure ſyſter, growe into thouſande thouſandes * and thy ſeed poſſeſſe the *Gene.xxii.c gate of theyr enemyes. And Rebecca aroſe and hyr damſels, ⁊ ſet them vp vpon the camels, ⁊ went theyr waye after the mā. And yͤ ſeruaunt toke Rebecca, ⁊ went his waye.

And Iſahac was commynge from the waye of the well of the * lyuynge ⁊ ſeynge *Gene.xvi.d me, for he dwelt in yͤ ſouth coūtre, ⁊ Iſahac was gone out to ☞ praye in the felde at the ☞ euentyde. And he lyft vp his eyes and ſawe the camels commyng. And Rebecca lyft vp hyr eyes, and whē ſhe ſawe Iſahac, ſhe lyghted of the camel, ⁊ ſayde vnto the ſeruaunt what man is this that commeth walkynge againſt vs in yͤ feld? And the ſeruaūt ſayde it is my maſter. Therfore ſhe toke hir cloke, and put it about her. And the ſeruaūt tolde Iſahac all thynges that he had done. And Iſahac broughte her into hys mother Saras tente, ⁊ toke Rebecca, ⁊ ſhe became hys wyfe, and he loued her: and ſo Iſahac receaued conforte after hys mother.

¶ The .xxv. Chapter.

¶ Abraham taketh Kethura to hys wyfe: and begetteth many chyldren. Abraham dyeth and geueth all hys goodes to Iſahac. The genealogie of Iſmael. The byrth of Iacob and Eſau. Eſau ſelleth hys byrthright for a meſſe of potage.

A Abraham proceaded further and toke hym a wyfe called Ketura, whych bare hym Simram, and Jeckſan, and Medan, and Midian, and Jeſback ⁊ Suah Jeckſan begat Seba, and Dedan. And the ſonnes of Dedan were: Aſſurim, Letuſim ⁊ Leumim. And the ſonnes of Midiã: Epha, and Epher, Hanoch, and Abida and Elda. All theſe were the chyldren of ketura. And Abraham gaue al hys goodes vnto Jſahac ☞ But vnto the ſonnes of the ☞ concubynes whych Abraham had, he gaue giftes, ⁊ ſent thẽ awaye from Jſahac his ſonne (whyle he yet lyued) eaſtward, vnto yͤ lande of kedes.

And theſe are the dayes of the yeres of Abrahams lyfe whych he lyued: an hundred and .lxxv. yere, and than fell ſycke and died, in a * luſtye age (whẽ he had lyued ynough) and was ☞ put vnto hys people. And hys ſonnes Jſahac and Jſmahel buryed hym in the double caue in the felde of Ephron ſonne of zoar the Hethyte beſyde the playne of Mamre. Which felde Abraham bought of the ſonnes of Heth: where Abraham was buried and Sara hys wyfe. It fortuned after the deeth of Abraham that God bleſſed Jſahac hys ſonne, and Jſahac dwelled by the well of the lyuynge and ſeinge me.

*Gene.xv.c.

B These are yͤ generaciõs of Jſmael Abrahams ſonne, which Hagar the Egypcian Saras hãdmayde bare vnto Abrahã. And theſe are the names of the ſonnes of Jſmael in theyr names accordynge to theyr kinreddes. The eldeſt ſonne of Jſmael: Nebaioth, and Cedar: and Adbeel, and Mibſam, and Miſma, Duma, and Maſa, ⁊ Hadar, Thema, Jetur, Naphis and Kedma: Theſe are yͤ ſonnes of Jſmael, ⁊ theſe are their names, by theyr townes and caſtels * .xii. princes of their houſholdes. And theſe are the yeres of the lyfe of Jſmael, an hundred and. xxxvii. yere, and he fel ſycke, and dyed, ⁊ was layde vnto his people. And they dwelled frõ Heuilah vnto Sur yͭ is by the border of Egypte, as thou goeſt toward yͤ Aſſirians. And he dyed in the preſence of all hys brethren.

*Ge.xvii.c. i.Para.i.b.

C And theſe are yͤ generacyons of Jſahac Abrahams ſonne: Abraham begat Jſahac. And Jſahac was .xl. yere olde when he toke Rebecca to wyfe, the daughter of Bathuel the Sirian of Meſopotamia and ſiſter to Laban the Sirien. And Jſahac made interceſſion vnto the Lorde for hys wyfe: becauſe ſhe was baren: and the Lorde was intreated of hym, and Rebecca hys wyfe cõceaued and the chyldrẽ ſtroue together within her. Therfore ſhe ſayde: yf it ſhulde goo ſo to paſſe, what helpeth it that I am wyth chylde? wherfore, ſhe went to aſke yͤ Lord. And the Lorde ſayde vnto her: there are two maner of people in thy wombe, ⁊ two nacyons ſhalbe deuyded out of thy bowels, and the one nacyon ſhalbe myghtier than the other and the ‡ elder ſhalbe ſeruaunte vnto the younger.

‡Rom.ix.c.

Therfore whẽ hyr tyme was come to be delyuered: beholde, there were two twynes in hyr wombe. And he that came out fyrſt was redd, and he was all ouer as it were a rough garmẽt, ⁊ they called his name Eſau And after hym, came hys brother out, ⁊ his hande holdyng Eſau by the * hele. And hys name was called Jacob. And Jſahac was. lx. yere olde when they were borne: and the boyes grewe, and Eſaw became a connyng hũter and a tyller of the earth. But Jacob was a perfecte man, and dwelled in the tentes. Jſahac loued Eſau, becauſe he dyd eate of hys venyſon, but Rebecca loued Jacob.

D *Oſee.xii.a.

Jacob ſod potage, and Eſau came from the feld and was fayntye, and Eſau ſayd to Jacob: fede me I praye the with that redde potage, for I am fayntie. And therfore was hys name called ☞ * Edom. And Jacob ſayde: ſell me this daye thy ‡ byrthrighte. Eſau ſayde: Loo I am at the poynte to dye, and what profyte ſhal thys byrthryghte do me? Jacob anſwered * ſwere to me then thys daye. And he ſware to hym, ⁊ ſolde his byrthryghte vnto Jacob. Than Jacob gaue Eſau brede ⁊ potage of ryſe. And he dyd eate ⁊ dryncke ⁊ roſe vp, and wẽt his waye. And Eſau regarded not hys byrthryght.

☞ *Abdi.i.a ‡Hebre.xii.c *Ge.xlvii.g

¶ The.xxvi.Chapter.

¶ The iorneye of Jſahac toward Abimelech. The promes made vnto Jſahac and hys ſeede. Jſahac is rebuked of Abimelech for callyng hys wyfe his ſyſter. The chydyng of the ſhepardes for the welles. Jſahac is confortet. The atonement betwene Abimelech and Jſahac.

A And there came a derth in the lande, paſſyng the fyrſt derth that was in the dayes of Abraham. And Jſahac went vnto Abimelech kyng of the Phylyſtyens vnto Gerar. And the Lorde apeared vnto hym, and ſayde: Go not doune into Egypte, but byde in the lande which I ſhal ſhewe vnto the: ſogeorne in thys lande, and I wyll be wyth the, and wyll bleſſe the: for vnto the and vnto thy ſede I wyll geue all theſe * contreyes. And I wyll performe the othe whych I ſwore vnto Abraham thy father, and wyll ‡ multyplye thy ſeed as the ſtarres of heauen, and wyll geue vnto thy ſeed all theſe contreys. And in thy ſeed ſhal all the nacyons of the erth be bleſſed, becauſe that Abraham harkened vnto my voyce and kepte myne ordinaunces, my commaũdementes, my ſtatutes, and my lawes.

*Gene.xii.b ⁊.xiii.d. ‡Gene.xv.b. ⁊.xxii.c. Eccle.xliiii.b

And Jſahac dwelled in Gerar. And the men of the place aſked hym of his wyfe, and he ſayde: ſhe is my * ſyſter: for he feared

*Gene.xii.c. ⁊.xx.a.

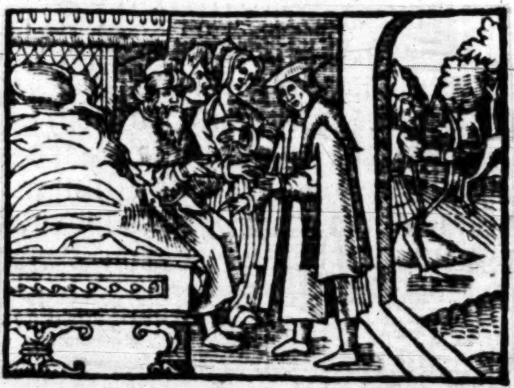
to ſaye: She is my wyfe, leſt ẏ men of ẏ place
ſhuld haue killed hym becauſe of Rebecca
which was bewtyfull to ẏ eye. And it happened
after he had bene there longe tyme,
that Abimelech kyng of the Philiſtyās loked
out at a wyndow, ⁊ ſawe Iſahac ſportynge
with Rebecca hys wyfe. And Abimelech
called Iſahac, and ſayd: ſhe is of a ſuertye
thy wyfe, and why ſaydeſt thou: She is
my ſyſter? To whom Iſahac anſwered: I
thought that I myght peraduenture haue
dyed for hir ſake. Abimelech ſayd: why haſt
thou done thys vnto vs? one of the people
myght lyghtely haue lyne by thy wyfe, and
ſo ſhuldeſt thou haue brought ſynne vpon
vs. And ſo Abimelech charged all hys people,
C ſaying: he that toucheth this man or his
wyfe, ſhall dye the death.

Iſahac ſowed in that lande, and founde
in that ſame yere an. C. buſſhels: ⁊ ẏ Lorde
bleſſed hym, ⁊ the man waxed myghty, and
went forth and grew tyll he was exceading
great, for he had poſſeſſion of ſhepe, of oxen
and a myghty houſholde, and therfore the
Philiſtians had enuy at him: for the Philiſtynes
ſtopped and fylled vp witherth all ẏ
welles which his fathers ſeruaũtes dygged
in hys father Abrahams tyme. And Abimelech
ſayde vnto Iſahac: get the from vs, for
thou art myghtyer then we a great deale.
D Therfore Iſahac departed theſe, and abode
in the valley of Gerar, ād dwelt there. And
Iſahac retournynge, digged agayne ẏ welles
of water whych they dygged in the dayes
of Abraham hys father, which the Philiſtyās
had ſtopped after the deth of Abraham,
and gaue them the ſame names which
hys father gaue them. Iſahacs ſeruauntes
dygged in the valley, and founde a well of
lyuyng water. And the herdmen of Gerar
dyd ſtryue wyth Iſahacs herdmē, ſayinge:
the water is oures. Than called he the well
* Cõtencion. E * Eſeck, becauſe they ſtroue wyth hym.

And they dygged another well, and ſtroue
for that alſo. And he called the name of
* Enemytie. it * Sitena. And than he departed thenſe,
and dygged another well for the which they
* Largeneſſe ſtroue not: therfore called he it * Rehoboth,
ſaying: the Lorde hath now made vs rowme,
ẏ we maye encreaſe vpon the erth. And
he went vp thence, to Beer Seba. And the
Lorde appeared vnto hym the ſame nyght,
and ſayde: I am the God of Abraham thy
father, feare not, for I am wyth the, ⁊ wyll
bleſſe the, and multiplye thy ſede for my ſeruaunt
Abrahams ſake. And he buylded an
aulter there, and called vpon the name of ẏ
Lord, and pitched his tente. And there Iſahacs
ſeruauntes dygged a well.
F Than came Abimelech to hym from Gerar,
and Ahuſath his frende, and Phicol his
chefe captayne. And Iſahac ſayde vnto thē:
wherfore come ye to me, ſeing ye hate me ⁊
haue put me awaye frō you? Which anſwered:
In ſeinge, we ſawe that ẏ * Lorde was * Gene. xxi. c
wyth the, and we ſayde: let there be now an
oothe betwixte vs euē betwixte vs and the,
⁊ let vs make a bonde with the, ẏ ẏ ſhuldeſt
do vs no hurte, as we haue not touched the,
⁊ as we haue done vnto the nothynge but
good, ⁊ ſent the awaye in peace: for thou art
now the bleſſed of the Lorde. And he made
thē a feaſt, and they dyd eate ⁊ drincke. And
they roſe vp by tymes in the morninge, and
ſware one to another, And Iſahac ſent thē
awaye, And they departed from hym i peace. G
And that ſame daye it happened, that
Iſahacs ſeruauntes came and tolde him of
a well which they had dygged: and ſayd vnto
him, we haue foũde water. And he called
it * Seba. And the name of the cite is called * An ooth.
* Beer Seba vnto thys daye. Eſau was. * The wel of the ooth.
xl. yere olde and he toke a wyfe called Judith,
the daughter of Bery an Hethyte, ⁊
Baſmath the daughter of Elon an Hethyte
alſo whych were diſobediēt vnto Iſahac
and Rebecca.

¶ The. xxvii. Chapter.

¶ Jacob ſtealeth the bleſſynge from Eſau by hys mothers councell. Iſahac is ſad. Eſau is conforted. The hatred of Eſau toward Jacob.



And it came to paſſe that whan A
Iſahac wexed olde and hys eyes
were dymme (ſo ẏ he coulde not
ſe.) He called Eſau hys eldeſt ſōne
and ſayde vnto hym: my ſōne
And he ſayde vnto hym: here am I. And he
ſayde: beholde, I am now olde, and knowe
not the daye of my deth: and now therfore
take thy weapēs, thy quyuer and thy bowe
and get the to the feldes, that thou mayeſt
take me ſome venyſon, and make me meate
ſoche as I loue, and brynge it me, that I
maye eate, ⁊ that my ſoule may ☞ bleſſe ☞
ẏ before ẏ I dye. But Rebecca hearde when
Iſahac ſpake to Eſau his ſonne. And Eſau
wēte into the felde, to catche venyſon, and
to bringe it. ✠ And Rebecca ſayd vnto Jacob
hyr ſonne ſaying? Beholde I haue herde
thy father talkyng wyth Eſau thy brother
and ſaying: brynge me venyſon and
make me meate, that I maye eate ād bleſſe
the before the Lorde, afore my death. Now
therfore

B therfore my ſonne heare my voyce in that whych I commaunde the: get the to the flocke, and brynge me thēce two good kyddes, that I maye make meate of them for thy father, ſoche as he loueth. And thou ſhalt bringe it to thy father, that he maye eate ⁊ that he maye bleſſe the before hys deth.

Than ſayde Iacob to Rebecca hys mother: beholde, Eſau my brother is a rough man, ⁊ I am ſmooth. My father ſhall peraduēture fele me, and I ſhall ſeme vnto him as though I went aboute to begyle hym, and ſo ſhall he brynge a curſe vpon me, and not a bleſſynge: and hys mother ſayde vnto hym: ☞ vpon me be thy ☞ curſe my ſōne, only heare my voyce, ⁊ go ⁊ fetch me them. And Iacob went and fet them, and brought them to hys mother. And hys mother made meate ſuch as ſhe knew hys father loued. And Rebecca fet goodly rayment of hyr eldeſt ſonne Eſau, whych was in yͤ houſe wͭ C hyr, ⁊ put them vpō Iacob hyr youngeſt ſōne, ⁊ ſhe put the ſkynnes of goates vpō hys handes and vpon the ſmooth of hys necke. And ſhe put the meate and brede which ſhe had prepared in yͤ hande of hyr ſonne Iacob.

Whan he came to hys father, he ſayde: my father? And he anſwered: here am I, who art thou my ſonne? And Iacob ſayde vnto hys father: I am Eſau thy eldeſt ſonne, I haue done accordinge as thou baddeſt me: vp and ſyt and eate of my venyſon, that thy ſoule may bleſſe me. And Iſahac ſayde vnto hys ſonne: how commeth it that thou haſt foūde it ſo quyckly my ſōne? He anſwered: The Lorde thy God brought it to my hande. Than ſayde Iſahac vnto Iacob, come nere and let me fele the my ſonne, whether thou be my ſonne Eſau or not. Than went Iacob to Iſahac hys father, and he felt hym ⁊ ſayde: the voyce is Iacobs voyce, but the handes are the handes of Eſau. D And he knewe hym not, becauſe hys hādes were rough as hys brother Eſaus hādes: and ſo he bleſſed hym.

And he aſked hym: art thou my ſonne Eſau? And he ſayde, that I am. Than ſayd he: bring me and let me eate of my ſōnes venyſon, that my ſoule may bleſſe the. And he brought hym and he ate. And he brought hym wyne alſo, and he dranke. And his father Iſahac ſayd vnto hym, come nere, and kyſſe me my ſonne. And he went vnto hym and kyſſed him. And he ſmelled the ſauoure * Eccle.iii.b. * Hebre.xi.d of hys raymēt, and * bleſſed hym, and ſayde, See, the ſmelle of my ſonne is as yͤ ſmell of a feld which the Lorde hath bleſſed. God ☞ geue the of the ☞ dewe of heauen, and of the fatneſſe of the erth, and plentye of corne and wyne. People be thy ſeruauntes, ⁊ nacyons bowe vnto the. Be Lorde ouer thy brethren, and thy mothers chyldren ſtowpe vnto the. Curſſed be he that curſſeth the, ⁊ bleſſed be he that bleſſeth the.

It happened that aſſoone as Iſahac had made an end of bleſſyug, and Iacob was E ſkace gone out from the preſence of Iſahac his father, then came Eſau his brother frō hys huntynge, and had made alſo meate, ⁊ brought it vnto hys father, and ſayde vnto his father: let my father ariſe ⁊ eate of hys ſonnes venyſon, yͭ thy ſoule may bleſſe me. Than hys father Iſahac ſayde vnto hym: who art thou? he anſwered: I am thy eldeſt ſōne Eſau. And Iſahac was greatly aſtonyed out of meſure, and ſayde: whych is he ⁊ where is he then that hath hunted venyſon and brought it me? and I haue eaten of all before thou cameſt, and haue bleſſed hym, ⁊ he ſhall be bleſſed. When Eſau herde yͤ wordes of hys father, he cryed out greatly and bytterly, aboue meſure, and ſayde vnto hys father: bleſſe me alſo my father. Who anſwered: thy brother came with ſubtilte, and hath taken awaye thy bleſſyng. And he ſayd agayne: He maye well be called ☞ Iacob, ☞ for he hath vndermyned me now two F tymes, fyrſt he toke awaye my byrthryght and ſe, now hath he taken awaye my bleſſynge alſo. And he ſayde: haſt thou kept neuer a bleſſynge for me?

Iſahac anſwered and ſayd vnto Eſau: beholde I haue made hym thy lorde, and all hys mothers chyldren haue I made hys ſeruauntes. Moreouer with ☞ corne ⁊ wyne ☞ haue I ſtablyſſhed hym, what can I do vnto the now my ſonne? And Eſau ſayde vnto hys father: haſt thou but yͤ one bleſſyng my father? bleſſe me alſo my father: ſo lyfted vp Eſau hys voyce and * wepte. * Hebre.xii.c Than Iſahac hys father anſwered and ſayde vnto him: beholde, thy dwellyng place ſhalbe the fatneſſe of the erth, and of the dewe of heauen from aboue ⊦ And with thy ſwerde ſhalt thou lyue, ād ſhalt be thy brothers ſeruaunt. And it will come to paſſe, yͭ when thou ſhalt get the maſtrye, thou ſhalt lowſe hys yocke from of thy necke.

And Eſau * hated Iacob, becauſe of the * Abdi.i. bleſſynge that hys father bleſſed hym wyth all. G And Eſau ſayd in his harte: The dayes of my fathers ſorowe are at hande, and I will ſley my brother Iacob. And theſe wordes of Eſau hyr eldeſt ſonne were tolde to Rebecca. And ſhe ſent and called Iacob hyr yongeſt ſonne, and ſayde vnto hym: beholde thy brother Eſau threatneth to kyll yͤ: now therfore my ſonne heare my voyce, make yͤ redy, ⁊ flee to Laban my brother at Haran: ⁊ tarye wyth him a whyle * vntyll thy brothers * Oſe.xii.a fearſnes be ſwaged, ⁊ vntyll thy brothers wrath turne awaye frō yͤ, ⁊ he forget yͤ thynges which yͧ haſt done to hym. Than wyll I ſende ⁊ fet yͤ awaye frō thence. Why ſhulde I be deſolate of you bothe in one daye? And Rebecca ſpake to Iſahac, I am wery of my lyfe, for feare of the daughters af Heth. If Jacob take a wyfe of yͤ daughters of Heth, ſoche one as theſe are, or of the daughters of the lande, what good ſhall my lyfe do me?

¶The.xxviii.Chapter.

¶Jacob is ſent into Meſopotamia to Laban for a wyfe. Eſau marieth an Iſmaelyte. Jacob dreameth adreame. Chriſt is promyſed. Jacob maketh a vowe.

A *Ge.xxvii.a AND ſo Iſahac called Jacob and *bleſſed hym, & charged hym, & ſayde vnto hym: ſe thou take not a wyfe of the daughters of Chanaan, but aryſe & get yͤ to Meſopotamia to the houſe of Bethuel thy mothers father: & there take the a wyfe of yͤ daughters of Laban thy mothers brother. And God almyghtye bleſſe yͤ, and make the to increaſe, and multyplye yͤ that yͧ mayeſt be a nombre of people, and geue the yͤ bleſſynge of Abraham: to the and to thy ſeed wyth the, that thou mayeſt poſſeſſe the lande (wherin thou art a ſtraunger) whyche God gane vnto Abraham. Thus Iſahac ſent forth Jacob. And he went to Meſopotamia vnto Laban, ſonne of Bethuel the Sirien, and brother to Rebecca Jacob and Eſaus mother.

B When Eſau ſawe that Iſahac had bleſſed Jacob, and ſēt him to *Meſopotamia, to fet him a wyfe thence, and that as he bleſſed him he gaue hym a charge ſaying: thou ſhalt not take a wyfe of the daughters of Chanaan: and that Jacob had obeyed hys father and mother, & was gone vnto Meſopotamia: & Eſau ſeyng allſo that yͤ daughters of Chanaan pleaſed not Iſahac hys father: then wēt he vnto Iſmael, & toke vnto the wyues whych he had, Mahala yͤ daughter of Iſmael Abrahams ſonne, the ſyſter of Nabaioth to be hys wyfe. Jacob departed frō Beer Seba, to come vnto Haran, & came vnto a place by chaunce, & taryed there all nyghte, becauſe the ſonne was downe. And toke a ſtone of the place, & put it vnder hys heade, & layde hym downe in the ſame place to ſlepe. And he dreamed: and beholde there ſtode a ladder vpon the erth, & yͤ topp C of it reached vp to heauen. And ſe, the angels of God went vp and downe vpō it, yee and God ſtode vpon it, and ſayde. *Oſee.xii.d.

I am the Lorde God of Abraham thy father, and the God of Iſahac: The lāde whyche thou ſlepeſt vpon wyll I geue the and thy ſeed. And thy ſeed ſhall be as the duſt of the erth: & thou ſhalt ſpreade abrode to the weſt, to the eaſt, to the north and to the ſouth. And thorow the and in thy ſeed ſhall all the kynredes of the erth be bleſſed. And ſe I am with the, and wyl be thy keper in all places whether thou goeſt, and wyll brynge the agayne into this lād: nether wil I leaue the vntyll I haue made good all yͭ I haue promyſed the.

When Jacob was awaked out of his ſlepe, he ſayd: ſurely the Lorde is in this place, and I was not aware. D And he was afrayed and ſayd: how fearfull is this place? it is none other, but euen the ☞ houſe of God and the gate of heauē. ☞ And Jacob ſtode vp early in the mornyng, & toke the ſtone yͭ he had layde vnder his head, & pitched it vp an ende * & poured oyle on the topp of it. *Ge.xxxi.b

And he called the name of the place *Bethell, but the name of the cytye was called Lus before tyme. *the houſe of God And Jacob vowed a vowe, ſayinge: If God wyll be wyth me, and wyll kepe me in this iourney whych I goo, and wyll geue me bread to eate, and clothes to put on, ſo that I come agayne vnto my fathers houſe in ſafetye: then ſhal the Lord be my God, and thys ſtone which I haue ſet vp an ende, ☞ ſhalbe Goddes houſe: ☞ and of all that thou ſhalt geue me, will I geue the tenth vnto the.

¶The.xxix.Chapter.

¶Jacob cometh to Laban and ſerueth ſeuen yere for Rahel. Lea was brought to hys bed in ſtede of Rahel. He maryeth them bothe: and ſerueth yet .vii. yere more for Rahel. Lea conceaueth.

A THen Jacob lyfte vp hys fete, and came into the eaſt countre. And as he loked aboute, beholde there was a well ī the felde, and .iii. flockes of ſhepe laye therby (for at that well were the flockes watered) & there was a great ſtone vpō yͤ welles mouth. And thyther were all yͤ flockes brought, and they rolled the ſtone from the welles mouth, and watred the ſhepe, and put the ſtone agayne vpō the welles mouth vnto hys place. And Jacob ſayde vnto thē: brethren whence be ye? And they ſayde: of Haran are we. And he ſayde vnto them: knowe ye Laban the ſonne of Nahor? They ſayde: we knowe hym, And he ſayde vnto them, is he in good health? And they ſayde, ☞ he hys in good health, and beholde, hys daughter Rahel commeth with the ſhepe. ☞ B And he ſayde, lo, it is yet but hye daye, nether is it tyme that the catell ſhulde be gathered together, water ye the ſhepe and go and fede them. And they ſayde, we may not vntyll all the flockes be brought together, and tyll they roll the ſtone from the welles mouth, and ſo we water oure ſhepe.

Whyle he yet talked wyth them, Rahel came with hyr fathers ſhepe, for ſhe kepte them. As ſoone as Jacob ſawe Rahel, the daughter of Laban hys mothers brother, & the ſhepe of Laban hys mothers brother,

he went and rowled the ſtone from the welles
C mouth, and watered the flock of Laban
hys mothers brother. And Jacob kyſſed Rahel,
⁊ lyfte vp his voyce ⁊ wepte: and Jacob
tolde Rahel, that he was hyr fathers brother
⁊ Rebeccas ſonne. Therfore ranne ſhe
and tolde hyr father.

And it happened when Laban hearde tel
of Jacob his ſyſters ſonne, he rāne to mete
him, ⁊ embraced him ⁊ kyſſed hī, ⁊ brought
☞ hym to his houſe. And he tolde Labā ☞ all
the matter. To whom Laban ſayde: well,
thou art my bone ⁊ my fleſh. And he abode
with him the ſpace of a moneth. And Labā
ſayd vnto Jacob: Though thou be my brother,
ſhuldeſt ẏ therfore ſerue me for noughte?
tell me, what ſhal thy wages be? Labā
had .ii. daughters, ẏ eldeſt called Lea ⁊ the
yongeſt Rahel. Lea was tender eyed, but
D Rahel was bewtyfull ⁊ well fauored. And
Jacob loued Rahel, and ſayde: I wyll ſerue
the .vii. yere for Rahel thy yongeſt daughter.
Laban anſwered: it is better that I geue
her the, than to another man: byde wͭ me.
*Gene.xii.d And Jacob ſerued *.vii. yeres for Rahel
and they ſemed vnto him but a fewe dayes,
for the loue he had to her. And Jacob ſayde
vnto Labā: geue me my wyfe, that I maye
☞ lye with hyr. For ☞ my dayes are fulfilled
E Than Laban gathered together all the
men of that place, ⁊ made a feaſt. And when
euen was come, he toke Lea his daughter ⁊
*Gene.xvi.c brought her to hym: and he went * in vnto
hyr. And Laban gaue vnto hys daughter
Lea, zilpha hys mayde, to be hyr ſeruaunte.
⁂ ⁂ (To whō whan Jacob came in accordinge to ẏ cuſtome)
And when the mornynge was come, beholde
it was Lea. Than ſayd he to Labā, wherfore
haſt thou played thus wͭ me? dyd not I
ſerue ẏ for Rahel? wherfore than haſt thou
begyled me? Laban anſwered: it is not the
maner of thys place, to marye the yongeſt
before the eldeſt. Paſſe out thys weke, ⁊ thā
ſhall thys alſo be geuen the for the ſeruyce
whych thou ſhalt ſerue me yet .vii. yeres more.
F And Jacob dyd euen ſo, and paſſed out
that weke, and than he gaue him Rahel his
daughter to wyfe alſo. And Laban gaue to
Rahel his daughter, Bilha hys handmayde
to be hyr ſeruaūte. So laye he by Rahel
*Gen.xxxi.f. alſo, and loued Rahel more than Lea * and
ſerued hym yet .vii. yeres more.

When the Lorde ſawe that Lea was deſpiſed,
he made her frutefull. And Rahel remayned
baren. And Lea conceaued and bare
a ſonne, and called hys name Ruben, for
ſhe ſayde: the Lorde hath loked vpon my
G tribulacion. Now therfore my huſband wil
loue me. And ſhe conceaued agayne and bare
a ſonne, and ſayde: the Lorde hath herde
that I am deſpyſed, and hath therfore geuē
me thys ſonne alſo, ⁊ ſhe called his name
*Simeon. And ſhe conceaued yet, ⁊ bare a *i Para.ii.
ſonne, ⁊ ſayde: now thys once wyll my huſband
kepe me company, becauſe I haue borne
hym .iii. ſonnes: and therfore was hys name
called Leui. And ſhe cōceaued yet agayne,
⁊ bare a ſonne, ſaying: now will I prayſe
the Lorde: therfore ſhe called his name Juda,
and left bearinge.

The .xxx. Chapter.

Rahel and Lea being bothe bare geue their maydens
vnto theyr huſbāde: ⁊ they beare hym children.
Jacob deceaueth Laban in the conceyuinge of ẏ shepe
and kyddes. Jacobs rewarde for hys ſeruyce.

Rahel whan ſhe ſawe ẏ ſhe bare A
Jacob no chyldren, ſhe enuyed
hyr ſiſter, and ſayde vnto Jacob:
Geue me children, or els I
am but deed. And Jacob was
wroth wyth Rahel ſayinge: Am I in Goddes
ſteade, which kepeth from the ẏ frute of
thy wōbe? Then ſhe ſayed: here is my mayde
Bilha, go i vnto her, ⁊ ſhe ſhal beare vpō
my lappe, that I may be encreaſed by her.

And ſhe gaue hym Bilha hyr handmayde
to wyfe. And Jacob went in vnto her, ād
Bilha conceaued and bare Jacob a ſonne.
Than ſayde Rahel. God hath geuen ſentēce
on my ſyde, and hath alſo hearde my voyce,
and hath geuen me a ſonne. Therfore called
ſhe hī Dan. And Bilha Rahels mayde
conceaued agayne, and bare Jacob another
ſonne. And Rahel ſayd: ⁂ wyth Godly ⁂
wreſtlinges haue I wreſtled with my ſyſter
and haue gotten the vpper hand. And ſhe
called hys name, Nepthali.

When Lea ſawe that ſhe had left bearīg, B
ſhe toke Silpha hyr mayde, and gaue her
Jacob to wyfe. And Silpha Leas mayde
bare Jacob a ſōne. Than ſayde Lea, Good
luck: and called hys name Gad. And Silpha
Leas mayde bare Jacob another ſonne.
Than ſayde Lea: happy am I, for the
daughters wyll call me bleſſed. And called
hys name Aſſer.

And Ruben went out in the dayes of the
wheat harueſt ⁊ foūd mādragoras ī the feldes,
and brought thē vnto his mother Lea,
Than ſayde Rahel to Lea: geue me of thy
ſonnes ☞ mandragoras. To whō Lea answered: ☞
Is it not ynough ẏ thou haſt taken
awaye my huſbād, but woldeſt take awaye
my ſonnes mandragoras alſo? Than ſayde
Rahel: well, let him ſlepe with ẏ this nyghte,
for thy ſonnes mādragoras. And Jacob C
came from the feldes at euen, and Lea went
out to mete him, and ſayde: come ī to me, for
I haue bought ẏ wͭ my ſōnes mādragoras.
And he ſlepte wͭ her that nyght. And God
hearde Lea, that ſhe cōceaued and bare vnto
Jacob the .v. ſonne. Thā ſayde Lea. God
hath geuen me a rewarde, becauſe I gaue

my maydē to my houſband, ⁊ ſhe called him Iſachar. And Lea conceaued yet agayne, ⁊ bare Jacob ẏ .vi. ſonne. And Lea ſayd: God hath endewed me with a good dowry. Now wyll my huſband dwell with me, becauſe I haue borne him .vi. ſonnes: ⁊ called hys name zabulon. After that ſhe bare a daughter and called hyr name * Dina. *Ge.xxxiiii.a.

And God remembred Rahel, hearde her, D and made her frutefull: ſo that ſhe cōceaued ⁊ bare a ſōne, ⁊ ſayd: God hath takē awaye my rebuke. And ſhe called his name Joſeph ſaying: The Lorde geue me yet another ſonne. As ſoone as Rahel had borne Joſeph, Jacob ſayde to Laban: Sende me awaye ẏ I may go vnto myne awne place and contrey, geue me my wyues and my children for whom I haue ſerued the, and let me goo: for thou knoweſt what ſeruyce I haue done ẏ. To whom Laban anſwered: yf I haue founde fauour in thy ſyght (for I ſuppoſe that *Gen.xxix.a the Lorde hath * bleſſed me for thy ſake) appoynte what thy rewarde ſhall be, ⁊ I wyll geue it the. But he ſayde vnto hym: thou knoweſt what ſeruyce I haue done the, and in what takynge thy catell haue bene vnder me: For it was but lytle that thou haddeſt before I came, and now it is encreaſed into a multitude, and the Lorde hath bleſſed the for my ſake. But now whē ſhal I make prouiſyon for myne awne houſe alſo? And he ſayde: what ſhall I then geue the? And Jacob anſwered: E thou ſhalt geue me nothinge at all, yf thou wylt do thys one thynge for me: and then wyll I turne agayne and fede thy ſhepe and kepe them.

I wyll go aboute all thy ſhepe this daye and ſeparate from them all the ſhepe that are ſpotted and of dyuers colours, and all blacke ſhepe amonge the lambes, ⁊ the partye, and the ſpotted amōge the kyddes: and the ſame ſhalbe my rewarde. So ſhall my ☞ ☞ ☞ ryghtweſnes anſwere for me ☞ to morow, and ſhall come for my rewarde before thy face, and euery one that is not ſpeckled and partye amonge the goates and blacke amonge the ſhepe, ẏ ſame ſhalbe theft with me. And Laban ſayd: Go to, wolde God it myght be accordinge to thy ſayenge. Therfore he toke out ẏ ſame daye the he goates that were partye and of dyuerſe coloures, and all ẏ ſhe goates that were ſpotted and partye coloured, and all that had whyte in them, ⁊ all the blacke amonge the ſhepe, and F put them in the kepyng of hys ſonnes, ⁊ ſet thre dayes iourney betwixte hym ſelfe and Jacob. And ſo Jacob kepte the reſt of Labans ſhepe.

Jacob toke roddes of grene popular, haſell ⁊ of cheſt nut trees, ⁊ pylled whyte ſtrakes in thē, and made the whyte apere in the o* roddes. o*(But they that were whole: remayned grene: and thus was it made a variable coloure.) And put the roddes whyche he had pylled, euē before the ſhepe, in ẏ gutters ⁊ watring troughes, whē the ſhepe came to dryncke: ẏ they ſhulde cōceaue when they came to dryncke. And the ſhepe cōceaued before the roddes, ⁊ brought forth lambes ſtraked, ſpotted and partye. G And Jacob parted the lambes ⁊ turned the faces of the ſhepe toward ſpotted thingis, ⁊ toward al maner of blacke, that was amōge the ſhepe of Laban namely, puttīge hys awne flockes by them ſelfe, and not puttinge thē wyth Labans ſhepe. And it fortuned that in euery rāmynge tyme ☞ of the ſtrōger ☞ ſhepe, Jacob layed the roddes before the eyes of the ſhepe ī the gutters: namely, that he might make them conceaue before ẏ roddes. But when the ſhepe were feble, he put thē not in. And ſo the febler were Labans, ⁊ the ſtrōger Jacobs. And the man increaced exceadingly, ⁊ had a great flock, mayde ſeruauntes ⁊ man ſeruauntes, camels ⁊ aſſes.

¶ The .xxxi. Chapter.

¶ At the commaundement of God: Jacob departed frō Laban, ⁊ toke hys goodes wyth hym. Rahel ſtealeth hyr fathers ymages. Laban foloweth Jacob. The couenaunt betwene Laban and Jacob.

BUt he heard the wordes of Labās A ſonnes ſayenge: Jacob hath taken awaye all that was oure fathers, and of oure fathers goodes hath he gotten al thys honoure. And Jacob behelde the countenaunce of Labā, ⁊ beholde, it was not ☞ as yeſterdaye and yeryeſter- ☞ daye. And the Lorde ſayde vnto Jacob: turne agayne into the lande of thy fathers and to thy kynred, ⁊ I wyll be wyth the. Therfore Jacob ſent and called Rahell ⁊ Lea to the felde vnto hys flock, and ſayd vnto thē: I ſe your fathers countenaūce that it is not toward me as yeſterdaye ⁊ yeryeſterdaye. But the God of my father hath bene wyth me. And ye knowe how that I haue ſerued youre father with all my myght. But youre father hath diſceaued me, and chaunged my wages .x. tymes: but God ſuffred hym not to hurte me. When he ſayde, the ſpotted ſhall be thy wages, than all the ſhepe bare ſpotted. And whā he ſayd: the ſtraked ſhall be thy rewarde, than bare all the ſhepe ſtra- B ked: thus hath God taken awaye youre fathers ſhepe, and geuen them me. But in rāmyng tyme it happened, ẏ I lyfted vp myne eyes ⁊ ſawe in a dreame, ⁊ beholde the rāmes leaped vpon the ſhepe ẏ were ſtraked, ſpotted ⁊ partye. And the angel of God ſpake vnto me in a dreame, ſayīg: Jacob? And I anſwered: here am I. And he ſayde: lyfte vp now thyne eyes ⁊ ſe al the rāmes leappynge vpō the ſhepe that are ſtraked, ſpotted ⁊ partye: for I haue ſene all that Laban doth vnto the, I am the God of * Bethel, where *Ge.xxviii.b

thou anoyntedſt the ſtone, and where thou
vowedſt a vowe vnto me. Now therfore aryſe
* Ge.xxxii.c ⁊ get the * out of this coūtre, and returne
vnto the lande wher thou waſt borne.

C Than anſwered Rahel, and Lea, ⁊ ſayde
vnto hym: haue we a porcion ⁊ inheritaunce
in our fathers houſe? Doth not he count vs
euen as ſtraūgers, for he hath ſolde vs, and
hath euen eaten vp oure monye. But all the
riches which God hath taken from oure father,
that is oures ⁊ oure childrē. And now
whatſoeuer God hath ſayde vnto the, that
do. Thā Jacob roſe vp, ⁊ ſet his ſonnes and
wyues vp vpon camels, ⁊ caried awaye all
his flockes ⁊ all hys ſubſtaūce which he had
procured, his riches and poſſeſſiōs which he
had gottē in Meſopotamia, for to go to Iſahac
his father vnto the land of Canaā. But
* ge.xxxviii. ii.Reg.xiii.c Laban was gone to * ſhere his ſhepe, ⁊ Rahel
had ſtolen hyr fathers ymages. And Jacob
ſtale awaye the herte of Laban the Syriā,
in that he tolde him not that he fled. So
fled he ⁊ all that he had, and made hym ſelfe
redy, ⁊ paſſed ouer the ryuer, ⁊ ſet hys face
ſtreyght toward the mount Gilead.

D Vpō the thyrde day after, was it told Labā
that Jacob fled. Thā he toke his brethrē
with him and folowed after hym. vii. dayes
iourney, ⁊ ouer toke hym at the moūte Gilead.
And God came to Laban the Syrian
in a dreame by night, ⁊ ſayd vnto him: take
hede, that thou ſpeake not to Jacob ought
ſaue good. And Labā ouer toke Jacob: and
Jacob had pitched hys tente in the mounte.
And Laban with his brethren pitched their
tente alſo vpon the moūte Gilead. And Labā
ſayde, to Jacob: Why haſt thou thys done
☞ ☞ to ſteale awaye my herte, and carye
awaye my doughters as though they had
bene taken captyue wyth yͤ ſwerde? Wherfore
wētest thou awaye ſecretely vnknowne
to me, ⁊ dideſt not tell me, that I myght haue
brought the on the waye wyth myrth,
ſyngyng, tymrel ⁊ harpe, and haſt not ſuffred
me to kiſſe my chyldren and my daughters?
* i.reg.xiii.c ii.Par.xvi.c Thou waſt * a fole now to do it, for
I am able to do you euyll. But the God of
your father ſpake vnto me yeſterdaye, ſayīg
take hede that yͧ ſpeake not to Jacob ought
ſaue good. And now though thou wenteſt
thy waye, becauſe thou longeſt after thy fathers
houſe, yet wherfore haſt thou ſtolen
my goddes?

E Jacob anſwered and ſayde to Laban: becauſe
I was afrayed, ⁊ thought that thou
woldeſt haue taken awaye thy doughters
❧ frō me. But ❧ (where as thou laieſt theft to my charge)
with whome ſoeuer thou fyndeſt thy goddes,
let hym dye, here before oure brethren.
Seke that thyne is by me, ⁊ take it to the.
But Jacob wyſt not that Rahel had ſtolen
thē. Than went Laban into Jacobs tente,
and into Leas tēte, ⁊ into the. ii. maydēs tentes:
but founde them not. Than went he out
of Leas tente, and entred into Rahels tēte.
And Rahel had taken the ymages ⁊ put thē
in the camels ſtrawe, ⁊ ſate downe vpō thē.
And Laban ſerched all the tente: but foūde
them not. Than ſayde ſhe to hyr father: my
lord, be not angry yͭ I cā not ryſe vp before
the, for yͤ cuſtome of womē is come vpō me.
So ſearched he but founde not thoſe ydols.

And Jacob was wrooth, and chode with
Labā. Jacob alſo anſwered ⁊ ſayde to hym:
what haue I treſpaced or what haue I offended,
yͭ thou folowedeſt ſo after me? Thou
haſt ſearched all my ſtuffe, ⁊ what haſt thou
foūde of all thy houſholde ſtuffe? put it here
before thy brethrē ⁊ myne yͭ they maye iudge
betwyxte vs both. Beholde: Thys. xx.
yere haue I bene wyth the, thy ſhepe ⁊ thy
goates haue not bene baren, ⁊ the rāmes of
thy flocke haue I not eaten. Whatſoeuer F
was torne of beaſtes I brought it not vnto
the, but made it good my ſelfe: of my hande
dydeſt thou requyre it, euen as it that was
ſtollen by daye or nyght. By daye the hete
cōſumed me, and the froſt by nyght, and my
ſlepe departed fro myne eyes.

Thus haue I bene. xx. yere in thy houſe,
⁊ ſerued the. * xiiii. yeres for thy. ii. doughters, * Gen.xxix.
⁊. vi. yeres for thy ſhepe, and thou haſt
chaūged my rewarde. x. tymes. And excepte
the God of my father, yͤ God of Abraham, ⁊
☞ the feare of Iſahac had bene wyth me: ☞
ſurely thou haddeſt ſent me awaye now all
emptie. But God behelde my tribulacyon,
and the laboure of my handes, and rebuked
the yeſterdaye.

Laban anſwered and ſayde vnto Jacob:
theſe daughters are my daughters, and theſe
chyldren are my chyldren, and theſe ſhepe
are my ſhepe, and all that thou ſeyſt, is myne.
And what can I do thys daye vnto theſe
my daughters, or vnto theyr chyldrē which
they haue borne? Now therfore come on ād
let vs make a bonde, I ⁊ thou, whych maye
be a wytneſſe betwene the and me. Thā toke
Jacob a ſtone and ſet it vp an ende, ⁊ Jacob
ſayde vnto hys brethren: gather ſtones.
And they toke ſtones, and made an heape,
⁊ they did eate there vpō the heape. And Laban
called it * Jegar Sahadutha, but Jacob * The heape of witneſſe.
called it ☞ Gilead. ❧ (ether of them accordinge ❧ ☞
to the propertye of his owne langage.)

Than ſayde Laban: thys heape is * wytneſſe * Tumulus teſtificans.
betwene the ⁊ me thys daye: therfore
is it called Gilead ❧ (that is: a heape of witneſſe) ⁊ ❧
* Mizpah: For he ſayd: The Lorde loke betwene * A tote-hill,
me ⁊ the when we are departed one
frō another: If yͧ ſhalt vexe my daughters G
or ſhalt take other wyues beſide my daughters.
Here is no man with vs: beholde, God
be witneſſe betwixte the and me. And Labā

ſayde moreouer to Jacob: beholde, this heape and thys marke whych I haue ſet here, betwixte me and the: thys heape be wytneſſe and alſo this marke that I will not come ouer thys heape to the, and thou ſhalt not come ouer thys heape and thys marke vnto me: to do any harme. The God of Abraham, the God of Nahor, ⁊ the God of theyr fathers be iudge betwyxte vs.

And Jacob ſware by the feare of hys father Iſahac. Then Jacob dyd ſacrifice vpō ẏ mounte, ⁊ called his brethrē to eate breed. And they dyd eate breed ⁊ taryed all nyght in the hyll. And early in the mornynge Laban roſe vp and kyſſed hys children and his daughters, and bleſſed them: and Laban departynge, went vnto his place agayne.

¶The.xxxii.Chapter.

¶The viſion of ẏ Angells. Jacob ſendeth preſents vnto his brother Eſau. How he wreſtled with the Angell which chaunged his name and called him Iſraell.

A BUt Jacob went forth on his iourney. And the Angels of God came, ⁊ mett hym. And whē Jacob ſawe thē, he ſayd thys is goddes hooſt: ād called the name of ẏ ſame place *Mahanaim. *(That is an armye.) And Jacob ſente meſſengers before him to Eſau his brother, vnto ẏ land *of Seir ⁊ the felde of Edom. And he cōmaunded them ſayinge. Thus ſhall ye ſpeake to my Lord Eſau: thy ſeruaūte Jacob ſayth thus: I haue ſogeorned ⁊ bene a ſtraūger with Laban vnto thys tyme and haue oxen, aſſes ⁊ ſhepe

B men ſeruaūtes and wemenſeruauntes, and haue ſent to ſhewe it my Lorde, that I may fynde grace in thy ſyghte. And the meſſengers came agayne to Jacob ſaying: we came vnto thy brother Eſau, and he commeth agaynſt the ⁊ hath.iiii. hūdreth mē wᵗ hym. But Jacob was greatly afrayed, and wyſt not whych waye to turne hym ſelfe, and deuyded the people that was wyth hym ⁊ the ſhepe, ⁊ oxen ⁊ camels, into.ii.companyes: ⁊ ſayd: If Eſau come to the one parte ⁊ ſmyte it, the other ſhall ſaue it ſelfe.

*A dubble armye.

*Joſ.xxiiii. a.

And Jacob ſayde agayne: O God of my father Abrahā, ⁊ God of my father Iſahac: Lorde which ſaydeſt vnto me *returne vnto thy coūtre and to thy kynred, ⁊ I will do all well wyth the. I am not worthy of the leaſte of all the mercyes and truthe whych thou haſt ſhewed vnto thy ſeruaunte. For

C ☞ with my ☞ ſtaf came I ouer this Jordane, ⁊ now haue I gottē.ii. droues. Delyuer me from the handes of my brother Eſau: for I feare hym: leſt he wyll come and ſmyte the mother wyth the chyldren. Thou ſaydeſt: I wyll ſurely do the good, ⁊ make thy ſeed as the ſande of the ſee, which can not be nombred for multytude.

*Ge.xxxi.b.

D And he taried there that ſame nyghte, ⁊ toke of that whych came to hāde, a preſent, for Eſau hys brother. ii. hundred ſhe goates ⁊.xx.he goates.ii.hundred ſhepe and.xx. rammes: thyrtye mylch camels wyth theyr coltes.xl.kyne, ⁊.x.bulles.xx. ſhe aſſes ⁊ ten foles: and delyuered them into the hande of hys ſeruauntes, euery droue by them ſelues and ſayde vnto hys ſeruauntes: go forth before me, and put a ſpace betwixte, droue, and droue. And he cōmaūded ẏ formoſt ſayinge.

E If Eſau my brother mete the and axe the ſayinge: whoſe art thou, and whither goeſt thou: ⁊ whoſe are theſe that goo before the? thou ſhalt ſaye, they be thy ſeruaunte Jacobs, and it is a preſent ſent vnto my Lord Eſau, and beholde, he hym ſelfe commeth after vs: And ſo commaunded he the seconde, and the thyrde, and all that folowed the droues ſayinge of thys maner ſe that ye ſpeake vnto Eſau when ye mete hym, and ſaye moreouer: thy ſeruaunte Jacob alſo commeth after vs, for he ſayde: I wyll peaſe his wrath with the preſēt that goeth before me, and after ward I wyll ſee hym my ſelfe, yf peraduenture he wyll receaue me to grace: So went the preſent before hym and he taryed all that nyght in the company, and roſe vp the ſame nyghte, and toke hys two wyues and hys two maydens, and hys eleuen ſonnes, and went ouer the foorde Jabok And he toke thē and ſent them ouer the ryuer, and ſent ouer that he had, and taried behind hym ſelfe alone.

F And there *wraſtled a man wyth hym vnto the breakynge of the daye. And when he ſawe that he coulde not preuayle againſt hym, he ſmote hym vnder the thye, and the ſenowe of Jacobs thy ſhranke, as he wraſtled wyth hym. And he ſayde: let me goo, for the daye breaketh. Which anſwered: I wyll not let the goo, excepte thou bleſſe me. And he ſayde vnto hym: what is thy name? He anſwered: Jacob. He ſayde: thou ſhalt be called Jacob nomore, but *Iſraell. For as a prynce haſt thou wraſtled wyth God: and wyth man, and haſt preuayled.

*Oſee.xii.b.

*Ge.xxxv.b

And Jacob aſked hym ſayinge: tell me thy name. And he ſayde, wherfore doſt thou ſo aſke after my *name? and he bleſſed him there. And Jacob called the name of ẏ place *Pheniel, for I haue ſene God face to face, ⁊ my lyfe is preſerued. And as he went ouer Pheniel, the ſonne roſe vpō him, and he halted vpō hys thye. And therfore is it that the childrē of Iſraell eate not of the ſenow that ſhranke in that place of the thye, vnto thys daye: becauſe that he touched the place of Jacobs thye in the ſenow that ſhroncke.

*Judi.xiii.c

*The face of God.

¶The.xxxiii.Chapter.

¶Eſau and Jacob are agreed: and Jacob came into Sichem.

A Jacob lyftynge vp hys eyes, loked, and beholde Eſau came, hauynge wyth hym foure hundreth men. And he deuyded the chyldren vnto Lea and vnto Rahel, and vnto the two maydens. And he put the maydens and theyr chyldren formoſt: and Lea and hyr chyldrē after, and Rahel, and Joſeph hindermoſt. And he went before thē and* feell on the grounde. vii. tymes vntyll he came vnto hys brother. *Gen.xix.a.

Ge.xxvii.g Eſau came to mete hym and enbraced hym and fell on hys necke and kyſſed hym, and they wepte. And he lyfte vp hys eyes & ſawe the women, and the chyldrē, and ſayd: °+ whence haſt thou theſe? °* (And do they belonge vnto the.) And he anſwered: they are the chyldren which God hath geuen thy ſeruaunte. B Than came the maydēs forth, & their chyldren, and dyd theyr obeyſaunce. Lea alſo wyth hyr chyldren came & dyd theyr obeyſaunce. And laſt of all came Joſeph and Rahel, and dyd theyr obeyſaunce.

And he ſayde: what is all the droue whych I mett? He anſwered: that I maye fynde grace in the ſyghte of my Lorde. And Eſau ſayde: I haue ynough my brother, kepe that thou haſt vnto thy ſelfe. To whom Jacob anſwered, oh nay, but yf I haue founde grace in thy ſyghte, receaue my preſente of my hande: for I haue ſene thy face * as though I had ſene the face of God: °+ And thou haſt had a good wyll towarde me. C Oh take my bleſſyng ẏ is brought the, for God hath had mercy on me. °* (Geuynge me all thynges.) And I haue ynough. And ſo he cōpelled hym, and he toke it. And he ſayde: let vs take oure iourney and goo, I wyll goo before the. Jacob anſwered hym: my Lorde. Thou knoweſt, that the chyldren are tendre, & the ewes & kyne wyth yonge vnder myne hande, which yf men ſhulde ouerdriue but euen one daye all the ſhepe wyll dye. Oh let my Lorde goo before hys ſeruaunte, and I wyll dryue fayre and ſoftly, accordynge as the catell that goth before me and the chyldren, be able to endure: vntyll I come to my Lorde vnto Seir. *Hest.xv.d.

And Eſau ſayde: let me yet leaue ſome of my folke wͭ the. And he anſwered, what neadeth it? °* (Thys one thynge onely haue I nede of.) D let me fynde grace in the ſyghte of my Lord. So Eſau wente hys waye agayne that ſame daye vnto Seyr. And Jacob toke hys iourney towarde Sucoth, and bylt hym an houſe, and made boothes for his catell. And therfore is it, that the name of the place is called * Sucoth. *Bothes.

And Jacob came to Salem a cyte of Sichē whych is in the lande of Canaan, after ẏ he was come from Meſopotamia, and pytched before the cyte, and bought a percell of groūd (where he pytched hys tent) of the chyldren of Hemor Sichems father ☞ for ☜ an hundred peces of money. And he made there an aulter, & ☞ called vpon ẏ myghtie ☜ God of Iſraell.

¶The.xxxiiii.Chapter.

¶The rauiſhyng of Dina Jacobs daughter by the men of Sychem. And of the gret bloude ſhedynge done by the ſonnes of Jacob.

Dina the daughter of Lea * whych ſhe bare vnto Jacob, wente out to ſee the daughters of the lande. *Gen.xxx.c. A

Whom whan Sichem the ſonne of Hemor the Heuite Lorde of ẏ countre ſawe, he toke her, and laye wyth her, and forced * her: and hys harte laye vnto Dina the daughter of Jacob. And he loued that damſell and ſpake kyndly vnto her, ād Sichem ſpake vnto hys father Hemor ſayinge, gett me thys mayden vnto my wyfe. And Jacob herde ẏ he had defyled Dina his daughter, hys ſonnes beynge wyth their catell in the felde, and he helde hys peace, vntyll they were come. And Hemor ẏ father of Sichem went out vnto Jacob, to comen wyth hym. And whan the ſonnes of Jacob commynge out of the felde herde it, it greued them, and they were not a lytle wrooth, becauſe he had wrought folye in Iſraell, in that he had lyen wyth Jacobs daughter, whych thynge ought not to be done. And Hemor commened wyth them ſayinge: the ſoule of my ſonne Sichem longeth for youre daughter: geue her hym to wyfe, and make maryages B wyth vs: and geue youre daughters vnto vs, and take oure daughters vnto you, and ye ſhall dwell wyth vs, and the lande ſhall be before you, dwell and do youre buſynes, and haue youre poſſeſſyons there in. And Sichem ſayde vnto hyr father and hyr brethren, let me fynde grace in youre eyes, and whatſoeuer ye apoynte me, that wyll I geue. Axe frely of me both the dowry and gyftes, and I wyll geue accordynge as ye ſaye vnto me, ſo that ye geue me the Damſell to wyfe. *ii.Re.xiii.c

But the ſonnes of Jacob anſwered to Sichem & Hemor his father talkynge amōge them ſelues deceptefully, becauſe he had defyled Dina theyr ſyſter. And they ſayde vnto them, we can not do thys thynge that we ſhulde geue oure ſyſter to one that is vncircūcyſed, for that were a ſhame vnto vs. But in thys wyll we conſent vnto you. If ye wylbe as we be and all the men chyldren amonge you be circumcyſed, than wyll we geue oure daughters to you, and take youre daughters to vs, and wyll dwell wyth you and be one people. C But and yf ye wyll not harken vnto vs to be circūcyſed, than wyll we take oure daughter and goo oure wayes. Their wordes pleaſed Hemor and Sichem hys ſonne. And the younge mā deferde not for to do the thynge, becauſe he had a luſt to Jacobs doughter: he was alſo moſt ſett by of all that were in hys fathers houſe. Than Hemor ⁊ Sichē hys ſonne wēt vnto the gate of theyr cyte, and comened wyth the men of theyr cyte, ſaying: theſe mē are vnfayned towarde vs, and dwell in the lande and do theyr occupacion therin. And in the lande is roume ynough for them, we will take their daughters to wyues, and geue them oure daughters: only herein will they cōſent vnto vs for to dwell wyth vs ⁊ to be one people: yf all the men chyldren that are amonge vs be circumcyſed as they are. Shall not their goodes and their ſubſtance ⁊ all theyr catell be oures, only yf we cōſente vnto thē? For they wyll dwell wyth vs.

And vnto Hemor and Sichē hys ſonne harkened all that wente out at the gate of hys cyte. And all the men chyldren were circumciſed whatſoeuer went out at the gates of
D of hys cyte. And it happened the third daye (when it was paynefull to them) .ii. of the ſonnes of Jacob Symeon and Leui Dinas
* Gen.xlix.a Judith.ix.a. brethren, toke ether of them hys * ſwerde ⁊ went into the cyte boldly, and ſlewe all that was male, and ſlewe alſo Hemor and Sichem hys ſonne wyth the edge of the ſwerde and toke Dina out of Sichems houſe, and went theyr waye.

And the ſonnes of Jacob cōmynge vpon the deed, ſpoyled the cyte, becauſe they had defyled theyr ſyſter: ⁊ toke their ſhepe, oxen, and their aſſes and whatſoeuer was in the cyte ⁊ alſo in the feldes. And all their goodes ⁊ all their chyldren, and their wyues toke they captiue and made hauock of all that was in the houſe.

But Jacob ſayde to Symeon and Leui: ye haue troubled me and made me ſtyncke before the inhabitours of the lād, before the Canaanyte and yͤ Pherezite. And J beynge fewe in nombre, they ſhall gather them ſelues together agaynſt me and ſley me, and ſo ſhall J and my houſe be deſtroyed. And they anſwered: ſhuld they deale wyth oure ſyſter as wyth an whoore?

¶ The .xxxv. Chapter.

¶ Jacob goeth vp vnto Bethell, ⁊ buryeth hys ymages vnder an oke. Debora dyeth. Jacob is called Jſrael. The lande of Canaan is promyſed hym. Rachel dyeth in laboure: Ruben laye with hys fathers concubyne. The death of Jſaac.

A AND God ſayde vnto Jacob, ariſe and get yͤ vp to Bethel, and dwell there. And make there an aulter vnto God
* Ge.xxviii.c that appeared vnto the, * when thou fleddeſt from the face of Eſau thy brother. Than ſayde Jacob vnto hys houſholde and
☞ to all that were wyth hym: ☞ put awaye the ſtraunge goddes that are amonge you and be cleane, ⁊ chaunge youre garmentes, for we will aryſe ⁊ goo vp to Bethell ād J will make an aulter there, vnto God, which herde me in the daye of my tribulacyon, and was with me in the waye which J went.

And they gaue vnto Jacob all the ſtraūge goddes which they had in their hāde, and all their earynges whych were in theyr eares, ⁊ Jacob hyd them vnder an ooke whych was by Sichem. And whan they departed, the feare of God feel vpon the cyties yͭ were roūde aboute thē. And they dyd not folowe B
after the ſonnes of Jacob. So came Jacob to Lus whych is in yͤ lande of Canaan. The ſame is Bethell, he and all the people yͭ was wyth hym. And he buylded there an aulter, and called the place: The God of Bethell: becauſe yͤ God appered vnto hym there, whē he fled from the face of hys brother.

But * Debora Rebeccas norſe, dyed, and * Ge.xxiiii.g
was buryed beneth Bethell vnder an ooke. And the name of it was called: the ooke of lamētacyō. And God appeared vnto Jacob agayne after he came oute of Meſopotamia and bleſſed hym, and God ſayde vnto hym: thy name is Jacob. Notwythſtan-
dynge thou ſhalt be no more called * Jacob, * Ge.xxxii.e.
but Jſrael ſhalbe thy name. And he called hys name Jſraell.

And God ſayde vnto hym: Jam God allmyghtye, growe and multiplye, people ⁊ a multytude of people ſhall ſprynge of the, yee and kynges ſhall come out of thy loynes. And the lande which J gaue Abraham and Jſaac, wyll J geue vnto the, and vnto thy ſeed after the wyll J geue yͤ londe alſo. And ſo God departed vp from hym in the place where he had talked wyth hym. And Jacob ſet vp a marke in the place where he talked wyth hym: euē a marke of ſtone and
powred ☞ drynke offringe theron, and pow- ☞
red alſo oyle theron, and Jacob called the name of the place where God ſpake wyth
hym * Bethell. * The houſe of God.

C And they departed from Bethell, and whē he was but a felde bredth frō Ephrath Rahel begā to trauell: and in trauelinge ſhe was in parell. And it happened as ſhe was in paynes of hyr laboure, yͤ mydwyfe ſayde vnto her, feare not, for thys ſonne is thyne alſo. Then as hyr ſoule was a departynge,
that ſhe * muſt dye, ſhe called hys name. * i.reg.iiii.d
Ben Ony. ❧ (Thy ſonne of my ſorowe.) But hys ❧
father called hym Ben Jamin. ❧ (The ſonne ❧
of the ryght hande.) And thus dyed Rahel and was buryed in the waye to Ephrath, which is Bethlehem. And Jacob ſett vp a ſtone vpō hir graue, which is called Rahels graue ſtone vnto thys daye. And Jſraell went
thence, ⁊ pitched vp hys tent beyonde the * * mich.iiii.c.
toure of Eder. And it chaunced as Jſraell dwelt in the lande, that Ruben wente and

laye with

*Gen.xlix.a laye * wyth Bilha hys fathers concubyne, D and it came to Iſraels eare. The ſonnes of Jacob were .xii. in nombꝛe. The ſonnes of Lea. Ruben Jacobs eldeſt ſonne, and Symeon, Leui, Juda, Iſachar, and zabulon. The ſonnes of Rahel: Joſeph and Ben Jamin. The ſonnes of Bilha Rahels mayde: Dan and Neptali. The ſonnes of zilpha Leas mayd, Gad and Aſer. Theſe are the ſonnes of Jacob which were boꝛne hym in Meſopotamia.

And ſo Jacob came vnto Iſahac his father to Mamre vnto kyꝛiath Arba whych is Hebꝛon: where Abꝛahã ⁊ Iſahac ſogeoꝛned as ſtraũgers. And the dayes of Iſahac were an hundꝛed and .lxxx. yeres: ⁊ Iſahac fell ſyke and dyed, and was put vnto his people: beyng olde and full of dayes. And hys ſonnes Eſau and Jacob buried hym.

¶ The .xxxvi. Chapter.

¶ The wyues of Eſau. Jacob and Eſau are riche. The genealogye of Eſau. Eſau dwelleth in the hyll Seir.

A These are the generacyõs of Eſau. The ſame is Edom. Eſau toke hys wyues of ẏ daughters of Canaan. Ada the daughter of Elon an Hethite, and Ahalibama the daughter of Ana, the daughter of zibeon *ge.xxviii.a an Heuyte, and Baſmath Iſmaels* daughter and ſiſter of Nebaioth. And Ada bare vnto Eſau, Elyphas: and Baſmath bare Reguel: And Ahalibama bare Jeus and Jaelam and Koꝛah. Theſe are the ſonnes of Eſau whych were boꝛne hym in the lande of Canaan.

And Eſau toke hys wyues and hys ſonnes and daughtes and all the ſoules of hys houſe: hys goodes and all hys catell and all hys ſubſtaũce whych he had gott in the lande of Canaan, and wente into a countre awaye from the face of hys bꝛother Jacob: foꝛ their * ryches was moch, and they coul- *Gen.xiii.a. B de not dwell together, and the lande wherein they were ſtraungers, coulde not receaue thẽ, becauſe of theyꝛ poſſeſſion. Thus dwelt Eſau in mounte Seir. The ſame Eſau is Edom. Theſe are the generacyons of Eſau father of the Edomytes in mounte Seir, ⁊ *i.Para.i.c theſe are the names of Eſaus ſonnes: * Eliphas the ſonne of Ada the wyfe of Eſau, ãd Reguel the ſonne of Baſmath the wyfe of Eſau. And the ſonnes of Eliphas were: Theman, Omar, zepho, Gaethom and Kenas. And Thimna was concubyne to Eliphas Eſaus ſonne, and bare vnto Eliphas Amalech. And theſe be the ſonnes of Ada Eſaus wyfe. And theſe are ẏ ſonnes of Reguel: Nahath, Serah, Samma and Miſa, theſe were the ſonnes of Baſmath Eſaus wyfe. And theſe were the ſonnes of Ahalibama the daughter of Ana daughter of zebion Eſaus wyfe, and ſhe bare vnto Eſau: Jeus, Jealam and koꝛah.

Theſe were dukes of ẏ ſonnes of Eſau. C The chyldꝛen of * Eliphas the fyꝛſt ſonne *i.Para.i.e. of Eſau, were theſe: duke Themã, duke Omar, duke zepho, duke Kenas, and duke Koꝛah, duke Gaethã and duke Amalech. Theſe are the dukes that came of Eliphas in the lande of Edom, and theſe were the ſonnes of Ada. Theſe alſo are the chyldꝛen of Reguel Eſaus ſonne: duke Nahath, duke Serah, duke Samma, duke Miſa. Theſe are the dukes that came of Reguel in the lande of Edom, ⁊ theſe are the ſõnes of Baſmath Eſaus wyfe. Theſe were the chyldꝛen of Ahalibama Eſaus wyfe: duke Jeus, duke Gaelan, duke Koꝛah, theſe dukes came of Ahalibama ẏ daughter of Ana Eſaus wyfe. Theſe are the chyldꝛẽ of Eſau, and theſe are the dukes of them: which Eſau is Edom Theſe are the chyldꝛen of Seir the Hoꝛite, the inhabitoure of the lande: Lothan, Sobal, zibeon, and Ana, and Diſon, Eſer and Diſan. Theſe alſo are the dukes of the Hoꝛites the childꝛen of Seir in the land of Edõ. And the chyldꝛen of Lothan were: Hoꝛi and Heman. And Lothans ſyſter was called Thymna.

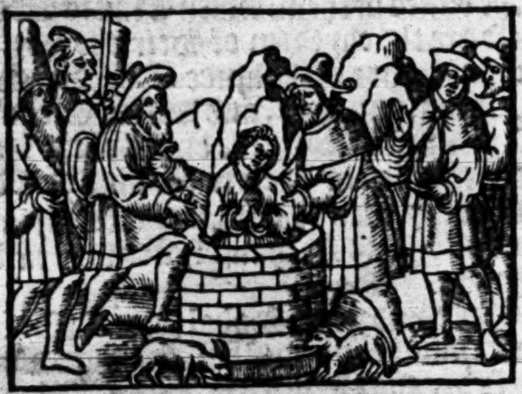
The chyldꝛen of Sobal were theſe: Aluan, Manahath and Ebal, Sepho ⁊ Onã. Theſe are the chyldꝛen of zibeon. Aia and Ana, thys was that Ana that founde mules in the wyldernes, as he fed hys father zibeons aſſes. The chyldꝛen of Ana were theſe. Diſon and Ahalibama the daughter of Ana. Theſe are the chyldꝛen of Diſon, Hemdan and Eſban, Jethꝛan and Cheran. The chyldꝛen of Ezer are theſe: Bilhan, Seauan and Akan. The chyldꝛen of Diſan alſo are theſe: Uz and Aran. Theſe are the dukes D that came of Hoꝛi: duke Lothan, duke Sobal, duke zibeon, duke Ana, duke Diſon, duke Ezer, duke Diſan. Theſe be the dukes that came of Hoꝛy after their dukedõs in the lande of Seir. Theſe are the kynges that reygned in the land of Edõ befoꝛe there reygned any kynge vpon the chyldꝛen of Iſrael. Bela the ſonne of Beoꝛ reygned in Edomea, ⁊ the name of hys cyte was Dinhaba. And when Bela died, Jobab the ſonne of Serah out of Boꝛꝛa, reygned in hys ſteade. When Jobab alſo was dead, Huſam of ẏ lande of Themany reygned in hys ſteade. And after the death of Huſam, Hadad ẏ ſonne of Bedad which ſlewe the Madianytes in the felde of the Moabites, reygned in hys ſteade, and the name of hys cytie was Auith. When Hadad was dead, Samla of Maſteka raygned in his ſteade. When Sãla was dead, Saul of the ryuer Rehoboth reygned in hys ſteade. When Saul was dead, Baal Hanan the ſonne of Achboꝛ reygned

ned in hys ſteade. And after the death of Baal Hanan the ſonne of Achbor, Hadad reygned in hys ſteade, and the name of hys cyte was Pahu. And hys wyfes name Mehetabeel yͤ daughter of Matred, the daughter of Meſaab.

Theſe are the names of the dukes yͤ came of Eſau, in the. xii. kynredes, places and names: duke Thymma, duke Alua, duke Jetheth, Duke Ahalibama, duke Ela, duke Pynon, duke Kenas, duke Theman, duke Mibzar, duke Magdiel, duke Iram. Theſe be the dukes of Edomea accordynge to theyr habytacyons, in the lande of theyr poſſeſſyons. Thys Eſau is the father of the Edomytes.

¶ The. xxxvii. Chapter.

¶ Joſeph accuſeth hys brethren. Joſeph dreameth and is hated of hys brethrẽ and is ſolde to the Iſmaelites. Jacob bewayleth Joſeph.



A IAcob dwelt in the lande where in hys father was a ſtraunger, euen in the lande of Chanaan. Theſe are yͤ generacions of Jacob: when Joſeph was. xvii. yere olde, he kepte ſhepe wyth hys brethren: and the lad was wyth the ſonnes of Bilha and wyth the ſonnes of zilpha hys fathers wyues. And he brought vnto their father an euill ſaying of thẽ. But Iſrael loued Joſeph more than all hys children, becauſe he begat him in hys olde age, ⁊ he made hym a coote of many coloures.

And when hys brethren ſawe that theyr father loued hym more thã all hys brethrẽ, they hated him and coulde not ſpeke peaceably vnto hym. Moreouer whã Joſeph* had dreamed a dreame, he tolde it hys brethren, which hated him yet yͤ more. ✠ And he ſayd vnto them: heare I praye you thys dreame whych I haue dreamed: Beholde we were byndynge ſheues in the felde: ⁊ lo, my ſheffe aroſe, and ſtode vp ryght, and youres ſtode rounde aboute and made obeyſaunce to my ſhefe. To whom hys brethren ſayde: ſhalt thou be oure kynge in dede? or ſhalt thou in dede haue domynion ouer vs. And they hated hym yet the more, becauſe of hys dreames, and of hys wordes.

* Gen. xlii. b

B

C And he dreamed yet another dreame and told it hys brethren ſayinge: beholde, I haue had one dreame more: me thought the ſunne and the moone and. xi. ſtarres made obeyſaunce to me. And when he had tolde it vnto hys father and hys brethren, hys father rebuked him ⁊ ſayd vnto hym: what is thys dreame whych thou haſt dreamed: ſhall I ⁊ thy mother and thy brethren come to fall on the grounde before the? And his brethrẽ hated hym, but hys father noted the ſayinge.

His brethren alſo went to kepe their fathers ſhepe in Sichem, and Iſrael ſayd vnto Joſeph: do not thy brethren kepe in Sichem? come, and I will ſend the to them. He anſwered * here am I. And he ſayde vnto hym: goo and ſee whether it be well wyth thy brethren and the ſhepe, and brynge me worde agayne. And ſo he ſent hym out of the vale of Hebron and he went to Sichem. And a certayne man founde hym, ⁊ beholde he was wandrynge out of hys waye in the felde, and the man aſked hym: what ſekeſt thou? He anſwered: I ſeke my brethren, tell me I praye the where they kepe ſhepe. And the man ſayde, they are departed hence, for I herde them ſaye: let vs goo vnto Dothan. Thus went Joſeph after hys brethren, and founde them in Dothan.

* i. Reg. iii. c

And when they ſawe hym a farre of before he came at them, they toke councell agaynſt hym, for to ſley hym. For one ſayde to another: Beholde this * dreamer cõmeth: come now therfore and let vs ſley hym and caſt hym into ſome pytt, and we wyll ſaye a wycked beaſt hath deuoured hym, and we ſhall ſe what wyll come of hys dreames.

D

* Mat. xxi. d. Marc. xii. a. Luc. xx. c

When Ruben herde that, he ☞ ryd hym out of their handes and ſayde, we wyll not kyll hym. And Ruben ſayde moreouer vnto thẽ, ſhede not hys * bloude, but caſt hym into thys pytt that is in the wyldernes, and laye no hande vpon him. ☞* (This he ſayde.) Namely, that he myght rydd hym out of theyr hãdes ⁊ delyuer hĩ to hys father agayne. ✠

☞D

* Gen. xlii. d

☞*

G

And it happened that whã Joſeph was come vnto hys brethren, they ſtrypte hym out of hys coot, hys party coloured coote yͭ was vpon hym, and they toke hym and caſt hym into an emptye pytt: Wherin was no water. And they ſatt them downe to eate brede. And as they lyft vp theyr eyes ãd loked aboute, there came a companye of Iſmaelites from Gilead, and theyr camels laden wyth ſpycery, baulme, and myrre, and were goynge downe to cary it into Egypte.

And Juda ſayde vnto his brethrẽ: what auayleth it yf we ſley oure brother, and kepe hys bloude ſecrett, come on and let vs * ſell hym to the Iſmaelites, and let not oure handes be vpon hym: for he is oure brother and oure fleſh. And hys brethren were content. Than as the Madianytes marchaunt men paſſed by, they drewe and lyfte Joſeph oute of the pytt and ſold hym vnto the Iſmaelytes for

F

* Acte. vii. b. Geneſ. xlv. a.

tes for.xx.peces of ſiluer. And they brought
hym into Egypte.

And whē Ruben came agayne vnto the
☞ pytt ⁊ foūde not Joſeph there, he ☞ rēt hys
clothes ⁊ went agayne vnto hys brethren
ſayinge: yͤ lad is not yonder, ⁊ whether ſhall
I goo? And they toke Joſephs coote ⁊ kylled
a goate, ⁊ dypped the coote in the bloude.
And they ſent that partye coloured coote: ⁊
G brought it vnto their father and ſayd: This
haue we founde: ſe whether it be thy ſonnes
coote or no. And he knewe it ſaying, it is my
Ge.xliiii.c. ſōnes coote, a wycked beaſt hath deuoured
hym, Joſeph is rent in peces. And Jacob rēt
hys clothes, and put ſacke clothe aboute his
loynes, and ſorowed for hys ſonne a longe
ſeaſon. But all hys ſonnes ⁊ all hys daughters
roſe vp to cōforte hym. Neuertheles he
wold not be comforted, but ſayde: I wyll go
doune into the graue vnto my ſonne, mournynge.
And thus hys father wepte for him.
*Ge.xxxix.a Pſal.ciiii.c. Sapien.x.c. And the Madianytes * ſolde hym in Egypte
vnto Putiphar a Lord of Pharaos, and
hys chefe ſtewarde.

¶ The.xxxviii.Chapter.

¶ The mariage of Juda. The treſpas of Er and Onan, and the vengeaunce of God that came there vpon. Juda laye wyth hys daughter Thamar. The byrth of Pharez and zarah.

A IT fortuned at yͭ tyme, that Judas
went downe from hys brethrē, and
gatt hym to a man called Hira of
Odollam, and there he ſawe the
*i.Par.ii.a. daughter of a man called * Sua a Canaanite:
And he toke her and went into her. And
ſhe conceaued ⁊ bare a ſonne and called hys
name Er. And ſhe conceaued agayne, and
bare a ſonne and called him Onan. And ſhe
cōceaued agayne, and bare yet a ſonne, whō
o+ ſhe called Sela: o+ and he was at Cheſyb
when ſhe bare hym.

And Judas gaue Er hys Eldeſt ſonne a
wyfe, whoſe name was Thamar. And Er
☞ Judas eldeſt ſonne was ☞ wycked in the
ſyghte of the Lord, and yͤ Lorde ſlewe hym.
And Judas ſayde vnto Onan: goo into thy
brothers wyfe ād marye her, that yͧ mayeſt
ſtyrre vp ſeed vnto thy brother. And when
Onan perceaued that the ſeed ſhulde not be
hys, therfore whē he went into hys brothers
wyfe, he ſpylled it on the grounde, and gaue
B not ſeed vnto hys brother. And the thynge
whych he dyd, dyſpleaſed the Lorde, wherfore
he ſlewe hym alſo. Than ſayde Judas
to Thamar hys daughter in lawe: remayne
a wydowe at thy fathers houſe, tyll Sela
my ſonne be growne: for he ſayde: Leſt
peraduenture he dye alſo, as hys brethren
dyd. And Thamar wente and dwelt in hyr
fathers houſe.

And in proceſſe of tyme, the daughter of
Sua Judas wyfe dyed. Then Judas when
he had left mournynge, wēt vnto hys ſhepe C
ſherers to Tymnath he and hys frende Hira
of Odollā. And one told Thamar ſayinge:
beholde, thy father in lawe goeth vp to
Thymnath, to * ſhere hys ſhepe. And ſhe *Gen.xxxi.c ii.Reg.xiii.c
put hyr wydowes garmentes of from her ⁊
couered her wyth a clooke, and deſgyſed
her ſelfe: and ſat her downe in a comon place
which is by the hye wayes ſyde to Thimnath,
for becauſe ſhe ſawe that Sela was
growne, and ſhe was not geuen vnto hym
to wyfe.

When Juda ſawe her, he thought it had D
bene an whoore, becauſe ſhe had couered hyr
face. And he turned to her vnto the waye, ⁊
ſayde, come I praye the, let me lye with the,
for he knewe not that it was hys daughter
in lawe. And ſhe anſwered: what wylt thou
gyue me, for to lye wyth me? Thā ſayd he, I
wyll ſende the a kydd from the flocke. She
ſayd. Thā geue me a pledge tyll thou ſende
it. He ſayd, what pledge ſhall I geue yͤ? She
anſwered: thy ſygnett, thy bracelet, and thy
ſtaffe that is in thy hāde. And he gaue it her
and laye by her, and ſhe was with chylde by
hym. And ſhe gatt her vp and went and put
her mātell from her, ⁊ put on hyr wydowes
rayment. And Judas ſent the kydd by hys
frende of Odollam, for to receaue hys pledge E
agayne from the wyfes hande. But he
founde her not. Than aſked he the mē of the
ſame place ſaying, where is the whoore that
ſatt openly by the waye ſide? They anſwered,
There was no whoore here. He came
therfore to Juda agayne ⁊ ſayde vnto hym:
I can not fynde her, and alſo the men of the
place ſayd, that there was no whoore there.
And Juda ſayde, let her take it to her, leſt
we be ſhamed. Beholde I ſente the kidd and
thou haſt not foūde her.

And it came to paſſe that after.iii. monethes, F
one told Juda ſaying: Thamar thy
daughter in lawe hath played the whoore,
and wyth playinge the whoore is become
great with chylde. And Juda ſayde, brynge
her forth, that ſhe maye be brēte. And when
they brought her forth, ſhe ſent to her father
in law ſaying: by the man vnto whome
theſe thīges pertayne, am I with chylde.
And ſayd alſo, loke whoſe are this ſeale,
bracelet, and thys ſtaffe. And Juda knewe
thē and ſayd, ſhe hath bene more rightwes
than I, becauſe I gaue her not to Sela my
ſonne. And he laye with her nomore.

It fortuned when tyme was come that G
ſhe ſhulde be delyuered, beholde there was
ii. twynnes in hyr wombe. And it fortuned
that whan ſhe traueled, the one put out hys
hande and the mydwyfe toke and bounde
a reed threde aboute it ſayinge, thys is come
out fyrſt. And it chaunced, that he plucked
hys hande backe agayne, and beholde

hys bꝛother came out. And ſhe ſayde, wherfoꝛe
☞ haſt ỷ ☞ rent a rent vpon the? ⁊ called
hys name, Pharez. Afterwarde came out
hys bꝛother that had the redd thꝛede about
hys hande, and hys name was called zarah.

¶The.xxxix.Chapter.

¶God pꝛoſpereth Joſeph. Pharaos wyfe tẽpteth hym.
He is accuſed and caſt in pꝛyſon. God hath mercye vpon hym.

A IOſeph was bꝛought vnto Egypte,
*ge.xxxvii.g and Putiphar * a Loꝛde of
Pharaos (and his chefe ſtewarde
an Egiptiã) bought hym of ỷ Iſmaelites
which had bꝛought him
thither. And God was with Joſeph, ⁊ he became
a luckie man, continuynge in the houſe
of hys maſter the Egyptiã. And hys maſter
ſawe that God was with him, and that
God made all that he dyd to pꝛoſper in hys
hande. And Joſeph founde grace in hys maſters
ſyghte, and ſerued him. And made him
ruelar of hys houſe, and put all that he had
in hys hande. And it foꝛtuned from the tyme
that he had made hym ruelar ouer hys
*Gen.xxxi.d houſe and ouer all that he had, the Loꝛde *
bleſſed ỷ Egyptians houſe foꝛ Joſephs ſake,
and the bleſſynge of the Loꝛd was vpon
all that he had: in the houſe, and in the felde.
And therfoꝛe he left all that he had in Joſephs
B hande, and loked vpon nothynge that
was wᵗ hym, ſaue only on the bꝛead whych
*i.reg.xvi.c he did eate. And Joſeph was a *goodly perſone
⁊ a well fauoꝛed. And it foꝛtuned after
thys, that hys maſters wyfe caſt hyꝛ eyes
vpon Joſeph and ſayde: come lye wyth me.
But he refuſed, ⁊ ſayde to hys maſters wyfe:
Beholde, my maſter woteth not what he
hath in the houſe with me, and hath cõmytted
✤ all that he hath to my hande. ✤ There
is no man greater in the houſe than I, Neyther
hath he kepte any thynge from me, but
only the, becauſe thou art hys wyfe. How
than can I do thys great wyckydnes, and
ſynne agaynſt God? And after thys maner
ſpake ſhe to Joſeph daye by daye: but he
harkened not vnto her, to ſlepe nere her, oꝛ
to be in her company.

And it foꝛtuned on a certayne conuenient
daye, that Joſeph entred into the houſe, to
C do hys buſynes: and there was none of the
houſholde by, in the houſe. And ſhe caught
hym by the garment ſayinge: come ſlepe wᵗ
me. And he left hys garment in hyꝛ hande
and fled, and gott hym out. And it chaunced.
When ſhe ſawe that he had left his garment
✤ in hyꝛ hande, and was fled out. ✤ (And
ſhe not regarded) She called vnto the men of hir
houſe, and tolde them, ſaying: Se, he hath
bꝛought in an Hebꝛewe vnto vs to do vs
ſhame: foꝛ he came into me, foꝛ to haue ſlept
wyth me. And I beganne to krye wyth a
lowde voyce. And whẽ he harde that I lyfte
vp my voyce ⁊ cryed, he left hys garment wᵗ
me, and fled awaye, and got him out.

And ſhe layed vp hys garment by her, D
vntill hyꝛ Loꝛde came home. And ſhe tolde
hym wyth theſe woꝛdes ſayinge: Thys Hebꝛues
ſeruaunte whych thou haſt bꝛought
vnto vs, came into me to do me ſhame. But
as ſoone as I lyft vp my voyce and cryed,
he left hys garment wyth me and fled out.
When his maſter. ✤ (Beynge to lyght of credence.) ✤
hearde the wooꝛdes of hys wyfe whych ſhe
tolde hym ſaying: after thys maner dyd thy
ſeruaunte to me, he waxed wꝛooth.

And the maſter toke Joſeph ⁊ put hym
in * pꝛyſon euen into the place where the *pſal.ciiii.c
kynges pꝛyſoners laye bounde. And there
contynued he in pꝛeſon, but the Loꝛde was
wyth Joſeph, and ſhewed hym mercye, and
gote hym fauoure in the ſyghte of the Loꝛd
of the pꝛeſon. And the keper of ỷ pꝛeſon commytted
to Joſephs hande all the pꝛeſoners
that were in the pꝛeſon houſſe. And whatſoeuer
was done there, that dyd he. And the
keper of the pꝛeſon loked vnto nothing, that
was vnder his hande, ſeinge that the Loꝛde
was wyth hym. Foꝛ whatſoeuer he dyd, the
Loꝛde made it to pꝛoſper.

¶The.xl.Chapter

¶Joſeph expoundeth the dꝛeames of the two
pꝛeſoners.

AND it chaunced after thys, that A
the butteler of the kyng of Egipte
and hys baker had offended
theyꝛ Loꝛde the kynge of Egypte.
And Pharao was angrie agaynſt
hys two officers: agaynſt the chefe
butler ⁊ the chefe baker: ⁊ put them in warde
in hys chefe ſtewardes houſe: euen in the
pꝛeſon and place where Joſeph was bownd.
And ỷ chefe ſtewarde gaue Joſeph a charge
with thẽ, and he ſerued thẽ. And they contynued
a ceaſon in warde.

And they dꝛeamed ether of them in one
night: both ỷ butteler and the baker of the
kynge of Egypte which were bounde in the
pꝛeſon houſe, ether of them his dꝛeame, and
eache mãnes dꝛeame of a ſõdꝛie interpꝛetacion.
B Whẽ Joſeph came in vnto them in the
moꝛnynge, and loked vpon them: beholde,
they were ſad. And he aſked Pharaos officers
that were wyth hym in hys maſters
warde ſayinge: wherfoꝛe loke ye ſo ſadly to
daye? They anſwered hym: we haue dꝛeamed
a dꝛeame, and haue no mã to declare it.
And Joſeph ſayd vnto them: Do not interpꝛetynges
belonge to God: yet tell me? And
the chefe butlar tolde his dꝛeame to Joſeph,
and ſayde vnto hym: In my dꝛeame me
thought there ſtode a vyne befoꝛe me, and
in the vyne were .iii. bꝛaunches, and it was
as though it budded, and her bloſſoms ſhott
foꝛth: and the grapes thereof, waxed rype.
And

And I had Pharaos cup in my hande, and toke of the grapes, and wronge them into Pharaos cup, and delyuered Pharaos cuppe C into his hande. And Joſeph ſayde vnto hym: thys is the interpretacyon of it. The thre braunches ar thre dayes: for wythin thre dayes ſhall Pharao lyft vp thyne heade, and reſtore yͤ vnto thyne office agayne, and thou ſhalt delyuer Pharaos cup into his hande, after the old maner wherin thou waſt wōt to geue him drynke. But yf thou thynke on me with the, when yͧ art in good caſe, ſhewe mercye (I praye the) vnto me. And make mencyon of me to Pharao, and brynge me out of this houſe: for I was ſtollen out of the lande of the Hebrues, and here alſo haue I done nothynge at all, wherfore they ſhulde haue put me into thys dongeon. When the chefe baker ſawe that yͤ interpretacyon was good, he ſayde vnto Joſeph: me thought alſo in my dreame, that I had thre wyker baſkettes on my heade. And in the vppermoſt baſket there was of all maner bakemeates for Pharao. And the byrdes dyd eate them out of the baſket that was vpon my head.

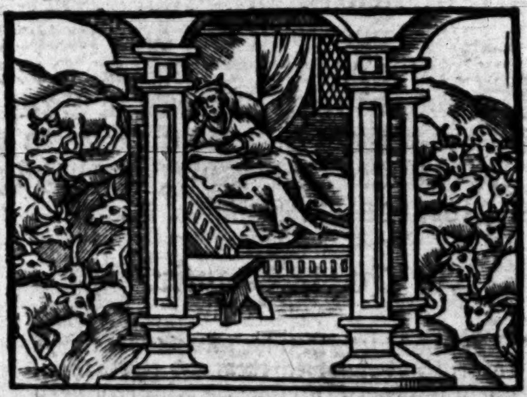
D And Joſeph anſwered and ſayde: thys is the interpretacion therof. The thre baſkettes are thre dayes, for thys daye thre dayes ſhall Pharao take thy heade from the, and ſhall hange yͤ on a tree, and the byrdes ſhall eate thy fleſhe from of the.

And it came to paſſe yͤ thyrde daye which was Pharaos * byrth daye, that he made a feaſt vnto all his ſeruauntes. And he lyfted vp the head of the chefe buttelar ⁊ of the chefe baker amōge his ſeruauntes. And reſtored the chefe buttelar vnto his buttelarſhyppe agayne: whych alſo reched the cuppe into Pharaos hande, but he hanged yͤ chefe baker: euen as Joſeph had interpreted vnto them. Neyther dyd the chefe buttelar remēbre Joſeph, but forgat hym.

*Mat.xiiii.a

¶ The.xli. Chapter.

¶ Pharaos dreames are expounded by Joſeph. He is made ruler ouer all Egypt. He hath two ſonnes. Manaſſes ⁊ Ephraim. The derth begynneth in Egypt.



A AND it fortuned after two yeres, that Pharao dreamed, and beholde, he ſtode by a ryuers ſyde, ⁊ there came out of the ryuer ſeuen goodly kyne and fatt fleſſhed, and fedd in a medowe, and ſeuen other kyne came vp after them out of the ryuer, euel fauored, and leane fleſſhed, and ſtode by the other kyne vpon the brynke of yͤ ryuer. And the euyll fauored ⁊ leane fleſſhed kyne dyd eate vp the ſeuen well fauored and fatt kyne: and Pharao awoke. And he ſlepte agayne, and dreamed the ſeconde tyme. And beholde, ſeuen eares of corne grewe vpō one ſtalke, rancke ⁊ goodly. And agayne, ſeuen thynne eares blaſted with the eaſt wynde, ſprange vp after them: and yͤ ſeuen thynne eares deuoured the ſeuen rancke ⁊ full eares. And Pharao awaked: and ſe, it was a dreame. And when the mornynge came, B his ſprete was troubled. And he ſent ⁊ called for all the ſotheſayers of Egypte, ⁊ all the wyſe men therof, and Pharao tolde thē his dreame: but there was none of thē that coulde interpretate it vnto Pharao. Than ſpake yͤ chefe buttelar vnto Pharao ſayinge: I do remēbre my fawtes this daye. Pharao beynge angrie with hys ſeruaūtes, put in warde in yͤ chefe Stewardes houſe both me ⁊ the chefe baker. And we dreamed both of vs in one nyght, and eche mānes dreame of a ſondrye interpretacyon.

And there was with vs a yonge man, an Hebrue borne, ſeruaunte vnto yͤ chefe Stewarde. To whom whan we tolde them, he declared oure dreames to vs accordynge to ether of oure dreames. And as he declared them vnto vs, euen ſo it came to paſſe. For he reſtored me to myne office agayne, ⁊ hāged hym.

Pharao ſent therfore, and called Joſeph. And they brought hym haſtely out of * preſon. And he ſhaued hym ſelfe, and chaunged hys rayment, and came into Pharao. And Pharao ſayde vnto Joſeph: I haue ſene a C dreame, ⁊ no man can interpretate it, and I haue hearde ſaye of the, that as ſoone as thou heareſt a dreame, thou canſt interpretate it. Joſeph anſwered Pharao, ſayinge: Not I, but God ſhall geue Pharao an anſwere of peace. And Pharao ſayde vnto Joſeph: in my dreame, me thought I ſtode by a ryuers ſyde, ⁊ there came out of the ryuer ſeuen fatt fleſſhed, ⁊ well fauored kyne, and fedd in the medowe. And then ſeuen other kyne came vp after them, poore and very euell fauored ⁊ leane fleſſhed: ſuch as I neuer ſawe in all the lande of Egypte, they were ſo euell fauored. And the ſeuen leane and euell fauored kyne dyd eate vp the firſt ſeuen fatt kyne. And when they had eaten thē vp, a man coulde not perceaue that they had eaten them: but they were ſtyll as euell fauored as they were at the begynnynge. And I awoke. And I ſawe agayne in my dreame ⁊ beholde ſeuen eares ſprange out

*Pſal.ciiii.d

of one ſtalk, full and fayꝛe, and ſeuen other eares agayne, withered, thynne and blaſted with the eaſt wynde, ſpꝛãge vp after them. And the thynne eares deuoured the ſeuen good eares. And I haue tolde it vnto yͤ ſoth ſayers, but there was no man that coulde tell, what it meaneth. And Joſeph anſwered Pharao: both Pharaos dꝛeames are one. And God hath ſhewed Pharao what he is aboute to do. The ſeuen good kyne are ſeuen peares: and yͤ ſeuen good eares are ſeuen peares alſo, ⁊ it is but one dꝛeame. Lykewyſe, the ſeuen thynne and euell fauoꝛed D kyne yͭ came out after them, are ſeuen peares: and the ſeuen emptie, and blaſted eares ſhalbe ſeuen peares of hunger. Thys which I haue ſayde vnto Pharao, is it that God is aboute to do, ⁊ ſheweth it vnto Pharao.

Beholde there come ſeuen peare of great plenteouſnes thꝛough out all the lande of Egipte. And agayne, there ſhall aryſe after the ſeuen peares of hunger. And all the plenteouſnes ſhalbe foꝛgotten in yͤ lãde of Egypte. And the hunger ſhall conſume the lãde: nether ſhall the plenteouſnes be knowen in the lande. by reaſon of that hũger that ſhall come after, foꝛ it ſhalbe exceadynge great. And as concernynge that the dꝛeame was doubled vnto Pharao the ſeconde tyme, beholde, the thynge is certaynly pꝛepared of God, ⁊ God will ſhoꝛtly bꝛynge it to paſſe.

Nowe therfoꝛe, let Pharao pꝛouide foꝛ a man of vnderſtandynge ⁊ wyſdome, and ſett hym ouer the lande of Egypte. And let Pharao do thys alſo, that he make offycers ouer the lande, and take vp the fyfth parte of the lãde of Egypte in the ſeuen plẽteous peares, and let them gather all the foode of theſe good peres that come, ⁊ laye vp coꝛne vnder the hande of Pharao, that there maye be foode in the cyties, and there let them kepe it: that there maye be founde in ſtooꝛe in the lãde, agaynſt the ſeuen peares of hunger whych ſhall come in the lande of Egypte, that the lãde peryſhe not thoꝛowe hunger.

E And the ſayinge pleaſed Pharao and all his ſeruauntes. Then ſayde Pharao vnto his ſeruauntes: where ſhall we fynde ſoch a man as thys is, in whom is the ſpꝛete of God? And Pharao ſayde vnto Joſeph: foꝛ as moche as God hath ſhewed the all thys, there is no man of vnderſtãdynge oꝛ of wyſdome lyke vnto the. Thou therfoꝛe ſhalt be * ouer my houſe, and accoꝛdynge to thy woꝛde ſhall all my people be ruled, only in yͤ kynges ſeate will I be aboue the. And Pharao ſayde agayne vnto Joſeph: beholde, I haue ſet the ouer all the lande of Egypte. And he toke of hys rynge from hys hande, and put it vpon Joſephs hande, and arayed hym in cloth of raynes, and put a golden cheyne aboute hys necke, and ſet hym vpon the beſt charet that he had, ſaue one. And they cryed befoꝛe hym: Bowe the knee, and Pharao made hym ruler ouer all the lande of Egypte.

*Pſal.ciiii.b
Actes.vii.b.
i.Mach.ii.f.
Daniel.ii.g.

And Pharao ſayde vnto Joſeph: I am F Pharao, wythout the ſhall no man lyfte vp his hãde oꝛ fote in all the lande of Egypte. And he called Joſephs name ☞ Zaphnath Paena. ☞ And he gaue hym to wyfe Aſnath yͤ daughter of Putiphar pꝛeaſt of On. Than went Joſeph abꝛode in the lande of Egypte. And he was thyꝛtye peare olde ☞ when he ſtode befoꝛe Pharao kynge of ☞ Egypte. And Joſeph departynge from the pꝛeſence of Pharao, went thoꝛowe out all the lande of Egypte.

And in the ſeuen plenteous peares they made ſheues ⁊ gethered vp all the foode of the ſeuen plẽteous peares which were in the lande of Egypte, and layed vp the ſame in the cyties. The foode of the feldes that grewe rownde aboute euery cyte, layed he vp in the ſame. And Joſeph layde vp coꝛne in ſtooꝛe, lyke vnto the ſande of the ſee, in multitude out of meſure, vntyll he left nõbꝛynge: Foꝛ it was without nombꝛe. And vnto Joſeph were boꝛne two ſonnes (befoꝛe the peares of hunger came) whych Aſnath the daughter of Putiphar pꝛeaſt of On, bare vnto hym. And Joſeph called yͤ name of the G fyꝛſt ſonne * Manaſſe, foꝛ God (ſayde he) hath made me foꝛget all my laboure and all my fathers houſholde. The name of the ſeconde called he Ephꝛaim, foꝛ God (ſayd he) hath cauſed me to growe in the lande of my trouble.

*Gen.xlvi.e.

And when the ſeuen peares of plenteouſnes that was in the lande of Egypte were ended, then came the ſeuen peares of * derth accoꝛdyng as Joſeph had ſayde. And the derth was in all landes: but in all the lande of Egypte was there pet foode. And when the lãde of Egypt alſo began to hunger, the people cried to Pharao foꝛ bꝛead. And Pharao ſayde vnto all the Egyptians, goo vnto Joſeph, ⁊ what he ſayth to you, that doo. And the derth was thoꝛow out all the land. And Joſeph opened all that was in the cyties, and ſolde vnto the Egypciãs. Foꝛ the hunger waxed ſoꝛe in the lande of Egypte. And all countrees came to Egypte to Joſeph foꝛ to bye coꝛne: becauſe that the hũger was ſo ſoꝛe in all landes.

* Actes.vii.b

¶ The.xlii.Chapter.

¶ Joſephs bꝛethꝛen come into Egypte to bye coꝛne. And he knoweth them and tryeth them. Symeon is put in pꝛyſon: the other retoꝛne to theyꝛ father to fetche Ben Jamin. Hys father is lothe to let hym go: but at the laſt he grauntteth it.

And

A ANd Jacob ſeynge that there was
corne in Egypt, ſayde vnto hys
ſonnes: why gape ye one vpon another?
And he ſayd: beholde, I haue
*Actes.vii.d. hearde yͭ there is corne in Egypte. * Gete
you downe thyther & bye vs corne from
thence, that we maye lyue and not dye. So
went Joſephs ten brethren downe to bye
corne of the Egypcyans. But Ben Jamin
Joſephs brother wolde not Jacob ſende wᵗ
his other brethrē, for he ſayd: leſt ſome myſfortune
happen hym.

And the ſonnes of Iſrael came to bye corne
amonge other that came, for there was
derth in the lande of Canaan. And Joſeph
was gouerner in the lande, and ſolde to all
the people of the lāde. And hys brethren came,
and fel flat on the grounde before hym.
When Joſeph ſawe hys brethren, he knewe
B them: and made hym ſelfe ſtraunge vnto
them, and ſpake roughly vnto them, ſayinge:
Whence come ye? They anſwered: out of
the lande of Canaan, to bye vytayle. And
Joſeph knewe his brethren, but they knewe
not hym.

*Gen.xxxvii b. And Joſeph remembred hys * dreames
whych he dreamed of them, and ſayd vnto
them: ye are ſpies, and to ſe where the lande
is weake is youre comynge. And they ſayd
vnto him: nay my Lorde: but to bye vitayle
thy ſeruauntes are come. We are all one
mās ſonnes, & meane truly, & thy ſeruaūtes
are no ſpyes. And he ſayd vnto them agayne,
nay, but euen to ſe where yͤ lande is weake,
is youre comynge. And they ſayde: we
thy ſeruauntes are .xii. brethren, the ſonnes
of one man in the lande of Canaan. And beholde,
the yongeſt is thys daye with oure father,
& one, no man woteth where he is. And
C Joſeph ſayde vnto them, yͭ is it that I ſpake
vnto you, ſayinge: ye are ſpyes. Here by
ye ſhall be proued. By the lyfe of Pharao,
ye ſhall not goo hēce, excepte youre yongeſt
brother come hyther. Sende out one of you
whych maye fett youre brother, & ye ſhalbe
kepte i preſon, that youre wordes maye be
proued, whether there be any trueth in you:
or els by yͤ lyfe of Pharao, ye are but ſpyes.
And he put them in warde thre dayes.

And Joſeph ſayde vnto them the thyrde
daye: Thys doo and lyue, for I feare God.
If ye meane no hurte, let one of youre brethren
be bounde in the houſe of youre preſon,
and goo ye & brynge yͤ neceſſarye foode
D vnto youre houſholdes, but brynge youre
yongeſt brother vnto me: that your wordes
maye be tryed, and that ye dye not. And
they dyd ſo.

And one ſayde to another: we haue verely
ſynned agaynſt oure brother, in that we
ſawe the anguyſh of hys ſoule when he beſought
vs, & we wolde not heare him: and
therfore is thys trouble come vpon vs. And
Ruben anſwered them ſayinge: ſayde I not
vnto you yͭ ye ſhulde not * ſynne agaynſt *Gen.xxxvii d.
the lad? and ye wolde not heare. And ſee, his
bloude is ☞ required. They were not aware ☞
that Joſeph vnderſtode them, for he ſpake
vnto them by an interpreter. And he turned E
from them and wepte * and turned to *Gen.xliii.g. and.xlv.a.
them agayne, and comened with them, and
toke out Symeon from amonge them, and
bownde hym before theyr eyes, and Joſeph
cōmaunded to fyll theyr ſackes with corne,
and to put euery mans money in his ſacke,
and to geue them vytayle to ſpende by the
waye. And thus dyd he vnto thē. And they
laded theyr aſſes with the corne and departed
thence. And as one of them opened hys
ſacke, for to geue hys aſſe prauender in the
Inne, he ſpyed hys money: for it was in hys
ſackes mouth. And he ſayde vnto hys brethren:
my money is reſtored me agayne:
For lo, it is euē in my ſacke. And theyr harte
fayled them, and they were aſtonyed, and
ſayde one to another: why hath God dealt
thus with vs? And they came vnto Jacob
theyr father vnto the lande of Canaan, and F
tolde hym all yͭ had happened them, ſayinge:
The man, euen the Lorde of the lande
ſpake roughly to vs, and toke vs for ſpyes
of the countre. And we ſayde vnto hym: we
meane truely and are no ſpyes. We be .xii.
brethren, ſonnes of oure father, one is awaye,
and the yongeſt is thys daye wyth
oure father in the lāde of Canaan. And the
Lorde of the coūtre ſayde agayne vnto vs:
here by ſhall I knowe yf ye meane truly:
leaue one of youre brethren here with me,
and take foode neceſſary for youre houſholdes
and get you awaye, and brynge youre
yongeſt brother vnto me, yͭ I maye knowe
that ye are no ſpyes, but meane truely: So
wyll I delyuer you youre brother, & ye ſhal
occupye in the lande.

And it fortuned as they emptyed theyr
ſackes, beholde: euery mans bundell of money G
was in his ſacke. And when both they
and theyr father ſawe yͤ bundells of money,
they were afrayde.

And Jacob their father ſayde vnto them:
Me haue ye robbed of my chyldren: Joſeph
is awaye, and Symeon is awaye, & ye take
Ben Jamin awaye. All theſe thynges are
agaynſt me. Ruben ſayde vnto hys father:
Slee my two ſonnes, yf I brynge hym not
to the agayne. Delyuer hym to my hande,
and I wyll brynge hym to the agayne: And
he ſayde: my ſonne ſhall not go downe with
you. For hys brother is dead, and he is left
alone. If ſome myſfortune happen vnto
hym by the waye which ye go, ye ☞ ſhall ☞
* brynge my gray head with ſorowe vnto *Ge.xliiii.g.
the graue.

¶ The.xliii.Chapter.

¶ When Ben Jamin was brought: they retorned with gyftes, Symeon is delyuered out of pryſon Joſeph goeth aſyde and wepeth. They feaſt together.

A AND the derth was greate in the lãde.
And it fortuned when they had eaten
vp the corne which they brought out
of the lãde of Egypt, theyr father ſayde vnto
them: goo agayne, & by vs a lytle food.
Juda anſwered hym, & ſayde: the man dyd
* Gen.xlii.d. teſtifye vnto vs, ſayinge: * loke that ye ſee
not my face, excepte your brother be with
you. If thou wylt ſende oure brother with
vs, we wyll go downe, and bye the foode.
But yf thou wylt not ſende hym, we wyll
not goo downe: for the man ſayde vnto vs:
loke that ye ſee not my face, excepte youre
brother be wͭ you. And Iſrael ſayde: wherfore
delt ye ſo cruelly with me, as to tell the
B man that ye had yet a brother? They anſwered:
The man aſked vs ſtraytly of oure
kynred ſayinge, is youre father yet alyue?
haue ye not another brother? And we tolde
hym accordynge to theſe wordes. Could
we knowe that he wolde ſaye: brynge your
brother downe with you? Than ſayde Juda
vnto Iſrael hys father: Sende the lad
with me, that we maye ryſe & goo, and that
we maye lyue & not dye: both we, thou and
alſo oure chyldren. I wyl be ſuertye for him
of my handes ſhalt thou requyre hym. If
I brynge hym not to ỹ agayne, and ſet him
* Ge.xliiii.g. before thyne eyes, * than let me bere ỹ blame
for euer. Truly except we had made this
taryenge: by thys, we had bene there twyſe
and come agayne.

C And theyr father Iſrael ſayde vnto thẽ:
If it muſt nedis be ſo nowe: than do thus.
Take of the beſt frutes of the lande in youre
veſſelles, & brynge the man a preſent, a curteſye
bawlme, and a curteſye of hony, ſpyces
and myrre, nottes & almõdes. And take
double money in youre hande. And the money
that was brought agayne in youre ſackes,
take it agayne with you, leſt peraduenture
it was ſome ouerſyghte.

Take alſo youre brother vith you and,
aryſe, & goo agayne to the man. And God
almyghtie geue you mercye in the ſyghte of
the man, ỹ he maye delyuer you youre other
☞ brother, & this Ben Jamin, & I ☞, ſhalbe
robbed of my chylde, as I haue bene.

D Thus toke they the preſent and twyſe ſo
moch more money in theyr hãde with Ben
Jamin. And roſe vp, went downe to Egypte,
and ſtode before Joſeph. When Joſeph
ſawe Ben Jamin with thẽ, he ſayde to the
rular of his houſe: brynge theſe men home,
and ſley and make redye, for theſe men ſhall
dyne with me at noone. And the man dyd
as Joſeph bad, and brought them into Joſephs
houſe.

When the men where brought into Joſephs
houſe, they were afrayde, and ſayde:
becauſe of the money ỹ came in oure ſackes
mouthes at the fyrſt tyme, are we brought
in, ỹ he maye picke a quarell wͭ vs, & to laye
ſome thynge to oure charge, and to brynge
vs in bondage & oure aſſes alſo. Therfore
came they to ỹ man that was ỹ rular ouer
Joſephs houſe, and commened with hym at
the doore of the houſe, and ſayde:

Oh Syr, we came downe hyther at the E
fyrſt tyme to bye foode: & as we came to an
inne, it happened ỹ we opened oure ſackes:
and beholde, euery mannes * money was in * Gene.xlii.d
hys ſacke wyth full weyghte: And we haue
brought it agayne in oure hande, and other
money haue we brought alſo in oure hãdes,
to bye foode, but we cannot tell who put
oure money in oure ſackes. And he ſayde:
☞ peace be vnto you, feare not: youre God ☞
and ỹ God of youre father hath geuen you
that treaſure in youre ſackes, I had youre
money. And he brought Simeon out to
them, & ỹ man led them into Joſephs houſe,
and gaue them water to waſhe theyr fete,
& gaue their aſſes prauender: And they made
redye theyr preſent agaynſt Joſeph came
at none, for they herde ſaye that they ſhulde
☞ eate bred there. When Joſeph came home, ☞
they brought ỹ preſent into ỹ houſe to F
him, which was in theyr hãdes, and fell flat
on ỹ grounde before him. And he welcomed
them courteouſly ſayinge: is youre father
that old man which ye tolde me of, in good
health? and is he yet alyue? they anſwered:
thy ſeruaunte oure father is in good health,
and is yet alyue. And they bowed downe
theyr heades, and made obayſaunce.

And he lyftinge vp his eyes, beheld hys
brother Ben Jamin his mothers ſonne, and
ſayde: * is thys youre yonger brother of * Gene.xlii.c.
whome ye ſayde vnto me? And he ſayde:
God be mercyfull vnto ỹ my ſonne. And Joſeph
made haſt (for * his hert dyd melt vpõ * Gene.xlii.c. and.xlv.a.
his brother) & ſought where to wepe, & entred
into his chãbre, & wepte there. And he
waſſhed his face & came out, and refrayned
hym ſelfe, & ſayde: ſet bread on the table.

And they prepared for hym by hym ſelfe, G
and for them by them ſelues, & for ỹ Egyptians
which dyd eate with hym by them ſelues,
becauſe the Egypcians maye not eate
bread with the Hebrues, for that is an abhominacyon
vnto the Egypcians. And they
ſatt before hym: the eldeſt accordynge vnto
hys age, & the yongeſt accordynge vnto his
youth. And the men merueled amõge them
ſelues. And they broughte rewardes vnto
them frõ before hym: but Ben Jamins parte
was fiue tymes ſo moch as any of theirs.
And they drynkynge ☞ were dronke with ☞
hym.

¶The.xliiii.Chapter.

¶Joſeph accuſeth hys brother of theft.
Juda becōmeth ſuretye for Ben Jamin.

A AND he commaunded the ruler of hys
houſe ſayinge: fyll the mens ſackes
with foode, as moch as they can carye,
and put euery mās money in hys ſacke
mouth, and put my ſyluer cup in the ſackes
mouth of the yongeſt, and hys corne money
alſo. And he dyd accordynge to the worde
that Joſeph had ſayde. And in the mornynge
aſſoone as it was lyghte, the men were
let goo, they & theyr aſſes. And when they
were out of the cytie & not yet farre awaye.
Joſeph ſayde vnto the ruelar of hys houſe:
vp and folowe after ẏ men, and whan thou
doſt ouertake them, thou ſhalt ſaye vnto
them: wherfore haue ye rewarded euell for
good? is that not the cuppe in the which my
☞ Lord drynketh, ☞ and for the whych he
prophecyeth? ye haue euell done that ye haue
done.

B And whan he ouertoke them, he ſayde the
ſame wordes vnto them. And they anſwered
him: wherfore ſayeth my Lord ſoch wordes?
God forbyd that thy ſeruauntes ſhulde
doo ſo: Beholde, the money which we
foūde in oure ſackes mouthes, we brought
agayne vnto the, out of ẏ lande of Canaan:
howe then ſhulde we ſteale out of thy Lordes
houſe, ether ſyluer or golde? wyth whōſoeuer
of thy ſeruauntes it be foūde, let him
dye, and we alſo wyll be my Lordes bondmen.
And he ſayde: Nowe alſo let it be accordynge
vnto youre wordes: he wt whom
it is founde, ſhalbe my ſeruaunte: & ye ſhalbe
harmeleſſe.

C And attonce euery man toke downe hys
ſacke to the grounde, and euery man opened
hys ſacke. And he ſerched, and began
at the eldeſt and left at the yongeſt. And the
cuppe was founde in Ben Jamins ſacke.
*Gen.xxxvii.e. Then they * rēt their clothes, & laded euery
man his aſſe, and went agayne vnto the cytie.
And Juda and hys brethren came to Joſephs
houſe for he was yet there, and they
fell before hym on the groūde. And Joſeph
ſayd vnto them: what dede is this which ye
haue done? wote ye not that ſoche a man as
I can propheſye?

Then ſayde Juda: what ſhall we ſaye vnto
my Lorde? what ſhall we ſpeake, or what
D excuſe can we make? God hath founde out
the wykedneſſe of thy ſeruauntes. Beholde
both we & he with whom the cuppe is founde,
are my Lordes ſeruaūtes. And he anſwered.
God forbyd that I ſhulde do ſo, but the
man with whom ẏ cuppe is founde, he ſhalbe
my ſeruaunte. And go ye in peace vnto
youre father.

Then Juda went vnto hym and ſayde:
oh my Lorde, let thy ſeruaūte ſpeake a worde
in my Lordes eares, and be not wrooth
wyth thy ſeruaunte: for thou art euen as
Pharao. My Lord aſked his ſeruaūte ſayinge:
haue ye a father or a brother. And we E
anſwered my Lorde * we haue a father that *Gene.xlii.c.
is olde, & a yonge lad which he begat in hys
age: and the brother of the ſayde lad is dead
and he is all that is left of that mother. And
hys father loueth hym. And thou ſaydeſt
vnto thy ſeruauntes: brynge hym vnto me,
that I maye ſett myne eye vpon hym. And
we anſwered my Lorde, that the lad coulde
not goo from his father, for yf he ſhulde leaue
his father, he were but deed. Than ſaydeſt
ẏ vnto thy ſeruauntes * excepte your *Gen.xliii.a
yongeſt brother come with you, loke that
ye ſe my face no moare.

And when we came vnto thy ſeruaūt oure F
father, we ſhewed hym what my Lorde
had ſayd: And oure father ſayd vnto vs:
goo agayne, & bye vs a lytle fode. And we
anſwered: we cannot goo downe. Neuertheleſſe:
yf youre yongeſte brother go with vs,
then will we go downe, for we maye not ſee
the mānes face, excepte oure yongeſt brother
be with vs. And thy ſeruaunt oure father
ſayde vnto vs: ye knowe that my wyfe
bare me two ſonnes. And ẏ one went out
frō me, and I ſayde: of ſuertye he is * torne
in peaces, and I ſawe hym not ſence. And *Ge.xxxvii. g.
ye take thys alſo awaye from me. If ſome
myſfortune happen vpō him, * ye ſhal brynge *Gen.xlii.g.
my gray heed in ſorowe vnto ẏ graue.

Nowe therfore, when I come to thy ſeruaunt G
my father, and ẏ lad be not with vs
(ſeynge that his lyfe hangeth by the laddes
lyfe) then ſhall it come to paſſe, that as ſoone
as he ſeeth ẏ the lad is not come, he wyll
dye. So ſhall we thy ſeruauntes * brynge *Gen.xlii.g.
the gray hedde of thy ſeruaunt our father
with ſorowe vnto the graue. For I thy ſeruaunt
became ſuertye for the lad before my
father & ſayde: * yf I brynge hym not vnto *Gen.xliii.b
the agayne, I wyll bere the blame vnto my
father all my lyfe longe. Nowe therfore let
me thy ſeruaunt byde here for the lad, and
be my Lordes bondman: and let the lad goo
vp with his brethren. For howe can I goo
vp to my father, yf the lad be not with me?
onleſſe I wolde ſee the wretchednes ẏ ſhall
come on my father.

¶The.xlv.Chapter.

¶Joſeph maketh hym ſelfe knowen vnto hys
brethren: and ſendeth for hys father.

JOſeph coulde no lōger refrayne before A
all them that ſtode by hym. Wherfore
he cried: brynge furth all the men
fro me. And there remayned no man wyth
hym, whyle Joſeph vttred hym ſelfe vnto *Gen.xliii.e
hys brethren. And he * wepte alowde, ſo and.xlvi.e.
that the Egypcians, and the houſe of Pharao

rao herde it. And Joſeph ſayde vnto his brethren: I am Joſeph, doth my father yet lyue? And hys brethren coulde not anſwere him, they were ſo abaſſhed at his preſence. And Joſeph ſayde vnto his brethren: come nere to me, and they came nere. And he ſayde: * I am Joſeph youre brother ‡ whom ye ſolde into Egypte. Now therfore be not B greued therwith, nether let it ſeme a cruel thynge in your eyes, that ye ſolde me hyther. For God dyd ſend me before you to ſaue lyfe. * For thys is the ſeconde yeare of derth in the lande, and fyue moo are behynde, in whych there ſhall nether be earynge nor heruest.

* Actes.vii.b
‡ Gen.xxxvii.f.
* Gene.l.d.

Wherfore God ſent me before you to make prouyſyon, yͭ ye myghte contynue in the erth, & to ſaue youre lyues by a greate delyueraunce. So nowe it was not ye that ſent me hyther, but God: whych hath made me a father vnto Pharao and Lorde of all hys houſe, and ruler thorowe out all the lãde of Egypte. Haſt you, and goo vp to my father C & tell him. Thys ſayeth thy ſonne Joſeph: God hath made me Lorde of all Egypte. Come downe therfore vnto me, tarye not. And thou ſhalt dwell in the lande of Goſan and be by me: thou & thy chyldren, and thy chyldrens chyldren: thy ſhepe, & thy beeſtes, & all that thou haſt. And there wyll I make prouyſyon for the, for there remayne yet fyue yeares of derth, leſt thou and thy houſhold and all yͭ thou haſt come to pouertye.

And beholde, youre eyes do ſe, & the eyes alſo of my brother Ben Jamin, that myne awne mouth ſpeaketh to you. Therfore D tell my father of all my honoure in Egypt, and of all that ye haue ſene, and make haſt, & brynge my father hyther. And he fell on hys brother Ben Jamins necke and wepte, and Ben Jamin wepte on hys necke. Moreouer he kyſſed all hys brethren and wepte vpon them. And after that, hys brethren talked wͭ hym. And the tydynges came vnto Pharaos houſe, ſo that they ſayde: Joſephs brethren are come, & it pleaſed Pharao well and all hys ſeruauntes.

And Pharao ſpake vnto Joſeph: ſaye E vnto thy brethren, this do ye: lade your beeſtes & get you hence, vnto the lande of Canaan. Take youre father, and your houſholdes and come vnto me, and I wyll geue you the good of the lãde of Egypte, and ye ſhall eate the fatt of yͤ lande. And thou alſo ſhalt commaunde them. Thys do ye: take charettes with you out of the lãde of Egypte, for youre chyldren & for you wyues: and brynge your father, and come. Alſo, regarde not youre ſtuffe, for the good of all the lande of F Egypt is youres.

And the chyldren of Iſrael dyd euen ſo, And Joſeph gaue thẽ charettes accordyng to the commaundemẽt of Pharao, and gaue them vytayle alſo to ſpede by the waye. And he gaue vnto eche of them chaunge of raymẽt: but vnto Ben Jamin he gaue thre hundred peces of ſyluer, and fyue chaunge of rayment. And vnto hys father he ſent after yͤ ſame maner ten aſſes laden with good out of Egypt, and ten ſhe aſſes laden with corne, bred and meate: for hys father by the waye. So ſent he hys brethren awaye to departe. And he ſayde vnto them: ſe that ye fall not out by the waye.

G They departed therfore from Egypt and came into the lande of Canaan vnto Jacob theyr father, and tolde him ſayinge: Joſeph is yet alyue, and is gouerner ouer all the lãde of Egypte. And Jacobs hert wauered, for he beleued thẽ not. And they tolde hym all the wordes of Joſeph, which he had ſayde vnto them. And when he ſawe the charettes which Joſeph had ſent to carye hym, the ſprete of Jacob theyr father reuyued. And Iſrael ſayde: I haue ynough that Joſeph my ſonne is yet alyue: I wyll goo, and ſe hym, yer that I dye.

¶ The.xlvi.Chapter.

¶ Jacob with all hys houſholde goeth to Joſeph into Egypt. The genealogye of Jacob. Joſeph meteth hys father.

ISrael toke hys iourney with all A that he had, and came vnto Beer Seba, and offred offringes vnto the God of hys father Iſahac. And God ſpake vnto Iſrael in a viſyon by nyght ſayenge: Jacob, Jacob. And he anſwered: here am I. And he ſayde: I am God yͤ God of thy father, feare not to goo downe into Egypt. For I wyll there make of the a great people. I wyll goo downe with the into Egypt, and I wyll alſo brynge the agayne, and Joſeph ſhall put his hãde vpon thyne eyes. And Jacob roſe vp from Beer Seba. And the ſonnes of Iſrael caryed Jacob theyr father, & theyr chyldren, and theyr wyues in the charettes whych Pharao had ſent to carye hym. And they toke theyr catell and the goodes whych they had gotten in the lãde of Canaan, and came into Egypte: both Jacob and all hys ſeed with hym, hys ſonnes & hys ſonnes ſonnes with hym, hys daughters and hys ſonnes daughters, and all hys ſeed brought he with hym into Egypte.

Theſe are yͤ names of yͤ chyldrẽ of Iſrael B which came into Egypte, both Jacob & hys ſonnes: * Ruben, Jacobs fyrſt ſonne. The chyldren of Ruben: Hanoch, & Pallu, Hezron & Charmi. The chyldrẽ of Simeon: Jemuel, Jami, Ohad, Jachin, & zohar, & Saul the ſonne of a Cananitiſh womã. The chyldren of * Leui: Gerſon, Kahath & Merari.

* Exo.i.a. and.vi.c. Nu.xxvi.a. i.Para.v.a.
* i.Para.vi.a

The

*i.Par.iiii.a The chyldren of * Juda: Er, ⁊ Onan, Se-
la, and Pharez and zerah: But Er ⁊ Onan
dyed in the lande of Canaan. The chyldren
of Pharez alſo were Hezron ⁊ Hamul. The
chyldren of Jſachar: Tola, Phua, Job and
Simron. The chyldren of zabulon: Sered,
Elon and Jaheleleel. Theſe be the chyldren
C of Lea which ſhe bare vnto Jacob in Meſo-
potamia with his daughter Dina. All the
ſoules of hys ſonnes and daughters make
xxx.and.iii.

The chyldren of Gad: ziphion, ⁊ Haggi,
Suni, and Ezbon, Eri, and Arodi, ⁊ Areli.
*i.Par.vii.f. The chyldren of * Aſſer: Jemna, and Je-
ſua, Jeſui, and Brya, and Serah theyr ſy-
ſter. And the chyldren of Brya: Heber and
Malchiel. Theſe are the chyldren of Sil-
pha, whom Laban gaue to Lea hys daugh-
ter. And theſe ſhe bare vnto Jacob euen
xvi.ſoules.

The chyldren of Rahel Jacobs wyfe: Jo
ſeph and Ben Jamin. And vnto Joſeph
in yͤ lāde of Egypte were borne: Manaſſes
*Gene.xli.a. and Ephraim whych * Aſnath yͤ daughter
of Putiphar preaſt of On bare vnto hym.
*i.Par.vii.b and.viii.a. The chyldren of * Ben Jamin: Bela, Be-
cher, Aſbel, Gera, Naemā, Ehi ⁊ Ros, Mu
pim, Hupim ⁊ Ard. Theſe are yͤ chyldren of
Rahel, which ſhe bare vnto Jacob.xiiii.ſou
les altogether. The chyldren of Dan, Hu-
ſim. The chyldren of Nephtali: Jahezeel,
Guni, Jezer and Sillem. Theſe are the ſon-
nes of Bilha, which Laban gaue vnto Ra-
*Deut.x.d. hel hys daughter, ⁊ ſhe bare theſe vnto Ja-
cob, alltogether.vii.ſoules. And ſo yͤ * ſou-
les that came wyth Jacob into Egypte,
whych came out of hys loynes (beſyde Ja-
cobs ſonnes wyfes) were all together.lxvi.
ſoules. And yͤ ſonnes of Joſeph, which we-
re borne hym in Egypte, were two ſoules:
So that all the ſoules of yͤ houſe of Jacob
whych came into Egypte, are.lxx.

D And he ſent Juda before hym vnto Jo-
ſeph, to directe hys face vnto Goſan, ⁊ they
came into the lande of Goſan. And Joſeph
made redye hys charet, and wēt vp to mete
Jſrael hys father vnto Goſan, and preſen-
ted hym ſelfe vnto hym, ⁊ fell on hys necke,
and wepte vpon hys necke a good whyle.
And Jſrael ſayde vnto Joſeph: Nowe am
I content to dye, in ſomoch as I haue ſene
the and becauſe thou art yet alyue.

And Joſeph ſayde vnto his brethren, and
vnto hys fathers houſe: I wyll goo vp and
ſhewe Pharao and tell hym: My brethren
and my fathers houſe which were in the lā-
de of Canaan, are come vnto me, and they
are ſhepherdes (for they were men of catell)
and they haue brought theyr ſhepe ⁊ theyr
oxen ⁊ all that they haue. And yf it chaunce
yͤ Pharao call you, ⁊ aſke you, what youre
occupacion is, ye ſhall anſwere: thy ſeruaū-
tes haue bene men occupyed aboute catell,
from our childhode vnto this tyme, we and
oure fathers, that ye maye dwell in the lan-
de of Goſan. For euery ſhepe keper is abho-
minacyon vnto the Egypcyans.

¶ The.xlvii. Chapter.

¶ Jacob cometh before Pharao: and vnto hym is ge-
uen the lāde of Goſan. He maketh hys ſonne to ſwere
for hys buryall.

JOſeph came therfore and tolde A
Pharao ⁊ ſayde: my father and
my brethren, theyr ſhepe ⁊ theyr
oxen and all that they haue, are
come out of the lāde of Canaan,
and beholde, they are in the lande of Goſan.
And Joſeph toke of the hynmoſt of hys bre-
thren: euen fyue men, ⁊ preſented them vn-
to Pharao. And Pharao ſayde vnto his bre
thren: what is youre occupacyon? And they
anſwered Pharao: ſhepherdes are thy ſer-
uauntes, both we ⁊ alſo oure fathers. They
ſayde moreouer vnto Pharao: for to * ſoge- *Gen.xxiiii.a
orne in yͤ lande are we come, for thy ſeruaū-
tes haue no paſture for theyr ſhepe, ſo ſore
is the fameſhment in the lande of Canaan.
Nowe therfore let thy ſeruauntes dwell in
the lande of Goſan.

And Pharao ſayde vnto Joſeph: thy fa- B
ther ⁊ thy brethren are come vnto the. The
land of Egypte is before the: In yͤ beſt pla-
ce of the lāde make both thy father and thy
brethren dwell: euen in the lande of Goſan
let them dwell. Moreouer, yf thou knowe
any man of actyuyte amonge them, make
them ruelars ouer my catell. And Joſeph
brought in Jacob hys father, and ſett hym
before Pharao. And Jacob ☞ bleſſed Pha- ☜
rao. And Pharao ſayde vnto Jacob: howe
olde art thou? Jacob ſayde vnto Pharao:
☞ the dayes of my pilgremage are an hun ☜
dred and.xxx.yeares. Fewe ⁊ euell haue the
dayes of my lyfe bene, and haue not attay-
ned vnto yͤ yeares of the lyfe of my fathers
in the dayes of theyr pilgremages. And Ja-
cob ☞ bleſſed Pharao, and went out from ☜
hym. And Joſeph prepared dwellynges for
hys father ⁊ hys brethren, and gaue them
poſſeſſyōs in the land of Egypte, in the beſt
of the lande: euen in the lande of Rameſes,
as Pharao had commaunded. And Joſeph
made prouiſyon for his father, his brethren
and all hys fathers houſholde wyth bread,
euen as yonge chyldren are fed.

There was no bread in all the lande, for C
the derth was exceadynge ſore: ſo that the
lande of Egypte and the lande of Canaan,
were fameſhed by the reaſon of the derth.
And Joſeph brought together all the mo-
ney that was founde in the lāde of Egypte
and of Canaan, for the corne whych they
boughte: and he layde vp the money in Pha
raos houſe. When money fayled in the lāde

of Egypte ⁊ of Canaan, all the Egypcyās came vnto Joſeph and ſayde: geue vs bread: wherfore ſuffreſt thou vs to dye before the whan oure money is ſpent? Then ſayde Joſeph: bryngeyoure catell, ⁊ I will geue yow D for youre catell, yf ye be without money. And they brought their catell vnto Joſeph. And Joſeph gaue them bread for horſes and ſhepe, and oxen, and aſſes, and fed thē with bread for all theyr catell that yeare.

But when that yeare was ended, they came vnto hym the nexte yeare, ⁊ ſayde vnto him: we will not hyde it from my Lord how that oure money is ſpent, my Lord alſo had our catell ⁊ beaſtes, neyther is there ought left in the ſyght of my Lorde, but euen oure bodyes ⁊ our landes. Wherfore letteſt thou vs dye before thyne eyes, ⁊ the lāde to goo to noughte? by vs ⁊ our lādes for bread: and both we ⁊ oure landes wyll be bōde to Pharao. Onely geue vs ſeed, that we maye lyue ⁊ not dye, ⁊ that ẏ lande goo not to waſt.

And ſo Joſeph boughte all the lande of E Egypte for Pharao. For ẏ Egypciās ſolde euery man his lāde becauſe ẏ deerth was ☞ ſore vpon them: ⁊ ſo ẏ lāde became ☞ Pharaos. And he appoynted ẏ people vnto ẏ cyties, from one ſyde of Egypte vnto ẏ other: only the lāde of the Preſtes bought he not. For the preſtes had an ordynaunce of Pharao, that they ſhulde eate ẏ whych was appoynted vnto thē: which Pharao had geuen them wherfore they ſolde not their lādes.

Then Joſeph ſayde vnto ẏ folke: beholde I haue boughte you this daye ⁊ youre lāde for Pharao. Take there bread ⁊ ſede and ſowe the land. And of the encreaſe, ye ſhall geue the fyfte parte vnto Pharao, ⁊ foure F partes ſhalbe youre awne, for ſeed of ẏ feld: ⁊ for you, ⁊ them of youre houſholdes, and for youre chyldren, to eate. And they anſwered: Thou haſte ſaued oure lyues. Let vs fynde grace in the ſyghte of my Lord, ⁊ we wyll be Pharaos ſeruauntes. And Joſeph made it a lawe ouer the lāde of Egypte vnto thys daye: that Pharao ſhulde haue the fyfte parte, excepte the lāde of the preaſtes only, whych was not Pharaos.

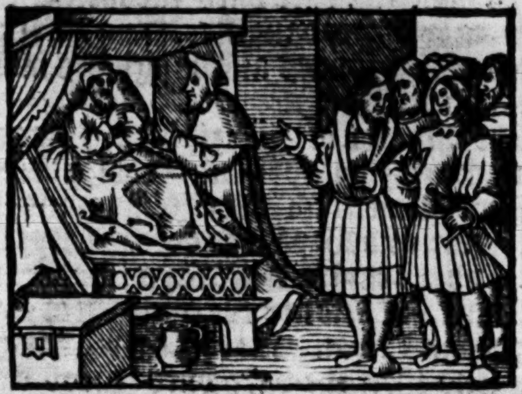
And Iſrael dwelt in Egypte: euen in the coūtre of Goſan. And they had their poſſeſſiōs therin, ⁊ grewe ⁊ multiplyed exceadyngly. Moreouer, Jacob lyued in the lande of Egypte. xvii. yeares, ſo that the hole age of Jacob was an hundred and. xlvii. yeare.

G When the tyme drewe nye, ẏ Iſrael muſt dye: he ſent for his ſonne Joſeph, ⁊ ſayde vnto him: If I haue foūde grace in thy ſyghte, oh, put thy honde nowe vnder my thye, and deale mercyfully ⁊ truely wᵗ me, that thou burye me not in Egypte: but I wyll lye wᵗ my fathers, and thou ſhalt carye me out of Egypte, and burye me in their buryall. And he anſwered: I wyll do as thou haſt ſayd. And he ſayde *ſwere vnto me. And he ſware vnto hym. And Iſrael, ☞ worſhypped ☜ towarde the beddes head.

*Gen.xxv.d.

¶ The. xlviii. Chapter.

¶ Jacob lyeth ſyck. He deſyreth Ephraim and Manaſſes for hys ſonnes: and bleſſed them.



A After theſe deades it happened, that a meſſaunger ſayde vnto Joſeph: thy father is ſycke. And he toke wᵗ hym hys two ſonnes, Manaſſes and Ephraim. Then was it ſayd vnto Jacob: beholde, thy ſonne Joſeph cōmeth vnto the. And Iſrael toke his ſtrength vnto hym, ⁊ ſat vp on the bed, and Jacob ſayde vnto Joſeph: God almyghtye apeared vnto me at * Lus in ẏ lāde of Canaan, and bleſſed me, ⁊ ſayde vnto me: beholde, I wyll make ẏ growe, ⁊ wyll multiplye the, ⁊ wyll make a great * nombre of people of the, and wyll geue this land vnto thy ſeed after the vnto an euerlaſtyng poſſeſſyon. And nowe thy two ſonnes Manaſſes ⁊ Ephraim which were borne vnto ẏ in ẏ lāde of Egypte, before I came to ẏ into Egypte, are myne: euen as Ruben ⁊ Symeon are myne. And ẏ chyldren which thou haſt gotten after them, ſhalbe thyne awne, and ſhalbe called after ẏ names of their brethren in their enheritaūce. B And whan I came from Meſopotamia, Rahel * dyed vpō my hād in the lāde of Canaan, by the waye: when ther was but a feldes brede to come vnto Ephrat. And I buryed her there in ẏ waye to Ephrat. The ſame is Bethlehem.

*Gen.xxviii.
*Gen.xlvi.a.
*Ge.xxxv.c.

And Iſrael behelde Joſephs ſonnes and ſayde: what are theſe? Joſeph ſayd vnto his father: they are my ſonnes which God hathe geuen me here. And he ſayde: oh, brynge them to me, ⁊ let me bleſſe them. And the eyes of Iſrael were dymme for age, ſo ẏ he coulde not well ſee. And he broughte them to hym, ⁊ he kyſſed them ⁊ embraced them. And Iſrael ſayde vnto Joſeph: I had not thoughte to haue ſene thy face, and yet loo, God hath ſhewed it me ⁊ alſo thy ſeed. C And Joſeph toke them awaye frō his lappe, and worſhypped on the grounde before hym,

Than toke Joſeph them both: Ephraim with his ryghte hande towarde Iſraels left hāde, ⁊ Manaſſes wᵗ his left hāde, towarde

Iſraels ryghte hande, ⁊ brought them vnto hym. And Iſrael ſtretched out hys ryghte ☞ hande ⁊ ☞ layde it vpon Ephraims heade which was the yonger, ⁊ his lyfte hãde vpõ Manaſſes head, gydyng his handes wyſely for Manaſſes was the elder. And he bleſſed Joſeph and ſayde: God before whom my fathers Abraham ãd Iſahac dyd walke, God whyche hath fed me all my lyfe longe vnto thys daye, and the angell which hath delyuered me from all euyll, bleſſe theſe laddes: and let my name be named in them, and the name of my fathers Abraham and Iſahac, and that they maye growe into a multytude in the myddes of the earth.

When Joſeph ſawe that his father layd his ryght hande vpon ẏ heade of Ephraim, it diſpleaſed hym. And he lyfte vp hys fathers hande, to haue remoued it frõ Ephraims heade vnto Manaſſes heade, ⁊ Joſeph D ſayde vnto his father: Not ſo my father, for this is the eldeſt. Put thy ryght hande vpõ his head. And his father wolde not, but ſayde: I knowe it well my ſonne, I knowe it well. He ſhalbe alſo a people ⁊ ſhalbe great. But his yõger brother ſhalbe greater than he, and his ſede ſhall be ful of people. And he bleſſed them that daye and ſayde: In the let Iſrael bleſſe and ſaye: God make the as Ephraim before Manaſſes.

And Iſrael ſayde vnto Joſeph: beholde, I dye. And God ſhalbe wyth you and brynge you agayne vnto ẏ lãde of your fathers. Moreouer I haue geuen vnto the, a porcyõ *Joh.iiii.a of* lande aboue thy brethren, whych I gat out of ẏ hande of the Amorite in my ſwerde and in my bowe.

¶The.xlix.Chapter.

¶Jacob bleſſeth all hys awne ſonnes and ſheweth the what is to come. He apoynteth where he wylbe buryed: and dyeth. A

AND Jacob called for hys ſonnes and ſayd: come together, that I maye tel you what ſhal happen you in the laſt dayes. Gather you together, and heare ye ſonnes of Jacob, herken vnto Iſrael youre *Gen.xxix.f father.

Ruben* myne eldeſt ſonne, thou art my ✣ myghte and the begynnynge of my ſtrength ✣ the nobleneſſe of dygnyte, and the nobleneſſe of power. Vnſtable as water. Thou ſhalt not be the cheſeſt, becauſe thou wẽteſt vp to thy fathers bed. Euen then dyddeſt thou defyle it, ⁊ it was nomore my couche.

The brethren Simeon and Leui, cruell inſtrumẽtes in their habitaciõs. In to their ſecretes come not my ſoule, vnto theyr con- *ge.xxxiiii.d gregacyon be my honoure not coupled: for ✣ in theyr* wrath they ſlewe a man, ⁊ in their ſelfe wyll they ✣ digged downe a wall. Curſed be their wrath, for it was ſhameleſſe, ãd theyr fearcenes, for it was cruel. I wyll deuide them in Jacob, ⁊ ſcater them in Iſrael. B

Juda thou art he, whõ thy brethren ſhal prayſe. Thy hande ſhalbe in the * necke of *i.Par.v.b. thyne enemyes, thy fathers chyldren ſhall ſtoupe before the. Juda is a * lyons whelpe. *Mich.v.c Frõ thy ſpoyle my ſonne thou art come an hye. He layde hym downe and couched hym ſelfe as a lyon, and as a * lioneſſe. Who wil *gen.xxiii.b ſtere hym vp? The ☞ ſceptre ſhall not de- ☞ parte frõ Juda, ⁊ a lawgeuer from betwene hys fete, vntyll ☞ Sylo come. ☞ And vnto hym ſhal the gatheryng of the people be. He ſhall bynde hys fole vnto the vyne, and his aſſes colt vnto the braunche. C He waſhed his garment in wyne, and hys mantell in the bloude of grapes. Hys eyes are redder than wyne, and his teth whyter then mylke.

*Zabulon ſhall dwell beſyde the hauen *Ioſ.xviii.a of the ſee and nye the hauẽ of ſhyppes. Hys border ſhalbe vnto Sydon.

Iſachar a ſtronge aſſe couchynge hym downe betwene.ii. bordens, and ſawe that reſt was good, ⁊ the lande that it was pleaſaunt, and bowed hys ſhulder to beare, and became a ſeruaũt vnto tribute. *Dan ſhall *Iudi.xiii.xiiii.xv.xvi.xvii.xviii. ☞ iudge hys people ⁊ the trybes of Iſrael. ☞ Dan ſhalbe a ſerpẽt in the waye, an edder in the path, bytinge the horſe heles and his ryder fell bacwarde: after thy ſaluacion haue I loked (o Lorde.

Gad, an hooſt of mẽ ſhall ouercome him, and he ſhall ouercome at the laſt.

Of aſer: his bread ſhalbe ☞ fat, and he ☞ ſhall geue pleaſures for a kynge.

Nephtalim is a ſwyfte hynde, geuynge goodly wordes. That floryſhynge childe Joſeph, that plenteous chylde by the well ſyde, the daughters ran vpõ the wall. They haue prouoked hym, ãd ſhot hym through with dartes. The archers haue enuyed him: But hys bowe abode faſt, and the armes of hys handes were made ſtronge, by the handes of the myghtye God of Jacob. Out of hym ſhall come an herdeman, a ſtone in Iſrael: From thy fathers God which hath hel- D ped the, ãd with the almyghty whych hath bleſſed the wyth bleſſynges from heauen aboue, wyth bleſſynges of the depe that lyeth vnder, and wyth bleſſynges of the breſtes and of the wombe. The bleſſinges of thy father were ſtrõger then the bleſſynges of my elders, vnto the vtmooſt of the hylles of the worlde, and they ſhalbe on the heade of Joſeph, and on the toppe of the heade of hym that was ſeparat from hys brethren.

Ben Jamin ſhall raueſhe as a ☞ wolfe. ☞ In the mornynge he ſhall deuoure ẏ praye, and at nyghte he ſhall deuyde the ſpoyle.

All theſe are the.xii.trybes of Iſrael, and thys their father ſpake vnto them and bleſſed them, euery one of them bleſſed he wyth

a ſeuerall bleſſynge. And he charged them,
and ſayde vnto them: Whan I ſhalbe ga-
Gen.xxv.a thered vnto my people, burye me wyth my
fathers, in the caue that is in the felde of
Ephron the Hethite, in the double caue that
is in thē felde by the countre of Mamre in yͤ
lande of Canaan. Whyche felde Abraham
bought of Ephron the Hethyte for a poſſeſ-
ſion to bury in, where as were buryed Abra
ham and Sara hys wyfe. And where as
were buryed Iſahac and Rebecca his wyfe.
And there I buryed Lea. The felde and the
caue that is therin, was bought of the chyl-
dren of Heth.

And when Iacob had commaunded all
that he wolde vnto hys ſonnes, he plucked
vp hys fete vnto the bed and dyed, and was
*Act.vii.c *put vnto his people. And Ioſeph fel vpon
hys fathers face, and wepte vpon hym, and
kyſſed hym.

¶ The .l. Chapter.

¶ Iacob is buryed, Ioſeph forgeueth his brethren
the iniury that they dyd to hym. And he dyeth.

A AND Ioſeph commaunded hys ſer-
uaūtes the Phiſicyons, to embaw-
me hys father, and the Phiſicyons
embawmed Iſrael .xl. dayes longe
for ſo lōge doth the embawmynge laſt, and
the Egyptians bewayled hym .lxx. dayes.

And when the dayes of weppynge were
ended, Ioſeph ſpake vnto the houſe of Pha
rao, ſayenge: Yf I haue founde fauoure in
youre eyes, ſpeake in the eares of Pharao
ſayenge: my father made me ſwere & ſayde:
*Ge.xlvii.g loo, I dye, *burye me in my graue, whyche
B I haue made me in the lande of Chanaan.
Nowe therfore let me go and burye my fa-
ther, & than wyl I come agayne. And Pha-
rao ſayde, goo and burye thy father, accor-
dynge as he made the to ſwere.

And Ioſeph went vp to burye hys father
and wyth hym wente all the ſeruauntes of
Pharao that were the elders of his houſe, &
all the elders of the lande of Egypte, and al
the houſe of Ioſeph, and hys brethren, & his
fathers houſe, only theyr chyldren and their
ſhepe and theyr catell lefte they behynde in
the lande of Goſan. And there went wyth
hym alſo charettes and horſmen: ād it was
an exceadynge great companye.

And they came to the corne floore of Atad
whyche is beyonde Iordane, and there they
made a great and exceadynge ſore lamenta-
*Eccl.xxii.b cyon. And he *mourned for hys father .vii.
dayes. And when the inhabiters of the land
(euen the Cananytes) ſawe the mournynge
in the corne floore of Atad, they ſayde: thys
is a great mournyng vnto the Egyptians.
Wherfore yͤ name of the place is called, the
mournynge of the Egyptians, and it is be-
yonde Iordane: And hys ſonnes dyd vnto
him accordyng as he had commaunded thē.

For hys ſonnes caryed hym * into the *Gen.xlix.c Act.vii.b
lande of Canaan, ād buryed him in the dou- C
ble caue of the felde: whych caue *Abraham *Ge.xxiii.d
boughte, and the felde alſo, to be a place to
bury in, of Ephron yͤ Hethite before Mam-
re. And Ioſeph returned into Egypte agay-
ne, he and hys brethren (ād all that went vp
with him to burye hys father,) aſſone as he
had buryed hym.

And when Ioſephs brethren ſawe that
theyr father was dead, they ſayde: Ioſeph
myghte fortune to hate vs & *rewarde vs *ge.xxxvii d
agayne al the euell which we dyd vnto him.
And they dyd a commaundement vnto Io-
ſeph ſayenge: thy father charged vs before
hys death ſayenge: Thys wyſe ſhall ye ſaye
vnto Ioſeph, forgeue (I praye the) the treſ-
pace of thy brethrē, and their ſynne: for they
rewarded the euel. And nowe (we praye yͤ)
forgeue the treſpace of the ſeruaūtes of thy
fathers God. And Ioſeph wepte, when they
ſpake vnto hym.

For hys brethren came vnto hym, & fell D
flat before hys face ſayenge: beholde, we be
thy ſeruaūtes. To whō Ioſeph ſayd *feare *Gen.xlv.b
not. Am I God? ye thought euell agaynſt
me: but God turned it vnto good, to bryng
to paſſe, as it is thys daye, and to ſaue moch
people alyue. Feare not therfore. Nowe, I
wyll noryſhe you, and your chyldren, and he
comforted thē, & ſpake kindly vnto them.

Ioſeph dwelt in Egypte, he and hys fa-
thers houſe, and Ioſeph lyued an hundred
and .x. yere. And Ioſeph ſawe *Ephraims *Tob.xiiii.a
chyldren, euen vnto the thyrde generacion, Iob.xlii.b
And vnto Machir the ſonne of Manaſſes Pſa.cxxvii.a
were chyldren borne, on Ioſephs knees.

And Ioſeph ſayde vnto his brethren: I
dye. And God wyl ſuerlye ☞ vyſet you ād ☞E
bryng you out of this lande, vnto the lande
whych he ſware vnto Abraham, Iſahac ād
Iacob. And Ioſeph toke an oth of the chyl-
dren of Iſrael, ſayenge: God wyll not fayle
but vyſet you: and ye ſhall carye my
*bones hence. And ſo Ioſeph dyed, *Heb.xi.d
when he was an hūdred and .x. Exod.xiii.d
yere olde. And they embaw- Ioſu.xxiiii.g
med hym wyth ſpyces,
puttynge hym in
a cheſte in
Egypte.

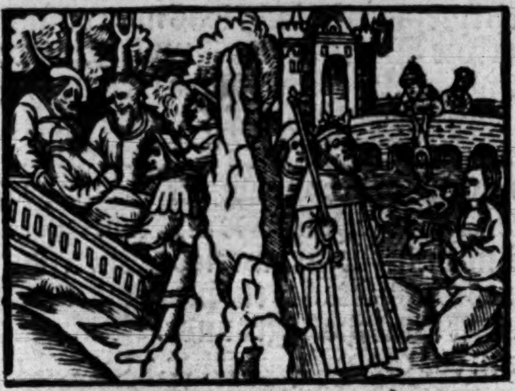
✠

¶ The end of the fyrſt
boke of Moſes: called in the Hebrue,
Bereſchyth, and in the La-
tyn, Geneſis.

¶ The ſecond boke of
Moſes called in the Hebrue: Velleh
Schemoth: And in the Latin,
Exodus.

¶ The fyrſt Chapter.

¶ The chyldrē of Iacob are nōbred. The newe Pharao oppreſſeth them. The acte of the godlye mydwyues.



A *Gen.xlvi.b

These are the names of yͤ chyldren of Iſrael, whiche came to Egipt with Iacob, euery mā came with his houſhold: Rubē Simeō, Leui, ād Iuda, Iſachar, zabulon, ād Beniamin, Dan, Nephtali, Gad, and Aſar. All the ſoules that came out of the loynes of Iacob were .lxx. But Ioſeph was in Egypte alreadye. And Ioſeph dyed and all his brethren and all that generaciō, *Act.vii.c Pſal.ciiii.c and the *chyldrē of Iſrael grewe, encreaſed, B multiplyed, ād waxed exceadinge myghty: and the lande was full of them.

But there roſe vp a newe kynge in Egypte whych knewe not Ioſeph. And he ſayde vnto his folke: beholde, the people of yͤ chyldrē of Iſrael are greater and myghtyer thā we. Come on, let vs playe wyſely with thē, leſt they multiplye, & leſt it happen, that (yf there chaunce any warre) they ioyne thē ſelues vnto our enemyes and fyghte agaynſt vs, and ſo get them out of the lande.

Therfore dyd they ſet taſkemaſters ouer them, to kepe them vnder wͭ burthens. And they bylt vnto Pharao treaſure cities: C Phiton ād Rameſes. But the more they vexed thē, the more they multiplyed and grewe, ſo that they abhorred the chyldrē of Iſrael. And the Egyptiās helde the chyldren of Iſrael in bondage without mercye. Therfore was their lyfe bytter vnto thē in that cruell bondage, in claye & brycke, and all maner of worke in the feldes. For all theyr bondage which they ſerued thē, was ful of tyrannye.

And the kynge of Egypte ſayd vnto the mydwiues of the Hebrues women, of which the ones name was Sephora and the other Phua: when ye do the offyce of a mydwyfe D to the woman of the Hebrues and ſee in the byrth tyme that it is a boye, ye ſhal kyll it. But yf it be a daughter, it ſhall lyue. Notwithſtandynge the mydwyues feared God and dyd not as the kynge of Egypte cōmaunded them: but ſaued the menchyldren.

And the kynge of Egypte called for the mydwyues and ſayde vnto them: why haue ye delt on thys maner, and haue ſaued the menchyldren? And the mydwiues anſwered Pharao, that the Hebrues wemen are not as the wemē of Egypte: for they are ſturdie women, and are delyuered yer the mydwyues come at thē. And God therfore delt wel with the mydwyues. And the people multiplyed and waxed very myghtye. And it fortuned becauſe the mydwyues feared God, ☞ he made them houſes. ☜

And Pharao charged all hys people, ſayenge: All the menchyldrē that are borne caſt into the ryuer, and ſaue the maydechyldren alyue.

¶ The .ii. Chapter.

¶ Moſes is borne and caſt into the flagges. He is taken vp of Pharaos daughter. He kylleth the Egyptian. He flyeth and maryeth a wyfe. The Iſraelytes crye vnto the Lorde.

A *Exod.vi.c i.Par.xxiii.b

And ther wente a mā of *the houſe of Leui. And toke a daughter of Leui. And the wyfe conceaued and bare a ſonne. And when ſhe ſawe that it was a proper chylde*, ſhe hyd him thre moneths. *Act.vii.c Hebr.xi.c And whē ſhe coulde no longer hyde him, ſhe toke a baſket of bulruſſhes & dawbed it with ſlyme and pytche, and layde the chyld therin, & put it in the flagges by the ryuers brynke. And his ſyſter ſtode a farre of to wete what wolde come of it. *And the daughter of Pharao came doune *to waſhe her ſelfe in the ryuer, ād hyr maydens walked alonge by the ryuers ſyde. *Act.vii.c xii.Reg.xi.a Dani.xiii.c. And when ſhe ſawe the baſket amōge yͤ flagges, ſhe ſent hir mayde to fetch it. And when ſhe had opened it, ſhe ſawe it was a chylde: and beholde the babe wepte. B And ſhe had compaſſyon on it, and ſayde: it is one of the Hebrues chyldren. Then ſayde hys ſyſter vnto Pharaos daughter: ſhall I go and call vnto the a nurſe of the Hebrues women, to nurſe the, the chylde? Pharaos daughter anſwered her: Go. And the mayde ranne and called the chyldes mother. To whom Pharaos daughter ſayd: Take thys chylde awaye, and nurſe it for me, I wyll rewarde the. And the woman toke the chylde, and nurſed it vp.

The chylde grewe, & ſhe brought it vnto Pharaos daughter, & it was made hyr ſōne & ſhe called yͤ name of it ☞ Moſes, becauſe ☜ (ſayd ſhe) I toke him out of yͤ water. And it happened in thoſe dayes, when Moſes was waxed great, that he wẽt out vnto his brethren and loked on their burdens, & ſpied an Egyptian ſmytynge an Hebrue which was one of hys brethren. And he loked rounde aboute, and when he ſawe no mã by, he ſlewe the Egyptiã, and hyd him in the ſande. And whã he was gone out another daye: beholde two Hebrues ſtroue to gether. And he ſayde vnto hym that dyd the wronge: wherfore *Act. vii. b Gene. xix. b ſmyteſt ȳ thy felowe? He anſwered: *who C made the a man of auctoryte to iudge vs? Speakeſt thou to kyll me, as thou kylledſt the Egyptian? And Moſes feared & ſayd: of a ſuertie this thinge is knowne: And Pharao herde of it, and went about to ſlee Moſes: And Moſes flyenge frõ the face of Pharao, dwelt in the lande of Midian, ãd he ſat downe by a welles ſyde.

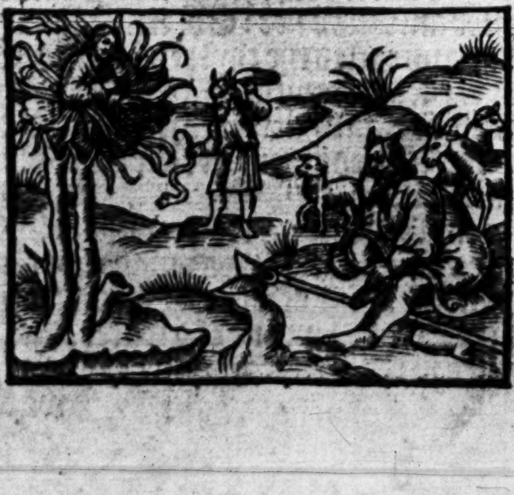
The preaſt of Midian had. vii. Daughters which came and drewe water, ãd fylled the troughes, for to water their fathers ſhepe. And the ſhephardes came and droue thẽ awaye: but Moſes ſtode vp and helped thẽ, and watered their ſhepe. And when they came to Raguell theyr father, he ſayde: howe happeneth it ȳ ye are come ſo ſoone to daye? And they anſwered: a man of Egypte delyuered vs frõ the hande of the ſhepardes, and ſo drewe vs water, & watered the ſhepe. He ſayde vnto hys daughters. And wher is he? why haue ye ſo left the man? Call hym that D he maye eate bread. And Moſes was cõtent to dwell with the man. And he gaue Moſes zephora his daughter, which whan ſhe bare *Exo. xviii. a a ſonne, *called hym Gerſon: for he ſayde: I haue bene a ſtraunger in a ſtraunge lande.

☙ ☙(And ſhe bare yet another ſonne, whom he called Elieſer, ſayenge: the God of my father is myne helper, and hath ryd me out of the handes of Pharao.)

And it chaunced in proceſſe of tyme, that the kynge of Egypte dyed, and the chyldrẽ of Iſrael ſyghed by the reaſon of bondage, & cryed. And their complaynt came vp vnto God frõ the bondage: and God hearde their mone. And God remembred hys promyſe with Abrahã, Iſahac and Iacob. And God ☞ ☞ loked vpon the chyldren of Iſrael, and God had reſpecte vnto them.

¶ The. iii. Chapter.

¶ Moſes kepeth ſhepe. God appeareth vnto hym in a buſh, & ſendeth hym to the chyldren of Iſrael, and to Pharao that tyraunte.



A MOſes kepte the ſhepe of *Iethro *Ge. xviii. a hys father in lawe, preaſt of Midiã, and he droue the flocke to the backeſyde of the deſert, and came to the mountayne of God, Horeb. *And the *Exo. xiiii. a Actes. vii. d angell of the Lorde appeared vnto him in a flame of fyre out of the myddes of a buſh. And he loked, and beholde, the buſh burned wyth fyre, and the buſh was not conſumed. Therfore Moſes ſayde: I wyll go nowe, & ſee thys greate ſyght, howe it cometh that the buſh burneth not. And when the Lorde ſawe that he came for to ſee, God called vnto hym out of the myddes of the buſhe, and ſayd: Moſes, Moſes. He anſwered: here am B I. And he ſayde: *come not hyther, put thy *Iosu. v. d ſhooes of thy fete: for the place wheron thou ſtondeſt is ☞ holy grounde. And he ſayde: ☞ ‡I am the God of thy father, ȳ God of Abraham, ‡Mat. xxii. c. Marke. xii. c. Luke. xx. e the God of Iſahac & the God of Iacob And Moſes hid his face, for he was afrayed to loke vpon God.

And the Lord ſayd: I haue ſurely ſene the trouble of my people whyche are in Egypte, and *haue herde theyr crye ☞ from the ☞ face of theyr taſkmaſters. For I knowe *Exod. xxii. c Eccle. xxi. a. their ſorowes, and am come downe to delyuer C them out of the hande of the Egyptians and to brynge them out of that lande vnto a good lande and a large: and vnto a lande that floweth wyth mylcke and hony: euen vnto the place of the Cananytes and Hethites, and Amorites, and Pherezites, and Heuites, and of the Iebuſites. Nowe therfore, the complaynt of the chyldren of Iſrael is come vnto me, and I haue alſo ſene the oppreſſyon wherwith the Egyptians oppreſſe them. Come thou therfore, and I wyl ſende the vnto Pharao, that thou mayeſt brynge my people the chyldrẽ of Iſrael out of Egypte. And Moſes ſayde vnto God: what am D I to go vnto Pharao, and to brynge the chyldren of Iſrael oute of Egypte? And he anſwered: I wyll be wyth the. And thys ſhalbe a tokẽ vnto the that I haue ſent the: after that thou haſt brought the people out of Egypte, ye ſhall ſerue God vpon thys mountayne.

And Moſes ſayde vnto God: beholde, when I come vnto the chyldren of Iſrael I ſhall ſaye vnto them: the God of your fathers hath ſent me vnto you, and yf they ſaye vnto me, what is hys name, what anſwere ſhall I geue them? And God anſwered Moſes: I am that I am: and he ſayde: thys ſhalt thou ſaye vnto the chyldrẽ of Iſrael: I am hath ſent me vnto you. And God ſpake further vnto Moſes: thus ſhalt thou E ſaye vnto the chyldren of Iſrael *the Lorde *Hebr. xi. c God of youre fathers, the God of Abraham, the God of Iſahac, and the God of Iacab hath ſent me vnto you: this is my name

for euer

F for euer, and thys is my memoryal into generacyon and generacyou. Go and gather the elders of Iſrael together, and thou ſhalt ſaye vnto them: the Lorde God of youre fathers, yͤ God of Abrahã, the God of Iſahac, and the God of Iacob apeared vnto me, ãd ſayde: In viſitynge haue I viſited you, and knowe that which is done to you in Egypt And I haue ſayde, I wyll brynge you oute of the tribulacion of Egypte vnto the lande of the Cananytes, and Hethites, and Amorytes, and Pherezytes, and Heuytes, ãd Iebuſytes: euen vnto a lande yͤ floweth wyth mylcke and hony.

And whan they heare thy voyce, then go, both thou and the elders of Iſrael ſhall goo vnto the kynge of Egypte, & ſaye vnto him: The Lorde God of the Hebrues hath met wyth vs: and nowe wyll we go therfore .iii. dayes iourney into the wylderneſſe, and do ſacrifyce vnto the Lorde oure God. G And I am ſure, that the kynge of Egypte wyll not let you go, no not in a myghtye hande: and I wyll ſtretche out myne hande and ſmyte Egypte wyth al my wonders which I wyl wyl do in the myddes therof. And after that *Exod.xi.a and.xii.e he wyll let you goo. And * I wyll get thys people fauoure in the ſyght of the Egyptians: ſo that when ye go, ye ſhal not go emptie: but a wyfe ſhal borow of hyr neyghbouresse and of her that ſoieorneth in hyr house, iewels of ſyluer and of golde and rayment. And ye ſhall put them on your ſonnes and ☞ daughters, & ſhall ☞ robbe the Egyptiãs.

¶ The .iiii. Chapter.

¶ Moſes receaued ſygnes of his callynge and was ſent into Egypte. Hys wyfe Zephora circumcyſed hyr ſonne. Aaron meteth wyth Moſes. Moſes taketh hys leaue of hys father in lawe.

A Moſes anſwered and ſayde: Se, they wyl not beleue me nor herkẽ vnto my voyce: but wil ſaye yͤ Lorde hath not apeared vnto the. And yͤ Lord ſaid vnto him: what is that which is in thyne hand? he anſwered a rodd. And he ſayd: caſt it on yͤ grounde. And he caſt it on the grounde, and it became a ſerpent. And Moſes fled from the ſyght of it. And the Lorde ſayde vnto Moſes: put forth thyne hande and take it by the tayle. And therfore he put forth his hande & caught it, and it became a rodd in his hand. For this thinge (ſayeth he) ſhal they beleue the, that the Lorde God of their fathers, the God of Abraham, the God of Iſahac & the God of Iacob hath apeared vnto the.

B And the Lorde ſayde furthermore vnto hym: thruſt thyne hande in to thy boſome. And he thruſt hys hande in to hys boſome. And whã he toke it out agayne, beholde, his hande was leperous euen as ſnowe. And he ſayde: put thyne hande in to thy boſome agayne. And he put his hãde into his boſome agayne, and plucked it out of hys boſome, & beholde, it was turned agayne as hys other fleſhe. Therfore yf they wyl not beleue the, nether heare the voyce of the firſt token, yet wyll they beleue for the voyce of the ſeconde token. But and yf they wyll not beleue the C two ſygnes, nether herken vnto thy voyce, thou ſhalt take of the water of the ryuer, & powre it vpon the drye lande. And yͤ water which thou takeſt out of yͤ ryuer, ſhal turne to bloude vpon the drye lande.

Moſes ſayde vnto the Lorde: oh my Lorde, I am not eloquent from ☞ yeſterdaye & ☜ yer yeſterdaye, & namely ſence thou haſt ſpoken vnto thy ſeruaũt: but I am ſlowe mouthed and ſlowe tonged. D And the Lorde ſayd vnto hym: who hath made mans mouth, or who hath made the domme or the deaff, the ſeynge or the blynde? haue not I the Lorde? Therfore * I wyll be wyth thy mouth, and *Matth.x.c. teache the what thou ſhalt ſaye. He ſayd: oh my Lorde, ſende I praye the ☞ by the hãde ☜ of hym whom thou wylt ſende. And the Lorde was angrye with Moſes, and ſayde: do not I knowe Aaron thy brother the Leuite, that he can ſpeake? For lo he commeth forth to mete the, and when he ſeyth the, he wylbe glad in his herte. Therfore thou ſhalt ſpeake vnto hym, ãd put theſe wordes in his month, and I wylbe with thy mouth and wyth hys mouth, and wyll teache you what ye ought to do. And he ſhalbe thy ſpokeſman vnto the people: ☞ he alſo ſhal be ☜ thy mouth and thou ſhalt be hys God: and thou ſhalt take this rodd in thy hand, wherwith thou ſhalt do myracles.

Therfore Moſes wente and returned to Iethro his father in lawe agayne, ãd ſayde vnto him: I wyll go nowe, and turne agayne E vnto my brethren whych are in Egypte, and ſe whyther they be yet alyue. And Iethro ſayde to Moſes, goo in peace. And the Lorde ſayde vnto Moſes in Midian: goo, and returne agayne in to Egypte * for they *Mat.ii.b are dead which went about to kyll the. And Moſes toke his wyfe, and his ſonnes, & put thẽ on an aſſe, and went agayne to Egypte, & Moſes toke the rodd of God in his hande.

And the Lorde ſayde vnto Moſes: when thou art entred & come into Egypte agayne, ſe that thou do all the wondres before F Pharao which I haue put in thy hande: but I wyll holde * hys herte, and he ſhall not let *Exo.x.a the people go. And thou ſhalt ſaye vnto Pharao, thus ſayeth the Lorde: Iſrael is myne eldeſt ſonne, and I haue ſayde vnto the that thou ſhuldeſt let my ſonne go, that he maye ſerue me. And thou woldeſt not let hym go, beholde, I wyll * ſlee thyne eldeſt *Exod.xii.e ſonne.

And it chaunced by the ways in the ynne that the Lorde met hym, and wolde haue

☞ kylled him. And zephora toke a ſtone, ☞ ⁊
cut awaye the foreſkyne of hyr ſōne, ⁊ fel at
his fete, ⁊ ſayd: a bloudy huſbande art thou
vnto me. Then he let hym go. And ſhe ſayd
☞ ☞ a bloudy huſbande, becauſe of the circūcyſion.
Then ſayde the Lorde vnto Aaron:
G go mete Moſes in the wylderneſſe. And he
wente and met hym in the mount of God,
and kiſſed him. And Moſes tolde Aaron al
the wordes of the Lord which had ſent him,
and al the tokens which he had charged him
withall. So went Moſes ⁊ Aaron and gathered
al the elders of the chyldrē of Iſrael.
And Aaron tolde all the wordes which the
Lorde had ſpoken vnto Moſes, and dyd the
myracles in the ſyght of the people, and the
people beleued. And when they herde that yͤ
Lorde had viſited the children of Iſrael and
had loked vpon theyr tribulacion, they bowed
theyr head, and worſhypped.

¶ The. v. Chapter.

¶ Moſes ⁊ Aaron goeth vnto Pharao. The people of Iſrael are oppreſſed more and more, and they crye oute vpon Moſes and Aaron therfore.

A MOſes ⁊ Aaron went in after warde,
and tolde Pharao, thus ſayeth
the Lorde God of Iſrael: Let my
people goo, that they maye kepe
holye daye vnto me in the wylderneſſe. And
Pharao ſayde: who * is the Lorde, that I *Job.xxi.b
ſhulde heare his voyce, and let Iſrael go? I
☞ knowe not the ☞ Lorde, nether wyll I let
Iſrael go. And they ſayde: the God of the
Hebrews hath mett wyth vs: and therfore
wyl we go. iii. dayes iourney into the deſert
and ſacrifyce vnto the Lorde oure God: leſt
there happen vnto vs ether peſtylence or
ſwerde. Then ſayd the kinge of Egypte vnto
thē: wherfore do ye (Moſes and Aaron)
let the people from theyr worke, get you
vnto youre laboure. And Pharao ſayd furthermore:
beholde, there is moch people nowe
in the lande, and ye make them leaue
theyr worke.

And Pharao commaūded the ſame daye
vnto the taſkemaſters which were amonge
the people and vnto the offycers, ſaying: ye
ſhal geue the people no more ſtrawe, to make
brycke wythall, (as ye dyd in tyme paſſed.)
let them goo and gather them ſtrawe
them ſelues and the nombre of brycke whiche
they were wont to make in tyme paſſed
B laye vnto theyr charges alſo, and mynyſhe
nothynge therof. For they be ydell ād therfore
crye ſayinge: we wyll go ⁊ do ſacrifyce
vnto our God. They muſt haue more worke
layed vpō them, that they maye laboure
therin, and not regarde vayne wordes.

Than went the taſkemaſters of the people
and the offycers out: ād tolde the people.
Thus ſayeth Pharao: I wyll geue you no
more ſtrawe, go youre ſelues and gather
you ſtrawe where ye can fynde it, yet ſhall
none of youre laboure be mynyſhed. And ſo
were yͤ people ſcatred abrode thorowe oute
all the lande of Egypte for to gather ſtubbyll
in ſtead of ſtrawe.

And the taſkemaſters haſted them forwarde C
ſayinge: fulfyl youre worke daye by
daye, euen as yf ye had ſtrawe. And the offycers
of the chyldren of Iſrael which Pharaos
taſkemaſters had ſet ouer them, were
beatē. And they ſayde vnto them: wherfore
haue ye not fulfylled your taſke in makyng
brycke, both yeſterdaye and to daye, as wel
☞ as in tymes paſt? ☞

The offycers alſo of the chyldrē of Iſrael
came ⁊ complayned vnto Pharao, ſayenge:
wherfore dealeſt thou thus wyth thy ſeruauntes?
there is no ſtrawe geuē vnto thy ſeruauntes,
and they ſaye vnto vs: make brycke.
And thy ſeruauntes are beaten, and thy D
people is foule intreated. He ſayde, ydel are
ye, ydell, and therfore ye ſaye: We wyll go
and do ſacrifyce vnto the Lorde. Goo therfore
nowe and worke, and ther ſhal no ſtrawe
be geuen you, and yet ſhal ye delyuer the
whole tale of brycke.

And the offycers of the chyldren of Iſrael
dyd wyth heuynes loke on them that ſayd:
ye ſhall mynyſhe nothynge of youre daylye
makynge of brycke. And they met Moſes
ād Aarō, whych ſtode in there waye as they
came out frō Pharao, ⁊ ſayd vnto thē: The
Lorde loke vpon you and iudge you, whych
hath made the ſauour of vs ſtincke in yͤ eyes
of Pharao ⁊ in the eyes of his ſeruaūtes, ād
haue put a ſwearde in theyr hande to ſle vs.

Moſes returned vnto the Lorde, ⁊ ſayd:
Lord, wherfore haſt thou dealt cruelly with
this people: ād wherfore haſt thou ſent me?
For ſence I came to Pharao to ſpeake in
thy name, he hath fared foule with this folke,
and yet thou haſt not delyuered thy people
at all. Then the Lorde ſayde vnto Moſes:
Nowe ſhalt thou ſee, what I wyl do vnto
Pharao, for in a myghtye hande ſhall he
let them go, and * in a myghtye hande ſhall *Exo.xiiii.b
he dryue them out of hys lande.

¶ The. vi. Chapter.

¶ God promyſeth the delyueraunce of the Iſraelites and the lande of Canaan. The genealogye of Ruben, Simeon and Leui.

AND God ſpake vnto Moſes, A
and ſayde vnto hym: I
am the Lorde, I appeared
vnto Abrahā Iſahac ⁊ Iacob
as an almyghtye God:
and in my name Iehouah,
☞ was I not knowne vnto ☞
thē. Moreouer * I made an appoyntmēt *Gen.xvii.b
with thē to geue thē yͤ lande of Canaan: the
lāde of their pilgremage wher in they were
ſtraūgers. And I haue alſo herd yͤ gronyng
of yͤ childrē of Iſrael, whō yͤ Egyptiās kepe
in bondage

in bondage, and haue remembred my couenaunt.

Wherfore ſaye vnto the chyldren of Iſrael: I am yͤ Lorde, I wyll brynge you out from the burdens of yͤ Egyptians, and wyll rydd you out of their bondage, & wyll delyuer you in a ſtretched out arme ād in great iudgementes. And I wyll take you for my B people, & wyl be to you a God. And ye ſhall knowe, yͤ I am the Lorde your God, whych brynge you out frō the burdens of the Egyptians. And I wyll brynge you vnto the lande concernynge the whych I dyd lyft vp my hāde to geue it vnto Abraham, Iſahac and Iacob, and wyll geue it vnto you for a poſſeſſyon: euen I the Lorde. And Moſes tolde the children of Iſrael euē ſo: But they harkened not vnto Moſes, for anguyſhe of ſprete and for cruel bondage.

The Lorde ſpake vnto Moſes ſayenge: Goo in, and ſpeake vnto Pharao kynge of Egypte, yͤ he let the chyldren of Iſrael goo out of hys lande. And Moſes ſpake before the Lorde, ſayenge: beholde, the chyldren of Iſrael herken not vnto me, howe than ſhal Pharao heare me? which am of vncircumciſed lyppes? And the Lorde ſpake vnto Moſes and vnto Aaron, ād gaue them a charge vnto the chyldren of Iſrael and vnto Pharao kynge of Egypte: to brynge the chyldrē of Iſrael out of the lande of Egypte. Theſe be the heades of theyr fathers houſes. C The * chyldren of Ruben the eldeſt ſonne of Iſrael are theſe: Hanoh, and Pallu, Hezron, and Charmi, theſe be the houſholdes of Ruben. The chyldren of Simeon: Gemuel, ād Iamin, Ohad, and Iachim, zoar, and Saul the ſonne of a Cananyteſh wyfe: theſe are yͤ kynreddes of Simeon. Theſe alſo * are the names of the children of Leui in theyr generacyons: Gerſon, and Kahath and Merari. Leui lyued an hundred & .xxxvii. yeare. The ſonnes of Gerſon: Libni ād Semei by their kynreddes. The childrē of Kahath: Amram and Ieſear, Hebron ād Uſiel. And Kahath lyued an hundred and .xxxiii. yere. The children of Merari. Mahely ād Muſi: theſe are the kynreddes of Leui by their generatiōs.

*Gen.xlvi.b Exod.i a Num.xxvi.a i.Par.v.a

*i.Par.vi. a and .xxiii.a Nume.iii.c and.xxvi.g.

Amram toke ‡ Iochebed his nece to wyfe and ſhe bare hym Aaron and Moſes ∘ (And Mariam.) And Amram lyued an hundred and xxxvii. yeare. The chyldren of Iezear, Korah, Nepheg and Sichri. The chyldren of Uſiel, Miſael, Elzaphan and Sithri.

Ero.ii a ‡Nu.xxvi.g. ∘

And Aaron toke Elizaba daughter of Aminadab and ſyſter of Nahaſon to wyfe: whych bare hym Nadab, and Abihu, Eleazar and Ithamar. The chyldren of Korah: Aſſir, and Elkana and Abiaſſah: theſe are the kynreddes of the Korahites. Eleazar Aarōs ſonne toke him one of the daughters of Putuel to wyfe which bare him Pinehas and theſe are the principal fathers of the Leuites thorowe out theyr kynreddes.

This is that Aaron and Moſes to whom the Lorde ſayde: cary the chyldren of Iſrael out of the lande of Egypte, accordynge to theyr armyes. Theſe are that Moſes & Aaron which ſpake to Pharao kynge of Egypte, that they myght bryng the chyldren of Iſraell out of Egypte. And in the daye whē the Lorde ſpake vnto Moſes in the land of Egypte, he ſpake vnto hym, ſayenge: I am the Lorde, ſpeake thou vnto Pharao yͤ king of Egypte all that I ſaye vnto yͤ. And Moſes ſayde before the Lorde: Beholde, I am of * vncircumcyſed lyppes, and howe ſhall Pharao geue me audience?

*Exod.vi.b.

vij ¶The. ~~vi~~. Chapter.

¶The tokens to knowe God. The rodd of Moſes is torned to a ſerpent. The ſorcerars do euen the ſame. The waters are turned into bloude.

A AND the Lord ſaid vnto Moſes: beholde, I haue made yͤ Pharaos God, ād Aaron thy brother ſhall be thy Prophete. Thou ſhalt ſpeake all yͤ I cōmaunded the, & Aaron thy brother ſhall ſpeake vnto Pharao, that he ſend the chyldren of Iſrael out of his land. And * I wyl harden Pharaos hert, and multiplye my myracles ād my wondres in yͤ lāde of Egypte. But Pharao ſhall not herken vnto you, that I maye ſett myne hande vpon Egypte, and brynge out myne armyes, and my people the chyldrē of Iſrael out of the lande of Egypte, in greate iudgementes, & the Egyptiās ſhall knowe, that I am the Lorde: when I ſtretche forth my hande vpon Egypte, and bryng out the chyldren of Iſrael from amonge them.

*Exod.iiii.e

B Moſes and Aaron dyd as the Lorde commaunded thē, euen ſo dyd they. Moſes was lxxx. yere olde, and Aaron .lxxxiii. whē they ſpake vnto Pharao. And the Lorde ſpake vnto Moſes and Aaron ſayenge: yf Pharao ſpeake vnto you ſayenge: ſhewe a wondre, thou ſhalt ſaye vnto Aaron: take thy rod and caſt it before Pharao, that it maye be a ſerpent. Than went Moſes and Aaron in vnto Pharao, and dyd euen as the Lorde had commaunded. And Aarō caſt forth hys rodd before Pharao and before his ſeruauntes * and it turned to a ſerpent. Than Pharao called for the wyſe men and ‡ enchaunters, & thoſe wyſe mē of Egypte dyd in lyke maner wͭ there ſorcery. For they caſt doune euery man hys rodd, and they turned to ſerpentes: but Aarons rodd dyd eate vp theyr roddes: and he herdened Pharaos hert: that he herkened not vnto them, euē as the Lorde had ſayde.

*Exod.iiii.a ‡ii Tim.iii.b

The Lorde alſo ſayde vnto Moſes: Pharaos herte is hardened, he refuſeth to let the people go. Get the vnto Pharao in the mornynge, lo, he wyll come vnto the water, and thou ſhalt ſtonde vpon the ryuers brynke agaynſt he come, and the rodd whyche turned to a ſerpēt, ſhalt thou take in thyne hāde. And thou ſhalt ſaye vnto hym: the Lord God of the Hebrues hath ſent me vnto the, *Exo.viii.a ſayenge *let my people go, that they maye ſerue me in the wyldernes: And beholde, hytherto thou woldeſt not heare. Thus ſayth D the Lorde: In this thou ſhalt knowe that I am the Lorde. Beholde, I wyl ſmyte (wyth the ſtaffe yͤ is in myne hand) the water that is in the ryuer, and it ſhall turne to bloude. And the fyſhe that is in the ryuer ſhall dye, and the ryuer ſhall ſtynke: and it ſhal greue the Egyptians to dryncke of the water of the ryuer.

And the Lorde ſpake vnto Moſes, ſaye vnto Aaron: take thy ſtaffe, and ſtretch out thyne hande ouer yͤ waters of Egypte, ouer theyr ſtreames, ouer their ryuers ⁊ pondes, and all pooles of water, whych they haue, yͤ they maye be bloud, and that there maye be bloud thorowe out all the lande of Egypte: both in veſſels of wodd and alſo of ſtone.

And Moſes and Aaron dyd euen as the Lorde commaunded. And he lyfte vp the ſtaffe ād ſmote the waters that were in the ryuer in the ſyght of Pharao and in yͤ ſyght of hys ſeruauntes, and all the water that was in the ryuer, turned into bloude. And *pſa.lxxviii e.and.cv.c the fyſhe that was in the ryuer dyed, * and the ryuer ſtanke: and the Egyptians could not dryncke of the waters of the ryuer. And there was bloude thorowe out all the lande of Egypte.

And the enchaunters of Egypte dyd lyke wyſe wyth theyr ſorceries, and he hardened Pharaos hert: neyther dyd he harken vnto *Exod.iiii.d and.vii.a. them * as the Lorde had ſayd. And Pharao turned hym ſelfe, and went agayne into his houſe, and ſet not hys herte there vnto. And the Egyptians dygged rounde aboute the ryuer for water to dryncke, for they coulde not dryncke of the water of the ryuer. And it continued a weke after that the Lord had ſmyten the ryuer.

The.viii. Chapter.

The plage of frogges. Moſes prayeth for Pharao. The plage of the flyes.

A The Lorde ſpake vnto Moſes: Go vnto Pharao ād tel him, thus ſayeth the Lorde: *Exo.vii.e ix.a.x.a *let my people go that they maye ſerue me. Yf yͤ wylte not let them go: beholde, I wyl ſmyte al thy border with frogges. And the ryuer ſhall ſcrall wyth frogges, whyche ſhall go vp and come into thyne houſe and into thy preuy chambre where thou ſlepeſt, and vpon thy bed, and into the houſe of thy ſeruauntes, and vpon thy people, and into thyne ouens, and vpō thy meates. And the frogges ſhal come vpon the and on thy people and vpon all thy ſeruauntes.

*pſa.lxxvii e *And the Lorde ſpake vnto Moſes: ſaye vnto Aaron: ſtretche forth thyne hāde with B thy rod ouer the ſtreames, ouer the ryuers, and ouer the pondes, that thou mayeſt brynge vp frogges vpon yͤ lande of Egypt. And Aaron ſtretched his hande ouer the waters of Egypte, and the frogges came vp, ⁊ couered the lande of Egypte. And the ſorcerers dyd lyke wyſe w͛ theyr ſorcery, and brought frogges vp vpon the lande of Egypte.

Then Pharao called for Moſes ⁊ Aaron *iii.re.xiii. Exod.ix.f and.x.e Act.viii.d and ſayd: *praye ye vnto the Lorde that he maye take awaye the frogges from me and C from my people, ād I wyl let the people go, that they maye do ſacrifyce vnto the Lord. ☞.o+ And Moſes ſayde vnto Pharao: ☞.o+ reioyſe thou ouer me, and appoynte whan I ſhall praye for the and for thy ſeruauntes, and for thy people, to driue awaye the frogges from the, and thy houſes, and that they maye remayne but in the ryuer only. He ſayde: tomorowe. And he ſayde: euen as thou haſt ſayde, that thou mayeſt knowe that there is none lyke vnto the Lorde our God. And ſo the frogges ſhall departe from the and from thy houſes, from thy ſeruauntes and from thy people, and ſhall remayne in the ryuer only.

D Moſes and Aaron went out from Pharao, and Moſes cryed vnto the Lorde vpon yͤ apoyntment of frogges, which he had made vnto Pharao. And the Lorde dyd accordynge to the ſayenge of Moſes. And yͤ frogges dyed out of the houſes, out of yͤ courtes and feldes. And they gathered thē together vpon heapes, and the lande ſtanke of them.

But when Pharao ſawe that he had reſt geuen him, he herdened his herte and herkened not vnto them, as the Lorde had ſayde. And the Lord ſayd vnto Moſes: ſaye vnto Aaron: ſtretche out thy rodd and ſmyt the duſt of the lande, that it maye turne to lyſe E thorowe out all the lande of Egypte. And they dyd ſo. For Aarō ſtretched out his hād ⁊ with his rod he ſmote the duſt of the earth which turned to lyſe in mē and beaſt, ſo that all the duſt of the lande turned to lyſe, thorowe out all the lande of Egypte.

And the enchaunters aſſayde lykewyſe with their enchauntmentes to brynge forth lyſe, but they coulde not. And the lyſe were both vpon men and beaſtes. Then ſayde the ☞ enchaunters vnto Pharao: it is the ☞ fyngre of God. And Pharaos hart remayned obſtinate, and he harkened not vnto them, *Exod.vii. euen * as the Lorde had ſayde.

And the Lorde ſayde vnto Moſes: ryſe

vp early in the mornyng, and ſtande before
Pharao, for he wyll come forth vnto yͤ water
and thou ſhal ſaye vnto him: thus ſayth
yͤ Lorde: Let my people go, that they maye
ſerue me. Els, yf thou wylt not let my people
goo, beholde, I wyll ſende all maner of
flyes both vpon the and thy ſeruaũtes, and
thy people, and into the houſes. And yͤ houſes
of the Egipcians ſhalbe full of flyes, and
F the grounde wherõ they are. And the lande
*Ge.xlvii.f. of * Goſan where my people are, will I cauſe
to be wonderfull ĩ that daye: ſo that ther
ſhall no flyes be there. Wherbye thou ſhalt
knowe, that I am the Lorde in the myddes
of the erth. And I will put a diuiſiõ betwene
my people ⁊ thyne. And euen tomorowe
ſhall this myracle be done.

The Lorde dyd euen ſo: and there came
noyſome flyes into the houſe of Pharao, ⁊
into his ſeruauntes houſes, and into all the
lande of Egipte: and the lãde was corrupte
wͭ theſe flyes. And Pharao called for Moſes
and Aaron, and ſayde: Go, and do ſacrifyce
vnto youre God in the lande. And Moſes
anſwered: it is not mete that we ſo do.
For then we muſt offer vnto the Lorde our
God, that whych is an abhomination vnto
the Egypcians. But and yf we ſacrifyce yͭ,
whych is an abhomination vnto yͤ Egypcians
before theyr eyes, ſhulde they not ſtone
vs? we wyll go thre dayes iorneye into yͤ
deſerte, and ſacrifyce vnto yͤ Lord our God
*Exo.iii.f. * as he hath commaunded vs.

G And Pharao ſayd: I will let you go, that
ye maye ſacryfyce vnto yͤ Lord youre God
in the wilderneſſe: but go not farre awaye,
praye for me. And Moſes ſayde: beholde, I
wyll go out from the, ⁊ praye vnto yͤ Lord,
that the flyes maye departe from Pharao,
and from hys ſeruauntes and from hys people
to morow. But let Pharao frõ hẽſforth
deceaue nomore, that he will not let yͤ people
go to ſacrifyce vnto the Lorde.

And Moſes went out from Pharao, and
prayed vnto the Lorde. And the Lorde dyd
accordinge to the ſayĩge of Moſes ⁊ yͤ flyes
departed from Pharao, and frõ hys ſeruaũtes,
and from his people, ⁊ there remayned
not one. And Pharao hardened hys herte
euen then alſo, ⁊ dyd not let the people go.

¶ The .ix. Chapter.

¶ The morren of beaſtes. The plage of botches and ſores. The horrible hayle, thonder and lyghtnyng.

A THe Lorde ſayde vnto Moſes: go
in vnto Pharao ⁊ thou ſhalt tell
him: thus ſayth the Lord God of
*Exo.vii.c.d the Ebrues: * let my people go, yͭ
they maye ſerue me. If thou wilt
not let them go, and wylt holde them ſtyll,
beholde, the hande of the Lorde is vpon thy
flocke whych is in yͤ felde: for vpon horſes,
aſſes, camels, oxen and ſhepe, there ſhalbe a
myghty great morayne. And yͤ Lorde ſhall
do wonderfully betwene the beaſtes of Iſrael
and the beaſtes of Egypt: ſo that there
ſhall nothynge dye of al yͭ pertayneth to the
children of Iſrael. And the Lord appointed
a tyme, ſaying: to morow the Lord ſhall fynyſh
this worde in the lande.

And the Lorde dyd it on the morow, and
all the catell of Egypte dyed: but of yͤ catell
of the children of Iſrael dyed not one. And
Pharao ſent, and beholde, ther was not one
of the catell of yͤ Iſraelites deed. And yͤ hert
of Pharao was hardened that he wolde not
let the people go.

And the Lorde ſayde vnto Moſes and B
Aaron: take youre handes full of aſhes out
of the fornace, and Moſes ſhall ſprynkle it
vp into the ayre, in the ſyght of Pharao, ⁊
it ſhall turne to duſt in all yͤ lãde of Egypt:
that ther maye be ſwellyng ſores with blaynes
both on man and beaſte thorow out all
yͤ lãde of Egypt. And they toke aſhes oute
of the fornace, and ſtode before Pharao, and
Moſes ſprynkled it vp into the ayre. And
there were ſores with blaynes both in men
and in beaſtes: and the ſorcerers coulde not
ſtãde before Moſes because of yͤ blaines, for
ther were botches vpon yͤ enchaũters ⁊ vpõ
all the Egipcians. And yͤ Lord hardened yͤ
hert of Pharao, ⁊ he herkened not vnto thẽ,
* as the Lorde had ſayd vnto Moſes. *Exo.iiii.c

And the Lorde ſayde vnto Moſes: ryſe
vp early in the mornynge, and ſtande before C
Pharao, ⁊ thou ſhalt tell him: thus ſayth
the Lord God of the Ebrues: * Let my people *Exo.viii.a
go, that they maye ſerue me: or els I wil
at this tyme ſende all my plages vpõ thine
herte, and vpon thy ſeruauntes and on thy
people, that thou mayeſt knowe, that there
is none lyke me in all the earth. For now I
wyll ſtretch out my hãde, that I maye ſmyte
yͤ and thy people wyth peſtylẽce: ãd thou
ſhalt peryſh from the earth. And in very dede
* for this cauſe haue I kepte the, for to *Roma ix.c / Pſal.xlvii.c.
ſhewe the my power: and that they myght
declare my name thorowout all the world,

Yet thou exalteſt thy ſelfe agaynſte my
people, that thou wylt not let them go: beholde,
to morowe thys tyme I wyll ſende D
downe a myghty greate hayle: euen ſoche a
one as was not in Egipt, ſens it was groũded
vnto thys tyme. Sende therfore now,
and gather thy beaſtes, and all that thou
haſt in the felde. For vpon all the men and
the beaſtes whych are founde in the felde,
and not brought home, ſhall the hayle fall,
and they ſhall dye. And as many as feared
the worde of the Lord amonge the ſeruauntes
of Pharao, made theyr ſeruauntes and
their beaſtes flee ĩto the houſes: but he that
regarded not the worde of the Lord, left his

ſeruauntes and his beaſtes in the felde.

E And the Lorde ſayd vnto Moſes: ſtretch forth thyne hande vnto heauen, that there maye be hayle ĩ all the lande of Egypt: vpõ man and vpon beaſtes and vpon all the herbes of the felde, thorowout yͤ lãde of Egipt. And Moſes ſtretched out hys rod vnto heauen: and the Lord thondred and hayled, and the fyer ran a longe vpon the groũde. *pſal.lxxviii c.and.cv.c *And the Lorde ſo hayled in the lande of Egypt, yͭ there was hayle and fyer myngled with the hayle, ſo greuous, and ſuch as there was none thorowout all the lande of Egipte, ſence people inhabited it. F And yͤ hayle ſmote thorowout all the lãde of Egypt, all that was in the felde both man ⁊ beaſt. And the hayle ſmote all the herbes of the felde, and broke all the trees of the felde: onely in yͤ lande of Goʒan, where the childrẽ of Iſrael were, was there no hayle. And Pharao ſent ⁊ called for Moſes and Aaron, and ſayde vnto thẽ: I haue now ſynned: the Lorde is ryghteous: and I and my people are ☞ ☞ vngodly. *Exo..viii.b *Praye ye vnto the Lord: for it is moch that there ſhulde be thonders of God ⁊ hayle. I wyll let you go, and ye ſhall tary no lõger. Moſes ſayde vnto him: aſſone as I am out of the citye, I will ſprede abrode my hãdes vnto the Lorde, ⁊ the thõder ſhall ceaſe. nether ſhall there be eny more hayle, yͭ thou mayſt knowe howe yͭ the erth is yͤ Lordes. But I knowe that thou and thy ſeruaũtes ☞ yet feare not the ☞ face of the Lorde God. G And ſo the flaxe and the barly were ſmytẽ: for the barly was ſhot vp, and yͤ flaxe was boulled: but the whete and the rye were not ſmytten: for they were late ſowne.

And Moſes went out of the cytie from Pharao and ſprede abrode his handes vnto the Lorde: and the thonder and hayle ceaſed nether rayned it vpon the earth. And when Pharao ſawe that the rayne and the hayle and thonder were ceaſed, he ſynned agayne: and herdened his herte, he and his ſeruauntes. And the hert of Pharao was hardened: nether wolde he let yͤ childrẽ of Iſrael go, as ☞ yͤ Lord had ſayde by ☞ yͤ hande of Moſes.

¶ The.x.Chapter.

The hert of Pharao is hardened of God. The greſhopers. The thicke darckenes.

A *Exo.iiii.f AND the Lorde ſayd vnto Moſes go in vnto Pharao: for *I haue hardened hys herte and the herte of hys ſeruauntes, yͭ I myght put theſe my ſygnes amongeſt them: and that thou tell in the audience of thy ſonne, ⁊ of thy ſonnes ſonne, what thinges I haue done in Egypte, ⁊ the myracles which I haue done amonge them: yͭ ye maye knowe how yͭ I am yͤ Lorde. And ſo Moſes ⁊ Aaron came vnto Pharao, and ſayde vnto hĩ: Thus ſayth yͤ Lord God of yͤ Ebrues how longe ſhall it be or thou wylt ſubmitte thy ſelfe vnto me? *Exo.viii.a. and.ix.a. *Let my people go, that they maye ſerue me. Or els, *(yf thou do reſiſt) *o ⁊ wylt not let my people go, beholde, to morow will I bring greſhoppers into thy coaſtes, and they ſhall couer the face of yͤ earth, that it cannot be ſene: and they ſhal eate the reſidue which remayneth vnto you, and is eſcaped from the hayle: and they ſhall eate B euery grene tree that beareth you frute in yͤ felde, and they ſhall fyll thy houſes, and all thy ſeruauntes houſes, ⁊ the houſes of all the Egipciãs, after ſoche a maner as nether thy fathers, nor thy fathers fathers haue ſene, ſens the time they were vpon the earth vnto this daye. And he turned hym ſelfe aboute, and went out from Pharao.

And Pharaos ſeruauntes ſayd vnto him Howe longe ſhall he be a ſlaunder vnto vs? Let them go, that they may ſerue yͤ Lorde their God: knoweſt thou not yet yͭ Egipt is deſtroied? And moſes ⁊ Aarõ were brought agayne vnto Pharao, and he ſayd vnto thẽ Go, and ſerue the Lorde youre God.

Who are they that ſhall go? And Moſes anſwered: we will go with oure yonge and with our olde: yee, and with our ſonnes and with oure daughters, and with oure ſhepe, and wͭ oure oxen we muſt go. For we muſt C holde a feaſte vnto the Lorde.

And he ſayde vnto them: let it be ſo. The Lorde be with you. When I let you go, and your childrẽ allſo, take hede, for ye haue ſome miſchefe in hande. Naye, not ſo: but go they that are men, and ſerue the Lorde: for that was your deſyre. And they thruſt them out of Pharaos preſence.

And yͤ Lorde ſayd vnto Moſes: Stretch out thyne hande ouer the lande of Egipt for greſſhoppers, that they maye come vpon yͤ lande of Egipt, and eate all the herbes of yͤ lande, ⁊ all that the hayle left behinde. And Moſes ſtretched forth his rod ouer the lãde of Egipt: ⁊ the Lorde brought an eaſt wide vpon the lande, all that daye, and all that nyght. And in the mornyng, the eaſt wynde D *Pſal.cv.c Sapi.xvi.b Ioel.i.a. *brought the greſhoppers, and the greſhoppers went vp ouer all the lande of Egypte: and remayned in all quarters of Egypt very greuouſly. Before them were ther no ſoch greſhoppers, nether after them ſhalbe: for they couered all the face of the earth: ſo that the land was darke. And they dyd eate all the herbes of the lande, and all the frutes of the trees, and whatſoeuer the hayle had lefte: there was no grene thinges lefte ĩ the trees and herbes of yͤ felde thorowe all the E lande of Egypte.

Therfore Pharao called for Moſes ⁊ Aarõ ĩ haſte, ⁊ ſayde: I haue ſynned agaynſt yͤ

Lorde youre God ⁊ agaynſt you. And nowe
*Exo.ix.c forgeue me my ſinne only this once: ⁊ *pray
vnto the Lorde your God, that he maye take
☞ awaye from me ☞ this deeth only. And
Moſes went out from Pharao, and prayed
vnto the Lorde: ⁊ the Lorde turned a mightye
ſtrong weſt winde, and it toke awaye yͤ
greſhoppers and caſt them ito the reed ſee:
ſo that there was not one greſhopper in all
*Exo.iiii.c the coaſte of Egipt. And the Lorde *hardened
Pharaos herte, ſo that he wolde not let
the children of Iſrael go.

And the Lorde ſayde vnto Moſes: ſtretch
F out thy hãde vnto heauen, that there maye
be vpon the lande of Egipt darcknes which
maye be felt. And Moſes ſtretched forth his
hande vnto heauen, and there was a thicke
*Sap.xvii.a *darcknes vpon all the lãde of Egipte thre
dayes longe, no man ſawe another, nether
roſe vp from the place where he was by the
ſpace of thre dayes: but all the childrẽ of Iſrael
had lyght where they dwelled.

And Pharao called for Moſes, ⁊ ſayde:
G go, and ſerue the Lorde, only let youre ſhepe
and youre oxen abide, and let your children
go with you. And Moſes ſayde: thou muſt
geue vs alſo offeringes and burntofferiges
for to ſacrifyce vnto the Lord our God: our
catell alſo ſhall go with vs, ⁊ there ſhal not
one hoffe be left behinde: for therof muſt we
take to ſerue the Lorde oure God. Neyther
do we knowe what we ſhall offre vnto the
Lorde, vntyll we come thyther.

But the Lorde hardened Pharaos herte:
and he wolde not let them go. And Pharao
ſayde vnto him: get the fro me, and take hede
to thy ſelfe, ⁊ ſe my face nomore. For whẽ
ſoeuer thou commeſt ĩ my ſyght, thou ſhalt
dye. And Moſes ſaid: Let it be as thou haſt
ſayde, I wyll ſe thy face nomore.

¶ The.xi.Chapter.

¶ The Lorde commaundeth to robbe the Egypcyans The deeth of all the fyrſt begotten in Egypte.

A AND the Lorde ſayde vnto Moſes: yet
wyll I bringe one plage more vpon
Pharao and vpon Egypte: and after
that, he wyll let you go hence. And when he
letteth you go, he ſhal vterly dryue you hẽce.
Speake thou therfore in the eares of the
people, yͭ euery man borowe of hys neyghbour,
⁊ euery woman of her neyghboures
*Exod.iii.g and.xii.e. *iewels of ſyluer and iewels of golde. And
the Lord ſhall gyue the people fauour in the
*Eccle.xlv.a ſyght of yͤ Egypcians. Moreouer, * Moſes
was very great in the lande of Egypte, in yͤ
B ſyght of Pharaos ſeruauntes ⁊ in the ſight
of the people.

And Moſes ſayde: thus ſayth the Lord:
*Exod.xii.e. *At mydnight wyll I go out into the myddes
of Egypt, and all the fyrſte borne in the
lande of Egypt ſhall dye, euẽ from the fyrſt
☞ borne of Pharao yͭ ☞ ſytteth on his ſeate,
vnto the fyrſt borne of the mayde ſeruaũte
that is behynde the mylle, and all the fyrſte
gendred of yͤ catell. And there ſhalbe a great
crye thorowout all the lãde of Egypt, ſuch
as there was neuer none lyke, nor ſhalbe.

But amonge the chyldren of Iſrael, ſhal C
not a dogge moue his tonge, nor yet man or
beaſt: yͭ ye maye knowe howe yͭ the Lorde,
☞ (by a great miracle) putteth a differẽce betwene ☜
yͤ Egypcians ⁊ Iſrael. And theſe thy ſeruaũtes
ſhall all come downe vnto me. And
fall before me, and ſaye: get the out and all
the people that are vnder the, and then wyll
I departe. And he went oute from Pharao
with an angry countenaunce. D

And the Lorde ſayde vnto Moſes: Pharao
ſhall not heare you, yͭ my wonders may
be multyplyed in the lande of Egypte. And
Moſes and Aaron dyd all theſe wonders.
☞ (And tokens whych are written) before Pharao. ☜
And the Lorde hardened Pharaos herte, ſo
that he wolde not let the chyldren of Iſrael
go out of hys lande.

¶ The.xii.Chapter.

¶ The paſſeouer is eaten. The ſwete brede. They muſt teache theyr chyldren what the paſſeouer ſignifyeth. The deſtruccyon of the fyrſt begottẽ in Egipt. The robbery of the Egipcyãs. The goynge oute of the Iſraelytes.

AND ✠ the Lorde ſpake vnto Moſes A
and Aaron in the lande of Egypte,
ſayinge: Thys monethe ſhalbe vnto
you the begynnyng of monethes: and the
fyrſt moneth of yͤ yeare ſhall it be vnto you.
Speake ye vnto all the congregacyõ of Iſrael,
ſayinge: In the.x.daye of thys moneth
euery man take vnto hym ☞ a lambe according ☜
to the houſe of the fathers, a lambe
thorowout euery houſe. Yf yͤ houſholde be
to lytle ☞ for the lambe, let hym take hys ☜
neyghboure which is nexte vnto hys houſe.
accordyng to the nombre of yͤ ſoules: euery
one of you, according to his eating, ſhal make
your counte for a lambe. And let yͤ lãbe
of yours be wout blemyſh, a male of a yeare
olde, whych ye ſhall take out from amonge
the ſhepe, or from amonge the goates.

And ye ſhal kepe him in vntyll the *.xiiii. *Eze.xlv.
daye of the ſame moneth. And euery man of
the multitude of Iſrael ſhal kyll him about
euẽ. And they ſhall take of yͤ bloud, ⁊ ſtryke
it on yͤ.ii.ſyde poſtes ⁊ on yͤ vpperdorepoſt
euẽ ĩ the houſes, where they ſhall eate hym,
And they ſhal eate the fleſh the ſame night:
roſt wyth fyer and wyth vnleuended bread,
and wyth ſowre herbes they ſhall eate it.
Se that ye eate not therof rawe ner ſodẽ in
water, but roſte wyth fier: the head, fete, ãd
purtenaunce therof. And ye ſhall let nothĩg
of it remayne vnto yͤ mornyng. That which B
remayneth of it vntyll the morowe, ſhal ye
burne wyth fyer.

Of thys maner ſhal ye eate it: with your

loynes gyrded, and your ſhoes on your fete,
and your ſtaues in your hãdes. And ye ſhal
eate it in haſte: for it is the Lordes paſſeouer:
⊢ for I wyll paſſe thorowe the lande
of Egipt this ſame nyght, and wyll ſmyte
all the fyrſt borne in the lãde of Egipt both
of man and beaſte, and vpon all the goddes
of Egipt will I the Lord do executiõ. And
the bloude ſhalbe vnto you a token in yͤ houſes
wherin ye are. And when I ſe the bloud,
I will paſſe ouer you, and the plage ſhal not
be vpon you to deſtroye you, when I ſmyte
the lande of Egipte.

And this daye ſhalbe vnto you a remembraunce:
and ye ſhall kepe it holy vnto the
Lorde, euen thorowout youre generacyons
ſhall ye kepe it holy daye, yͭ it be a cuſtome
☞ for ☞ euer. *Seuen dayes ſhall ye eat vnleuended
*Exo.xxiii.b and.xxxiiii.c. bread: and the fyrſte daye ye ſhall
C put a waye leuen out of youre houſes. For
whoſoeuer eateth leuended bread from the
fyrſt daye vntill the ſeuenth daye, that ſoule
*Leui.xxiii.a Nu.xxviii.c. ſhalbe plucked out from Iſrael. *The
fyrſte daye ſhalbe an holy cõuocatiõ, ⁊ yͤ ſeuenth
daye ſhalbe an holy cõuocation vnto
you. There ſhalbe no maner of worcke done
in them, ſaue about that onely which euery
man muſt eate, that onely maye ye do. And
ye ſhall obſerue vnleuended bread. For this
ſame daye haue I brought your armyes out
of the lande of Egipte, therfore ye ſhall obſerue
this daye, ⁊ all your childrẽ after you,
*Leui.xxiii.a Nu.xxviii.c. by a cuſtome for euer. *The fyrſt moneth ⁊
the xiiii. daye of the moneth at euen, ye ſhal
eate ſwete bread vnto the.xxi. daye of the
moneth at euen agayne. Seuen dayes ſhall
there be no leuended breade founde in youre
houſes. And whoſoeuer eateth leuended
bread, that ſoule ſhalbe roted out from the
multitude of Iſrael: whyther he be a ſtraũger
or borne in the lande. Ye ſhall eate nothyng
leuended: but in all your habitations
ſhall ye eate ſwete bread.

Moſes called for the elders of Iſrael, and
D ſayde vnto them: choſe out and take you to
euery houſholde of you a ſhepe, and kyll it
for paſſeouer. And take a bunche of yſope, ⁊
dyp it in the bloude that is in the baſon, and
ſtryke the vpperpoſte and the two ſyde poſtes
with the bloud that is in the baſon, and
none of you go out at the dore of hys houſe,
vntyll the mornyng. For the Lord will go
about to ſmyte the Egipcyãs. And whẽ he
ſeeth the bloude vpõ the vpper dore poſte ⁊
on the two ſide poſtes: he will paſſe ouer the
dore, and will not ſuffer yͤ deſtroyer to come
into your houſe to plage you. Therfore ſhal
ye obſerue this thing, that it be an ordinaũce
both to the and thy ſonnes for euer.

And whẽ ye be come into the land which
the Lorde wyll geue you, accordynge as he
hath promyſed, ye ſhall kepe thys ſeruyce.
*And when youre children aſke you what *Ioſu.iiii.b
maner of ſeruyce is this ye do, ye ſhalle ſaye
it is the ſacrifyce of the Lordes paſſeouer,
which paſſed ouer the houſes of the children
of Iſrael in Egipte, as he ſmote the Egipcyans,
and ſaued oure houſes. And the people
bowed them ſelues, and worſhypped:
And the children of Iſrael went, and dyd as
the Lorde had commaunded Moſes and
Aaron. Euen ſo dyd they. E

And at *mydnight, the Lorde ſmote all *Exo.xi.b. Pſal.cxxxv.b Sapi.xviii.c.
the fyrſt borne in the lande of Egipte, from
the fyrſt borne of Pharao that ſatt on hys
ſeate, vnto the fyrſt borne of the captyue yͭ
was in preſon: and all the fyrſte gendred of
catell. And Pharao aroſe in the nyghte, he
and all his ſeruauntes ⁊ all the Egipcyans:
*and there was a greate cryinge in Egipt: *Sap.xviii.b
for there was no houſe where there was not
one deed.

And he called vnto Moſes and Aaron by
nyght, ſayinge: ryſe vp, ⁊ get you oute from
amonge my people: both ye and alſo yͤ chyldren
of Iſrael, and go and ſerue the Lorde
as ye haue ſayde. And take youre ſhepe and
your droues wyth you as ye haue ſayd, and ☞
departe ⁊ ☞ *bleſſe me. And the Egipciãs *Ge.xxvii.a
were fearce vpõ yͤ people, that they myght
ſende them out of the lande in haſte: for they
ſayde: we dye all.

And the people toke theyr dowgh before
it was ſowred, and theyr vitayles bounde
in clothes vpon theyr ſhulders. And yͤ chyldren
of Iſrael dyd accordynge to the ſayĩg F
of Moſes: and they borowed of the Egypcyans
*Exo.iii.g. *iewelles of ſyluer, and iewelles of
golde, and rayment. And the Lorde gaue
the people fauoure in the ſyght of the Egipcyans:
ſo that they graũted ſoch thinges as
they required. And they robbed the Egypcyãs.
And the *children of Iſrael toke their *nu.xxxiii.a.
iorneye from Rameſes to Suchoth ‡ ſyxe ‡Nume.xi.c.
hundred thouſande men of fote, beſyde children.
And moch comon people went alſo wᵗ
them, and ſhepe, and oxen, an exceadynge
great flocke. And they baked ſwete cakes of
yͤ dowgh which they brought out of Egipt,
for it was not ſowred. For when they were
thruſt oute by the Egipcyans, they coulde
not tarie to prepare them ſelues any prouiſyon
of meate.

The dwellinge of the children of Iſrael,
which they dwelled in Egipte, was *.iiii. *Gene.xv.c. Judith.v.b Gala.iii.c. Actes.vii.a
hundred and.xxx. yeares: and when the.iiii.
hundred and.xxx. yeares were expired, euen G
the ſelfe ſame daye departed all the hooſtes
of the Lorde out of the lande of Egipt. It is
a nyght to be obſerued to the Lorde, in the
which he brought them oute of the lande of
Egipte. Thys is that nyghte of the Lorde
which all the children of Iſrael muſte kepe
thorowout theyr generations.

And the Lorde ſayde vnto Moſes and Aaron: This is the lawe of paſſcouer: there ſhall no ſtraūger eate therof. But euery ſeruaūt that is bought for money (after that thou haſt cyrcūcyſed hym) ſhall eate therof. A ſtraunger and a hyerd ſeruaunt ſhall not eate therof. In one houſe ſhall it be eaten. Thou ſhalte carye none of the fleſh oute at *John.xix.g ‡Nume.ix.b the houſe. *Neyther ſhall ye breake a ‡bone therof. All the multitude ſhall obſerue it.

If a ſtraunger alſo dwell amonge you, ⁊ will holde paſſeouer vnto yͤ Lorde, let hym circumcyſe all that be males: and then let him come and obſerue it, and he ſhall be as one that is borne in the lande. For no vncircumciſed perſone ſhal eate therof. One ☞ maner of lawe ſhalbe vnto him that is ☞ borne in the lande, and vnto the ſtraunger that dwelleth amonge you. And all the children of Iſrael dyd as the Lorde cōmaunded Moſes and Aaron. Euen ſo dyd they. And yͤ ſelf ſame daye dyd the Lorde bring the chyldren of Iſrael out of the lande of Egipt wͭ theyr armyes.

The.xiii. Chapter.

The fyrſt begotten muſt be ſanctifyed vnto the Lord. The memoriall of theyr deliueraunce. Why they were caryed thorowe the wildernes. The bones of Ioſeph. The pyller of the cloude.

A *Exod.xxii.d Nume.viii.c Luke.ii.d. And the Lorde ſpake vnto Moſes, ſaying: *Sāctify vnto me all the firſt borne, that open all maner matrices amonge the children of Iſrael, aſwel of mā as of beaſte: for it is myne. And Moſes ſaid vnto yͤ people: thynke on this daye ī whych ye came out of Egipt, out of yͤ houſe of bondage: for thorow a mightye hande yͤ Lorde brought you out from thence. There ſhall *i.Cor.v.c. no *leuended bread be eaten. This daye come ☞ ye out in the moneth ☞ when corne beginneth to rype.

*Exo.xxiii.c xxxii.g.⁊ xxxiii.a. *Gene.xv.d. Exo.iii.c. *When the Lorde hath brought the into the lande of the Cananites, Hethites, Amorites, Heuites ⁊ Jebuſites: *which he ſware vnto thy fathers that he wolde geue the a lande wherin mylcke ⁊ hony floweth, yͭ ſhalt kepe this ſeruice in this ſame moneth. B Seuen dayes thou ſhalte eate ſwete bread: *Deute.v.b. and ī the *ſeuēth daye, it is the feaſte of the Lord. Swete bread ſhalbe eatē ſeuē dayes. and ther ſhall no leuēded bread be ſene, nor yet leuen with the in all thy quarters.

And yͭ ſhalt ſhewe thy ſonne in that daye ſayinge: this is done, becauſe of that which the Lord dyd vnto me, when I came out of Egipte. And it ſhalbe a ſigne vnto the vpon thyne hande, and for a remembraunce betwene thyne eyes, yͭ the Lordes lawe maye *pr.cxxxv.b. be in thy mouth. For * in a ſtrōge hand the Lord brought the out of Egipt. Kepe therfore this ordynaunce in his ceaſon frō yeare to yeare. And it will come to paſſe, that the Lord ſhal bring the into the lāde of the Cananites, which he * ſware vnto the and to *Gene.xv.d thy fathers: and ſhall geue it the. And then thou ſhalt appointe vnto the Lord all that openeth the matrice. ☞ And euery caſte ☞ C thyng, that fyrſt doth open the matrice of a beaſt which thou haſt: yf they be males, they ſhall be the Lordes. And euery fyrſt gēdred of an aſſe, thou ſhalt redeme wyth a lambe: yf thou redeme hym not, thou ſhalt breake hys neck. All the fyrſt borne amonge thy chyldren alſo, ſhalt thou bye out.

☞ And when thy ſonne aſketh yͤ ☞ to morowe, ſayinge what is this, thou ſhalt ſaye vnto him: With a mightye hande the Lord brought vs out of Egipt, out of the houſe of bondage. And ☞ when Pharao was loth ☞ to let vs go, the Lorde ſlewe al the fyrſt borne in the lande of Egipte: aſwell the fyrſte borne of man as of beaſte. Therfore I ſacrifice vnto the Lorde all the males that opē yͤ matrice, ād all the fyrſt borne of my childrē I redeme. This ſhalbe a token vpon thyne hande, and a remembraunce betwene thyne eyes, yͭ the Lord brought vs out of Egipte thorowe a myghtye hande.

It came to paſſe: that whan Pharao had D let the people go, God caried them not thorowe the waye and lande of the Philiſtines which was the more nye waye. But God ſayde: leſt the people happly repent whan they ſe warre: ⁊ ſo turne agayne to Egipte. But God led the people about thorowe the waye of the wildernes of the redd ſee. And the children of Iſrael wēt vp harneſſed out of the lande of Egypt. And Moſes toke the bones of Joſeph wyth him: for he made the children of Iſrael ſwere, ſaying *Gene.l.d. Joſ.xxiiii.g. * God wyll ſurely viſet you, and ye ſhal take my bones a waye hēs with you. ‡Nu.xxiii.b. ‡And they toke theyr iorneye from Sucoth: and abode in Etham in the edge of the wildernes. *Nu.xiiii.c. i.Cor.x.a. Eſa.iiii.b. * And yͤ Lorde wente before thē by daye ī a pyller of a cloude to leade thē the waye: ⁊ by nyght in a pyller of fyer to geue them lyght, yͭ they myght go both by daye ⁊ nyght, *Nehe.ix.d. * The pyller of yͤ cloude departed not by daye, nor the pyller of fyer by nyght out of the ſight of yͤ people.

The.xiiii. Chapter.

Pharaos hert is hardened and foloweth the Iſraelites with all his hooſt and captaynes, and is drowned. The Iſraelites grudge. They go thorow the red ſee.

And the Lorde ſpake vnto Moſes, ſaying: Speake to the children of Iſrael, that they turne A and remayne before Pi Hiroth betwene Migdol and the ſee, ouer agaynſt * Baalzephon: ⁊ *nu.xxxiii.b before that ſhall they pitch by the ſee. For Pharao wyll ſaye of the chyldrē of Iſrael: they are tangled in the lande, the wildernes hath ſhut thē in. And I wil herdē Pharaos hert, that he ſhall folowe after you: and I

will get me honoure vpon Pharao and vpõ
all his hooſt, the Egipciãs alſo ſhall knowe
that I am the Lorde. And they dyd euen ſo.

B And it was tolde the kyng of Egypt that
the people fled. And the hert of Pharao and
of his ſeruaũtes turned agaynſt the people
and they ſayde: why haue we this done that
we haue let Iſrael go out of our ſeruice? and
he made ready his charettes: and toke hys
people with him and toke ſyxe hundred choſen
charettes and all the charettes of Egipt
and captaynes vpon euery one of thẽ. And
the Lord hardened the hert of Pharao king
of Egipte, ⁊ he folowed after the chyldren
of Iſrael. But the children of Iſrael wente
*Pſ.cxxxv.b out with *an hye hande: and the Egipcyãs
folowed after them, and all the horſes and
charettes of Pharao and his horſemen and
his hooſt ouertoke them abyding by the ſee,
C beſyde Pi Hiroth before Baalzephon. And
when Pharao drewe nye, the children of Iſrael
lyft vp theyr eyes and beholde, yͤ Egipcians
folowed after them, and they were ſore
afrayde: *and the children of Iſrael cried
*Jo.xxiiii.b out vnto the Lorde.

But they ſayd vnto Moſes: becauſe there
were no graues in Egipt, haſt thou therfore
brought vs awaye for to dye in the wyldernes?
wherfore haſt yͧ ſerued vs thus, for
to carye vs out of Egipte? Dyd not we tell
the this in Egipt, ſaying: let vs be in reſt, yͭ
we maye ſerue the Egipcians? For it had
bene better for vs to haue ſerued the Egipcians
then for to dye in the wildernesſe. And
*ii.Par.xx.c Moſes ſayde vnto the people: *feare ye not
ſtande ſtyll, ⁊ beholde, how the Lorde ſhall
ſaue you this daye. For ye that haue ſene yͤ
Egipcians this daye, ſhall ſe them nomore
for euer. The Lorde ſhall fyght for you, and
ye ſhall holde your peace.

D And the Lorde ſayde vnto Moſes: wherfore
cryeſt yͧ vnto me? ſpeake vnto the chyldren
of Iſrael that they go forwarde. But
lyfte thou vp thy rodd, and ſtretche oute thy
hãde ouer the ſee, and deuide it a ſondre, and
let the children of Iſrael go on drye groũde
thorowe the middeſt of the ſee. And behold,
I will harden the hert of the Egipciãs that
they maye folowe them. And I wyll get me
honoure vpon Pharao ⁊ vpon all hys hoſt,
and vpon his charettes ⁊ vpon his horſmẽ.
And the Egipcians ſhall knowe that I am
the Lorde when I haue gotten me honoure
vpon Pharao, vpon hys charettes and vpõ
E his horſmen.

And the angell of God which went before
the hooſt of Iſrael remoued, and bigãne
to go behynde them. And the clowdẽ pyller
that was before the face of them beganne to
ſtonde behynde them, and came betwene the
hooſt of the Egipcians and the hooſte of Iſrael.
☞ It was ☞ alſo a darcke clowde, and
gaue lyght by nyght: and all the nyght long
the one came not at the other.

And Moſes ſtretched forth hys hande
ouer the ſee: and the Lord caryed awaye the
ſee by a verye ſtronge eaſte wynde all that
nyght, and made the ſee drye lande, and the
waters were deuyded. And the chyldren of
Iſrael went into the myddeſt of the ſee vpõ F
the drye grounde. And the waters were a
walle vnto them, on their ryght hande, and
on theyr lefte hande. And the Egipcians folowed
and went in after them to the myddeſt
of the ſee, euen all Pharaos horſes, hys
charettes and his horſmen, ✠ And in the
morning watch, the Lorde* loked vnto the *Judit.ix.a
hooſt of the Egipcians out of the fyery and
clowdy pyller: and troubled the hooſt of the
Egipcians, and toke of hys charet wheles ⁊
caryed them away violently. So that the
Egipcians ſayd: Let vs fle from the face of
Iſrael: for the Lord fighteth for them agaynſt
the Egipcians. And the Lorde ſayd vnto
Moſes: ſtretch out thyne hande ouer the
ſee, that the waters maye come agayne vpõ
the Egipcians, vpon his charettes ⁊ vpon
his horſmen.

And Moſes ſtretched forth his hãde ouer G
the ſee, ⁊ it came agayne to his courſe early
in the mornyng, ⁊ yͤ Egipcians fled agaynſt
it. And the* Lord ouerthrew yͤ Egipciãs in *Sapi.x.d
the myddeſt of the ſee: ⁊ the water retourned
⁊ couered the charettes ⁊ the horſmen: ⁊ all
the hooſt of Pharao yͭ came ĩto the ſee after
them, ſo that there remayned not one of thẽ.
But the childrẽ of Iſrael walked vpõ drye
lande* thorowe the myddeſt of the ſee, ⁊ the *Eſa.xi.d.
waters were a walle vnto them on yͤ ryght
hande of thẽ, ⁊ on the left. *Thus the Lord *i.mac.iiii.a
delyuered Iſrael the ſelfe ſame daye out of
the hande of the Egipcyans: ⁊ Iſrael ſawe
the Egipcians deed vpon yͤ ſee ſyde. And Iſrael
ſawe that myghtye power whych the
Lorde ſhewed vpon the Egipcians: * ⁊ the *Pſal.cv.d.
people feared the Lord, and beleued the Lorde
and hys ſeruaunt Moſes.

¶ The .xv. Chapter.

¶ Moſes and the people with the wemen ſynge at
the prayer of Moſes: the bytter waters were ſwete.
God muſt be heard. They come to Elim.

THen Moſes ⁊ the children of Iſrael A
ſange this ſõge vnto yͤ Lord
and ſayde: ✠ *I wyll ſynge vnto *Exod.xv.c.
the Lorde: for he hath triũphed
glorioully: the horſe ãd him that
rode vpon him hath he ouerthrowne in yͤ ſee
*The Lord is my ſtrength and prayſe, and *Pſ.cxviii.c Eſa.xii.a.
he is become my ſaluacyon.

He is my God, and I wyll glorify hym:
my fathers God, ⁊ I wyll exalte hym. The
Lorde is a man of warre. The Lorde is hys
name. Pharaos charettes ãd his hooſt hath
he caſte into the ſee. Hys choſen captaynes
alſo.

alſo are drowned in the red ſee, the depe waters haue couered them: they ſoncke to ẏ botome as a ſtone. Thy ryght hande Lord, is become glorious in power: thy ryght hande Lorde hath all to daſhed the enemy. And in thy greate glory thou haſt ouerthrowne thē that roſe vp agaynſt the: thou ſenteſt forth thy wrath which conſumed thē euen as ſtobell. Thorowe the winde of thy naſtrels the water gathered together, the floudes ſtode ſtyll as an heape, and the depe water congeled ☞ together in the ☞ hert of the ſee.

B The enemye ſayd: I wyll folowe on thē: I will ouertake thē, I will deuyde ẏ ſpoyle, I wyll ſatiſfye my luſt vpon them, I wyll drawe my ſweard, myne hāde ſhall deſtroye them. Thou blewedſt wᵗ thy wynde, the ſee couered thē, they ſancke as leed in the myghtye waters. Who is lyke vnto the, o Lorde, among goddes? who is lyke the ſo gloriouꝰ ☞ in holynes, ☞ fearfull in prayſes, ſhewing wonders? Thou ſtretchedeſt out thy ryght hande, ẏ erth ſwalowed them. Thou in thy mercye haſt caryed thys people which thou deliueredſt: ⁊ haſt brought thē ī thy ſtrēgth vnto thy holy habitatiō. The natiōs heard and were afrayed, ſorowe came vpō ẏ Philiſtines. Then the dukes of the Edomites were amaſed, and the mightyeſt of the Moabites, tremblynge came vpon them: all the inhabiters of Canaā waxed faynte harted: C Let feare and dreade fall vpon them in the greatnes of thyne arme, let them be as ſtyll as a ſtone, tyll thy people paſſe thorowe, O Lorde, whyle thys people paſſe thorowe, which thou haſt goten. Thou ſhalte brynge them in, and plante them in the mountayne of thyne enheritaūce, ẏ place, Lorde, whych thou haſt made for to dwell in, the ſanctuary, o Lorde, whych thy handes haue prepa- ☞ red. The Lorde ſhall rayne ☞ euer and all waye. For Pharaos horſe wēt in wᵗ his charettes and horſemen into the ſe, ⁊ the Lorde brought the waters of the ſee vpon them. But the childrē of Iſrael went on drye lād in the myddeſt of the ſee. And Mir Jam a prophetyſſe the ſyſter of Aaron toke a tymbrell in her hande, ⁊ all the wemen came out after her wᵗ tymbrels ⁊ daunces. And Mir Jam ſange before thē: *Synge ye vnto the Lorde: for he hath triūphed gloriouſly: the D horſe ⁊ his ryder hath he ouerthrowne ī the ſee. And ſo Moſes brought Iſrael from the reddſee, ⁊ they went out into the wildernes of Sur. And they wēt thre dayes longe in ẏ wildernes, and founde no waters. And whā they came to Mara, they coulde not drincke of the waters of Mara: for they were bytter, therfore the name of the place was called, Mara, *(that is to ſaye bytternes.) And the people murmured agaynſt Moſes, ſayinge: what ſhall we drincke? *And he cried vnto the Lorde: and ☞ the Lorde ſhewed hym a tree, which when he had caſt into the water, the waters were made ſwete. ☞

*.Exo.xv.a

*Judi.v.d. Ec.xxxviii.a.

There he made them an ordinaunce and a lawe, ⁊ there he proued him, ⁊ ſayde: If ẏ wylt herken *vnto the voyce of the Lorde thy God, and wylt do ẏ which is right ī hys ſight, and wylt geue eare vnto his cōmaundementes, ⁊ kepe all hys ordinaunces: then will I put none of theſe diſeaſes vpon the which I brought vpon the Egipciās: for I am the Lorde that healeth the.

*Deu.xxviii.c

¶ The.xvi. Chapter. ✠

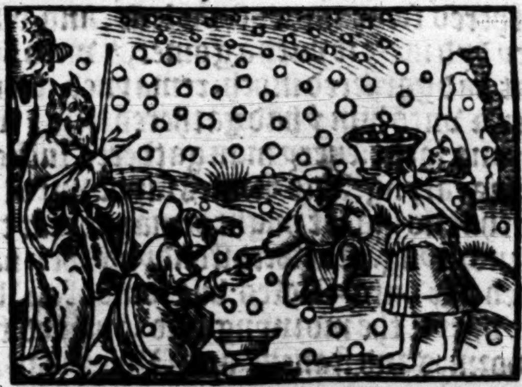
¶ The Iſraelites come into the deſert of Sin. It rayneth quaylles and Manna. They grudge.

A THe ‡ children of Iſrael came to Elim where were. xii. welles of water and. lxx. palme trees, and they abode there by the waters.

‡nu.xxxiii.b.

And they toke theyr iorney from Elim: ⁊ all the hole company of the children of Iſrael came to the wildernes of Sin which is betwene Elim ⁊ Synai: ẏ. xv. day of ẏ. ii. moneth after theyr departyng out of ẏ lande of Egipt. And ẏ hole multitude of ẏ childrē of Iſrael *murmured againſt Moſes and Aaron in the wyldernes: ⁊ the chyldren of Iſrael ſayde vnto thē: wold to God we had died by the hande of the Lorde ī the lande of Egypte, when we ſat by the fleſhe pottes, and when we dyd eate bread our belyes full: for ye haue brought vs out into this wyldernes, to kyll this hole multitude with honger.

*Nu.xi.a



B Then ſayde the Lorde vnto Moſes: behold, I will rayne *bread frō heauē to you, and the people ſhall go out, and gather daye by daye that I may proue thē, whither they will walke in my lawe or no. The. vi. daye they ſhal prepare for thē ſelues ẏ which they wyll bryng in, and let it be twiſe aſmoch as they gather in dayly. And Moſes ⁊ Aaron ſayde vnto all the children of Iſrael: at euē ye ſhall knowe that it is the Lorde, whych brought you out of the lande of Egypt: and ī the mornyng, ye ſhall ſe ☞ the glory of ẏ Lorde: because he hath heard your grudginges agaynſt the Lorde. And what are we ẏ ye haue murmured againſt vs? And Moſes ſayde: At euen ſhall ẏ Lord *geue you fleſh to eate, and in the mornyng bread ynough: ☞

*Sapi.xvi.d psal.lxxviii.c John.vi.d.

*Num.xi.d.

for the Lorde hath heard your murmurynges which ye murmur agaynſt hī: for what are we? your murmuringes are not agaynſt vs, but agaynſt the Lorde.

And Moſes ſpake vnto Aarō: Saye vnto all the company of the children of Iſrael come forth before ẏ Lord: for he hath heard your grudgynges. And as Aaron ſpake vnto the hole multitude of the children of Iſrael, they loked towarde the wildernes: and beholde, the glorye of the Lorde appeared in the cloude. † And ẏ Lord ſpake vnto Moſes, ſaying: I haue hearde the murmurynge of the chyldren of Iſrael, tell them therfore and ſaye: at euen ye ſhall eate fleſh, and in ẏ morning ye ſhalbe fylled with breed, and ye ſhall knowe that I am the Lord your God. D And at euē the * quayles came and couered * Num. xi. g. the grounde where they laye. And in ẏ mornige, the dewe laye roūde about the hooſte. And when ẏ dewe was fallē: beholde it laye vpon the grounde in the wyldernes, ſmall & round & thynne as the hore froſt on the grounde. And when the chyldren of Iſrael ſawe it, they ſayde euery one to hys neyghboure: ☞ It is ☞ Māna. For they wiſt not what it was. And Moſes ſayd vnto thē: this is ẏ breed which the Lord hath geuē you to eate This is the worde which the Lord hath cōmaunded: gather of it euery man for hī ſelf to eate: a gomer full for a man according to the nombre of you, and take euery man for them which are in his tente.

And the chyldren of Iſrael dyd euen ſo, & gathered ſome more, ſome leſſe, and when * ii. Cor. viii. c they dyd mete it with a gomer, * vnto hym that had gathered moch, remayned nothīg ouer, & vnto him ẏ had gathered litle, was there no lacke: euery man gathered ſufficiēt E for his eatyng. And Moſes ſayde vnto thē: Se that no mā let ought remayne of it tyll the mornyng. Notwithſtondyng they harkened not vnto Moſes: but ſome of thē left of it vntyll the mornyng, and it waxed full of wormes and ſtancke, and Moſes was angry wyth them.

And they gathered it all morninges, euery man for hys eatynge. And aſſone as the heate of the ſunne came, it moulte. And the ſixte day, they gathered twiſe ſo moch breed two gomers for one man: & all the rulers of ẏ multitude came, & tolde Moſes. He ſayde vnto thē: this is that which the Lord hath ſayde: to morow is the reſt of the holy Sabbath vnto the Lord: bake that which ye will F bake, and ſeth that ye will ſeth, and ẏ which remayneth, laye vp tyll the mornyng. And they layde it vp tyll the mornynge, as Moſes bad: and it ſtanke not, nether breed there any worme therin. And Moſes ſayde: that eate thys daye: for it is the Sabbath vnto the Lorde: to daye ye ſhal not fynde it in the felde. Syxe dayes ye ſhall gather it, and in the ſeuenth daye which is ẏ Sabbath, there ſhalbe none. Notwithſtondyng, there went out ſome of the people in the ſeuēth daye for to gather, & they founde none. And ẏ Lorde ſayde vnto Moſes: howe longe refuſe ye to kepe my commaundemētes and my lawes? Se, the Lorde hath geuen you a Sabbath, therfore he geueth you the ſyxte daye bread for two dayes. Byde therfore euery man at home & let no man go out of hys place the ſeuenth daye. And ẏ people reſted the ſeuenth daye. And ẏ houſe of Iſrael called it Māna

* And it was lyke vnto coriander ſeede, * Nume. xi. b whyte: and the taſte of it was lyke vnto wafers made wͭ hony. And Moſes ſayd: thys is that which the Lorde commaundeth, fyll a gomer of it, which maye be kepte for youre children after you: ẏ they maye ſe ẏ bread wherwith I haue fedd you in wyldernesse, whē I brought you out of ẏ lāde of Egypt. And Moſes ſpake vnto Aaron: take a cruſe & put a * gomer full of Māna therin, and * Heb. ix. b laye it vp before ẏ Lord to be kepte for your children after you, as the Lorde commaunded Moſes. So Aaron layde it vp before ẏ teſtimonye to be kepte. * And the childrē of * ii. Eſd. ix. b Judith. v. d. Joſua. v. d Iſrael dyd eate Manna fourtye yeare, vntyll they came vnto a lande inhabited. And ſo they dyd eate Māna euen vntyll they came vnto the borders of the land of Canaan. A gomer is the tenth part of an Epha.

¶ The .xvii. Chapter.

¶ The Iſraelytes come into Raphidim. They grudge. Water is geuen them out of the rocke. Moſes holdeth vp hys handes: and they ouercome the Amelechytes.

AND all the company of ẏ children of A Iſrael thorowout their armyes wēt from the wyldernes of Sin after the commaundement of the Lorde, and pytched in * Raphidim: where was no water for the * Num. xxxiii. b. B people to drīke. And the people chode wyth Moſes, and ſayde: geue vs water to drincke. Moſes ſayde vnto them: why chyde ye with me? wherfore do ye tempte the Lorde? There the people thirſted for water, ād the people murmured agaynſt Moſes, & ſayd: * wherfore haſt thou thus brought vs oute * Num. xx. a. of Egipte: to kyll vs and oure children and catell with thyrſte?

And Moſes cryed vnto ẏ Lorde, ſaying: what ſhall I do vnto thys people? they be almooſt ready to ſtone me. And the Lorde ſayde vnto Moſes: go before the people, ād take wͭ the of the elders of Iſrael, & thy rod wherwith ẏ ſmoteſt the ryuer, take ī thyne hande, and go. Beholde, * I ſtonde before ẏ * i. Corin. x. a Deute. ix. d. u pſa. lxxviii. beſyde a rocke that is ī Horeb: & thou ſhalt ſmyte the rocke, and there ſhall come water out therof, that the people maye dryncke.

* And Moſes dyd euē ſo before the eyes * Num. xx. d. of the elders of Iſrael. And he called ẏ name C of the

* Tentacion ‡ Stryfe. of the place * Maſſa and ‡ Meriba, becauſe
of the chidyng of the chyldren of Iſrael, and
becauſe they tempted the Lorde, ſayinge: is
the Lorde amonge vs or not?

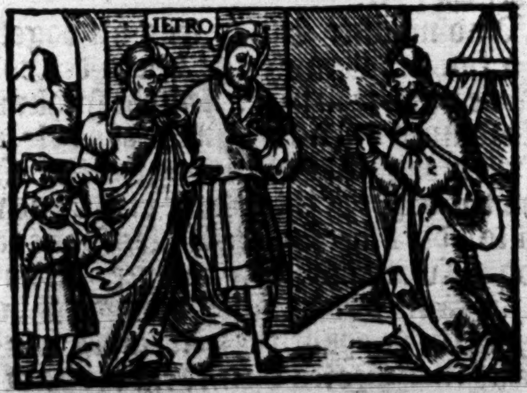
Then came Amalech and fought wyth
Iſrael in Raphidim. And Moſes ſayde vn-
to Joſua: choſe vs oute men, and goo fyghte
with Amalech. And tomorow I wyll ſtõde
on the toppe of yͤ hyll, and the rodd of God
ſhalbe in my hande. Joſua did as Moſes ba-
de hym, & foughte with Amalech. And Mo-
D ſes, and Aaron, & Hur went vp to the toppe
* Iudi.iiii.c of the hyll. And it happened, that whẽ * Mo
Deu.xxv.d ſes helde vp his hãde, Iſrael had the better.
And when he late hys hande downe, Ama-
lech had the better.

But Moſes handes were heuye, and ther-
fore they toke a ſtone and put it vnder hym,
and he ſatt downe there on. And Aaron and
Hur ſtayed vp his hãdes, the one on the one
ſyde, ãd the other on the other ſyde. And his
handes remayned ſtedye vntyll the goynge
downe of the ſonne. And Joſua diſcomfeted
Amalech and hys people, wyth the edge of
the ſwerde.

And the Lorde ſayde vnto Moſes: wryt-
te this for a remẽbraunce in a boke, and com
* Nu.xxiiii.d i.Reg.xv.a. mitte it vnto the eares of Joſua, for * I will
☞ vtterly put out the remembraunce of Ama-
E lech from vnder heauen. And Moſes made
an alter ãd called the name of it. ☞ The
Lorde is he that worketh myracles for me.
For he ſayd: the hãde is on the ſeate of God
the Lorde wyll haue warre wyth Amalech
from generacyon to generacyon.

¶ The.xviii. Chapter.

¶ Jethros councell is receaued of Moſes.



A IEthro the preſt of Midiam Mo-
ſes father ĩ lawe herde of all that
God had done for Moſes and for
Iſraell hys people, and that the
Lord had broughte Iſrael out of
* Exod.ii.d. and.iiii.f Egypte. * Therfore he toke Ziphora Moſes
wyfe, (After he had ſente her backe) and hyr
two ſonnes, of whych the one was called
* Exod.ii.d. * Gerſon, for he ſayd: I haue bene an alient
in a ſtraunge lande. The name of the other
was Elieſar: for the God of my father (ſay-
de he) was myne helpe, and delyuered me
frõ the ſwerde of Pharao. And Jethro Mo-
ſes father in lawe came with hys two ſon-
nes, and his wyfe vnto Moſes into the wyl-
derneſſe: where he abode by the mounte of
God. And he ſayde vnto Moſes: I thy fa-
ther in lawe Jethro am come to the, and thy
wyfe alſo and hyr two ſonnes with her. And B
Moſes went out to mete hys father in lawe
and dyd obeyſſaunce and kyſſed hym, and
eache aſked other of his health, and they ca-
me into the tent. And Moſes tolde hys fa-
ther in lawe all that the Lorde had done vn-
to Pharao and to the Egyptiãs for Iſraels
ſake, and all the trauaille that had happened
them by the waye, and howe the Lorde dely-
uered thẽ. And Jethro reioyſed ouer all the
goodneſſe whych the Lorde had done to Iſ-
raell, and becauſe he had delyuered them
out of the hande of the Egyptians. And Je-
thro ſayde: bleſſed be the Lorde which hath
delyuered you oute of the hande of the Egy-
ptians, and oute of the hande of Pharao,
which hath alſo delyuered hys people from
the captyuite of the Egyptians. Nowe I
knowe that the Lorde is greater then all
goddes, for ☞ in the thynge wherby they ☞
dealt cruelly wyth them, are they them ſel-
ues peryſhed. And Jethro Moſes father in
lawe offred burntofferynges and ſacrifyces
vnto God. And Aaron and all the elders of
Iſraell came to eate breade with Moſes fa-
ther in lawe before God.

And it chaunced on the morowe, that Mo C
ſes ſatt to iudge the people, and the people
ſtode aboute Moſes from mornynge vnto
euen. And whan Moſes father in lawe ſawe
all that he dyd vnto the people, he ſayde:
what is thys that thou doeſt vnto yͤ people?
why ſytteſt thou thy ſelfe alone, and all the
people ſtonde aboute the from mornynge
vnto euen? And Moſes ſayde vnto hys fa-
ther in lawe: becauſe the people come vnto
me to ſeke councell of God. When they ha-
ue a matter, they come vnto me, and I iud-
ge betwene euery mã and hys neyghboure,
and ſhewe them the ordynaũces of God and
hys lawes.

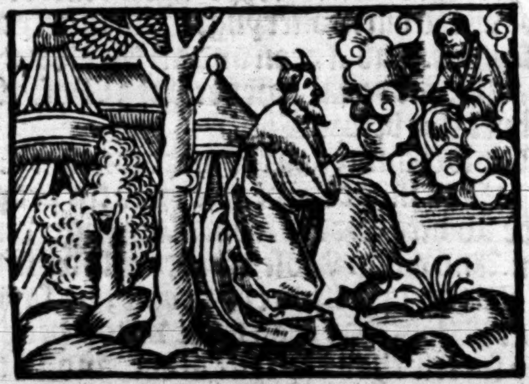
And Moſes father in lawe ſayd vnto him:
it is not well that thou doeſt. Thou both
weryeſt thy ſelfe, and thys people that is wt
the: for this thynge is of more weyght, then
* thou art able to perfourme thy ſelfe alo- * Deute.i.b.
ne. Heare nowe therfore my voyce, and I
will geue the councell, and God ſhalbe with
the. Be thou vnto the people to Godwarde,
that thou mayeſt brynge the cauſes vnto
God, and thou ſhalt teache them ordinaun-
ces, and lawes, and ſhewe them the waye
wherin they muſt walke, ãd the worke that D
they muſt do. Moreouer, thou ſhalt ſeke out
amonge all the people, men of actiuite, and
ſuch as feare God: true men, hatynge coue-
teouſnes: and make them heedes ouer the

people, captaynes ouer thouſandes, ouer hũdredes, ouer fyftye and ouer ten. And let the iudge the people at all ſeaſons. And euery * greate matter that happeneth, let them bring vnto the, but let them iudge all ſmall cauſes them ſelues, and ſo ſhall it be eaſyer for thy ſelfe, and they ſhall bere with the. If thou ſhalt do thys thinge, (and God charge the with all) thou ſhalt be able to endure, and yet the people ſhall come to theyr place in peace. * Deuter.i.c

And ſo Moſes obeyed the voyce of hys father in lawe, and did all that he had ſayde, and choſe actyue men oute of all Iſraell and made them as heedes ouer the people: namely, captaynes ouer thouſandes, ouer hundredes, ouer fyfty and ouer ten. And they iudged the people at all ſeaſons, but brought yͤ harde cauſes vnto Moſes: and iudged all ſmall matters them ſelues. And Moſes let hys father in lawe departe, and he wente in to hys awne lande.

The .xix. Chapter.

The chyldren of Iſrael come to yͤ mount Sinay. The people of God are holy & a royall preſthode. He that toucheth the hyll dyeth. God appereth vnto Moſes vpon the mounte in thonder and lyghtenynge.



A In the thyrde moneth, whã yͤ chyldren of Iſraell were gone oute of yͤ land of Egipt, the ſame daye came they into yͤ wyldernеſſe of Sinay. * For they were departed from Raphidim, and were come to the deſerte of Sinay, and had pitched theyr tẽtes in the wildерneſſe. And there Iſrael abode before the mounte. * But Moſes went vp vnto God, And the Lord called to hym out of yͤ mountayne, ſaying: thus ſhalt thou ſaye vnto the houſe of Iacob, and tell the chyldren of Iſrael: ye haue ſene what I dyd vnto yͤ Egyptians, and toke you vp vpon Egles wynges, and haue brought you vnto my ſelfe. Nowe therfore * yf ye wyll heare my voyce in dede, and kepe myne appoyntement, ye ſhall be myne awne, aboue all nacyons, for all the erth is myne. Ye ſhall be vnto me alſo a kyngdome of * preaſtes and an holy people: and theſe are yͤ wordes which thou ſhalt ſaye vnto the chyldren of Iſrael.

* Nu.xxxiii.c
* exo.xxiiii.a
* Deu.xiiii.d
* i.Petr.ii.b

Moſes came and called for the elders of the people, and layde before theyr faces all theſe wordes which the Lord commaunded hym. And the people anſwered all together, and ſayde. * All that the Lorde hath ſayde, we wyll doo. And Moſes brought the wordes of the people vnto the Lorde. And the Lorde ſayde vnto Moſes: Lo, I come vnto the in a thycke cloud, yͭ the people maye heare me talkynge wyth the, and beleue the for euer. Moſes ſhewed the wordes of the people vnto the Lorde.

* exo.xxiiii.a Deu.v.d, and xxvi.d

B And the Lord ſayd vnto Moſes: Go vnto the people, and ☞ ſanctifye them to daye and to morowe, and let them waſh theyr clothes: & be redy agaynſt the thyrde daye. For the thyrde daye the Lorde wyll come downe in the ſyghte of all the people vpon mounte Sinay. And thou ſhalt ſet markes roũde about the people and ſaye: beware, that ye go not vp into the mounte, or touche the bordre of it. Whoſoeuer toucheth the * mounte, ſhall ſurely dye. There ſhall not an hande touche it: Els he ſhal be ſtoned or ſhot thorowe: whether it be beaſt or man, it ſhall not lyue: when the trompe bloweth longe, than maye they come vp into the mountayne. ☞ * Hebr.xii.e.

C And Moſes went downe from the mounte vnto the people, and ſanctifyed them, and they waſhed theyr clothes: And he ſayd vnto the people: be redye agaynſt the thyrde daye, and ☞ come not at youre wyues. And the thyrde daye in the mornynge there was thunder, and lyghtenyng, and a thycke clowde vpon the mounte, and the voyce of the trompe exceadyng lowde, ſo that all the people that was in the hoſte was afrayed. And Moſes brought the people oute of the tentes to mete with God, and they * ſtode vnder the hyll. ☞ * Deu.iiii.b.

And mounte Sinay was all together on a ſmoke: becauſe the Lorde deſcended downe vpon it in fyre. And the ſmoke therof aſcended vp, as the ſmoke of a kele, and all the mount was exceadyng fearfull. And whã the voyce of the trompe blewe and waxed lowder and lowder: Moſes ſpake, and God anſwered hym by a voyce. D And the Lorde came downe vpon mounte Sinay, euen in the toppe of the hyll, and whan the Lord called Moſes vp into the toppe of the hyll. Moſes went vp.

And the Lorde ſayde vnto Moſes: Go downe: charge the people, that they preaſe not vp to ſe the Lord, and ſo many of them periſh. And let the preſtes alſo whych come to the Lorde ſanctifye them ſelues, leſt the Lorde deſtroye them. And Moſes ſayde vnto the Lorde: the people cannot come vp into the mounte Synay, for thou chargedeſt vs ſaying: ſet markes aboute the hyll, and ſanctifye it. And the Lord ſayde vnto hym: awaye, and get the downe: and thou ſhalt come vp, thou and Aaron with the. But let

not the Preſtes and the people preſume for
to come vp vnto the Lorde: leſt he deſtroye
them. And ſo Moſes went downe vnto the
people and tolde them.

¶The.xx.Chapter.

¶The ten commaundementes are geuen. The altare of erth.

A And God ſpake all theſe wordes
and ſayde: I am the Lorde thy
*Deute.v.a. God, which haue * brought the
out of the lande of Egypte, out
of the houſe of bondage. Thou
ſhalt haue none other goddes in
*Leu.xxvi.a Deute.iiii.c. &.xxvii.c. my ſyght. *Thou ſhalt make the no grauen
ymage, nether any ſimilitude yͭ is in heauen
aboue, ether in the erth benethe, or in the waters
*Naum.i.a Exo.xxxiiii.b. vnder the erth. *Thou ſhalt not worſhyppe
them, nether ſerue them: for I the
☞ Lorde thy God, am a ☞ gelouſe God, and
☞ ☞ vyſet the ſynne of the fathers vpon the
children vnto the thyrde and fourth generacyon
of them that hate me: and ſhewe mercye
vnto thouſandes in them that loue me &
kepe my commaundementes.

B Thou ſhalt not * take the name of the
*Leui.xix.b. Eccle.xxiii.b Lorde thy God in vayne, for the Lord wyll
not holde hī gyltleſſe that taketh hys name
*exo.xxiii.b. xxxiiii.c. and xxxv.a. Ezech.xx.b in vayne. *Remembre the Sabbath daye
that thou ſanctifie it. Sixe dayes ſhalt thou
laboure and do all that thou haſt to do: but
the ſeuenth daye is the Sabbath of yͤ Lord
thy God, in it yͧ ſhalt do no maner of worke,
thou and thy ſonne, and thy daughter, thy
man ſeruaūte and thy mayde ſeruaunte, thy
catell and the ſtraunger that is within thy
gates. For in ſyxe dayes yͤ Lorde made heauen
and erth, the ſee and all that in them is,
*Gene.ii.a. and * ☞ reſted the ſeuenth daye: wherfore yͤ
☞ Lord bleſſed the ſabbath daye and halowed
☞ it. ✠ ☞ * Honour thy father & thy mother,
*Mat.xv.a Marke.vii.b that thy dayes maye be longe in the lande
which the Lord thy God geueth the.
C ‡Thou ſhalt not kyll.
‡Matt.v.c. ‡Lu.xviii.d. ‡Thou ſhalt not breake wedlocke.
‡Matth.v.d ‡Thou ſhalt not ſteale.
‡Rom.xiii.c. ‡Thou ſhalt not bere falſe witneſſe agēſt
thy neyghboure.

*Rom.vii.b Thou ſhalt not couet * thy neyghboures
houſe: nether ſhalt yͧ couet thy neyghboures
wyfe, or hys man ſeruaunte, or hys mayde,
or hys oxe, or hys aſſe, or whatſoeuer thy
neyghboure hath.

And all the people ſawe the thunder and
the lyghtenynge, and the noyſe of the trompe,
and the mountayne ſmokynge. And whē
D the people ſawe it, they remoued and ſtode a
*De.xviii.c. Hebre.xii.e. farre of, and ſayd vnto Moſes: * talke thou
with vs, and we wyll heare: but let not God
talke with vs, leſt we dye. And Moſes ſayd
vnto the people: feare not, for God is come
to proue you, and yͭ his feare maye be ☞ in
☞ youre face, that ye ſynne not.

And the people ſtode a farre of, And Moſes
went into the thycke clowde where God
was. And the Lord ſayde vnto Moſes: thus
thou ſhalt ſaye vnto the chyldren of Iſrael.
Ye haue ſene that I haue talked wyth you
from out of heauen. Ye ſhall not make therfore
with me goddes of ſyluer, neyther ſhall
ye make you goddes of golde. * An alter of *De.xxvii.a Iosue.viii.f. i.Mac.iiii.f.
erth thou ſhalt make vnto me, and theron
offer thy burntofferynges and thy peace offerynges,
thy ſhepe and thyne oxen. In all
places where I ſhal put the remembraunce
of my name † thyther I wyll come vnto
the and bleſſe yͤ. And yf thou wylt make me
an alter of ſtone, ſe thou make it not of hewen
ſtone. Els yf thou lyfte vp thy tole vpō
it, thou haſt poluted it. Neyther ſhalt thou
go vp by ſteppes vnto myne alter, that thy
fylthyneſſe be not ſhewed there on.

¶The.xxi.Chapter.

¶Temporall and cyuile ordynaunces.

These are the lawes whyche A
thou ſhalt ſet before the. If
thou bye a ſeruaūte that is
an Hebrue, ſixe yeres he ſhal
ſerue, and in the ſeuenth he
ſhall go out fre payinge nothynge.
If he came alone, he
ſhall goo out alone. And yf he came maried,
hys wyfe ſhall goo out with hym. And yf
hys maſter haue geuen hym a wyfe and ſhe
haue borne hym ſonnes or daughters: then
the wyfe and hyr childrē ſhalbe hyr maſters
and he ſhall goo oute alone. And yf the ſeruaunte
ſaye: I loue my maſter, my wyfe
and my chyldren, I wyll not goo oute fre.
Hys maſter ſhall brynge hym vnto the iudges,
and ſet hym to the doore or the dorepoſt
and hys maſter ſhall bore hys eare thorowe
with a nawle, and he ſhalbe hys ſeruaunte
for euer.

And yf a man ſell hys daughter to be a B
ſeruaunte: he ſhall not goo oute as the men
ſeruauntes doo. If ſhe alſo pleaſe not hyr
maſter, and he geueth her to noman to wyfe,
then ſhall he let hyr go fre: to ſell her vnto
a ſtraunge nacyon ſhall he haue no power,
ſeinge he deſpyſed her. If he haue promyſed
her vnto his ſonne to wyfe, he ſhall deale
with her as men do with theyr daughters.
And yf he take hym another wyfe, yet hyr
fode, hyr rayment and dutie of mariage ſhal
he not mynishe. And yf he do not theſe thre
vnto her, then ſhall ſhe goo out fre and paye
no money. * He that ſmyteth a man that he *Le.xxiiii.e. Num.xxxv.b Matth.v.c
dye, ſhalbe ſlayne for it. If a man laye not awayte,
but God delyuer hym into hys hande,
then I wyll poynte the a place whether
he ſhall fle. If a man come preſumpteouſly
vpon his neyghboure to ſlee him with gyle,
thou ſhalt take him fro myne * alter that he *iii.reg.i.g.
dye.

dye. He that ſmyteth hys father or hys mother let hym be ſlayne for it.

*deu.xxiiii.b * He that ſtealeth a man and ſelleth hym (yf it be proued vpon hym) ſhall be ſlayne for it.

*Leuit.xx.b. Prouer.xx.c. Matth.xv.a. Marke.vii.b * And he that curſſeth hys father or mother, ſhall be put to deth for it. If men ſtryue together, & one ſmyte another with a ſtone or with his fyſte, and he dye not, but lyeth in bedd: yf he ryſe agayne and walke without vpon hys ſtaffe, then ſhall he that ſmote him go quyte: ſaue onely he ſhall bere hys charges for leſynge hys tyme, and ſhall paye for hys healynge.

C And yf a man ſmyte hys ſeruaunte or his mayde with a rodd, and they dye vnder hys hande, it ſhalbe auēged in dede. And yf they continue a daye or two, it ſhall not be auenged, for they are hys money. Yf men ſtryue & hurte a woman with chylde, ſo that hyr frute departe from her, and yet no myſfortune foloweth: then ſhall he be merſed accordyng as the womans huſbande wyll laye to hys charge, and he ſhall paye as the dayes men appoynte hym. *Le.xxiiii.c. Deuter.xix.d ‡Matth.v.f. * And yf any miſfortune folowe, then ſhall he paye lyfe for lyfe ‡ eye for eye, toth for toth, hande for hande, fote for fote, burning for burning, wōude for wounde, ſtrype for ſtrype.

And yf a man ſmyte hys ſeruaūte or hys mayde in the eye that it peryſhe, he ſhall let thē goo fre for yͤ eyes ſake. Alſo yf he ſmyte out hys ſeruaunte or hys maydes toth, he ſhall let them go out fre for the tothes ſake. If an oxe gore a man or a woman that they dye, then the *Genes.ix.a * oxe ſhalbe ſtoned, and hys fleſhe ſhall not be eaten: but the owner of the oxe ſhall go quyte.

If the oxe were wont to puſhe in tyme D paſt, and it hath bene told his maſter: and he hath not kept him, but that he hath kylled a man or a woman: then the oxe ſhalbe ſtoned ☞ and hys owner ſhall dye alſo. ☞ If there be ſet to hym a ſumme of money, then he ſhall geue for the delyueraunce of hys lyfe, whatſoeuer is put vnto hym. And whether he hath gored a ſonne or hurte a daughter, he ſhalbe ſerued after the ſame maner. But yf it be a ſeruaunt or a mayde that the oxe hath gored, then he ſhall geue vnto their ☞ maſter. xxx. ☞ ſycles, and the oxe ſhall be ſtoned.

If a man open a well or dygge a pytt and couer it not, and an oxe or an aſſe fal therin, the owner of the pyt ſhall make it good, and geue money vnto their maſter, and the dead beaſt ſhalbe hys.

If one mans oxe hurte another that he dye: then they ſhall ſell the lyue oxe and deuyde the money, and the deed oxe alſo they ſhall deuyde. Or yf it be knowē that the oxe hath vſed to puſhe in tymes paſt, and hys maſter hath not kepte him, he ſhall paye oxe for oxe, and the deed ſhalbe hys awne.

¶ The. xxii. Chapter.

¶ Soche lyke lawes as are in the chapter aboue.

A If a mā * ſteale an oxe or ſhepe and kylle it or ſelle it, he ſhall reſtore fyue oxen for an oxe, & * foure ſhepe for a ſhepe. *Prou.vi.d *ii.Re.xii.b If a thefe be foūde breakynge vp and be ſmytten that he dye, there ſhall no bloude be ſhed for hym: but yf yͤ ſonne be vp when he is founde, then there ſhalbe bloude ſhede for hym.

A thefe ſhall make reſtitucyon: If he haue not wherwith, he ſhalbe ſolde for his thefte. If the thefte be founde in hys hande a lyue (whether it be oxe, aſſe or ſhepe) he ſhall reſtore double. If a man do hurte felde or vineyarde, and put in hys beaſt to fede in another mans felde: of the beſt of his owne felde, and of the beſt of his awne vineyarde, ſhall he make reſtitucyon.

B If fyre breake out and catche in the thornes, and the ſtackes of corne, or the ſtondynge corne, or felde be conſumed therwith, he yͭ kyndled the fyre ſhall make reſtitucyon.

If a man delyuer hys neyghboure money or ſtuffe to kepe, and it be ſtolen oute of hys houſe. If the thefe be founde, let hym paye double. And yf the thefe be not founde, then yͤ goodmā of the houſe ſhalbe brought vnto the iudges. ☞ (And ſhall ſweare.) ☞ Whether he haue put hys hande vnto hys neyghboures good.

And in all maner of treſpace, whether it be for oxen, aſſe, ſhepe, rayment or any maner of loſt thinge which another chalengeth to be hys, the cauſe of both partyes ſhall come before the iudges. And whom the iudges condemne: let him paye double vnto his neyghboure.

If a man delyuer vnto hys neyghboure to kepe, aſſe, oxe, ſhepe or whatſoeuer beaſt it be, and it dye or be hurte or taken awaye (and no man ſe it:) then ſhall ☞ an othe of ☞ the Lord be betwene them, C that he hath not put hys hande vnto hys neyghbours good, and the owner of it ſhall take the othe, and the other ſhal not make it good. And yf it be ſtollen from him, then he ſhall make reſtitucyon vnto the owner therof. If it be torne with wylde beaſtes, then let hym brynge recorde of the tearynge: and he ſhall not make it good. And yf a man borowe oughte of his neyghboure, and it be hurte or els dye, and yͤ owner therof be not by, he ſhal make it good But yf the owner therof be by, he ſhall not make it good: namely, yf it be an hyred thinge, and came for hys hyre.

* If a man entyſe a mayde that is not *Ge.xxxiiii.a betrouthed, and lye wyth her, he ſhall endote her, and take her to hys wyfe. And yf hyr

father refuſe to geue her vnto hym, he ſhall
paye money accordynge to the dowrye of
virgens.
*i.Regum. xxviii.a. Thou ſhalt not ſuffre a * witch to lyue.
Whoſoeuer lyeth with a beaſt, ſhalbe ſlaine
for it. He that offereth vnto any goddes ſaue
vnto yͤ Lord onely, let him be vtterly roted
*Leui.xix.g. out. * Vexe not a ſtraunger, nether oppreſſe
hym: for ye were ſtraungers in the lande
*zacha.vii.c of Egypt. * Ye ſhall trouble no wedowe nor
fatherleſſe chylde. If ye ſhall trouble them,
and they crye vnto me, I wyll ſurely heare
theyr crye, and then wyll my wrath waxe
hoote, and I wyll kyll you with the ſwerde,
and youre wyues ſhalbe wedowes, & youre
chyldren fatherleſſe.

*Ezec.xxii.c Leuiti.xxv.e. * If thou lende money to any of my people
Deut.xxiii.d that is poore by the, thou ſhalt not be as
D a tyraunt vnto hym, nether ſhalt thou oppreſſe
*De.xxiiii.b. hym wyth vſurye. * If thou take thy
neyghboures rayment to pledge, yͧ ſhalt delyuer
it vnto hym agayne by that the ſonne
goo doune. For that is hys coueringe onely:
euen the rayment for hys ſkynne, wherin he
ſlepeth. And whan he cryeth vnto me, I wil
heare hym, for I am mercyfull.

☞ * Thou ſhalt not ☞ raple vpon the goddes
*ii.re.xvi.b. ‡ nether blaſpheme yͤ rular of thy people
‡Act.xxiii.a. Thy frutes (whether they be drie or moyſt)
*Exo.xiii.a. ſe thou kepe not backe. * Thy fyrſt borne
ſonne thou ſhalt geue me, likewiſe alſo ſhalt
thou do with thyne oxen & with thy ſhepe.
Seuen dayes it ſhall be with the damme, &
the eyght daye yͧ ſhalt geue it me. Ye ſhalbe
holye people vnto me, nether ſhall ye eate
any fleſh that is torne of beaſtes in yͤ felde.
But ſhall caſt it to dogges.

¶ The.xxiii. Chapter.

¶ Here I ſet no ſome, becauſe I wolde all men ſhulde
reade the chapter thorowe oute, and the two that
are nexte before alſo.

A Thou ſhalt not accept a vayne
tale, nether ſhalt put thyne
hande with the wyked to
be an vnryghteous wytneſſe.
Thou ſhalt not folowe a
multitude to do euel: nether
anſwere in a matter of plee
that thou woldeſt (to folowe many) turne
aſyde from the trueth, ⁜ nether ſhalt thou
⁜ paynte a poore mans cauſe.
* Yf thou mete thyne enemyes oxe or aſſe
*Deu.xxii.a goynge aſtraye, thou ſhalt brynge them to
*Luk.xiiii.a him agayne. * If thou ſe thine enemyes aſſe
ſynke vnder his burthen, thou ſhalt not paſſe
by and let hym alone: but ſhalt helpe hym
to lyfte hym vp agayne.
Thou ſhalt not hynder the ryghte of the
poore, in theyr ſute.
Kepe the ferre from a falſe mater, * and
*Suſan.g. yͤ Innocent & ryghteous ſe thou ſley not, for
*Ecele.xx.d I will not iuſtifye the wyked. * Thou ſhalt
take no gyftes, for gyftes blynde the ſeyng,
and peruerte the wordes of the ryghteous.
Thou ſhalt not oppreſſe a ſtraunger, for
ye knowe the herte of a ſtraunger, ſeynge ye
were ſtraungers in the lande of Egypte.
* Syxe yeres thou ſhalt ſowe thy lande, ād B
gather in the frutes therof: and the ſeuenth *Leui.xxv.a
yere thou ſhalt let it reſt and lye ſtyll, that yͤ
poore of thy people maye eate: & what they
leaue, the beaſtes of the feld ſhall eate. In lyke
maner thou ſhalt do alſo with thy vyneyarde
and thyne olyue trees.

* Syxe dayes thou ſhalt do thy worcke, *Exod.xx.b.
and in the ſeuenth daye thou ſhalt reſt, that
thyne oxe and thyne aſſe maye reſt, and the
ſonne of thy mayde and the ſtraunger maye
be refreſhed. In all thinges that I haue ſayd
vnto you, be circumſpecte. And make no rehersall
of the names of ſtraūge goddes * nether *Ephes.v.a.
let it be hearde out of thy mouth.

Thre feaſtes thou ſhalt holde vnto me in
a yere. * Thou ſhalt kepe the feaſte of ſwete *Exod.xii.c and.xxxiiii.c
bread, that thou eate vnleuend bread ſeuen
dayes longe as I cōmaunded the, in yͤ tyme
of the moneth whā corne beginneth to ripe,
for in that moneth ye came oute of Egypte:
* and ſe that no man appeare before me emptye. *ex.xxxiiii.c Deut.xvi.b
And the feaſte of Heruest, when thou C
reapeſt yͤ fyrſt frutes of thy laboures, which
thou haſt ſowne in the felde. And the feaſt of
ingathering, which is in the ende of the yere
whē thou haſt gathered in thy laboures out
of the felde.

☞ * Thre tymes in a yere ſhall all thy ☞
men chyldren appeare before the Lord God. *Deu.xvi.c
☞ * Thou ſhalt not offer the bloude of ☞
my ſacrifyce vpon leuēded bread: nether ſhal *ex.xxxiiii.d
the fatt of my feaſt remayne vntyll the mornynge.
* The fyrſt of the fyrſt frutes of thy *ex.xxxiiii.d Deut.xxvi.a
lande thou ſhalt bryng into the houſe of the ☞
Lord thy God * thou ſhalt alſo ☞ not ſethe *Deu.xiiii.e
a kydd in his mothers mylke. Ex.xxxiiii.d.

Beholde, I ſende an Angell before the, to
kepe the in the waye, and to brynge the into
the place which I haue prepared. Beware
of hym, and heare his voyce, and reſyſt hym
not: for he will not ſpare youre myſdedes &
my name is in hym. But and yf thou ſhalt
herken vnto his voyce, & do all that I ſpeake,
I wylbe an enemye vnto thyne enemyes
and an aduerſarye vnto thyne aduerſaryes.
For myne * Angell ſhall go before the, and *Exo.xiii.a.
brynge the in vnto the Amorites, and Hethites,
& Pherezites, and Cananites, Heuites,
& Iebuſites, and I ſhall deſtroye them.
Thou ſhalt not worſhyppe theyr * goddes, *Nu.xxv.a.
nether ſerue them, nether do after the workes D
of them: but ouerthrowe them and breake
doune the ymages of them. And ye ſhall
ſerue the * Lord your God, and he ſhal bleſſe *Deu.vii.b.
thy bread and thy water, and I will take
all ſickneſſe awaye from the myddes of the.

There ſhalbe no woman childleſſe or vnfrutefull in thy land: the nõbre of thy dayes wyll I fulfyll. I wyll ſende my feare before the, and wyll trouble all the people whether thou ſhalt go. And I wil make all thine enemyes turne theyr backes vnto ẏ, and I will ſende hornettes before the, which ſhal dryue out the Heuites, the Cananites, and the Hethites before ẏ. Neuertheles, I will not caſt them oute in one yere, leſt the land growe to a wyldérneſſe: and the beaſtes of the felde multiplie agaynſt the. By lytle and lytle I will dryue them oute before the, vntyll thou be increaſed, & enheret the lande. And I will make thy coſtes from the redd ſee vnto the ſee of the Philiſtines, and from the deſerte vnto the ryuer. For I wyll delyuer the inhabyters of the lande into thyne hande, and thou ſhalt dryue thẽ oute before the. *Thou ſhalt make none appoyntement with them, nor with theyr goddes. Nether let thẽ dwell in thy lande, leſt they make ẏ ſynne againſt me: for yf thou ſerue their goddes, it wyll be thy decaye. *Deut.vii.a Exo.xxxiiii b

❡The.xxiiii. Chapter.

❡Moſes aſcẽdeth vp to the mount and writeth the wordes of the Lorde. The bloude of ẏ couenaunt. The elders of Iſraell iudge the people.

A And he ſayde vnto Moſes: come vp vnto the Lord: thou and Aaron, Nadab and Abihu, and the.lxx. elders of Iſraell, and ye ſhall worſhyppe a farre of. And Moſes hym ſelfe alone ſhall go vnto ẏ Lorde, but they ſhall not come nye, nether ſhal the people go vp with him. And Moſes came, & tolde the people *all ẏ wordes of the Lord and all the lawes. And all the people anſwered wᵗ one voyce, and ſayde: all ẏ wordes which the Lord hath ſayd, wyll wee doo And Moſes wrote all ẏ wordes of ẏ Lord, & roſe vp early, and ſet vp an *aulter vnder B the hyll, & .xii. ſtones accordyng to ẏ.xii. trybes of Iſrael, and ſent yonge men of the children of Iſrael, which brought burntoffrynges, and offred peace offringes of oxen vnto the Lord. And Moſes toke halfe of ẏ bloud, and put it in baſens, and the other halfe he ſprenkeld on the aulter. *Exo.xix.a. *Exod.xx.d.

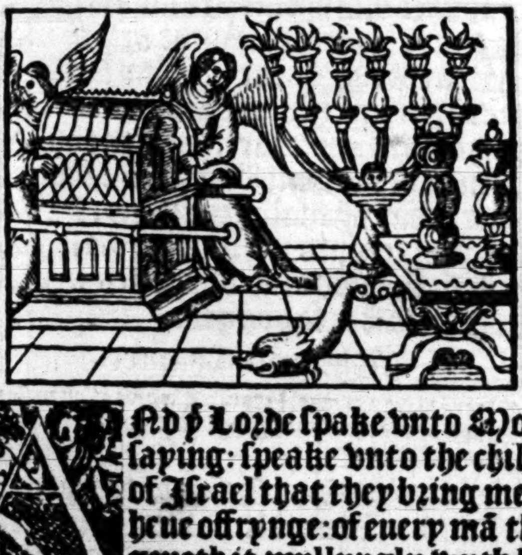
And he toke the boke of the appoyntemẽt and redd it in the audiẽce of the people. And they ſayd. All that the Lorde hath ſayd, we wyll do and be obedyent. And Moſes toke the *bloude, and ſprynkeld it on the people and ſayde, beholde ‡this is the bloude of the appoyntement, which the Lorde hath made wyth you vpon all theſe wordes. *i.Petr.i.a. ‡ Hebre.ix.c.

C Then went Moſes and Aaron, Nadab and Abihu and the.lxx. elders of Iſrael vp, ☞ and ☞ ſawe the God of Iſraell, and there was vnder hys fete, as it were a worke of a Saphir ſtone, and as it were the heauẽ whẽ ☞ it is cleare, & ☞ vpon ẏ nobles of the chyldren of Iſrael he ſet not his hande. And they ſawe God and dyd eate and dryncke.

✠And the Lorde ſayde vnto Moſes: come vp to me into the hyll, and be there, and I wyll geue the tables of ſtone, and a lawe and commaundemẽtes, which I haue writ- D ten ẏ thou mayeſt teach them. And Moſes roſe vp and hys miniſter Jehoſua, & Moſes went vp into the hyll of God, and ſayde vnto the elders: tarye ye here vntyll we come agayne vnto you. Beholde, here is Aarõ & Hur with you. If any man haue any matters to do: let hym come to them. And Moſes went vp into the mounte, and a clowde couered the hyll, and ☞ the glorye of the ☞ Lorde abode vpon mounte Sinay, and the clowde couered it.vi. dayes. And the ſeuẽth daye he called vnto Moſes out of the clowde. And the faſſyon of the glorye of the Lord was lyke conſumynge fyre on the toppe of the hyll in the ſyght of ẏ chyldren of Iſrael. And Moſes went into the clowde, and got him vp into ẏ mountayne. And Moſes was in the *moũte.xl. dayes and.xl. nyghtes. ⊢ *ex.xxxiiii.d

❡The.xxv. Chapter.

❡The Lorde ſheweth Moſes the faſſyon of the holy place and the thynges pertaynynge therto.



And ẏ Lorde ſpake vnto Moſes ſaying: ſpeake vnto the childrẽ of Iſrael that they bring me an heue offrynge: of euery mã that geueth it wyllyngly wyth hys herte, ye ſhall take it. *This is ẏ heue offringe which ye ſhall take of thẽ, golde & ſyluer & braſſe: yelowe ſylke, purple, ſcarlet, white ſylke, and goates here, rams ſkynnes that are redd, and the ſkynnes of taxus, and ſethim wodd, oyle for lyght, ſpices for anoyntyng oyle, and for ſwete cenſe. Onix ſtones and ſtones to be ſett in the ☞ Ephod and in the breſt lappe. A *exo.xxxv.a ☞

And let them make me a ſanctuarie (that I maye dwell amonge thẽ.) And accordyng to all that I ſhewe the both after the faſſyon of the habitacyõ, and after the faſſyon of all the ornamẽtes therof, euen ſo ſhall ye make it. And they ſhall make an *arke of ſethim wood.ii. cubites and an halfe longe, a cubite and an halfe broade and a cubyte & an halfe hye. And thou ſhalt ouerlaye it with pure *ex.xxxvii.a golde, within and without ſhalt thou ouerley it, and ſhalt make an hye vpõ it a crowne of golde rounde aboute. And thou ſhalt caſt foure rynges of gold for it, and put them B in the foure corners therof. ii. rynges ſhalbe in the one ſyde of it, and .ii. in the other. And thou ſhalt make barres of ſethim wodd, and couer them wyth golde, and put the barres in the ringes alonge by the ſides of the arke, to bere it with all. And the barres ſhal be in the rynges of the arke, and ſhall not be takẽ awaye from it. And thou ſhalt put in the arke, the witneſſe which I ſhall geue the.

And thou ſhalt make a mercyſeate of pure golde .ii. cubytes and an halfe longe and a cubite ⁊ a halfe brode. And thou ſhalt make ii. cherubins of golde: Euen of a whole worke ſhalt thou make them ĩ the two endes of the mercyſeate: ãd the one cherub ſhalt thou make on the one ende, and the other on the other ende. Euẽ of the ſame mercyſeate ſhal ye make Cherubins in the two endes therof And the Cherubins ſhall ſtretch theyr wynges abrode ouer an hye, couering the mercyſeate with theyr wynges, and theyr faces ſhall loke one to another: euen to the mercyſeate warde, ſhal the faces of the Cherubins *Rom.iii.d. Hebre.v.a. be. And thou ſhalt put ẏ *mercyſeate abone vpõ the arke, and in the arke thou ſhalt put the witneſſe which I wyll geue the.

☞ And from thence ☞ I wyll teſtifye vnto the and will comon with the from vpon the mercyſeate: from betwene the two Cherubins which are vpon the arke of witneſſe, of all thyng which I wyll geue the in cõmaundement vnto the chyldren of Iſraell.

C *Thou ſhalt alſo make a table of ſethim *ex.xxxvii.d wodd of two cubytes longe, and one cubyte brode, and a cubytt and an halfe hye. And thou ſhalt couer it with pure golde, and make there to a crowne of golde roũde aboute. And make vnto that an whope of foure fyngers brode, rounde aboute. And make a golden crowne alſo to ẏ whope rounde aboute. And make for it foure rynges of golde, and put the ringes in the corners that are on the foure fete therof: euen ouer againſt ẏ whope ſhall the rynges be, to put in barres, to bere the table with all. And thou ſhalt make the barres of ſethim wodd, and ouerlaye them with gold, that the table may be borne with them. And thou ſhalt make hys diſſhes, and ſpones, flatpeces, and pottes to powre oute withall: Euen of fyne gold ſhalt thou make them. And thou ſhalt ſet vpon the table, ☞ ☞ the ſhewbreed before me alwaye.

*ex.xxxvii.c *And thou ſhalt make a candelſtycke of pure golde euen of a whole worke ſhall the D candelſtycke be made with his ſhaft, braunches, bolles, knoppes ⁊ floures proceadinge there out: Syxe braunches alſo ſhall procede out of the ſydes of it: thre braunches of the candelſticke out of the one ſyde, and thre out of the other. Thre cuppes lyke vnto almõdes with knoppes ⁊ floures in one braũche. And thre cuppes lyke almondes in the other braunche, wyth knoppes and floures. And euen ſo thorowe out the ſyxe braũches that procede out of the candelſtycke: and in the cãdelſtycke ſelfe foure cuppes lyke vnto almondes wyth their knoppes and floures: and there ſhall be a knoppe vnder euery two braunches. ○*(in thre rowmes.) Of the ſyxe that procede out of ẏ candelſtyck. ○* And the knoppes and the braunches ſhalbe of it. And it ſhalbe one worke euen of pure golde.

And thou ſhalt make the ſeuen lampes of it: ⁊ the ſeuen lampes therof, ſhalt thou put an hye there on, to geue lyghte vnto ẏ other ſyde that is ouer againſt it. The tonges and ſnoffers therof ſhalbe of pure golde. Of an hundred pounde weighte of fyne golde ſhalt thou make it wyth all the apparell. *Loke *Heb.viii.a Actes.vii.f. therfore that thou make them after ẏ facion that was ſhewed the in the mounte.

The .xxvi. Chapter.

This chapter alſo deſcrybeth the thynges pertaynynge to the holi place.

The tabernacle ſhalt thou make wt A ten curtaynes of whyte twyned ſylke, yelowe ſylke, purple ⁊ ſcarlet. And in them thou ſhalt make pictures of broderd worke. The lẽgth of one curtayne ſhalbe eyght and twtyẽ cubytes, ⁊ the bredth of one curtayne foure cubytes, ⁊ euery one of ẏ curtaynes ſhall haue one meaſure: fyue curtaines ſhalbe coupled together one to another: and fyue curtaynes ſhalbe coupled together one to another.

And thou ſhalt make lowpes of yelow ſylke, B a longe by ẏ edge of ẏ one curtaine which is in the ſeluege of the couplynge curtayne. And lykewyſe ſhalt thou make in the edge of the vtmoſt curtayne that is to be coupled therwith on the other ſyde. Fyftye lowpes ſhalt thou make in the one curtayne, and fyftie lowpes ſhalt thou make in ẏ edge of the curtayne that is to be coupled therwith on the other ſyde: that the lowpes maye take holde one of another. And thou ſhalt make fyftye buttons of golde, and couple the curtaynes together with ẏ buttons, and it ſhalbe one habitacyon.

*And thou ſhalt make .xi. curtaynes of *ex.xxxvi.b. gotes heere, to be a coueringe vpon the Tabernacle. The length of a curtayne ſhalbe xxx. cubytes and the bredeth foure, and they ſhalbe all .xi. of one meaſure. And thou ſhalt C couple .v. curtaynes by them ſelues, and the ſyxe by thẽ ſelues, and ſhalt double the ſyxt in the fore front of the tabernacle. And thou ſhalt make fyftye lowpes in the edge of the vtmoſt curtayne on the one ſyde: euen in the edge of the couplynge courtayne: and fyftye lowpes in the edge of yͤ other curtayne that muſt be ioyned vnto it. And thou ſhalt make fyftie buttones of braſſe and put them on yͤ lowpes, and couple the couerynge together, that it maye be one.

And the remnaunt that reſteth in the curtaynes of the couerynge: euen the halfe curtayne that reſteth, ſhalbe lefte on the backe ſydes of the habitacion: that a cubyte on the one ſide and a cubyte on the other ſide maye remaine in the length of the curtaines of the couering, and that it maye remaine of ether ſyde of the habitacyon to couer it with all.

And vpon the tabernacle thou ſhalt make a couerynge of rams ſkynnes dyed redd: & yet a couering aboue all of taxus ſkynnes.

D And thou ſhalt make bordes for the habitacyõ of ſethim wood to ſtonde vpryght: ten cubytes longe ſhal euery borde be, and a cubite & an halfe brode. Two fete ſhall there be in one borde: and they ſhalbe ſeparate one from another. And thus ſhalt thou make for all the bordes of the tabernacle.

*Ex. xxxvi. c. *And thou ſhalt make .xx. bordes for the habitacion on the ſouth ſyde, and thou ſhalt make .xl. ſockettes of ſyluer vnder yͤ .xx. bordes two ſockettes vnder one borde, for hys two fete, & two ſockettes vnder another borde for his two fete. E In lyke maner in yͤ north ſyde of the habitacyon there ſhalbe .xx. bordes and .xl. ſockettes of ſyluer: two ſockettes vnder one borde, and two ſockettes vnder another borde.

And in the weſt ende of the habitacyon, ſhalt thou make ſyxe bordes, and two bordes ſhalt thou make in the corners of the habitacion in the metynge together of the two ſydes. And they ſhal be coupled together beneth and lykewyſe aboue to a rynge. And thus ſhal it be for the two bordes that are in the corners. And they ſhalbe eyght bordes, hauyng ſockettes of ſyluer, euen ſyxtene ſokettes: that there maye be two ſokettes vnder one borde, and two ſokettes vnder another borde.

F And thou ſhalt make barres of ſethim wood, fyue for the bordes of the tabernacle in one ſyde, and fyue barres for the bordes of the tabernacle in the other ſyde, and fyue barres for the bordes of the tabernacle in yͤ weſt ende. And the mydle barre ſhall goo alonge thorowe the myddes of yͤ bordes from the one ende vnto the other. And thou ſhalt couer the bordes with golde, and make their rynges of golde, to put the barres thorowe, and thou ſhalt couer the barres with golde alſo. And thou ſhalt rere vp the habitacyon accordynge to the facyon therof, as it was ſhewed the in the mount.

And thou ſhalt make a vayle of yelowe ſylke, of purpull, ſcarlet, and whyte twyned ſilke. Of broderd worke with pictures ſhalt thou make it. And hange it vpõ foure pilers of ſethim wood couered with golde. Whoſe heades ſhalbe of golde, ſtondynge vpõ foure ſockettes of ſyluer. And thou ſhalt hãge vp the vayle wyth rynges, that thou mayeſt G bringe in (with in the vayle) yͤ arcke of witneſſe. And the vayle ſhall vnto you deuyde the holye frõ the moſt holy. And thou ſhalt put the mercy ſeate vpon the arcke of wytneſſe in the holyeſt place. And thou ſhalt put the table without the vayle: and the candelſticke ouer agaynſt yͤ table on the ſouth ſyde of the habitacyon. And put the table on the north ſyde.

And thou ſhalt make an hãgynge for the dore of the tabernacle, of yelowe ſylke, purple, ſcarlet, and white twined ſylk wrought with nedle worke. And thou ſhalt make for the hãgyng, fyue pillers of ſethim wodd and couer them with golde, and theyr knoppes ſhalbe of golde, and thou ſhalt caſt fyue ſockettes of braſſe for them.

¶The .xxvii. Chapter.

¶The forme of the alter of the burnt offrynge with hys hornes, rynges, ſtaues, gredyernes & other ornamentes.

A *Ex. xxxviii. a. Ezec. xliii. d.

AND thou ſhalt make an *aultare of ſethim wodd: fyue cubytes longe and fyue cubytes brode. For it ſhall be foureſquare, and thre cubytes hye. And thou ſhalt make it hornes in yͤ foure corners of it the hornes ſhalbe of it ſelfe, and thou ſhalt couer it with braſſe. And make hys aſhepãnes, ſhouels, baſens, fleſhhokes, fyrepannes & all the apparell therof for the ſame of braſſe. And thou ſhalt make vnto it a gredyerne alſo (lyke a net) of braſſe. And vpon that net ſhalt thou make foure braſen rynges in the foure corners therof: and thou ſhalt put it vnder the compaſe of the altare beneth, that the net maye be in the myddes of the altare. And thou ſhalt make (two) barres for the altare of ſethim wodd, and couer them with braſſe, and let them be put in rynges alonge by the ſides of the altare to beare it wͭ all. And make the aulter holowe with bordes: euen as it was ſhewed the in the mount ſo ſhall they make it.

B And thou ſhalt make the courte of the habitacion, that there maye be in the ſouht ſyde hangynges of white twyned ſylke, of an hundred cubytes longe, for one ſyde, and .xx. pyllers therof, wyth theyr .xx. ſockettes of braſſe: but the knoppes of the pyllers & their whopes ſhalbe ſyluer. In lykewyſe on the north ſide, there ſhalbe hangynges of an hũdred cubytes longe ãd .xx. pylers with their twẽtye ſockettes of braſſe, and the knoppes and the whopes of ſyluer. And the breadth of the court whych is eaſtwarde ſhall haue fyftye cubytes. Hāgynges of fyftene cubytes in the one ſyde: and their pillers wᵗ their thre ſockettes: and lykewyſe on the other ſyde ſhalbe hangynges of fyftene cubytes with theyr thre pillers ⁊ thre ſockettes.

And in the gate of yͤ court ſhalbe a vayle of twentye cubytes of yelowe ſilk, purple, and ſkarlet ⁊ whyte twined ſilke, wrought wyth nedle worke: and foure pillers wyth theyr foure ſokettes. All the pillers round about the court ſhalbe whoped with ſyluer, and theyr knoppes ſhalbe of ſyluer, ⁊ theyr ſockettes of braſſe. The length of the court D ſhalbe an hundreth cubytes, and yͤ breadth fyftye, and yͤ height fyue. And the hangynges ſhalbe of whyte twined ſylk, and theyr ſockettes of braſſe. All the veſſelles of yͤ habitacyon in all maner ſeruice ⁊ the pynnes therof: yee, and all yͤ pynnes alſo of yͤ courte ſhalbe of braſſe.

*Leui.xx.a. *And thou ſhalt cōmaunde the chyldren of Iſrael, that they geue yͤ pure oyle olyue beaten for the lyght, to powre allwaye into the lampes. In the tabernacle of wytneſſe without the vayle which is before the wytnes, ſhall Aaron ⁊ his ſonnes dreſſe it both euenyng ⁊ mornyng before the Lorde: and it ſhalbe a ſtatute for euer vnto the generacyons of the chyldren of Iſrael.

¶ The.xxviii. Chapter.

¶ Aarons apparell and hys ſonnes.

A AND take thou vnto yͤ Aaron thy brother and hys ſonnes wyth hym, from amonge the chyldren of Iſrael, that they maye mynyſter vnto me. Aaron, Nadab, and Abihu, Eleazar ⁊ Ithamar, Aarōs ſonnes. And thou ſhalt make holy raymēt for Aaron thy brother, that they maye be vnto glory and bewtye. And thou ſhalt ſpeake vnto all that are wyſe harted, and whomſoeuer I haue fylled wyth the ſprete of wyſdome: that they make Aarons rayment to conſecrate hym with, that he maye mynyſter vnto me.

These are the garmētes which they ſhall make, a breſt lap, Ephod, a tunycle, a ſtrayte cote, a myter ⁊ a gyrdell. These holy garB mentes ſhall they make for Aaron thy brother ⁊ hys ſonnes, that they maye mynyſter vnto me. And let them take golde, yelowe ſilk, purple, ſkarlet and white twyned ſilk. They ſhal make the Ephod of gold, yelow, ſylke, purple, ſkarlet and white twyned ſilke wᵗ broderd worke. The two ſydes ſhall come together, and be cloſed vp in the two edges therof. And the gyrdell of the Ephod C ſhalbe of yͤ ſame workmanſhyp, and of the ſame ſtuffe, euen of golde, yelow ſilke, purple, ſkarlet and whyte twyned ſylke.

And thou ſhalt take two onix ſtones, and graue in them the names of the chyldren of Iſrael: ſyxe names of them in the one ſtone, and the other ſyxe in the other ſtone: accordynge to (the order of) their byrth. After the worck of a ſtonegrauer, ⁊ of hym that graueth ſignettes ſhalt thou graue the two ſtones with the names of yͤ chyldren of Iſrael, and ſhalt make them to be ſet in golde. And thou ſhalt put the two ſtones vpon the two ſhoulders of the Ephod, that they maye be ſtones of remēbraunce vnto the chyldren of Iſrael. And Aaron ſhall beare theyr names before the Lorde vpon hys two ſhoulders E for a remembraunce. And thou ſhalt make hokes of golde ⁊ two cheynes of fyne golde: lynkworke ⁊ wrethed, ⁊ faſten the wrethed cheynes to the hokes.

And thou ſhalt make the breſtlap of iudgement wyth broderd worke, euen after the worke of the Ephod ſhalt thou make it: namely of golde, yelow ſylke, purple, ſkarlet, and white twyned ſilke, ſhalt thou make it. Foureſquare it ſhalbe and double, an hāde brede longe, and an handbrede broade. And thou ſhalt fyll it wyth foure rowes of ſtones. In the fyrſte rowe ſhalbe a Sardios, a Topas, ⁊ Smaragdus: in the ſecōd rowe, a Ruby, Saphir, ⁊ Diamond: in the thyrde, Lygurios, an Achat, ⁊ Amatiſt: in yͤ fourth a Turcas, Onix ⁊ Jaſpis. And they ſhall be ſet in golde in theyr incloſers. And yͤ ſtones ſhalbe grauen as ſygnettes be grauen with yͤ names of yͤ chyldren of Iſrael, euen with twelue names, euery one with his name accordyng to the twelue trybes.

And thou ſhalt make vpon the breſtlap two faſtenyng cheynes of pure golde ⁊ wrethen worke. D And thou ſhalt make lykewyſe vpon yͤ breſtlap two rynges of golde: and put them on the edges of the breſtlap, and put yͤ two wrethen cheynes of golde in the two rynges which are in yͤ edges of yͤ breſt lappe. And the other two endes of the two cheynes, thou ſhalt faſten in two cloſe hokes, and put them vpon the ſhulders of the Ephod on the foreſyde of it. And thou ſhalt yet make two rynges of golde, which thou mayeſt put in the two edges of the breſtlappe, euen in the borders therof, towarde the in ſyde of the Ephod overagenſt it. And yet two other ringes of golde thou ſhalt make: and put them on yͤ two ſydes of the Ephod, beneth oueragaynſt yͤ breſtlap, alowe where yͤ ſydes are ioyned together vpon yͤ brodered gyrdell of the Ephod. And they ſhall bynde yͤ breſtlappe by hys rynges vnto the rynges of the Ephod with a lace of yelow ſilke, yͭ it maye lye cloſſe aboue the broderd gyrdell of the Ephod, and that the breſtlap be not loſed from the Ephod.

And Aaron ſhall beare the names of the E chyldren of Iſrael in the breſtlap of iudgement vpon his hert, when he goeth into the holy place for a remembraunce before the Lorde allwaye. And thou ſhalte put in the ☞ breſtlappe of iudgement ☞ Urim and Thumin: ⁊ they ſhalbe euen vpon Aarons hert, when he goeth in before the Lord: and Aaron ſhall beare yͤ iudgement of the chyldren of Iſrael vpon hys herte before yͤ Lorde allwaye.

And thou ſhalt make yͤ tunycle vnto the Ephod altogether of yelow ſylke. And ther ſhalbe an hole for yͤ heed in the myddes of it hauyng a bonde of wouen worke rounde a- F bout the coler of it (as it were the coller of a parlet) that it rent not. And beneth vpon the hem, thou ſhalt make pomgranates of yelow ſylke ⁊ of purple and ſkarlet, round about the hem, and belles of golde betwene them rounde about: ⁊ let there be euer a golden bell and a pomgranate, a golden bell and a pomgranate, rounde about vpon the * Eccl.xlv.b. hem of the tunycle. * And Aaron ſhall haue it vpon hym, when he mynyſtreth, and the ſoūde ſhalbe hearde, when he goeth into the holy place before the Lorde, and when he cōmeth out, and he ſhall not dye.

And thou ſhalt make a plate of pure gold, and graue theron, as ſygnettes are grauen. The holyneſſe of the Lorde, and put it on a yelow ſylke lace to be vpon yͤ mytre, euen vpon the forefront of it. And it ſhalbe vpon Aarons foreheed: that Aaron maye beare ☞ ☞ the ſynne of the holy thynges which the chyldren of Iſrael halowe in all their holye G gyftes. And it ſhalbe allwayes vpon his foreheed, for the reconcylynge of them before the Lorde.

And thou ſhalt make a lynnen cote, and thou ſhalt make a mytre of lynnen ⁊ a gyrdell of nedle worke.

And thou ſhalt make for Aarons ſonnes alſo cotes, gyrdelles ⁊ bonettes, gloryous and bewtyfull: ⁊ thou ſhalt put them vpon Aaron thy brother, and on his ſonnes with ☞ hym: and ſhalt anoynte them, and ☞ fyll theyr handes, and ſanctifye them, that they maye mynyſtre vnto me. And yͧ ſhalt make them lynnen breches to couer theyr preuytyes, from yͤ loynes vnto yͤ thies ſhall they reach. And they ſhalbe vpon Aaron ⁊ hys * Exo.xxvii.b. ſonnes, when they come into the * tabernacle of wytnes, or when they come vnto the aultare to minyſter in holyneſſe, yͭ they beare no ſynne, and ſo dye. And it ſhalbe a lawe for euer vnto Aaron ⁊ his ſeed after hym.

❡ The .xxix. Chapter.

❡ The conſecracyon of Aaron and hys ſonnes.

A * Leui.viii.b. This thyng alſo ſhalt thou do vnto them, when thou * halloweſt them to be my preſtes. Thou ſhalt take a calfe, euen a yonge oxe, and two rammes that are without blemyſh, and vnleuened breade, and cakes of ſwete bread tempered with oyle, ⁊ wafers of ſwete bread anoynted wͭ oyle (of wheten floure ſhalt yͧ make them) and put them in a maūde, and brynge them in the maunde with the calfe and the two rammes.

And brynge Aaron and his ſonnes vnto the doore of the tabernacle of wytneſſe, and waſhe them wyth water, and take the garmentes, ⁊ put vpon Aaron: the ſtrayte cote the tunycle of the Ephod, ⁊ the Ephod, and the breſtlappe: and gyrd them to hym with the brodered gyrdell whych is in yͤ Ephod. And put the mytre vpon his heed: ⁊ put the holy crowne vpon the mytre. Then ſhalt thou take the anoyntyng oyle, and powre it vpon his heed, ⁊ anoynte hym. And bryng B hys ſonnes, and put albes vpon them, and gyrd them with gyrdels, aſwell Aaron, as his ſonnes. And put yͤ myters on them, and the preaſtes office ſhalbe theirs for a perpetuall lawe.

And thou ſhalt fyll the handes of Aaron and of hys ſonnes: and bryng yͤ calfe before the tabernacle of wytnes. * And Aaron ād * Leui.i.b. hys ſonnes ſhall put theyr handes vpon the heed of the calfe, and thou ſhalt kyll him before the Lorde, by the dore of the tabernacle of wytnes. And take of yͤ bloud of the calfe and put it vpon yͤ hornes of the aulter with thy fynger: and powre all the bloude beſyde the bothome of the aulter, and take all yͤ fat that couered yͤ inwardes, and the kall that is on the lyuer, and the two kydneis and the fat that is vpon them: ⁊ burne them vpon the aulter. But the fleſh of the calfe and his ſkynne, and his donge ſhalt yͧ burne wͭ fyer without the hooſt. It is a ſynofferyng. C

Thou ſhalt alſo take one ram, ⁊ Aaron and hys ſonnes ſhall put theyr hādes vpon the head of the ram, and when yͧ haſt ſlayne the ramme, thou ſhalt take hys bloude, and ſprynkle it rounde about vpon the aulter, and cut yͤ ram in peces, and waſhe yͤ inwardes of him ⁊ his legges, and put them vnto the peces and vnto his heed: and then burne the hole ram vpon yͤ aulter for a burnt offeryng vnto yͤ Lorde, and for a ſwete ſauour and a ſacryfyce vnto the Lorde.

* And take the other ram, and Aaron and * Leui.viii.d. hys ſonnes ſhall put theyr hādes vpon hys heed. Then ſhalt thou kyll him, and take of his bloude, and put it vpon the typpe of the ryght eare of Aaron and of hys ſonnes, and vpon yͤ thōbe of theyr ryght hādes, ⁊ vpon the great too of theyr ryght fote, ⁊ ſpryncle the bloude vpon yͤ aulter rounde about.

And thou ſhalt take of the bloude that is D vpon yͤ aulter, and of the anoyntyng oyle, and ſprynkell it vpon Aaron and his veſtimētes, ⁊ vpon his ſonnes ⁊ vpon their garmentes wͭ hym. And he ſhalbe halowed and his clo-hys clothes, and hys ſonnes, and theyr clothes with hym.

*Leui.viii.c. *And thou ſhalt take the fatt of the ram and hys rompe, and yͤ fatt that couereth the inwardes, and the kall of the lyuer, and the two kydneys, and yͤ fat that is vpon them, and the ryghte ſhoulder: for yͤ ram is a fullofferynge: and a ſymnell of bread, and a cake of oyle bread, and a wafer out of the baſkette of ſwete breade that is before the Lorde, and put all vpon the handes of Aaron, and on the handes of hys ſonnes: and waue them for a waue offerynge before the Lorde. And agayne, thou ſhalt take it from of theyr handes, and burne it vpon the aulter for a burntofferige, to be a ſauoure of ſwetnes before the Lorde. For it is a ſacrifyce vnto the Lorde.

*Leui.viii.f. *And thou ſhalt take the breſt of the ram E of Aarons cōſecracyon, & waue it for a waue offeryng before the Lorde: and it ſhalbe thy parte. And thou ſhalt ſanctifye yͤ breſt of the waue offeryng: and yͤ ſhoulder of the heue offeryng which is waued and heued vp of the ram of yͤ conſecracyon for Aaron and for his ſonnes. And it ſhalbe Aarons & hys ſonnes by a ſtatute for euer of yͤ chyldren of Iſrael: for it is an heueofferig. Euen an heueofferyng of the chyldren of Iſrael, and of theyr peace offerynges. Theyr heueofferynges is the Lordes. And the holy garmentes of Aaron ſhalbe hys ſonnes after him, to be anoynted therin, and to fyll theyr handes therin. And that ſonne that is preaſt in hys ſtead after him, ſhal put thē on ſeuen dayes: when he cōmeth into the tabernacle of wytnes to mynyſter in the holy place.

*Leui.viii.g. *And thou ſhalt take the ram of the conſecracyon, & ſeth hys fleſh in an holy place. And Aaron & hys ſonnes ſhall eate the fleſh of the ram, and the bread that is in the baſket, F euen by yͤ dore of the tabernacle of wytnes: and they ſhall eate them, becauſe yͤ atonement was made therwith, to fyll theyr ☞ hādes, & to cōſecrate them: but ☞ a ſtraunger ſhal not eate therof, becauſe they are holy. And yf ought of the fleſh of the conſecracyon or of the bread remayne vnto the mornynge, thou ſhalt burne it wyth fyer, and it ſhall not be eaten, becauſe it is holy. Therfore ſhalt thou do vnto Aaron and his ſonnes, euen ſo, accordyng to all thinges which I haue commaunded the: ſeuen dayes ſhalte yͧ fyll theyr handes, and offer euery daye a calfe for a ſynneofferinge, for to reconcyle withall: that thou mayeſt clenſe yͤ aultare when thou reconcyleſt vpon it, & thou ſhalte anoynte it, to ſanctify it. Seuē dayes thou ſhalt reconcyle vpon the aulter, and ſanctifye it, and it ſhalbe as an aulter mooſt holye. Euery one that toucheth the aulter, let hym be holy.

G *Nu.xxviii.a. *This is that which yͧ ſhalt offer vpon the aulter: euen two lābes of one yeare olde, daye by daye cōtinually: the one thou ſhalt offer in the mornyng, and the other at euen. And with the one lābe a tenth deale of flour myngled with the fourth parte of an hyn of beaten oyle, and yͤ fourth part of an hyn of wyne, for a drynck offerynge. And the other lambe thou ſhalt offer at euen, and ſhalt do therto accordynge to the meatofferyng and drynckofferynge in the mornynge, to be an odoure of a ſwete ſauoure and a ſacrifyce vnto the Lorde. And let this be a cōtynuall burntofferynge amonge youre chyldren after you, before the dore of the tabernacle of wytneſſe before the Lorde, where *I wyll *Leui.i.a. Nume.xii.a. mete you, to ſpeake there vnto the. There I wyll mete wyth the chyldren of Iſrael, and wyll be ſanctifyed in myne honoure. And I wyll ſanctifye yͤ tabernacle of wytnes and yͤ aulter. And I wyll ſanctifye alſo both Aaron and hys ſonnes to be my preaſtes. And I wyll *dwell amonge the chyldren *Leui.xxvi.b ii.Cor.vi.d. of Iſrael: and wyll be theyr God. And they ſhall knowe that I am yͤ Lorde theyr God, that brought them oute of the lande of Egypte, for to dwel amonge them: euen I the Lord theyr God.

¶ The.xxx. Chapter.

¶ The aulter of incenſe. The braſen lauer. The anoyntynge oyle.

A And thou ſhalt make an alter to burne incēſe: of ſethim wodde ſhalt thou make it, a cubyte lōge and a cubyte broade: euen foure ſquare ſhall it be & two cubytes hye, the hornes therof ſhall procede out of it, and thou ſhalt ouerlaye it with fyne golde, both the roffe & the walles round about, and hys hornes alſo, and ſhalt make vnto it a crowne of golde round about and two golden rynges on eyther ſyde: euen vnder the crowne, that they may be as places for the barres to beare it withall. And thou ſhalt make yͤ barres of ſethim wod, and couer them with golde. And thou ſhalt put it before the vayle, that is by yͤ arcke of wytneſſe, before yͤ mercy ſeate that is vpon the wytnes, where I wyll mete the.

B And Aaron ſhall burne theron ſwete incenſe euery mornynge, when he dreſſeth the lampes, euen then ſhal he burne it: and lykewyſe at euē, when he ſetteth vp the lampes he ſhall burne incenſe: and thys incenſynge ſhalbe perpetually before yͤ Lorde thorow out youre generacyons. Ye ſhall put no * *Leui.x.a. ſtraunge incenſe theron, burnt ſacrifyce or meateofferige, neyther powre any drynckofferynge theron.

And Aaron ſhall reconcyle vpon the hornes of it once in a yeare: wͭ the bloude of the ſynne offerynge of reconcylynge: euen once in the yeare ſhall he recõcyle it thorow your generacyõs. It is moſt holy vnto the Lord.

*Nume.i.a. and.xxvi.a.

And the Lorde ſpake vnto Moſes, ſaying: * Yf thou takeſt the ſumme of the chyldren of Iſrael after theyr nõbre, they ſhall geue euery man a recõcylynge of hys ſoule vnto the Lord when thou telleſt them: that there be no plage amonge them, when thou telleſt thẽ. And thus moch ſhall euery man geue, and that goeth into the nombre: halfe a ſycle, after yͤ ſycle * of yͤ ſanctuarye: a ſycle is twẽtye halfpence. An halfe ſycle ſhalbe the heueofferynge of the Lorde. All that are nombred from twentye yeare olde and aboue, ſhall geue an heueofferyng vnto the Lorde. The ryche ſhall not paſſe, ⁊ there ſhall not go vnder halfe a ſycle. B. ſhall geue an heueofferynge vnto the L[illegible]e that he maye haue mercy vpõ your ſoul[illegible]s. And thou ſhalt take the recõcylyng money of the chyldren of Iſrael, ⁊ ſhalt put it vnto the vſe of the tabernacle of wytneſſe, that it maye be a memoriall vnto the chyldren of Iſrael before the Lorde, yͭ he maye haue mercy vpon youre ſoules.

*Leui.xxvii.d. Nume.iii.g. Ezech.xlv.d.

C *Exo.xl.d.

And the Lorde ſpake vnto Moſes, ſaying: * thou ſhalt make a lauer of braſſe, and his fote alſo of braſſe to waſhe withall, and ſhalt put it betwene the tabernacle of wytnes, and the aulter: ⁊ put water therin. For Aaron and his ſonnes ſhall waſh theyr hãdes and theyr fete therin: euen when they go into the tabernacle of wytneſſe, or when they go vnto the aulter to minyſtre and to burne the Lordes offeringe, they ſhall waſh them ſelues with water, leſt they dye. And it ſhalbe an ordinaunce vnto them for euer, both vnto hym ⁊ hys ſeed thorow out their generacyons.

Oyntment

And yͤ Lorde ſpake vnto Moſes, ſaying: Take vnto yͤ principall ſpyces: of the moſt pure myrre fyue hũdred ſycles, of ſwete cynamon halfe ſo moche, euen two hũdred and fyftye ſycles: of ſwete calamus, two hundred and fyftye. Of caſſia, two hũdred and fiftye, after the holy ſycle, and of oyle olyfe an hin. * And thou ſhalt make of yͤ oyle an holy oyntment, euen an oyntmẽt cõpounde after the crafte of the apoticarye. And thou ſhalt noynte yͤ tabernacle of wytnes therwith, and the arck of wytnes, and the table, and all hys apparell: and yͤ candelſtick, and all hys apparell: ⁊ the aulter of incenſe, and the aulter of burnt ſacrifyce wyth all hys veſſels, and the lauer ⁊ hys fote. And thou ſhalt ſanctifye thẽ, that they maye be moſt holy: ſo that noman touche them, but they that be halowed. And thou ſhalt anoynte Aaron ⁊ his ſonnes, and conſecrate them, that they maye mynistre vnto me.

*Leui.viii.b.

D And thou ſhalt ſpeake vnto yͤ chyldren of Iſrael, ſayinge: thys ſhalbe an holy oyntyng oyle vnto me, thorow out youre generacyõs. Vpon mannes fleſhe ſhall it not be powred: neyther ſhall ye make any other after the makynge of it, for it is holye: and ſhalbe holye vnto you: whoſoeuer maketh lyke that, or whoſoeuer putteth anye of it vpon a ſtraunger, ſhall peryſh from among hys people.

And the Lorde ſayde vnto Moſes: take vnto yͤ ſwete ſpices: balme, Onycha, ſwete galbanum, theſe ſpyces with pure frãckyncenſe, of eache lyke moch: and make of them ſwete ſmellyng incenſe, after yͤ craft of the apoticarye, myngled together, pure ⁊ holy. And beate it to powdre and put of it before the wytnes in yͤ tabernacle of wytnes, where I wyll mete yͤ. It ſhalbe vnto you moſt holy. And ſe that ye make none after yͤ makyng of that, It ſhalbe vnto you holy for the Lorde. Whoſoeuer ſhall make lyke vnto that, to ſmell therto, ſhall peryſh from amonge hys people.

❡ The.xxxi. Chapter.

❡ The callyng of Bezaleel and Ahaliab the worckemen. The Sabbath is cõmaunded. The tables of ſtones are geuen Moſes.

A *Exo.xxxv.b

ANd yͤ Lorde ſpake vnto Moſes, ſayinge: beholde, * I haue called by name, Bezaleel yͤ ſonne of Vry, the ſonne of Hur of the trybe of Iuda. And I haue fylled hym wͭ the ſprete of God, in * wyſdome, and vnderſtandynge, in knowledge and in all maner worke, to fynd out ſotle feates and to worke in golde, ſyluer ⁊ braſſe: and in the crafte to ſet ſtones, ⁊ to carue in tymbre, and to worke in all maner workmanſhyp. And beholde, I haue geuen hym to be hys cõpanion Ahaliab the ſonne of Ahiſamach of the trybe of Dan, and in the hertes of all yͭ are wyſe harted, I haue put wyſdome, to make all that I haue cõmaũded the, the tabernacle of wytnes, the arck of wytnes, and the mercy ſeate that is therupon: and all the ornamẽtes of the tabernacle, and the table and his ornamentes: and the pure candelſtick with all his apparell, ⁊ the aulter of incens: and yͤ aulter of burntofferynges and all his veſſelles, and the lauer with his fote. The veſtimẽtes to minyſtre in, and the holye garmentes for Aaron the preaſte, ⁊ the garmẽtes of his ſonnes to miniſtre in, and yͤ anoyntyng oyle: and ſwete cenſe for the ſanctuary, accordyng to all that I haue commaunded the ſhall they do.

*iii.Re.vii.b

B

C *Exo.xx.b.

And yͤ Lorde ſpake vnto Moſes, ſaying: Speake vnto the children of Iſrael ⁊ ſaye: In any wyſe ſe that ye, kepe my * Sabbathes: for it is a ſigne betwene me and you in your generacyons, for to knowe yͭ I the Lorde am he yͭ doth ſãctify you. * Kepe my Sabbath therfore: for it is holy vnto you.

*Nu.xv.d.

He that defyleth it, ſhalbe ſlayne. For who-
ſoeuer worketh therin, the ſame ſoule ſhal-
be roted oute from amōge his people. Syxe
dayes ſhall men worcke. And in the ſeuenth
daye is the Sabboth of the holye reſt of the
Lorde. Whoſoeuer doth any worcke in the
D Sabboth daye, ſhall dye: wherfore let the
chyldren of Iſrael kepe the Sabboth, that
they obſerue it thorowout theyr genera-
cyons, that it be an appoyntment for euer.
For it is a ſigne betwene me & the chyldren
of Iſrael for euer. * For in ſyxe dayes the
*Gene.i.d. Lorde made heauen & earth: & in the ſeuēth
daye he reſted, and was refreſſhed.

And when the Lorde had made an ende
of comenyng with Moſes vpon ÿ mounte
Sinai, * he gaue hym two tables of wyt-
*Exo.xxxii.d nes: euen tables of ſtone, wrytten wͭ ☞ the
☞ fynger of God.

¶ The.xxxii.Chapter.

¶ The golden calfe. Moſes prayeth for them. He
breaketh ÿ tables for anger. He chydeth Aaron.
The ydolatres are ſlayne.

A AND when the people ſawe, that it
was lōge or Moſes came downe
out of the mountayne, they ga-
thered them ſelues together vnto
*Actes.vii.c. Aaron, and ſayd vnto hym: * Up, make vs
goddes to go before vs: for of thys Moſes
(the felowe that brought vs out of the lāde
of Egypt) we wote not what is become.
*Iudith.viii c. And Aaron ſayde vnto them: * plucke
of the golden earynges whych are in the ea-
res of your wyues, your ſonnes, and of your
daughters: and bryng them vnto me. And
all ÿ people plucked of ÿ golden earynges,
which they had in theyr eares, and brought
*Pſal.cvi.c. them vnto Aaron. And he * receaued them
of theyr hādes, and faſſyoned it with a gra-
uer, and made of it a calfe of molten metall.
*iii.Re.xii.f. And they ſayde: * Theſe be thy goddes, O
Iſrael, whych brought the oute of the lande
of Egypt.
B And when Aaron ſawe that, he made an
aultare before it. And Aaron cryed, ſayige:
to morowe is ÿ holy daye of ÿ Lorde. And
they roſe vp in the mornyng, & offred burnt-
offeringes, & brought peace offeringes alſo.
*i.Corin.x.b. * And ÿ people ſat them downe to eate and
dryncke, and roſe vp agayne to playe.
*Deut.ix.b. And ✠ ÿ Lorde ſayd vnto Moſes: * go,
get the downe: thy people which yͧ brough-
teſt out of the lande of Egypt, haue marred
all, they are turned at once out of the waye,
*Pſal.cvi.c. which I cōmaunded them: * for they haue
made them a calfe of molten metall, and ha-
ue worſhypped it, and haue offered thereto,
ſayinge: Theſe be thy goddes, O Iſrael,
which hath brought the oute of the lande of
C Egypte. And the Lorde ſayde vnto Mo-
*Exo.xxxiii. a. ſes: * I haue ſene this people: & beholde, it
is a ſtyffnecked people, and nowe ſuffre me,
yͭ my wrath may waxe hote agaynſt them,
and conſume them: and I wyll make of the
a myghtye people.

And Moſes beſought the Lord his God,
And ſayde: O Lorde, why doeth thy wrath
waxe hote agaynſt thy people, whych thou
haſt brought oute of ÿ lāde of Egypte, with
greate power and with a myghtye hande?
* wherfore ſhulde ÿ Egypcyās ſpeake and *Nu.xiiii.c.
ſaye: For a myſchefe dyd he bring them out
euen for to ſley them in ÿ mountaynes, and
to cōſume them from the face of the earth?
Turne from thy fearce wrath, and ⁂ turne ⁂
from thys euell (deuyſed) agaynſt thy peo- D
ple. Remēbre Abraham, Iſaac and Iſrael
thy ſeruauntes, to whom thou ſwareſte by
thyne awne ſelfe, and ſaydeſte vnto them:
* I wyll multiplye your ſeede as ÿ ſtarres *Gene xv.b.
of heuen, and all thys lāde that I haue ſpo- and.xlviii.d.
ken of, will I geue vnto your ſeed: and they
ſhall enheret it for euer. And ÿ Lord refray-
ned hym ſelfe from ÿ euell ✠ which he ſayd
he wolde do vnto hys people.

And Moſes turned hys backe, and went
downe from the hyll, and the * two tables *Exo.xxxi.d.
of wytneſſe were in hys hāde: and the ſame
tables were written on both the leaues, and
where the worcke of God, and the wrytyn-
ge was the wrytyng of God grauen in the
tables. And when Joſua hearde the noyſe
of the people, as they ſhowted he ſayde vn-
to Moſes: there is a noyſe of warre in the
hoſt. And he anſwered: it is not the crye of
them that haue ÿ maſtry, nor of them that
haue the worſe: but I do heare the noyes of
them that ſynge.

And it fortuned, aſſoone as he came nye E
vnto the hooſte, he ſawe the calfe and the
daunſynge, and Moſes wrath waxed hote,
and he caſt the tables out of his handes, and
brake them beneth the hyll. * And he toke *Deut.ix.d.
the calfe whych they had made, and burned
it in the fyer, and ſtampte it vnto powder,
and ſtrawed it in ÿ water, and made ÿ chyl-
dren of Iſrael dryncke of it. And Moſes
ſayde vnto Aaron: what dyd thys people
vnto the, that thou haſt brought ſo greate
a ſynne vpon them?

And Aaron anſwered: let not the wrath
of my Lorde waxe fearce, thou knoweſt the
people that they are euen ſet on myſchefe:
For they ſayde vnto me: make vs goddes
to go before vs, for we wote not what is be
come of Moſes, the felowe that brought vs
out of the lande of Egypte. And I ſayd vn-
to them: ☞ let them that haue golde pluck ☞
it of, and bryng it me: and I dyd caſt it into
the fier: and therof came out thys calfe.

Moſes therfore ſawe that ÿ people were F
naked (and that Aaron had made them na-
ked vnto theyr ſhame ⁂ ☞ amonge theyr ⁂☞
enemyes)

enemyes) and he went and ſtode in the gate of yͤ hoſte, and ſayde: If any man pertayne vnto yͤ Lorde, let hym come to me. And all the ſonnes of Leui gathered them ſelues together, ⁊ came vnto hym. And he ſayde vnto them: Thus ſayth the Lorde God of Iſrael: put euery man his ſweard by his ſyde, and go in ⁊ out, frõ gate to gate thorowout the hooſte: and ſleye euery man, his brother and euery man hys cõpanyon, ⁊ euery man hys neyghboure. And the chyldren of Leui dyd as Moſes had ſayde. And there fell of the people yͤ ſame daye about .iii. M. men. And Moſes ſayde: fyll your hãdes vnto the Lorde this daye, euery man vpon his ſonne and vpon hys brother, and that ther maye be geuen you a bleſſyng thys daye.

G And on the morowe it fortuned yͤ Moſes ſaide vnto yͤ people: Ye haue ſynned a great ſynne. And nowe I wyll go vp vnto yͤ Lorde: yf paraducture I maye purchace an atonemẽt for your ſynne. Moſes therfore wẽt agayne vnto the Lorde, and ſayde: Oh, this people haue ſynned a greate ſynne and haue made them goddes of golde. And nowe I praye the, eyther forgeue them theyr ſynne: ☞ or (yf thou wylt not) ☞ * wype me out of thy booke, whych thou haſt wrytten. *Pſal.lxix.f. And yͤ Lorde ſayd vnto Moſes: I wyll put hym out of my booke that hath ſynned agaynſt me. And nowe go thou, brynge the people vnto yͤ place which I ſayde vnto the: beholde, * myne angell ſhall go before the. *Exo.xiii.a. Neuerthelar in the daye when I vyſet, I wyll vyſet theyr ſynne vpon them. And the Lorde plaged the people, becauſe they made the calfe whych Aaron made.

¶The.xxxiii.Chapter.

¶The Lorde ſendeth an angell before hys people. The Lorde denyeth to goo vp with the people. The people lament theyr ſynne. Moſes talketh with the Lord.

A ANd the Lorde ſayde vnto Moſes departe, and go hence: thou and yͤ people, which thou haſt brought out of the lãde of Egypte, vnto yͤ land which I ſware vnto Abraham, Iſahac, ⁊ Iacob, ſayinge: * vnto thy ſeed wyll I geue it ‡ (and I wyll ſende an angell before the: and will caſt out the Cananites, the Amorites ⁊ the Hethites, the Pherezites, the Heuites, and yͤ Iebuſites) a lande that floweth with mylke and honye. *Gen.xxii.d. ‡ Exo.xxiii.c. and.d. For I wyll not go amonge you my ſelfe: * for ye are a ſtyffnecked people: *Exo.xxxii.c lest I conſume the in yͤ waye. And when the people heard this euell tydynges, they ſorowed: ⁊ no man dyd put on his beſt raymẽt.

And the Lorde ſpake vnto Moſes: ſaye vnto yͤ chyldren of Iſrael: ye are a ſtyfnecked people: I muſt come once ſodenly vpon you, ⁊ make an ende of you. Therfore nowe put thy goodly raymẽt from the, yͤ I maye wete what to do vnto the. And the children of Iſrael layde theyr goodly rayment from them, euen by the mount Horeb.

B And Moſes toke the tabernacle, and pitched it withoute the hooſte a farre of from the hooſt: and called it yͤ tabernacle of wytnes. And ſo it came to paſſe, that euery one whych wolde praye vnto the Lorde, wente out vnto the tabernacle of wytneſſe, which was wythout the hooſte. And it fortuned, that when Moſes went out vnto the tabernacle, all the people roſe vp: and ſtode euery man at his tente dore: and loked after Moſes, vntyll he was gone into yͤ tabernacle. And aſſoone as Moſes was entred into the tabernacle, the clowdy piller deſcended, and ſtode at the doore of the tabernacle, and he talked with Moſes. And all the people ſaw the clowdy piller ſtande at the tabernacles dore, and they roſe vp, and worſhypped euery man in his tente dore.

And yͤ Lord ſpake vnto Moſes * ☞ face to face, as a man ſpeaketh vnto his frende: ⁊ he turned agayne into yͤ hooſt. ☞ *Nu.xii.c. ☞ C And the chylde Ioſua his ſeruaunte the ſonne of Nun, departed not oute of the tabernacle. And Moſes ſayde vnto the Lorde: ſe, thou ſayeſt vnto me: leade this people forth, and thou haſt not ſhewed me whom thou wylte ſende with me. And thou haſt ſayde moreouer: I knowe yͤ by name, and thou haſt alſo founde grace in my ſyght. Nowe therfore yf I haue founde fauoure in thy ſyght, then ſhewe me thy waye, that I maye knowe yͤ, and that I maye fynde grace in thy ſyghte. And conſyder alſo, that thys nacyon is thy people. And he ſayde: my preſence ſhall go with the: and I wyll geue the reſt. He ſayde vnto hym: Yf thy preſence go not with me, carye vs not hence: for howe ſhall it be knowen here, that I and thy people haue foũde fauoure in thy ſyght, but in that thou goeſt with vs? Yf thou go with vs, ſhal not I and thy people haue preemynence before all the people that are vpon the face of the earth? And the Lorde ſayde vnto Moſes: I wyll do thys alſo that thou haſt ſayde, for thou haſt foũde grace in my ſyghte, and I knowe the by name.

D And he ſayde: I beſeche the, ſhewe me thy glorye. And he ſayde: I wyll make all my good go before the, and I wyll be called in thys name of yͤ Lorde before the * and wyll ſhewe mercy to whom * I wyll ſhewe mercye, ⁊ wyll haue cõpaſſion on whom I wyll haue compaſſion. *Roma.ix.c. *Roma.ix.c. And he ſayd furthermore: thou mayſt not ſe my face: for * ☞ there ſhall no man ſe me, and lyue. ☞ *Deut.iiii.b. Iudg.vi.e. and.xiii.d. Iohn.i.c.

And yͤ Lorde ſayde: beholde, there is a place by me, and thou ſhalt ſtonde vpõ a rock: and whyle my glory goeth forth, I will put the in a clyft of the rock: and will put myne

hande

hãde vpon the, while I paſſe by. And I will take awaye myne hande, and yͧ ſhalt ſe my back partes: but my face ſhall not be ſene.

¶The.xxxiiii.Chapter.

¶The tables are renued. The mercy of God. To haue felowſhyp with the Gentyles is forbydden: and theyr ydolatrye alſo. Of theyr feaſtes.

A *Deu.x.a. AND yͤ Lorde ſayde vnto Moſes *hewe the two tables of ſtone lyke vnto the fyrſt, and I wyll write vpõ them the wordes yͭ were in the fyrſt tables whych thou brakeſt. And be ready in the mornynge, that thou mayeſt come vp early vnto the mount of Sinai: and ſtand there wyth me in the top of the mount. There ſhall no man come vp with the, neither let any man be ſene thorowout all the mount, neyther let ſhepe nor oxen fede before the hyll.

And Moſes hewed two tables of ſtone lyke vnto the fyrſt, and roſe vp early in the mornynge, and went vp vnto the mount of Sinai as the Lorde had commaũded hym: and toke in hys hãde the two tables of ſtone. And the Lorde deſcended in the clowde, and ſtode wyth hym there: & he called, vpon the name of the Lorde. And when the Lord walked before hym, he cryed, Lorde *Lorde God, mercyfull & gracyous, longſufferyng, and aboundaunt in goodnes & trueth, and kepyng mercye in ſtore for thouſandes, forgeuynge wykednes, vngodlines and ſynne, and ☞ not leauynge one innocent, vyſytynge yͤ wyckednes of the fathers vpon the chyldren and vpon chyldres chyldren, euen vnto the thyrd & fourth generacyon. And Moſes bowed him ſelfe to yͤ earth quyckly, and worſhypped, & ſayde: If I haue founde grace in thy ſyght (O Lorde) then let my Lorde go with vs: for it is a ſtubburne people, and thou ſhalt haue mercy vpon oure wyckednes & oure ſynne, and ſhalt take vs for thyne enheritaunce.

*Pſalm. lxxxvi.c. Jere. xxxii.d.

☞

B He ſayde: beholde, I make an appointmẽt before all thy people: and I will do ☞ maruaylles: ſoch as haue not bene done in all the worlde, neyther in all nacyons. And all the people amonge whych thou art, ſhall ſe the worke of the Lorde: ☞ for it is a terryble thynge that I wyll do wͭ the: kepe thoſe thynges that I commaunde the this daye. Behold, I caſt out before the, the Amorites Canaanites, Hethytes, Pherezites, Heuytes, and Jebuſites. *Take hede to thy ſelfe, that thou make no compacte with the inhabyters of the lande whether thou goeſt, leſt it be cauſe of ruyne amonge you. But ouerthrowe theyr aulters, & breake theyr ymages, & cut doune theyr groues. Thou ſhalt worſhyp no ſtraunge God. For the Lorde is *called gelous, becauſe he is a gelous God: leſt yf thou make any agrement with the inhabiters of the lande, and they goo a whoring after theyr goddes, and do ſacrifyce vnto their goddes, they call the, and thou eate of theyr ſacrifyce: & thou take of theyr daughters vnto thy ſonnes, and theyr daughters go a whorynge after theyr goddes, and make thy ſonnes go a whoryng after theyr goddes alſo.

☞ ☞

*Deu.vii.a. iii.Reg.xi.a.

*Exo.xx.a.

C Thou ſhalt make the no goddes of metall. The *feaſte of ſwete bread ſhalt thou kepe. Seuen dayes thou ſhalt eate vnleuended bread, as I commaunded the in the tyme of the moneth, when corne begynneth to rype. For in the moneth when corne begynneth to rype, yͧ cameſt out of Egypt. *All that breaketh vp the matryce is myne: and all that breaketh yͤ matryce amõge thy catell, yf it be male: whether it be oxe or ſhepe. But the fyrſt of the aſſe thou ſhalt bye out with a lãbe. And yf thou redeme hym not, thou ſhalt breake his neck. All yͤ fyrſt borne of thy ſonnes ſhalt thou redeme. *And ſe that no man appeare before me empty.

*Exo.xii.b. and.xxiii.b.

*Exo.xiii.a. and.xxii.b. Num.xviii.c.

*Exo.xxiii.b Eccl.xxxv.a. Deut.xvi.d.

‡ Syxe dayes yͧ ſhalt worke, and in the ſeuenth daye thou ſhalt reſt, bothe from earyng & reapyng. *Thou ſhalt obſerue the feaſt of wekes with thy fyrſt frutes of whet heruest, and yͤ feaſt of ingatherynge at the yeares ende. Thryſe in a yeare ſhal all your men chyldren appeare before the Lorde Jehoua God of Iſrael. Whan I caſt out the nacyõs before the, and enlarge thy coaſtes: ſo that no man ſhall deſyre thy lande, thou ſhalt go vp to appeare before the Lorde thy God, thryſe in the yeare.

‡Exo.xx.b.

*Exo.xxiii.c.

D *Thou ſhalt not offre the bloude of my ſacrifyce vpon leuen, neyther ſhall ought of the ſacrifyce of yͤ feaſte of Paſſeouer be left vnto the mornyng. *The fyrſt rype frutes of thy lãde thou ſhalt bryng vnto the houſe of the Lord thy God. And yͧ ſhalt not *ſethe a kyd in hys mothers mylke.

*Exo.xxiii.c. Deu.xiiii.c.

*Exo.xxiii.c.

*Exo.xxiii.d.

And the Lorde ſayde vnto Moſes: wryte theſe wordes: for after the tenoure of theſe wordes I haue made a couenaunt with the and with Iſrael. *And he was there with the Lorde fourtye dayes and fourtye nyghtes, and dyd neyther eate bread ner drynke water. *And he wrote vpon the tables the wordes of yͤ couenaunt, euen ten verſes.

*Exo.xxiiii. b.

*Deu.x.a.

And it fortuned, when Moſes came downe
from mount Sinai, ẏ two tables of witnes
were in Moſes hande, when he came
downe from the mount. And Moſes wyſt
not ẏ the ſkynne of his face ſhone in maner
of an horne, whyle he talked with him. And
Aaron and all the chyldren of Iſrael loked
vpon Moſes: and beholde, the ſkynne of his
☞ face ☞ ſhone, ⁊ they were afrayed to come
nye hym. And whē he had called thē, Aaron
⁊ all ẏ cheſe that were in the cōpany came
vnto him, and Moſes talked with them.

And afterward, all the chyldren of Iſrael
came nye, ⁊ he cōmaunded them all that the
Lord had ſayde vnto him in mount Sinai.
And whan Moſes had made an ende of comenyng
*ii. Cor.iii.d wᵗ them, * he put a coueryng vpon
hys face. And agayne, whan Moſes went
*ii.Cor.iii.c. in before the Lord to ſpeake wᵗ him, * he toke
the coueryng of vntyll he came out. And
he came out, and ſpake vnto the chyldren of
Iſrael ẏ which he was cōmaunded. And the
chyldren of Iſrael ſawe the face of Moſes,
that the ſkynne of Moſes face ſhone. And
Moſes put ẏ coueryng vpon his face agayne,
vntyll he wēt in, to comen with hym.

¶ The.xxxv. Chapter.

¶ The Sabbath. The fyrſt fruites are requyred. The
redynes of the people to offer. Bezaleel and Ahaliab
are prayſed of Moſes, and ſet to worke.

A AND Moſes gathered all the cōpany
of the chyldren of Iſrael together,
and ſayd vnto thē: theſe are
the wordes which the Lord hath
*Exo.xx.b. comaunded that ye ſhulde do them: * Syxe
dayes ye ſhall worke: but the ſeuenth daye
ſhalbe vnto you the holye Sabbath of the
Lordes reſte: whoſoeuer doth any worke
therin, ſhall die. Ye ſhall kyndle no fier thorowout
all youre habytacyons vpon the
Sabbath daye.

And Moſes ſpake vnto all the multitude
*Exo.xxv.a. of ẏ chyldren of Iſrael ſaying: * thys is the
thyng whych ẏ Lorde cōmaunded, ſaying:
Take from amōg you an heueofferyng vnto
the Lorde. Whoſoeuer is of a wyllyng
hert, let hym bryng it for the heueofferynge
of ẏ Lorde. Namely gold, ſyluer and braſſe,
and yelowſilk, purple, ſcarlet, whyte ſylke,
goates heerre, and rams ſkynnes red ⁊ taxus
ſkynnes wᵗ ſethim wod: oyle for lyght
and ſpices for ẏ anoyntyng oyle, and for the
ſwete cenſe. And Onix ſtones ⁊ ſtones to be
ſet in the Ephod ⁊ in the breſtlappe.

B And let all them ẏ are wyſe harted amōg
you, come ⁊ make all that the Lord hath cōmaunded:
the habitacyon with the tent therof
⁊ his coueryng, and his rynges, and his
bordes, his barres, his pyllers, ⁊ his ſokettes:
the arck ⁊ the ſtaues therof, wᵗ the mercy
ſeate ⁊ the vayle that couereth it: the table
⁊ his barres ⁊ all his veſſels: and the ſhewbred:
the candelſtick of lyght ⁊ his apparell
⁊ his lāpes wᵗ the oyle for ẏ lyght: ẏ cens
aultar ⁊ his barres: ẏ anoyntyng oyle and
the ſwete cens: ⁊ the hangyng of the dore at
the entryng in of the tabernacle: the aultar
of burnt ſacrifyce with his braſen grediren,
his ſtaues, and all his veſſels: the lauer ⁊ his
fote: and ẏ hangynges of the court with his
pyllers ⁊ theyr ſockettes, and the hangyng
in the dore of the court: the pynnes of the habitacyon,
and ẏ pynnes of ẏ court wᵗ theyr
coardes: the mynyſtryng garmētes to mynyſtre
in the holy place: and ẏ holy veſtimētes
for Aaron the preaſt, and the veſtimētes of
his ſonnes, that they maye mynyſtre in.

And all the companye of the chyldren of C
Iſrael departed from ẏ preſence of Moſes.
And euery one came (as many as theyr hertes
coraged them, ⁊ as many as theyr ſpretes
made thē wyllyng) ⁊ brought a preſent
for ẏ Lord, to ẏ makyng of ẏ tabernacle of
wytnes, and for all hys vſes, and for ẏ holy
veſtimētes. And they came both men ⁊ wemen
(euen as many as were wyllyng harted)
and brought bracelettes, and earinges,
rynges ⁊ chaynes, which iewels were all of
golde: ⁊ all ẏ men brought a waueofferyng
of golde vnto ẏ Lord. And euery man, with
whom was founde yelow ſylk, purple, ſcarlet,
whyte ſylk, and goates hearre and red
ſkynnes of rams ⁊ taxus ſkynnes, brought
them. All that dyd heue vp an oblacyon of
golde ⁊ braſſe, and brought an heueofferyng
vnto the Lorde. And all men with whom
was foūd ſethim wood for any maner worke
of the mynyſtracyon, brought it.

And all the women that were wyſe herted
dyd ſpynne with their hādes, ⁊ brought
the ſponne worke both of yelow ſylke, purple,
ſcarlet and whyte ſylk. And all the wemen
whō theyr awne hert moued, ſpan goates D
hearre wyſely. And the Lordes brought
onix ſtones, ⁊ ſtones to be ſet in the Ephod,
and in the breſtlappe, and ſpyce and oyle for
lyght ⁊ for the anoyntyng oyle, and for the
ſwete cens. And ẏ childrē of Iſrael brought
a willyng offeryng vnto ẏ Lorde, both men
⁊ wemen: as many as had wyllyng hertes
to brynge, for all maner workes which the
Lorde had commaunded to be made, by the
handes of Moſes.

And Moſes ſayde vnto the chyldren of
Iſrael: beholde, * the Lorde hath called by *Exo.xxxi.a.
name Bezaleel the ſonne of Vri the ſonne
of Hur of the trybe of Iuda, and hath fylled
him wᵗ the ſprete of God, in wyſdome ⁊ vnderſtandyng,
in knowledge, ⁊ in all maner
worke, to fynde out curious workes which
are made in golde, ſyluer and braſſe. In the
crafte of ſtones to ſet thē: and in caruynge
of wod to make any maner of ſotle worke.

☞ And he hath put in his hart ☞ that he may teache: both he ād Aholiab the ſonne of Ahiſamach of the trybe of Dan. Them hath he fylled with wyſdome of herte, to worke all maner of grauē, and ſotle, and nedle worke in yelowe ſylke, and purple, in ſcarlet, and whyte ſylke, and in weuynge. And to do all maner of worke and ſotle feates.

¶The.xxxvi.Chapter.

¶The thynges that Bezaleel and Ahaliab made.

A *Exo. xxxi a AND * Bezaleel wrought, ⁊ Aholiab and all wyſe harted mē, to whom the Lorde gaue wyſdome and vnderſtādynge, to knowe howe to worke all maner worke for the ſeruyce of the Sanctuary, ād all that the Lorde had commaunded. And Moſes called Bezaleel, Aholiab and al the wyſe herted men and ſoche as the Lord had geuen wyſdome vnto, ād as many as theyr hartes coraged to come vnto that worke to worcke it. And they receaued of Moſes all the preſent, whyche the chyldren of Iſraell had brought for the worke of the ſeruyce of the Sāctuary, to make it. And beſyde that they brought gyftes vnto it euery daye in the mornynge.

And all the wyſe men that wrought all the holy worcke, came euery man from hys worcke whyche they made, and ſpake vnto Moſes, ſayinge: the people brynge to moch and more then ynough, for the ſeruyce and worke which the Lorde hath commaunded to be made. And then Moſes gaue a commaundement, and they cauſed it to be proclaymed thorowe out the hooſte ſayinge: ſe ẏ nether man nor womā prepare any more worke for the preſent of the Sanctuary: ād ſo the people were forbydden to brynge: for the ſtuffe they had was ſuffycient for al the worke, to make it, and to moche.

*Exo. xxvi a *All the wyſe harted men therfore, and they that wroughte for the habitacion, made ten curtaynes of whyt twyned ſylke, yelowe ſylke, purple ād ſcarlet: ☙ with pictures of brodred worcke made he them. The length of one curtayne was. xxviii. cubytes and the breadth foure, ād the curtaynes were all of one ſyſe. And he coupled fyue curtaynes by them ſelues, ād other fyue by thē ſelues. And he made lowpes of yelowe ſylke alonge by the edge of one curtayne, euen in the ſeluege of the couplynge curtayne. And lykewyſe he made on the ſyde of ẏ couplynge curtayne on ẏ otherſyde. Fyfty lowpes made he in ẏ one curtayne, ⁊ fyfty in the edge of ẏ couplyng curtayne on ẏ otherſyde: ād ẏ lowpes helde one curtayne to another. And he made fyftye rynges of golde, and coupled the curtaynes one to another wyth the rynges: and ſo was it made one dwellynge place.

* And he made. xi. curtaynes of goates herre, to be a tent ouer the tabernacle. The length of a curtayne, had. xxx. cubytes and was foure cubites brode, and they al eleuen of one ſyſe. And he coupled fyue curtaynes by them ſelues, ⁊ ſixe by them ſelues, and he made fyftye lowpes alonge by the border of the vtmoſt couplynge curtayne, and fyftye in the edge of the other couplynge curtayne. ☙(That they might be ioyned together.) And he made fyfty rynges of braſſe to couple ẏ tent together, ẏ it myght be one. And he made a couerynge vpō the tent of rāmes ſkynnes red, ⁊ yet another of taxus ſkynnes aboue that. *Exo xxxi.a C

*And he made ſtondynge bordes (for the tabernacle) of Sethim wood. The length of a borde was ten cubytes, the breadth one cubyte ⁊ a half. One borde had two fete, wherby they were ioyned one to another. And thus made he for all the bordes of the tabernacle. And he made. xx. bordes for the ſouthſyde of the habitacion, and. xl. ſockettes of ſyluer vnder the. xx. bordes, two ſockettes vnder one borde, for his two fete, ⁊ two ſockettes vnder another borde for his two fete ☙ (where the ſockettes of the ſydes ende in the corners.) And for the otherſyde of the dwellyng whiche is towarde the north, he made twentye bordes, and their fourty ſockettes of ſyluer, two ſockettes vnder one borde, ād two ſockettes vnder the other. And towarde ẏ weſt ende of the tabernacle. ☙ (That is to ſaye, at that ende of the tabernacle which enclyneth toward the ſee.) He made ſyxe bordes, ⁊ two other bordes made he in the corners of the habitacyon, for eyther ſyde, and they were ioyned cloſe beneth and aboue with a clampe, and thus they dyd to both the corners. And there were eyghte bordes and ſyxtene ſockettes of ſyluer, vnder euery borde two ſockettes. *Exo. xxvi.c

D And he made barres of Sethim wood, fyue for the bordes of the Tabernacle in the one ſyde: and fyue for the bordes of the Tabernacle in the other ſyde, and fyue barres for the bordes of the habitacyon in the weſt ende. ☙(Towarde the ſee.) And he made ẏ myddeſt barre to ſhote thorowe the bordes: euen from the one ende to the other, and ouerlayde the bordes wyth golde, and made rygnes of golde to thruſt the barres thorowe, and couered the barres wyth gold. And he made an hangyng of yelowe ſylke, purple, ſcarlet and whyte twyned ſylke, euen with pyctures made he it of brodred worke. And made therunto foure pyllers of Sethim wood, ⁊ ouerlayde them wyth golde. Theyr knoppes were alſo of golde, and he caſt for them foure ſockettes of ſyluer. And he made an hangyng for the tabernacle dore: of yelowe ſylke, purple, ſcarlet ād whyte twyned ſylke of nedle worke. And the fyue pylers of it with theyr knoppes, ⁊ ouerlayde the knoppes of them ⁊ the whopes with gold. Their fyne ſockettes alſo were of braſſe.

¶The.xxxvii.Chapter.

¶The arcke of witneſſe. The mercyſeat. The table. The candelſtycke. The lyghtes. The altare and the incenſe.

A *Exo. xxv a AND Bezaleel made the *arke of Sethim wod, two cubytes and an halfe lōge, and a cubite and a halfe brode, ād a cubyte and a halfe hye: ād ouerlayde it with fyne golde within and without, and made a crowne of golde to it rounde aboute, and caſt for it foure rynges of golde for the foure corners of it: two rynges for the one ſyde, and two for the other, and made barres of Sethim wodd, and couered them with golde, ād put the barres in the rynges a longe by the ſyde of the arcke, to bere it wythall.

⊶ And he made the mercy ſeate ⊶ (That is to ſaye Gods anſwerynge place) of pure golde: two cubytes and a halfe was the length therof, ād one cubyte and a halfe the breadth: & he B made two Cherubyns of thyck golde vpon the two endes of ẏ mercyſeate. One Cherub on the one ende, & another Cherub on the other ende. Euen of the mercyſeate made he the Cherubins: namely, in the ēdes therof. And the Cherubyns ſpred oute theyr wynges aboue an hye, ād couered the mercyſeate therwith. And theyr faces were one to another: euen to the mercyſeate warde, were the faces of the Cherubyns.

*Exo. xxv c. *And he made the table of Sethim wodd two cubytes was the length therof ād a cubyte the breadth, ād a cubyte and a halfe the heygth of it. And he ouerlayde it wyth fyne golde, and made therto a crowne of gold rounde aboute, and made therto an whope of an hande breade, rounde aboute and made vpon the whope a crowne of golde round aboute, and caſt for it foure rynges of golde, and put the rynges in the foure corners that were in the foure fete therof. Euen harde by the whope were the rynges, into the whyche the barres were put, to bere ẏ table withal.
C And he made the barres of Sethim wood, & couered thē with golde to bere ẏ table wyth all, and made the veſſels (for the table) of pure golde: the diſſhes, ſpones, flat peces ād pottes to powre withall.

*Exo. xxv, d *And he made the candelſtycke of pure golde: euen of one pece made he the cādelſtycke. For his fote, hys ſhafte, his cuppes, hys knoppes and hys floures were of one pece. Syxe braunches proceding out of the ſydes therof, thre out of the one ſyde, ād thre out of the other. And in one braunche thre cuppes made lyke vnto almondes wyth knoppes & floures: ād in another braunche thre cuppes made lyke almondes with knoppes ād floures. And ſo thorowe out the ſyxe braunches that proceded out of the candelſtycke. And vpō the candelſticke ſelf were.iiii. cuppes after the facion of almondes wyth knoppes & floures: vnder euery two braūches a knoppe. And the knoppes and the braunches proceded out of it, ād it was all one pece of pure thycke golde. And he made his ſeuē lampes with the tonges and ſnoffers therof, of pure golde. Euen of an hundred weyght of pure golde, made he it with all the veſſels therof.

D And he made the cens alter of Sethim wod. The length of it was a cubyte, ād the breadth a cubyte, for it was, foure ſquare & two cubites hye, with hornes proceding out of it. And he couered it with pure gold, both the toppe and the ſydes therof round about, and the hornes of it, & made vnto it a crowne of golde rounde about. And he made two rynges of golde for it, euē vnder the crowne therof in the two corners of it ād in the two ſydes therof to put barres in, for to bere it withal: & made the barres of Sethim wodd and ouerlayde thē wyth gold. And he made the holy anoyntynge oyle, & the ſwete pure incens after the apotecaryes crafte.

¶The.xxxviii.Chapter.

¶The alter of burntofferynges. The braſen laver. The ſomme of that the people offred.

A *Ex. xxvii. a AND he made the burntoffering *alter of Sethim wodd, fyue cubytes was the length therof, and fyue cubytes ẏ breadth: euen.iiii. ſquare, &.iii. cubytes hye. And he made vnto it hornes in ẏ foure corners of it procedyng out of it, & he ouerlayde it with braſſe. And he made al the veſſels of the alter: the cauldrōs, ſhouels, baſins, fleſhhokes and colepānes. All the veſſels therof made he of braſſe.

And he made a braſen gredyrē of networke vnto the alter, rounde aboute alowe beneth vnto the myddes of the altare, and caſt iiii. rynges of braſſe for the. iiii. endes of the gredyren to put barres in. And he made the barres of Sethim wood and couered them with braſſe, and put the barres into the rynges in the foure corners of the altare, to bere it withall, and made the alter holowe wythin the bordes. B And he made ẏ lauer of braſſe and the fote of it alſo of braſſe ⊶ ☞ in the ſyght of them that dyd watch at the dore of the tabernacle of witneſſe. ⊶ ☞

And he made the courte on the ſouthſyde, & the hangynges of the court were of whyte twyned ſylke, hauyng an hundred cubytes. Theyr pylers were twēty, and theyr braſen ſockettes twenty. But ẏ knoppes of the pylers, & their whopes were of ſyluer. And on the northſyde the hāgynges were an hūdred cubytes. Theyr pylers were.xx. & theyr ſockettes of braſſe.xx. But the knoppes & the whopes of the pylers were of ſyluer. On the weſt ſyde, were hangynges of.l. cubytes.x. pyllers

* pyllers ⁊ theyꝛ.x.ſockettes *(Of bꝛaſſe.) But the knoppes ⁊ the whopes of yͤ pillers were of ſyluer. And toward the eaſt ſyde, were hãgynges of.l.cubytes: the hãgynges of yͤ one ſyde of the gate were fyftene cubytes longe. with thꝛe pillers, and thꝛe ſockettes. And of the other ſyde of the court gate were hãgynges alſo of.xv.cubytes longe, with thꝛe pyllers and thꝛe ſockettes. C All the hangynges of the courte rounde aboute, were of whyte twyned ſylke: but the ſockettes of yͤ pyllers were of bꝛaſſe: and the knoppes ãd the whopes of the pyllers were of ſyluer, and the couerynge of the heades was of ſyluer, and all the pyllers of the court were whoped about with ſyluer. And the hangyng of the gate of the court was nedle woꝛke, of yelowe ſylke purple, ſcarlet and whyte twyned ſylke.xx. cubytes longe, and fyue in the bꝛedth, ouer agaynſt the hangynges of the courte. And theyꝛ pyllers were foure, ãd theyꝛ foure ſockettes of bꝛaſſe, and the knoppes of ſyluer, and the heades ouerlayed wyth ſyluer, and whoped about wyth ſyluer, and al the pynnes of the Tabernacle and of the courte rounde aboute, were of bꝛaſſe.

Thys is the ſumme of the habitacyon of witneſſe, as it was cou͂ted accoꝛdyng to the cõmaundement of Moſes foꝛ the offyce of yͤ Leuytes by the hande of Jthamar ſonne to Aarõ the pꝛeaſt. And Bezaleel the ſonne of Uri yͤ ſonne of Hur of the tribe of Juda, made all that the Loꝛde commaunded Moſes, and with him was Aholiab ſonne of Ahiſamach of the trybe of Dan, a cõnynge grauer and a woꝛker of nedlewoꝛke in yelowe ſylk, purple, ſcarlet and whyte twyned ſylke.

D All the golde that was occupyed foꝛ all yͤ woꝛke of the holy place, was the gold of the waueofferynge, eue͂. xxix. hundꝛed weyght, and ſeuen hundꝛed ⁊.xxx.ſycles, accoꝛdinge to the ſycle of the Sãctuary. And the ſumme of ſiluer that came of the multitude, was v.ſkoꝛe hundꝛed weyght, and a thouſande ſeuen hundꝛed and.lxxv. ſycles after the ſycle of the Sanctuary. For euery man an halfe weyght, eue͂ halfe a ſycle after the ſicle of the Sanctuary, foꝛ al them that went to be nombꝛed from.xx.yeare olde and aboue, euen foꝛ.vi.hundꝛed thouſande ⁊ thꝛe thouſande and.v.hundꝛed and.l.men.

And of the.v.ſkoꝛe hu͂dꝛed weyght of ſyluer, were caſt the ſockettes of the Sanctuary, and the ſockettes of the vayle, an hu͂dꝛed ſockettes of the fyue ſkoꝛe hundꝛed weyght an hu͂dꝛed weyght to euery ſockette. And of the thouſande ſeue͂ hundꝛed ⁊.lxx. ſycles, he made knoppes to the pillers, and ouerlayde the heades and whoped them *(with ſyluer.)

And the bꝛaſſe of the waueofferyng was lxx.hundꝛed weyght, and two thouſande, ⁊ iiii.hundꝛed ſycles. And therwyth he made the ſockettes to the doꝛe of the Tabernacle of witneſſe, ãd the bꝛaſen altare and the bꝛaſen gredyꝛen foꝛ it, withal the veſſels of the alter, and the ſockettes of the courte rounde about, ⁊ the ſockettes foꝛ the courte gate, ⁊ all the pynnes of the habitacion, and all the pynnes of the courte rounde aboute.

¶ The.xxxix. Chapter.

¶ The apparell of Aaron and his ſonnes. All that the Loꝛde commaunded was offred.

A And of the yelowe ſylke, purple ⁊ ſcarlet, they made the veſtime͂tes of myniſtracio͂ to do ſeruice in yͤ holy place and made the holy garmentes foꝛ Aarõ, as the Loꝛde commaunded Moſes.

And he made the Ephod of golde, yelowe ſylke, purple, ſcarlet ⁊ whyte twyned ſylke. And they dyd beate the gold into thinne plates, ⁊ cutte it into wyers: to woꝛke it in the yelowe ſylke, purple, ſcarlet, and in the fyne white, with bꝛodꝛed woꝛke. And they made two ſydes foꝛ it, to cloſe them vp by the two edges. And the bꝛodꝛyng of the gyꝛdell that was vpon it, was of the ſame ſtuffe, and after the ſame woꝛke: of golde, yelowe ſylke, purple, ſcarlet, and twyned whyte ſylke, as the Loꝛde commaunded Moſes. B

And they wꝛought Onix ſtones cloſed in ouches of gold, and graued as ſygnettes are grauen wyth the names of the chyldꝛen of Jſrael, and put them on the ſhoulders of the Ephod, that they ſhuld be ſtones foꝛ a reme͂bꝛau͂ce of the childꝛen of Jſrael, as the Loꝛd commaunded Moſes.

C And he made the bꝛeaſtlappe of connyng woꝛcke, and lyke the woꝛcke of the Ephod: euen of golde, yelowe ſylke, purple, ſcarlet ⁊ twyned whyte ſylke. It was.iiii.ſquare, ãd they made the bꝛeaſtlappe double, an hande bꝛeadeth longe and an hãde bꝛeadeth bꝛode And they fylled it wyth.iiii. rowes of ſtones. The fyꝛſt rowe: a Sardios, a Topas ⁊ *Smaragdus: the ſeconde rowe, a ‡Rubye a Saphir and a Diamonde: in the.iii.rowe, Ligurios, an Achat, and an Amatiſt: in the fourth rowe, a Turcas, an Onix, and a Jaſpis. And they were cloſed in ouches of gold in theyꝛ incloſers. And the.xii.ſtones were grauen as ſygnettes with the names of the chyldꝛen of Jſrael: euery ſtone with hys name, accoꝛdynge to the.xii.trybes.

*oꝛ an Emeraude.
‡oꝛ a Carbu͂cle.

D And they made vpõ the bꝛeaſtlappe, two faſtenynge cheynes of wꝛethen woꝛcke and pure golde. And they made two hokes of golde, ⁊ two golde rynges, and put the two rynges in the two coꝛners of yͤ bꝛeaſtlappe. And they put the two chaynes of golde in yͤ two rynges, in the coꝛners of yͤ bꝛeaſtlappe: And the two endes of the two chaynes they faſtened in the two hokes, and put them on the ſhoulders of the Ephod vpon the foꝛe front of it.

And they made two rynges of golde, and put them on the two corners of the breaſtlappe vpon the edge of it whych was on the inſyde by the Ephod. And they made two golden rynges, and put them on the two ſydes of the Ephod, beneth on the foreſyde of it and ouer agaynſt hys felowe, aboue vpon the brodrynge of the Ephod, and they ſtrapned the breaſtlappe by hys rynges vnto the rynges of the Ephod, wyth a lace of yelowe ſylke: that it myght be vpon the brodringe of the Ephod, ād that the breaſtlappe ſhulde not be lowſed frō of the Ephod: as the Lord commaunded Moſes.

E And he made the tunycle vnto the Ephod of wouē worke, altogether of yelowe ſylke, and there was an hole in the myddeſt of the tunycle, as yͤ coler of a partlet, wyth a bōde rounde aboute the coler, that it ſhulde not rent. And in the tunycle they made hemmes with pomgranates, of yelowe ſylke, purple ſcarlet, and whyte twyned ſylke. And they made lytle belles of pure golde, and put thē amonge the pōgranates rounde about vpō the edge of the tunycle: a bell and a pomgranate, a bell and a pomgranate roūde about the hemmes of the tunycle to miniſtre in, as the Lorde commaunded Moſes.

And they made cotes of fyne whyte of wouen worcke for Aaron and hys ſonnes, & a mytre of fyne whyte, and goodly bonettes of fyne whyte, and lynen breches of twyned whyte, and a gyrdell of twyned whyte, yelowe ſylke, purple and ſcarlet: euē of nedleworcke, as the Lord commaunded Moſes. F And they made the plate for the holy croune of fyne golde, and wrote vpon it wyth grauen worcke, the holynes of the Lorde: and tyed vnto it a lace of yelowe ſylke to faſtē it an hye vpon the mytre, as the Lorde commaunded Moſes.

Thus was all the worcke of the habytacyon and of the Tabernacle of wytneſſe fynyſhed. And the childrē of Iſrael dyd accordynge to all that the Lorde had cōmaunded Moſes: euen ſo dyd they. And they brought the habitacion vnto Moſes: the tent and al his apparell, buttones, boordes, barres, pillers and ſockettes, the couerynge of rams ſkinnes redd, & the coueryng of taxus ſkynnes, G and the hangynge vayle, the arcke of witneſſe and the barres therof, and the mercyſeate: the table and all the veſſels therof, & the ſhewbred: the pure candelſtycke, wyth the lampes therof: euen wyth the lampes to be prepared and al the veſſels therof, ād the oyle for lyghte: the golden altare, and the anoyntynge oyle, and the ſwete cens, and the hangynge of the Tabernacle doore, and the braſen alter with his gredyren of braſſe, his barres and all hys veſſels, the lauer and hys fote: the hangynges of the courte wyth hys pyllers and ſockettes: the hangynge to the courte gate, and hys pynnes and coardes, & all the veſſell of the ſeruyce of the habitacion for the Tabernacle of wytneſſe: the myniſtrynge veſtimentes to ſerue in the holye place, and the holy veſtimentes for Aaron yͤ preaſt, and hys ſonnes raymentes to myniſtre in, accordyng to all that the Lorde commaunded Moſes: euen ſo the children of Iſrael made al the worke. And Moſes beheld all the worke, and ſe, they had done it euen as the Lorde commaunded: euen ſo had they done, and Moſes bleſſed them.

¶ The .xl. Chapter.

¶ The Tabernacle is reared vp. The glorye of the Lord appeareth in a clowde coueryng yͤ Tabernacle.

AND the Lord ſpake vnto Moſes ſayinge. A In the firſt daye of the firſt moneth, ſhalt thou ſet vp the habitaciō, and the Tabernacle of wytneſſe, and put therin the arcke of witneſſe, ād couer the arcke wyth the vayle, and brynge in the table and apparell it accordyng to the order therof. And thou ſhalt brynge in the candelſtycke, and lyght his lampes, and ſet the cens alter of golde before the arcke of wytneſſe. and put the hangynge at the dore of the habitacion. And ſet the burntofferynge alter before the dore of the habitacion and tabernacle of witneſſe, and ſet the lauer betwene the tabernacle of witneſſe and the alter and put water therin, ād make the courte round aboute, and hange vp the hangynge at the courte gate.

*And thou ſhalt take the anoyntynge *Exo.xxx.c. oyle, and anoynt the habitacion, and al that is therin, and halowe it with all the veſſels B therof, that it maye be holy. And thou ſhalt anoynt the altare of burntofferynge and al his veſſels, and ſanctifye the altare, that it may be an altare moſt holy. And thou ſhalt anoynte alſo the lauer and his fote, and ſanctifye it.

And thou ſhalt brynge Aaron and hys ſonnes vnto the dore of the Tabernacle of witneſſe, and waſhe them with water. And thou ſhalt put vpon Aaron the holy veſtymentes, and anoynte him, ād ſanctifye hym that he maye mynyſtre vnto me. And thou ſhalt bryng hys ſonnes, and clothe thē with garmentes, and anoynt them as thou dydeſt anoynt their father, that they maye miniſtre vnto me. For theyr anoyntynge ſhal be an euerlaſtyng preſthode vnto them thorowe out theyr generacyons. *And Moſes *Num.viii. dyd accordynge to all that the Lorde commaunded hym: euen ſo dyd he.

Thus was the Tabernacle reared vp C the fyrſt daye in the fyrſt moneth in the ſecōde yere. And Moſes reared vp the Tabernacle and faſtened hys ſockettes, and ſet vp the bordes the bordes therof, and put in the barres of it and reared vp hys pyllers, and ſprede abrode the tent ouer the habitacion, ⁊ put ☞ the couerynge of the tent an hye aboue it: as the Lorde commaunded Moſes. ☞

☞ And he toke ☞ the teſtimonye, and put it in the arcke, ⁊ ſet the barres to the arcke, ⁊ put the mercyſeate an hye vpon the arcke, ⁊ brought the arcke into the habitacion, ⁊ hãged vp the vaple, ⁊ couered the arcke of witneſſe, as the Lorde commaunded Moſes.

And he put the table in the tabernacle of witneſſe in the northſyde of the habitacion, (but wythoute the vaple) and ſet the bread in ordre before the Lorde, euen as the Lorde had commaunded Moſes.

And he put the candelſticke in the tabernacle of wytneſſe ouer agaynſt the table towarde the ſouthſyde of the habitacyon, ⁊ ſet vp the lampes before the Lorde: as the Lorde commaũded Moſes. And he put the golden alter in the tabernacle of witneſſe before the vaple, and brent ſwete cens theron, as the Lorde cõmaunded Moſes. And he hanged vp the hangynge at the dore of the habitacyon, and ſet the burntofferynge alter by the entrynge in of the habitaciõ of the tabernacle of witneſſe, and offred burntofferynges and meatoffrynges theron, as the Lord commaunded Moſes.

*Exod.xxx.c D *And he ſet the lauer betwene the tabernacle of wytneſſe and the alter, and poured water therin, to waſh withall. And Moſes Aaron ⁊ his ſonnes waſhed theyr handes ⁊ their fete therat: whẽ they went into the tabernacle of witneſſe, ⁊ whẽ they went to the alter they waſhed them ſelues, as the Lord commaunded Moſes. And he reared vp the courte rounde about the habitation and the alter, ⁊ ſet vp an hangynge at the court gate: and ſo Moſes fynyſhed the worcke.

*Nume.ix.c * And the cloude couered the tabernacle of witneſſe, and the glorye of the Lorde fylled the habitacyon. And Moſes coulde not entre into the tabernacle of witneſſe, becauſe the cloude abode theron, and the glorye of the Lord fylled yͤ habitacion. ⊶ ⊶ (For the cloude had couered all.

And when the cloude was taken vp from of the habitacion, the chyldren of Iſrael toke theyr iorneys thorowe out their armyes. And whan the cloude was not taken vp, they iorneyed not tyll it was taken vp: for the cloude of the Lorde was vpon the habitacion by daye ⁊ fyre by nyght: in the ſyght of al the houſe of Iſrael thorowout al their armyes.

¶ The ende of the ſeconde boke of Moſes, called in the Hebrue Velleſchemothe, and in the Latyne
Exodus.

¶ The thyrde boke of
Moſes called in the Hebrue Variah: and in the Latyn, Leuiticus.

¶ The fyrſt Chapter.

¶ The order of the burntofferynges.

ANd the Lord called Moſes, ⁊ ſpake vnto him out of the *tabernacle of witneſſe ſaying: Speake vnto the chyldrẽ of Iſrael, ⁊ thou ſhalt ſaye vnto thẽ. A *Exo.xxix.c

Yf a man of you brynge a ſacrifice vnto the Lorde, ye ſhall brynge youre ſacrifyce frõ amonge theſe catel, euẽ frõ amonge yͤ oxẽ ⁊ the ſhepe. Yf his ſacrifyce be a burntofferyng, let him offre a male of the oxẽ without blemyſhe, ãd bryng him (of his awne volũtary wyl) vnto the dore of the tabernacle of witneſſe before the Lord. B And he ſhal put his hãde vpõ the head of the brentſacrifyce, and it ſhalbe accepted for hym, to be his attonemẽt. And he ſhall kyll the calf of the droue before the Lorde. And the preſtes Aarons ſonnes, ſhal bryng the bloude, ⁊ ſprynkle it rõude about vpõ the altare, yͭ is by the dore of the tabernacle of witneſſe. And then ſhall he flaye the burntofferynge, ⁊ hewe hym in peces. And the ſonnes of Aaron the preaſt ſhal put fyre vpon the altare, ⁊ put wodd vpon the fyre. And the preaſtes Aarons ſonnes ſhall laye the partes (euen the head ⁊ the fat) vpon the wodd that is on the fyre in the altare. But the inwardes and the legges therof ſhall he waſhe in water, ⁊ the preaſt ſhall burne all in the altare, that they maye be a burnt ſacrifyce for a ſwete odoure vnto the Lorde.

C And yf his ſacrifyce be of the flockes (namely of the ſhepe or goates) let him brynge a male without blemyſh for a burntofferinge. And let hym kyll is on the northſyde of the altare before the Lorde. And the preſtes Aarons ſonnes ſhall ſprynkle the bloude of it, rounde aboute vpõ the altare. And it ſhal be cut in peces: euen with hys head and hys fat, and the Preaſt ſhall put them vpon the wodd that lyeth vpon the fyre in the altare. But he ſhall waſhe the inwardes and the

legges with water, and the preſte ſhal brinʒe
altogether, and burne it vpō the alter for
a burntofferynge of a ſwete ſauoure vnto yͤ
D Lorde. Yf the burntofferynge for the ſacrifyce
of yͤ Lorde be of yͤ foules, he ſhall bryng
his ſacrifice of the turtil doues or of the yōg
pygeons. And the preaſt ſhall brynge it vnto
the alter, and wrynge the necke a ſundre
of it, ād burne it on the alter. But the bloud
therof ſhall runne oute vpon, by the ſyde of
the alter. And he ſhal plucke away his crop
wyth hys fethers, ⁊ caſt thē beſyde the alter
on the eaſt parte in the place of aſhes. And
he ſhall breke the wynges of it, but plucke
thē not aſundre. And the preaſt ſhall burne
it vpon the alter, euen vpon the wodd that
is vpon the fyre, that it maye be a burntſacrifyce
for a ſwete ſauoure vnto the Lorde.

¶The.ii.Chapter.

¶The order of meateofferynges.

A The ſoule that wyll offer a meateoffering
vnto the Lorde, the ſame offerynge
ſhalbe of fyne floure, ād he
ſhall poure oyle, vpon it, and put
franckencens theron, and ſhall bryng it vnto
Aarons ſonnes the preaſtes. And he ſhal
take therout his handful of the floure, ād of
the oyle wyth all the franckencens, and the
preaſt ſhall burne it for a memoryall of him
vpō the alter: to be an offerynge for a ſwete
ſauoure vnto the Lorde. And the remnaunt
of the meateofferynge ſhalbe Aarons, ⁊ his
ſonnes, a thynge moſt holy of the ſacrifyces
B of the Lorde: Yf thou bring alſo a meatofferynge
yͭ is baken in the ouē, let it be a ſwete
cake of fyne floure mingled with oyle, or an
vnleuened wafer anoynted wͭ oyle. Yf thy
meatofferynge be baken in the fryeng pan,
it ſhalbe of ſwete floure myngled with oyle.
And thou ſhalt mynce it ſmal, ⁊ powre oyle
theron, that it maye be a meateofferynge.

And yf thy meateofferynge be a thynge
broyled vpō the gredyren, let it be of floure
myngled with oyle. And thou ſhalt brynge
the meatofferynge (yͭ is made of theſe thynges)
vnto the Lorde, ād ſhalt delyuer it vnto
the preaſt, that he maye offre it vpon the
alter, and the preaſt ſhall take of the meateofferynge
a memoriall, ād ſhal burne it vpō
C the alter: that it maye be a burntofferynge
for a ſwete ſauoure vnto the Lorde. And yͭ
whyche is lefte of the meatofferynge ſhal be
Aarons and his ſonnes. It is a thynge moſt
holy of the offerynges of the Lorde.

All the meateofferynges which ye ſhall
bryng vnto the Lord, ſhalbe made without
leuen. For ye ſhal nether burne leuē not honye
in any offeryng of the Lorde: Notwithſtandynge
ye ſhall bryng the fyrſtlynges of
them vnto the Lorde: but they ſhall not come
vpon the alter for a ſwete ſauoure.

*All the meatofferynges alſo ſhalt thou
ſeaſon with ſalt: nether ſhalt thou ſuffre the
ſalt of the couenaunt of thy God to be lackynge
from thy meatofferyng: but vpon al
thyne offerynges thou ſhalt brynge ſalt.

*Matth.v.b.
Marke.ix.g.
Colo.iiii.a

And yf thou offre a meatofferynge of thy E
fyrſt rype frutes vnto the Lorde, thou ſhalt
offre for the meateofferyng of thy fyrſt frutes,
eares of corne dryed by the fyre, and corne
beaten as meale. And thou ſhalt put oyle
vpon it, and laye franckencens theron, that
it maye be a meatofferynge. And the preaſt
ſhall burne parte of the beaten corne ⁊ part
of that oyle with all the franckencens, for a
remembraūce. And it ſhalbe a ſacrifyce vnto
the Lorde.

¶The.iii.Chapter.

¶The order of peaceofferynges.

And yf his ſacrifyce be a peaceofferynge, A
and he take it from
amonge the droues, (whether
it be a male or female) he ſhal
bryng ſoch as is without blemyſhe,
before the Lorde: ⁊ put
his hande vpon the head of his offeringe, ād
kyl it at the dore of yͤ tabernacle of witneſſe
And Aarōs ſonnes the preaſtes ſhall ſprinkle
the bloude vpō the alter rounde aboute.
And he ſhal offre ſomwhat of the peaceofferynge
to be a ſacrifyce vnto the Lorde: euen
the *fat that couereth the inwardes, and al
the fat that is aboute the inwardes: ād the
two kydneyes, ⁊ the fat that is on them and
vpō the loynes: and the abundaunce that is
on the lyuer ſhall he take awaye wyth the
kydneyes. And Aarōs ſōnes ſhall burne thē
on the alter vpon the burntſacrifyce which
is vpon yͤ wodd yͭ is on the fyre to be a burnt
ſacrifyce for a ſwete ſauoure vnto yͤ Lorde.

*Exo.xxix.c

Yf he brynge a peaceofferynge vnto the
Lorde frō of the flocke, let him offre male or
female: but without blemyſhe. And yf he offre
a ſhepe for hys ſacrifyce, he ſhall brynge
it before the Lorde, and put hys hande vpon
hys offerynges head, and kyll it before the
dore of the tabernacle of wytneſſe, and Aarons
ſonnes ſhal ſprynkle the bloude therof
rounde aboute the alter

And of the peaceofferyng, let hym bryng C
a ſacrifyce vnto the Lorde: the fat therof, ⁊
the rompe altogether, whyche they ſhall take
of, harde by the backe bone: and the fat
that couereth the inwardes, and all the fat
that is vpon the inwardes, ād the two kydneyes,
and the fat that is vpon them ⁊ vpō
the loynes, and the abundaunce that is vpō
the lyuer ſhal he take awaye wyth the kydneyes.
And the preaſt ſhall burne them vpō
the alter, to be the foode of a ſacryfyce vnto
the Lorde.

Yf his offerynge be a goate, he ſhall brynge

it before the Lorde, and put his hande vpon
D the head of it, and kyll it before the Tabernacle
of the coucnaũt, and the ſonnes of Aaron
ſhal ſprinkle the bloude therof vpon the
alter rounde about. And he ſhal bryng therof,
his offeryng, euẽ a ſacrifyce vnto yͤ Lorde:
the fat that couereth the inwardes, and
all the fat that is vpon the inwardes, ãd the
two kydneyes, & the fat that is vpon them
and vpon the loynes, & the abundaũce vpon
the lyuer ſhall he take awaye with the kydneyes.
And the preaſt ſhall burne them vpõ
the alter for the food of the ſacrifyce: that al
yͤ fat maye be a ſwete ſauoure vnto yͤ Lord.
Let it be a perpetuall ſtatute for your generaciõs
thorowe out your dwellynges, that
ye eate nether fat nor *bloude. *Gene.ix.a Leui.xvii.d and.xix.f.

¶The.iiii.Chapter.

¶The offerynge made for ſynnes done of ignoraunce.

A AND the Lord ſpake vnto Moſes ſayinge:
ſpeake vnto the chyldren of Iſrael,
ãd ſaye: Yf a ſoule ſynne thorowe
ignoraunce, and hath done any of thoſe
thynges whyche the Lorde hath forbydden
in his commaundementes to be done. As yf
the preaſt that is anoynted do ſynne, ⁕(according
to the ſynne of the people) let hym
brynge for hys ſynne whych he hath ſynned
a yonge oxe without blemyſhe vnto yͤ Lord
for a ſynneofferynge. And he ſhal bryng the
yong oxe vnto the dore of the tabernacle of
wytneſſe before the Lorde, and ſhal put his
hãde vpon the yonge oxe heade, and kyll the
yonge oxe before the Lorde. And the preaſte
B that is anoynted *ſhall take of the yonge *Leui.ix.c
oxe bloude, ãd bryng it into the tabernacle
of wytneſſe, and the preaſte ſhall dyppe hys
fynger in the bloude and ſprinkle therof ſeuen
tymes before the Lorde: euen before the
hangynge of the holy place. And he ſhal put
ſome of the bloude before the Lord, vpõ the
hornes of the alter of ſwete cens, which is in
the tabernacle of wytneſſe, and ſhall powre
all the bloude of the yonge oxe vnto the botome
of the alter of burntofferynge, whych
is at the dore of the tabernacle of wytneſſe.
And he ſhal take awaye al the fat of the oxe
that is for ſynne, the fat that couereth the
inwardes, and all the fat that is aboute the
inwardes, and the two kydneyes, and the
fat that is vpon them, and vpon the loynes
and the abundaũce of the lyuer ſhall he take
awaye with the kydneyes: as it was taken
awaye in the oxe of the peaceofferynges, ãd
C let the preaſt burne them vpon the altare of
burntofferyng. *But the ſkynne of the yõg *Exo.xxix.c
oxe, and all hys fleſhe, wyth hys heade, and
hys legges, wyth hys inwardes, and hys
donge, ſhal he beare out and carye the yong
oxe altogether out of the hoſte vnto a clene
place: euẽ where the aſſhes are powred out,
and burne him there on wod in the fyre: euẽ
by the place where the aſſhes are caſt oute,
ſhall he be brent. Yf the whole congregacyõ
of Iſrael ſynne thorowe ignoraunce, ãd the
thynge be hyd from theyr eyes, ſo that they
haue cõmitted any of thoſe thinges whyche
the Lorde hath forbydden to be done in hys
cõmaundementes, and haue offended. Whã
the ſynne which they haue ſinned in, is knowne,
the congregacion ſhal brynge a yonge
oxe for the ſynne, ãd brynge hym before the
tabernacle of witneſſe, and the elders of the
multytude ſhall put theyr handes vpon the
head of the yonge oxe before the Lorde. And
the yõge oxe ſhalbe ſlayne before the Lorde.
And the preaſt that is anoynted, ſhal bryng
of hys bloude into the tabernacle of wytneſſe,
and the preaſt ſhall dyppe hys fynger
in the bloud, and ſprinkle it ſeuen tymes before
the Lorde: euen before the vayle. And
ſhal put of the bloud vpon the hornes of the D
alter, which is before the Lord in the tabernacle
of witneſſe, and ſhall poure all yͤ bloude
vnto the botome of the alter of burntofferynge
whych is before the dore of the tabernacle
of witneſſe, and ſhall take all hys fatt
from hym, and burne it vpon the alter, and
ſhall do with thys yõge oxe, as he dyd wyth
the yonge oxe for ſynne: euen ſo ſhal he do wͭ
thys. And the preaſt ſhall make an attonement
for them, and it ſhalbe forgeuẽ them.
And he ſhall brynge thys yõge oxe without
the hooſte, and burne hym as he burned the
fyrſt. For it is an oblacyon for the ſynne of
the congregacion. E

When a Lorde ſynneth, and commytteth
thorow ignoraũce any of theſe thĩges (whiche
the Lorde his God hath forbydden to be
done in hys cõmaundementes) and hath offended.
And yf his ſinne be ſhewed vnto him
which he hath done, he ſhall brynge his offerynge:
euen an hee goate without blemyſhe
and laye hys hande vpon the head of the he
goat, ãd kyl it in the place where the burntoffering
is vſed to be kylled before yͤ Lorde.
For it is a ſynneoffering. And let the preaſt
take of the bloude of the offerynge with hys
fynger, & put it vpõ the hornes of the burntofferynge
alter, ãd powre hys bloude vnto
the botome of the burntofferyng alter, and
burne all hys fat vpõ the alter, as the fat of
the peaceofferynges. And yͤ preaſt ſhal make
an attonement for hym, as concernynge
his ſynne, and it ſhalbe forgeuen hym.

Yf one of the comen people of the lande F
ſynne thorowe ignoraunce, and commytte
any of the thynges whyche the Lorde hath
forbydden in hys commaundementes to be
done, and ſo hath treſpaced: Yf hys ſynne
whych he hath ſynned, come to his knowlege
he ſhall bring for his offering, a ſhe goate
from amõge the flockes, wythout blemyſhe
for his ſynne which he hath ſynned, ãd laye
hys

legges with water, and the preſte ſhal bringe
altogether, and burne it vpõ the alter for
a burntofferynge of a ſwete ſauoure vnto yͤ
D Lorde. Yf the burntofferynge for the ſacrifyce
of yͤ Lorde be of yͤ foules, he ſhall bryng
his ſacrifice of the turtil doues or of the yõg
pygeons. And the preaſt ſhall brynge it vnto
the alter, and wrynge the necke a ſundre
of it, ād burne it on the alter. But the bloud
therof ſhall runne oute vpon, by the ſyde of
the alter. And he ſhal plucke a way his crop
wyth hys fethers, & caſt thē beſyde the alter
on the eaſt parte in the place of aſſhes. And
he ſhall breke the wynges of it, but plucke
thē not aſundre. And the preaſt ſhall burne
it vpon the alter, euen vpon the wodd that
is vpon the fyre, that it maye be a burntſacrifyce
for a ſwete ſauoure vnto the Lorde.

¶ The .ii. Chapter.

¶ The order of meateoffrynges.

A THe ſoule that wyll offer a meateoffering
vnto the Lorde, the ſame offerynge
ſhalbe of fyne floure, ād he
ſhall poure oyle, vpon it, and put
franckencens theron, and ſhall bryng it vnto
Aarons ſonnes the preaſtes. And he ſhal
take therout his handful of the floure, ād of
the oyle wyth all the franckencens, and the
preaſt ſhall burne it for a memoryall of him
vpõ the alter: to be an offerynge for a ſwete
ſauoure vnto the Lorde. And the remnaunt
of the meateofferynge ſhalbe Aarons, & his
ſonnes, a thynge moſt holy of the ſacrifyces
B of the Lorde: Yf thou bring alſo a meatofferynge
yͤ is baken in the ouē, let it be a ſwete
cake of fyne floure mingled with oyle, or an
vnleuened wafer anoynted wͭ oyle. Yf thy
meatofferynge be baken in the fryeng pan,
it ſhalbe of ſwete floure myngled with oyle.
And thou ſhalt mynce it ſmal, & powre oyle
theron, that it maye be a meateofferynge.

And yf thy meateofferynge be a thynge
broyled vpõ the gredyren, let it be of floure
myngled with oyle. And thou ſhalt brynge
the meatofferynge (yͤ is made of theſe thynges)
vnto the Lorde, ād ſhalt delyuer it vnto
the preaſt, that he maye offre it vpon the
alter, and the preaſt ſhall take of the meateofferynge
a memoriall, ād ſhal burne it vpõ
C the alter: that it maye be a burntofferynge
for a ſwete ſauoure vnto the Lorde. And yͤ
whyche is lefte of the meatofferynge ſhal be
Aarons and his ſonnes. It is a thynge moſt
holy of the offerynges of the Lorde.

All the meateofferynges which ye ſhall
bryng vnto the Lord, ſhalbe made without
leuen. For ye ſhal nether burne leuē not honye
in any offeryng of the Lorde: Notwithſtandynge
ye ſhall bryng the fyrſtlynges of
them vnto the Lorde: but they ſhall not come
vpon the alter for a ſwete ſauoure.

*All the meatofferynges alſo ſhalt thou * Matth.v.b. Marke.ix.g. Colo.iiii.a
ſeaſon with ſalt: nether ſhalt thou ſuffre the
ſalt of the couenaunt of thy God to be lackynge
from thy meatofferyng: but vpon al
thyne offerynges thou ſhalt brynge ſalt.

And yf thou offre a meatofferynge of thy E
fyrſt rype frutes vnto the Lorde, thou ſhalt
offre for the meateofferyng of thy fyrſt frutes,
eares of corne dryed by the fyre, and corne
beaten as meale. And thou ſhalt put oyle
vpon it, and laye franckencens theron, that
it maye be a meatofferynge. And the preaſt
ſhall burne parte of the beaten corne & part
of that oyle with all the franckencens, for a
remembraūce. And it ſhalbe a ſacrifyce vnto
the Lorde.

¶ The .iii. Chapter.

¶ The order of peaceoffrynges.

ANd yf his ſacrifyce be a peaceofferynge, A
and he take it from
amonge the droues, (whether
it be a male or female) he ſhal
bryng ſoch as is without blemyſhe,
before the Lorde: & put
his hande vpon the head of his offeringe, ād
kyl it at the dore of yͤ tabernacle of witneſſe
And Aarõs ſonnes the preaſtes ſhall ſprinkle
the bloude vpõ the alter rounde aboute.
And he ſhal offre ſomwhat of the peaceofferynge
to be a ſacrifyce vnto the Lorde: euen
the *fat that couereth the inwardes, and al * Exo.xxix.c
the fat that is aboute the inwardes: ād the
two kydneyes, & the fat that is on them and
vpõ the loynes: and the abundaunce that is
on the lyuer ſhall he take awaye wyth the
kydneyes. And Aarõs ſõnes ſhall burne thē
on the alter vpon the burntſacrifyce which
is vpon yͤ wodd yͤ is on the fyre to be a burnt
ſacrifyce for a ſwete ſauoure vnto yͤ Lorde.

Yf he brynge a peaceofferynge vnto the
Lorde frõ of the flocke, let him offre male or
female: but without blemyſhe. And yf he offre
a ſhepe for hys ſacrifyce, he ſhall brynge
it before the Lorde, and put hys hande vpon
hys offerynges head, and kyll it before the
dore of the tabernacle of wytneſſe, and Aarons
ſonnes ſhal ſprynkle the bloude therof
rounde aboute the alter

And of the peaceofferyng, let hym bryng C
a ſacrifyce vnto the Lorde: the fat therof, &
the rompe altogether, whyche they ſhall take
of, harde by the backe bone: and the fat
that couereth the inwardes, and all the fat
that is vpon the inwardes, ād the two kydneyes,
and the fat that is vpon them & vpõ
the loynes, and the abundaunce that is vpõ
the lyuer ſhal he take awaye wyth the kydneyes.
And the preaſt ſhall burne them vpõ
the alter, to be the foode of a ſacryfyce vnto
the Lorde.

Yf his offerynge be a goate, he ſhall brynge
it before

it before the Lorde, and put his hande vpon
D the head of it, and kyll it before the Tabernacle
of the coucnaūt, and the ſonnes of Aaron
ſhal ſprinkle the bloude therof vpon the
alter rounde about. And he ſhal bryng therof,
his offeryng, euē a ſacrifyce vnto yͤ Lorde:
the fat that couereth the inwardes, and
all the fat that is vpon the inwardes, ād the
two kydneyes, ⁊ the fat that is vpon them
and vpon the loynes, ⁊ the abundaūce vpon
the lyuer ſhall he take awaye with the kydneyes.
And the preaſt ſhall burne them vpō
the alter for the food of the ſacrifyce: that al
yͤ fat maye be a ſwete ſauoure vnto yͤ Lord.
Let it be a perpetuall ſtatute for your generaciōs
thorowe out your dwellynges, that
*Gene.ix.a Leui.xvii.d and.xix.f. ye eate nether fat nor *bloude.

¶The.iiii.Chapter.

¶The offerynge made for ſynnes done of ignoraunce.

A AND the Lord ſpake vnto Moſes ſayinge:
ſpeake vnto the chyldren of Iſrael,
ād ſaye: Yf a ſoule ſynne thorowe
ignoraunce, and hath done any of thoſe
thynges whyche the Lorde hath forbydden
in his commaundementes to be done. As yf
the preaſt that is anoynted do ſynne, ◦✚ (accordynge
to the ſynne of the people) let hym
brynge for hys ſynne whych he hath ſynned
a yonge oxe without blemyſhe vnto yͤ Lord
for a ſynneofferynge. And he ſhal bryng the
yong oxe vnto the dore of the tabernacle of
wytneſſe before the Lorde, and ſhal put his
hāde vpon the yonge oxe heade, and kyll the
B yonge oxe before the Lorde. And the preaſte
*Leui.ix.c that is anoynted *ſhall take of the yonge
oxe bloude, ād bryng it into the tabernacle
of wytneſſe, and the preaſte ſhall dyppe hys
fynger in the bloude and ſprinkle therof ſeuen
tymes before the Lorde: euen before the
hangynge of the holy place. And he ſhal put
ſome of the bloude before the Lord, vpō the
hornes of the alter of ſwete cens, which is in
the tabernacle of wytneſſe, and ſhall powre
all the bloude of the yonge oxe vnto the botome
of the alter of burntofferynge, whych
is at the dore of the tabernacle of wytneſſe.
And he ſhal take awaye al the fat of the oxe
that is for ſynne, the fat that couereth the
inwardes, and all the fat that is aboute the
inwardes, and the two kydneyes, and the
fat that is vpon them, and vpon the loynes
and the abundaūce of the lyuer ſhall he take
awaye with the kydneyes: as it was taken
awaye in the oxe of the peaceofferynges, ād
C let the preaſt burne them vpon the altare of
*Exo.xxix.c burntofferyng. *But the ſkynne of the yōg
oxe, and all hys fleſhe, wyth hys heade, and
hys legges, wyth hys inwardes, and hys
donge, ſhal he beare out and carye the yong
oxe altogether out of the hoſte vnto a clene
place: euē where the aſſhes are powred out,
and burne him there on wod in the fyre: euē
by the place where the aſſhes are caſt oute,
ſhall he be brent. Yf the whole congregacyō
of Iſrael ſynne thorowe ignoraunce, ād the
thynge be hyd from theyr eyes, ſo that they
haue cōmitted any of thoſe thinges whyche
the Lorde hath forbydden to be done in hys
cōmaundementes, and haue offended. Whā
the ſynne which they haue ſinned in, is knowne,
the congregacion ſhal brynge a yonge
oxe for the ſynne, ād brynge hym before the
tabernacle of witneſſe, and the elders of the
multytude ſhall put theyr handes vpon the
head of the yonge oxe before the Lorde. And
the yōge oxe ſhalbe ſlayne before the Lorde.
And the preaſt that is anoynted, ſhal bryng
of hys bloude into the tabernacle of wytneſſe,
and the preaſt ſhall dyppe hys fynger
in the bloud, and ſprinkle it ſeuen tymes before
the Lorde: euen before the vayle. And
ſhal put of the bloud vpon the hornes of the D
alter, which is before the Lord in the tabernacle
of witneſſe, and ſhall poure all yͤ bloude
vnto the botome of the alter of burntofferynge
whych is before the dore of the tabernacle
of witneſſe, and ſhall take all hys fatt
from hym, and burne it vpon the alter, and
ſhall do with thys yōge oxe, as he dyd wyth
the yonge oxe for ſynne: euen ſo ſhal he do wᵗ
thys. And the preaſt ſhall make an attonement
for them, and it ſhalbe forgeuē them.
And he ſhall brynge thys yōge oxe without
the hooſte, and burne hym as he burned the
fyrſt. For it is an oblacyon for the ſynne of
the congregacion. E

When a Lorde ſynneth, and commytteth
thorow ignoraūce any of theſe thīges (whiche
the Lorde his God hath forbydden to be
done in hys cōmaundementes) and hath offended.
And yf his ſinne be ſhewed vnto him
which he hath done, he ſhall brynge his offerynge:
euen an hee goate without blemyſhe
and laye hys hande vpon the head of the he
goat, ād kyl it in the place where the burntoffering
is vſed to be kylled before yͤ Lorde.
For it is a ſynneoffering. And let the preaſt
take of the bloude of the offerynge with hys
fynger, ⁊ put it vpō the hornes of the burntofferynge
alter, ād powre hys bloude vnto
the botome of the burntofferyng alter, and
burne all hys fat vpō the alter, as the fat of
the peaceofferynges. And yͤ preaſt ſhal make
an attonement for hym, as concernynge
his ſynne, and it ſhalbe forgeuen hym.

Yf one of the comen people of the lande F
ſynne thorowe ignoraunce, and commytte
any of the thynges whyche the Lorde hath
forbydden in hys commaundementes to be
done, and ſo hath treſpaced: Yf hys ſynne
whych he hath ſynned, come to his knowlege
he ſhall bring for his offering, a ſhe goate
from amōge the flockes, wythout blemyſhe
for his ſynne which he hath ſynned, ād laye
hys

hys hande vpon the head of the offeryng, ād
*Leuit.iii.d ſlee it in the place of burntofferynges. *And
the preſt ſhal take of the bloude therof with
hys fynger, and put it vpon the hornes of ẏ
burntoffring alter, and poure all the bloude
vnto the botome of the alter, and ſhall take
awaye all hys fat, as the fat of the peaceofferynges
is taken awaye. And the preaſte
ſhal burne it vpon the alter, that it maye be
a ſwete ſauoure vnto the Lorde, ⁊ the preaſt
ſhall make an attonement for hym, and it
ſhalbe forgeuen hym.

G And yf he brynge a ſhepe for a ſynne offerynge,
he ſhall bryng a female without blemyſhe,
and laye hys hande vpon the head of
the offerynge, and ſlee it for a ſynofferyng in
the place where they kyl the burntoffering.
And the preaſt ſhall take of the bloud of the
offerynge with his fynger, and put it vpon
the hornes of the burntofferyng alter, ⁊ ſhal
poure the bloude therof vnto the botome of
*Leuit.iii.d the alter. *And he ſhall take awaye all the
fat therof, as the fat of the ſhepe of the peaceofferyng
is wont to be taken awaye. And
the preaſt ſhall burne it vpon the alter, that
it maye be the Lordes burntſacryfyce, and
the preaſt ſhal make an attonement for hys
ſynne, that he hath commytted, aud it ſhalbe
forgeuen hym.

¶The.v.Chapter.

¶Of othes. The cleanſynge of hym that toucheth vncleane thynges. The purgacyon of an othe. ⁊ of ſynne done by ignoraunce.

A Yf a ſoule ſynne ⁊ heare the voyce
of ſweryng, ād is a witneſſe: whether
he hath ſene or knowne of it,
yf he haue not vttered it, he ſhall
☞ bere hys ſynne. Ether yf ☞ a ſoule touche
any vnclene thynge: whether it be a caryon
of an vnclene beaſt, or of vnclene catell, or
vnclene worme, ād is not ware of it: behold,
he is vnclene and hath offended. Ether yf he
touche any vnclenneſſe of mā (whatſoeuer
vnclēneſſe it be that a man is wont to be defyled
withall) and is not ware of it, and cōmeth
to the knowledge of it, he hath treſpaſed.
B Ether yf a ſoule ſweare and pronounceth
with his lippes to do euel or to do good
(whatſoeuer it be that a man vſeth to pronounce
with an othe) and the thynge be hyd
from hym, and commeth to the knowledge
of it, and hath offended in one of theſe. And
it ſhall come to paſſe that when he hath ſynned
in one of theſe thynges, he ſhall confeſſe
that he hath ſynned in ẏ thynge. Therfore
ſhall he brynge his treſpace offerynge vnto
the Lorde, for his ſynne whych he hath ſynned.
A female from the flocke, a lambe or a
ſhe goate, for a ſynneofferyng. And ẏ preaſt
ſhall make an attonement for hym, concernynge
*Leuit.xii.d his ſynne. *And yf he be not able to
Luke.ii.d brynge ſoche a ſhepe, he ſhall brynge for his
treſpace whych he hath ſynned, two turtyll
doues or two yonge pygeōs vnto the Lorde
one for a ſynneofferynge, and the other for a
burntofferynge. And he ſhall brynge them
vnto the preaſt, which ſhall offer the ſynneofferynge
fyrſt, and wrynge the necke a ſundre
of it, but plucke it not clene of. And he
C ſhal ſprynkle of the bloude of the ſynneofferynge
vpon the ſyde of the alter, ād the reſte
of the bloude ſhall he powre by the botome
of the alter: for it is a ſynneofferynge. And
he ſhall offer the ſeconde for a burntofferyng
as the the maner is: and ſo ſhall the preaſte
make an attonement for hym (for the ſinne
which he hath ſynned) and it ſhalbe forgeuē
hym. And yf he be not able to bring two turtyll
doues or two yonge pygeons, then he ẏ
hath ſynned ſhall brynge for his offerynge:
the tenth parte of an Epha of fyne floure for
a ſynofferynge, but put none oyle there to,
nether put any franckencence theron, for it
is a ſynneofferynge. And let the preaſt offer
it, and the preaſt ſhall take hys handfull of
it, for a remēbraunce therof, ⁊ burne it vpō
the alter, to be a ſacrifyce for the Lorde, it is
a ſynneofferynge. And the preaſt ſhal make
an attonemēt for him as touching his ſinne
that he hath ſynned in one of theſe, and it
ſhalbe forgeuen. And the remnaunte ſhalbe
the preſtes, as a meatofferynge.

D And the Lord ſpake vnto Moſes, ſaying:
Yf a ſoule treſpace and ſinne thorowe ignoraunce
in thynges that are cōſecrated vnto
the Lorde, let hym brynge for hys treſpace
vnto the Lorde a ram wythoute blemyſhe
out of the flockes, valued in money at two
*Exo.xxx.d ſycles after the *ſycle of the ſanctuary, that
it maye be for a treſpaceofferynge. And he
ſhal make amendes for the harme ẏ he hath
done in the holy thynge, and let him put the
fyfth parte more therto, ād geue it vnto the
preaſt. And the preaſt ſhall make an attonement
for hym wyth the ram that is for the
treſpace, and it ſhalbe forgeuen hym.

Yf a ſoule ſynne and commyt any of theſe
thynges whych are forbydden to be done by
the commaundementes of the Lorde: and
wyſt it not, and hath offended, he ſhal beare
hys ſynne and ſhall brynge a ram withoute
blemyſhe out of the flocke that is eſtemed to
be worth a treſpace offering, vnto ẏ preaſt.
And the preaſt ſhall make an attonemente
for hym cōcernynge hys ignoraunce, wherin
he erred and was not ware, and it ſhalbe
forgeuen hym. This is the treſpaceofferynge,
o+ whych he offred vnto the Lorde for the o+
treſpace.

¶The.vi.Chapter.

¶The offerynge for ſynnes which are done wyllyngly. The lawe of the burntofferynges. The fyre muſt abyde euermore vpon the aulter. The offerynges of Aarō and hys ſonnes.

A AND the Lorde ſpake vnto Moſes ſayīg: yf a ſoule ſynne ād treſpaſſe agaynſt the Lorde, and denye vnto hys neyghboure ẏ whych was taken hym to kepe, or that was put into hys hande, or doth violent robbery or wronge vnto hys neyghboure, or yf he haue foūde that whych was loſte, and denyeth it, and ſwereth falſely, vpon whatſoeuer thynge it be ẏ a man doth, ⁊ ſynneth therin: Yf he haue ſo ſynned or treſpaced, he ſhall reſtore agayne that he toke violently awaye, or the wrōge whych he dyd or that whych was delyuered him to kepe or the loſt thynge whych he foūde, and all that, aboute which he hath ſworne falſely, he ſhall reſtore it agayne in ẏ whole ſumme, and ſhal adde the fyfth parte moare therto, and geue it vnto him to whome it pertayneth ẏ ſame daye that he offereth for his treſpace, and let him brynge for hys treſpace vnto the Lord, a Ram wythout blemiſhe out of the flocke (ẏ is eſtemed worth a treſ-
B pace offrynge) vnto the preaſte. And ẏ preaſt ſhall make an attonemēt for him, before the Lorde, ⁊ it ſhall be forgeuē hym, whatſoeuer thynge it be that he hath done ⁊ treſpaced therin.

And the Lorde ſpake vnto Moſes, ſayinge: Commaunde Aaron and hys ſonnes ſayinge: this is ẏ lawe of the burntoffring.
* Exo.xxix.g * The burntoffrynge ſhall be vpō the harth of the alter all nyght vnto the mornynge, ⁊ the fyre ſhall be kyndled on the alter. And ẏ
* exo.xxviii.g Preaſte ſhall put on hys * lynen albe, and hys lynen breches vpon hys fleſhe, and take awaye the aſſhes vpon the whych the fyre cōſumed the burnt ſacrifyce ī the alter, and he ſhall put thē beſyde the alter, ⁊ put of hys rayment, ⁊ put on other, ād carye the aſhes out wythout the hooſt vnto a clene place.

The fyre vpon the alter ſhall burne ſtyll ⁊ neuer be put out. But the preaſte ſhal laye wodd on it euery daye ī the mornyng, ⁊ put ẏ burntſacrifice vpō it, ⁊ he ſhal burne therō the fat of the peaceoffrynges. The fyre ſhal euer burne vpon the alter, and neuer go out.

* Num.xv.a
Leui.ii.a
* Minha.
* Thys is the lawe of the * meatoffrynge: whych Aarons ſonnes ſhall brynge before the Lorde, euen before the alter: and one of them ſhall take hys hādfull of the floure of the meatoffrynge and of the oyle and all the franckencens whych is vpon the meatoffringe, and ſhall burne it vnto a remembraunce vpon the alter for a ſwete ſauoure, euē a memoriall of it vnto the Lord. And of the reſt therof, ſhall Aaron and hys ſonnes
C eate: vnleuened ſhall it be eaten ī the holy place: euen in the courte of the tabernacle of witneſſe they ſhal eate it. It ſhal not be baken wyth leuen. I haue geuen it vnto them for theyr porciō of my ſacrifyces. It is moſt holye, as is the ſynne offrynge and treſpaceoffrynge. All the males amonge the chyldrē of Aaron ſhall eate of it: It ſhalbe a ſtatute for euer in youre generacyons concernynge the ſacrifyces of the Lorde: ☞ let euery one ☞
that toucheth it, be holy.

And the Lorde ſpake vnto Moſes ſaying: this is the offringe of Aaron and of hys ſonnes which they ſhall offer vnto the Lord in the daye when he is anoynted: the tenth parte of an Epha of floure, for a meatoffrynge perpetuall: halfe in the mornynge and halfe at nyghte: In the fryēge pan it ſhalbe made wyth oyle. And when it is fryed, thou ſhalt brynge it in, and the bakē offrynges of this oblacyō mynſed ſmall, ſhalt thou offer for a ſwete ſauoure vnto the Lord. And ẏ Preaſt of his ſonnes that is anoynted in hys ſteade ſhall offer it: It is the Lordes dutye for euer
it ſhal be burnt al together. For euery meateoffrynge ẏ is made for the Preaſte, ſhalbe burnt all together, and ſhall not be eaten. D
And the Lorde ſpake vnto Moſes, ſayīge: ſpeake vnto Aaron, and vnto hys ſonnes ⁊ ſaye: This is the lawe of ẏ ſynne offrynge. In the place where ẏ burntoffrynge is kylled, ſhall the ſynne offrynge be kylled before ☞
the Lorde, for it is ☞ mooſt holy. * The * Oſee.iiii.b
Preaſt ẏ offreth it, ſhall eate it: In the holy place ſhall it be eaten: euen in the courte of the tabernacle of wytneſſe. No man touche ẏ fleſh therof, ſaue he that is halowed. And who ſo ſprēkleth of the bloude therof vpon any garment, ☞ ẏ ſhalt waſhe it in the ho- ☞
ly place, there as it is ſprēkled vpon. * But * Leui.xv.d.
the erthen pot that it is ſoden in, ſhalbe broken. And yf it be ſoddē ī a braſen pot, it ſhalbe ſcowred, ⁊ rynſed in ẏ water. All ẏ males amonge the Preaſtes ſhall eate therof, for it is moſt holy. And no ſynneoffrynge, whoſe bloude is brought ītо the tabernacle of witneſſe to reconcyle with all in the holy place, ſhalbe eaten: but ſhalbe burnt in the fyre.

The.vii.Chapter.

Treſpace offrynges. Synneoffrynges and Peaceoffrynges. The fat and the bloude maye not be eaten.

THys is the lawe of the treſpaceoffrynge: it is moſt holy. In the place where they kyll the burntoffringe, ſhall they kyll the treſpace offrīg alſo: and his bloude ſhall he ſprynkle roūde aboute vpō the alter. All the fat therof ſhall they offer: the rownpe and the fat therof that couereth the inwardes, and the.ii. kydneys, and the fatt that is on them ⁊ vpon the loynes: and the aboundaunce that is on the lyuer ſhalt A

thou take awaye wyth the kydneyes: ⁊ the
Preaſt ſhall burne them vpon the altare, to
be a ſacrifyce vnto the Lorde: for it is a treſpace
offerynge.

All the males amonge the preaſtes ſhall
eate therof i the holy place, for it is moſt holy,
As the ſynne offerynge is, ſo is the treſpace
offringe, one lawe ſerueth for both, and it
ſhal be the Preaſtes that recõcyleth ther wͭ.
And the Preaſte yͤ offereth any mans burnt
offrige, ☞ ſhal haue the ſkynne of yͤ burntoffrige
☞ which he hath offred. And al yͤ meatoffrynge
that is baken in the ouen, and that
is dreſſed vpon the gredyren, ⁊ in the fryẽge
pan, ſhalbe the Preaſtes that offreth it. And
euery meatoffringe that is myngled wyth
oyle ⁊ that is drye, ſhall pertayne vnto all
the ſonnes of Aaron, and one ſhall haue as
B moche as another. Thys is the lawe of the
peaceoffringe, whã it is offred vnto the Lorde.
If he offer it to geue thãckes, he ſhal brige
vnto hys thanckoffrynge, ſwete kakes
myngled wyth oyle, ⁊ ſwete wafers anoynted
wͭ oyle, and kakes myngled with oyle of
fyne floure fryed. He ſhall brynge hys offerynge
vpon kakes of leuended bread for his
peace offriges to geue thãkes: and of all the
ſacrifice he ſhal offer one for an heueoffrynge
vnto yͤ Lorde, and it ſhal be the Preaſtes
that ſprynckled yͤ bloude of the peaceoffringes.
And the fleſhe of the thankoffrynge in
hys peaceoffrynges ſhalbe eaten the ſame
daye that it is offred. And let hym laye vp
nothynge of it vntyll the morowe. But yf
he offre hys ſacrifice by reaſon of a vowe, or
of his awne frewyll, it ſhall be eaten the ſame
daye that he offreth his ſacrifice. And yf
ought remayne vntyll the morowe it maye
be eaten: but as moche of the offered fleſh as
remaineth vnto yͤ thyrde daye, ſhalbe burnt
wyth fyre. And yf any of the fleſhe of hys
peaceoffrynges be eaten in the thyrde daye,
then ſhall he that offreth it, obtayne no fauoure
☞ ☞ nether ſhall it be rekened vnto hĩ
but ſhalbe an abhominacyon. Therfore the
☞ ſoule yͤ eateth of it, ☞ ſhal beare his ſynne.
C And the fleſh that toucheth any vncleane
thynge ſhall not be eaten, but burnt wyth
fyre: and all that be cleane, ſhall eate yͤ fleſh.
But yf any ſoule eate of the fleſh of the peaceoffrynge
that pertayneth vnto the Lorde
hauynge hys vnclenneſſe vpon him: the ſame
ſoule ſhall peryſhe from amonge his people.
Moreouer, yͤ ſoule that doth touche any
vnclene thynge, yͭ is of the vnclẽneſſe of mã
or of any vnclene beaſt or any abhominaciõ
yͭ is vnclene: ⁊ then eate of yͤ fleſh of the peaceoffrynge
which pertayneth vnto yͤ Lorde
that ſoule ſhall peryſh from hys people.
And the Lorde ſpake vnto Moſes, ſaying:
ſpeake vnto the children of Iſrael and ſaye.
* Ye ſhall eate no maner fatt of oxen of *Levi. iii. c.
ſhepe and of goates: neuerthelatter the fat of
the beaſte that dyeth alone, and the fatt of
that whych is torne wyth wylde beaſtes,
ſhalbe occupied in any maner of vſe, but ye
ſhal in nowiſe eate of it. For whoſoeuer eateth
the fat of the beaſte of whych men vſe
to brynge an offrynge vnto the Lorde, that
ſoule that eateth it, ſhall peryſh frõ his people.
Moreouer, ye * ſhall eate no maner of * Gene. ix. a
bloude, whether it be of foule or of beaſt. Levi. xvii. c
Whatſoeuer ſoule it be that eateth any maner and. xix. f.
of bloude, the ſame ſoule ſhal periſhe frõ Deute. xii. b
hys people. i. Reg. xiiii. e.

D And the Lord talked wͭ Moſes, ſayinge:
ſpeake vnto the chyldrẽ of Iſrael and ſaye:
he that bryngeth hys peaceoffrige vnto the
Lorde, let hym brynge hys gyfte vnto the
Lord of hys peaceoffrynge: let his awne hãdes
brynge the offrynges of the Lorde: euen
the fatt wyth the breſt ſhall he brynge: that
the breſt maye be waued for a waueoffrige
before the Lorde. And yͤ Preaſt ſhall burne
the fatt vpon the alter, and the breſt ſhalbe
Aarõs and his ſonnes. And the ryght ſhoulder
ſhal ye geue vnto the Preaſte, for an heueoffringe,
of youre peaceoffriges. The ſame
that offreth the bloude of the peace offriges
and the fatt, amonge the ſonnes of Aarõ,
ſhal haue the ryght ſhoulder for hys parte,
for the * wauebreſt and the heueſhoulder * Nu. xviii. c
haue I taken of the chyldren of Iſrael euen
of theyr peaceoffrynges, and haue geuen it
vnto Aaron and vnto hys ſonnes: by a ſtatute
for euer of the chyldren of Iſrael.

Thys it yͤ anoyntynge of Aaron and the
anoyntynge of his ſonnes i the ſacrifices of
the Lord, in the daye when he offered thẽ to
be Preaſtes vnto the Lorde. And theſe be
the ſacrifyces which the Lorde cõmaunded
to be geuen them (i the daye of theyr anoyntynge)
of the chyldrẽ of Iſrael, by a ſtatute
for euer in theyr generacyans. Thys is the
lawe of the burntoffrynge and of the meatoffrynge,
and of the ſacrifyce for ſynne and
treſpace, for conſecracyon ⁊ for the peaceoffrynge:
whych the Lord commaunded Moſes
in the mount of Synai, when he cõmaũded
the chyldren of Iſrael to offer their ſacrifyces
vnto the Lorde in the wylderneſſe
of Synai.

¶ The. viii. Chapter.

¶ The anoyntynge of Aaron and hys ſonnes.

AND the Lorde ſpake vnto Moſes A
ſayige: take * Aaron and hys ſonnes * Exo. xxviii. a
wyth hym, and the veſtures and the
anoyntige oyle, ⁊ a yõg oxe for ſynne, ⁊ two
rammes, ⁊ a baſket wͭ ſwete breed: and gether
thou all the congregacyon together vnto
the dore of the tabernacle of wytneſſe.
And Moſes dyd as the Lord commaunded
hym and

him, and the people were gathered together vnto the dore of the tabernacle of witneſſe. And Moſes ſayde vnto the congregacyon: this is the thynge which the Lorde cōmaunded to be done.

And Moſes brought Aarō ⁊ hys ſonnes, and waſhed them with water, and put vpō hym the albe, and gyrded hym wᵗ a gyrdle, ⁊ put vpon hym the tunycle, ○*(of yalowe ſpike) ○* and put the Ephod theron, which he gyrded wyth the broderd gyrdell that was in the Ephod, and bounde it vnto hym therwyth. And he put the breſtlappe theron, and put ī the breſtlappe Urim ⁊ thumim. And he put the myter vpon hys heed, and put vpon the myter (euen vpon the forefront of his face) the goldē plate or the holy croune, as yͤ Lorde commaunded Moſes. B

*Exo.xxx.d. *And Moſes toke the anoyntynge oyle, and anoynted the Tabernacle and all that was therin, and ſanctified them, and ſprynkled therof vpon the alter ſeuen tymes, and anoynted the alter and all hys veſſels, yͤ lauer ⁊ his fote, to ſancifye thē ○*(wyth the oyle.) ○* And he powred of the anoyntynge oyle vpō Aarons heed, and anoynted hym, to ſanctifye hym. And Moſes brought Aarons ſonnes, ⁊ put albes vpō them, and gyrded them with gyrdels, ⁊ put bonettes vpō their heedes: as the Lorde commaunded Moſes. C

*Exo.xxix.a. *And he brought the yonge oxe for ſynne, And Aaron and hys ſonnes put their hādes vpon the heed of the yonge oxe that was for ſynne. And Moſes ſlewe hym, ⁊ toke of the bloude, which he put vpon the hornes of the ☞ alter rounde about wᵗ hys fynger, ⁊ ☞ purifyed it, and powred the bloude vnto the botome ☞ of the alter, ⁊ ſanctifyed it, and ☞ recōcyled it. And he toke all the fatt that was vpon the inwardes, and the abundaunce of the lyuer and the two kydneyes, and theyr fat, ⁊ Moſes burned it vpon the alter. But the yonge oxe and hys hyde, his fleſh and his donge, he burnt wyth fyre wythout yͤ hoſte as the Lorde commaunded Moſes.

D And he brought the ram for the burntoffrynge, and Aarō and hys ſonnes put theyr handes vpō the heed of the ram, which Moſes kylled, and ſprynkled yͤ bloude vpon the alter rounde about, and Moſes cut the ram in peces and burnt the heed, the peces and yͤ fatte, and waſhed the inwardes ⁊ the legges in water, and Moſes burnt the ram euery whit vpon the alter, for a burnt ſacrifice that it myght be a ſwete ſauoure, and an offrynge vnto the Lorde, as the Lorde commaunded Moſes.

*Exo.xxix.c. *And he brought the other ram, namely the ram of conſecracyō ○*(of the preaſtes) ○* ⁊ Aaron and his ſonnes put theyr hādes vpon yͤ heed of the ram: which Moſes ſlewe, ⁊ toke of the bloude of it, and put it vpon the typpe of Aarons ryghte eare, ⁊ vpon the thombe of his ryght hāde, ⁊ vpon the gret too of his ryght fote. E And Moſes brought Aarōs ſonnes, ⁊ put of the bloude ○*(of the ram) *○ on yͤ typpe of the ryghte eare of thē, ⁊ vpon the thōbes of theyr ryghte handes, and vpō the greate tooes of theyr righte fete, and Moſes ſprinkled the bloude vpō the alter roūde aboute.

*Exo.xxix.d *And he toke the fatte and the roumpe, and all the fat that was vpō the inwardes, and the aboundaunce of the lyuer, and yͤ.ii. kydneyes wᵗ theyr fatt, ⁊ the ryghte ſhoulder. And out of the baſket of ſwete bread yͭ was before the Lorde, he toke one ſwete cake of oyled bred, ⁊ one wafer, ⁊ put them on the fat ⁊ vpon the ryghte ſhoulder: ⁊ put altogether vpō Aarōs hādes, ⁊ vpō hys ſonnes handes, ⁊ waued it a waueoffringe before the Lorde. And Moſes toke them from of theyr hādes, ⁊ burnt them vpō the alter, F euen vpō the burnt offrige alter: for it was the ſacrifyce of conſecracyon, for a ſwete ſauoure ⁊ a ſacrifyce vnto the Lorde. *Exo.xxix.e. *And Moſes toke the breaſte and waued it for a waueoffrynge before the Lord, for it was of the ram of the conſecration, ⁊ it was Moſes parte, as the Lorde commaunded Moſes.

And Moſes toke of the anoyntynge oyle, ⁊ of the bloude whych was vpon the alter, and ſprynkled it vpon Aarō and vpon hys veſtimētes, vpon hys ſonnes ⁊ on hys ſonnes veſtimentes wyth hym, and ſanctyfyed Aarō, his veſtures ⁊ his ſonnes, ⁊ hys ſonnes veſtures wyth hym. And Moſes ſayde vnto Aaron and hys ſonnes: boyle yͤ fleſhe in the dore of the tabernacle of witneſſe, and G there *eate it wyth the bread that is in the *Exo.xxix.f. baſket of conſecracyon, as I commaunded, ſayinge: Aarō and hys ſonnes ſhall eate it: ⁊ that whych remayneth of the bread, ſhall ye burne wyth fyre.

And ye ſhall not departe from the doore of yͤ tabernacle of wytneſſe. vii. dayes, vntyll the dayes of youre conſecracyō be at an ende. For. vii dayes ſhall he fyll youre hāde as he dyd thys daye: euen ſo the Lorde hath commaunded to do, to reconcyle you wythall. Therfore ſhall ye abide ī the dore of the tabernacle of wytneſſe daye and nyght ſeuē dayes longe: ⁊ kepe the watche of the Lord, and ye ſhall not dye: for ſo I am commaunded. And ſo Aarō ⁊ his ſonnes dyd all thynges whych the Lorde cōmaunded ☞ by the hande of Moſes. ☜

¶The.ix.Chapter.

¶The fyrſt offrynges of Aaron, Aaron bleſſeth the people, the glorye of the Lorde is ſhewed,

A AND it fortuned that in the eight daye, Moſes called Aaron and his ſonnes, and the elders of Iſrael: and ſayde vnto Aaron: take the a calfe, a yōge one out of the droue, ☞ for ſynne, ⁊ a rā for a burntof- ☜

frynge: both wythout blemyſh, and brynge them before the Lord. And vnto the childrē of Iſrael thou ſhalt ſpeake, ſayinge: take ye an he goate for ſynne, ⁊ a calfe and a lambe bothe two of a yeare olde, wythout blemyſh for a burnt ſacrifyce, and an oxe ād a Ram for peaceoffrynges, to offer before the Lord, and a meatoffrynge myngled wyth oyle, for
B to daye the Lord wil appere vnto you. And they brought that (whych Moſes cōmaunded) before the tabernacle of wytneſſe, and all the congregacyon came and ſtode before the Lorde. And Moſes ſayd: this is yͤ thīge, whych the Lorde cōmaunded that ye ſhulde do: and the glorye of the Lord ſhall appeare vnto you. * And Moſes ſayde vnto Aaron:
*Hebre.v.a. and.vii.d. go vnto the alter and offer thy ſacrifyce for ſynne, and make an attonement for the and for the people: ⁊ thou ſhalt offer the offrīge of the people, to recōcyle them, as the Lorde commaunded.

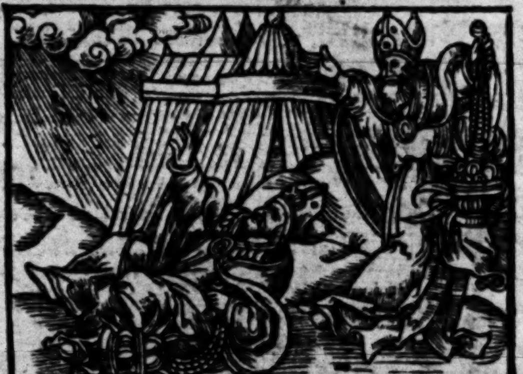
Aaron therfore went vnto the alter, and ſlewe the calfe whych he had for ſynne. And
☞ the ☞ ſonnes of Aarō brought the bloude vnto hym, and he dypte hys fynger in the bloude, and put it vpon the hornes of the alter, and powred the bloude vnto the botome of the alter. But the fatt and the two kydneyes and the abūdaunce of the lyuer of the ſynneoffrynge, he burnt vpon yͤ alter, as yͤ Lorde commaūded Moſes: The fleſhe and
C the hyde, he burnt wyth fyre without the
*Leui.iiii.d. hoſte. And he ſlewe the burntoffrynge * and
☞ ☞ Aarons ſonnes brought vnto hym the bloude, whych he ſprynkled rounde about vpon yͤ alter. And they brought the burntoffrynge vnto hym with the peces therof, and the head: and he burnt it vpon the alter, and dyd waſſhe the inwardes and the legges, and burnt them vpon the burntoffrynge in the alter.

And then he broughte the peoples offrīg, takinge the goate that the people had for yͤ ſacrifyce of ſynne, and ſlewe it and offered it for ſynne, as he dyd the fyrſt. And brought the burntoffrynge, and offered it as the maner
*Leui.ii.a.r was * and brought the meatoffrynge, and fylled hys hande therof, and burnt it vpon the alter, beſyde the burntſacrifyce of the mornynge.

He ſlewe alſo the oxe ⁊ the Rā for the peaceoffrynge, that the people had for them ſelues: and Aarons ſonnes brought vnto hym the bloude whych he ſprynkled vpon the alter roūde about, and toke the fatt of the oxe and of the Ram, yͤ roumpe, and the fat that couereth the inwardes and the kydneyes ād the aboūdaūce of the lyuer: and they put the fatt vpon the breſtes, and he burnt the fatt vpō the alter: but the breſtes and the ryght ſhoulders Aarō waued for a waueoffrynge
D before the Lorde, as the Lord commaunded Moſes. And Aaron lyfte vp his hande ouer the people, ād bleſſed them, and came doune from offrynge of the ſynne offrīge, burnt offrīges ⁊ peaceoffrīges. And Moſes ⁊ Aarō went into the tabernacle of witneſſe, ⁊ came out, and bleſſed the people, and the glorye of the Lord appered vnto all the people. * And
*ii.Pa.vii.a ii.Mac.ii.b there came a fyre out from before the Lorde ⁊ conſumed vpon the alter the burntoffrīge ⁊ the fat. Whych whan all the people ſawe, they gaue thankes, and felle on theyr faces.

¶ The.x. Chapter.

¶ Nadab ⁊ Abihu are ſlayne. Iſrael mourneth for them. The Preaſtes are forbydden wyne.



A AND * Nadab and Abihu the ſonnes of Aaron toke ether of them
*Exo.xxx.b Leui.xvi.a his cēſor, ⁊ put fyre therin, ⁊ put cens ther vpon, ⁊ offred ſtraunge
*Exo.xxx.d. fyre before the Lorde * whych he commaūded them not, ād there went a fyre out from
☞ the Lord, ☞ and conſumed them, and they dyed before the Lorde. Then Moſes ſayde vnto Aarō: thys is it that the Lorde ſpake ſayinge: I wyll be ſanctifyed in thē that come nye me and before all the people I wilbe glorifyed. And Aaron helde his peace. And Moſes called Miſael and Elſaphā the ſonnes of Oziel the vncle of Aaron, and ſayde
☞ vnto thē: come on, carye youre ☞ brethren frō the holy place out of the hoſte. And they went to them, and caryed thē in theyr albes out of the hoſte, as Moſes had ſayde.

B And Moſes ſayde vnto Aaron and vnto
*Deu.xiiii.a Iere.xvi.b. Eleazar and Ithamar his ſonnes * vncouer not youre heedes, nether rent youre clothes, leſt ye dye, and leſt wrath come vpon all the people: But let youre brethren yͤ hole houſſe of Iſrael bewepe the burnynge whych the Lorde hath kyndled. And go not ye out frō the dore of the tabernacle of witneſſe, leſt ye dye: for the anoyntynge oyle of God is vpō you. And they dyd as Moſes ſayde.

And the Lorde ſpake vnto Aaron, ſayīg: Thou ſhalt not drincke wyne and ſtronge dryncke, thou and thy ſōnes that are wyth the: when ye go into the tabernacle of wytneſſe, leſt ye dye. Let it be a lawe for euer thorowe out youre generacyons, and yͤ ye may Or (haue knowledge to) put differēce betwene holy ⁊ vnholy, betwene vncleane ⁊ cleane, ⁊ yͤ ye may teach yͤ children of Iſrael all yͤ ſtatutes whych the Lorde hath ſpoken vnto them by the hande of Moſes.

C And Moſes ſayde vnto Aaron and vnto Eleazar and Jthamar hys ſonnes that were lefte: take the meatoffrynge that remayneth of the ſacryfyces of the Lorde, and eate it wythout leuen beſyde the alter, for it is moſt holy: ye ſhall eate it in the holy place, because it is thy dutye and thy ſõnes dutye of the ſacrifyces of the Lord: for ſo J am cõmaũded. And the wauebreſt and heueſhoulder ſhall ye eate in a cleane place: yu and thy ſonnes and thy daughters wt the. For they be thy dutye & thy ſonnes dutye geuẽ out of the peaceoffrynges of the children of Jſrael. The heueſhoulder and the wauebreſt ſhall they brynge in wt the ſacrifyces of the fat, to waue it before the Lorde, and it ſhalbe thyne and thy ſonnes wyth the: by a lawe for euer, as the Lorde hath commaunded.

And Moſes ſought the goate that was D offred for ſynne, and ſe, it was burnt. And he was angrye wyth Eleazar ãd Jthamar the ſonnes of Aaron, whyche were lefte alyue, ſayinge: wherfore haue ye not eaten the ſynne offerynge in the holy place, ſeynge it is mooſt holye: and God hath geuen it you, to bere the ſynne of the congregacyon, to make agrement for them before the Lord? Beholde, the bloud of it was not brought in within the holy place. Ye ſhulde haue eatẽ it ĩ the holy place, as J commaunded, And Aaron ſayde vnto Moſes: beholde, thys daye haue they offered theyr ſynneoffrynge and theyr ☞ burntoffrynge before the Lorde, ☞ and it is chaunced me after thys maner. And yf J had eaten the ſacrifyce to daye, ſhulde it haue bene accepted in the ſyght of the Lorde? And when Moſes hearde that, he was content.

¶ The.xi. Chapter.

¶ Of beaſtes, whych be cleane, and whych vncleane.

A AND ye Lord ſpake vnto Moſes and Aarõ and ſayde vnto them: ſpeake vnto ye children of Jſrael, & ſaye * theſe are ye beaſtes whych ye ſhal eate, amonge all the catell that are on the earth: whatſoeuer parteth the hoofe, and deuydeth it into two clawes, and chaweth cud amõge the beaſtes, that ſhall ye eate. Neuertheleſſe, theſe ſhall ye not eate, of thẽ that chewe cud, and deuydeth the hoofes: as is the camell, which chaweth cud, but he deuydeth not the hoofe, therfore is he vncleane vnto you, euẽ ſo the conye, which chaweth the cud but deuydeth not the hoofe: he is vncleane to you. And ye hare though he chaweth ye cud, yet because he deuideth not ye hoofe, he is therfore vncleane to you. And agayne, the ſwyne, though he deuyde the hoffe ĩto two clawes, yet he chaweth not the cud. He is vncleane to you. Of theyr fleſſh ſhall ye not eate, and theyr carkeſſes ſhall ye not touche, but let them be vncleane to you.

* Gen.vii.a. Deute.xiiii.a Actes.x.c.

B These ſhall ye eate of all that are in the waters: whatſoeuer hath fynnes and ſkales in the waters, ſees and ryuers, that ſhal ye eate. And all that haue not fynnes and ſkales in the ſee and ryuers, of al that moue and lyue in the waters, let them be abhominacyon vnto you: Ye ſhall not eate of theyr fleſh, but abhorre theyr carkaſes. Let all yt haue no fynnes nor ſcales in the waters, be abhomynable vnto you.

C These are they whych ye ſhall abhorre amõge the foules, & yt ought not to be eaten, for they are an abhomynacyon. The egle, ye goſhauke, & the cormoraunte, the vultur & the kyte after hys kynde, and all rauens after theyr kynde, the eſtrych, ye nyghtcrowe, ye coockowe, and the owle after his kynde, the falcon, the ſtorcke, the great oule, the backe, the pellycane, the pye, the heron, the Jaye after his kynde, the lapwynge: & ye ſwalowe. Let all foules that crepe and goo vpon all foure, be an abhominacyon vnto you.

D Yet theſe maye ye eate, of euery crepynge thynge that hath wynges & goo apon foure fete: euen thoſe that haue knees aboue vpon theyr fete, to lepe wyth all vpon the erthe, euen theſe of them ye maye eate ☞ * the. ☞ Arbe after hys kynde: the * Selaam after hys kynde: the * Hargol after hys kynde, and the * Hagab after hys kynde. All other foules that moue ãd haue foure fete, ſhalbe abhominacyon vnto you. Jn ſoche ye be vncleane, and whoſoeuer toucheth the carkas of them, ſhalbe vncleane vnto the euen: and whoſoeuer bereth the carkaſſe of them, ſhal waſſhe hys clothes, and be vncleane vntyll euen.

*Bruchus.
*Scarabeus
*Locuſta.
*Attachus.

E And euery beaſt that hath hoofe and deuydeth it not into two clawes, ner chaweth cud, ſuche are vnclene vnto you: euery one yt toucheth them, ſhalbe vncleane.

And what ſoeuer goeth vpon hys handes amonge all maner beaſtes that goo on all foure fete, ſuche are vnclene vnto you: & who ſo doth touche theyr carkaſſe * ſhalbe vnclene vntyll the euẽ. And he that beareth the carkaſſe of them, ſhall waſſhe hys clothes, and be vncleane vntyll the euen, for ſoche are vncleane vnto you.

*Leui.v.a. Agge.ii.c.

And let theſe alſo be vncleane to you amõge the thynges that crepe vpon the erth, the weaſell, and the mouſe, and the toade, after theyr kynde, the hedgehogge, the ſtellio, the lacerte, the ſnayle, and the molle: theſe are vncleane to you amõge all that crepe: whoſoeuer doth touche them when they be dead, ſhalbe vncleane vntyll the euen. And what ſoeuer any of the dead carkaſſes of thē doth fall vpō, ſhalbe vncleane: whether it be veſſell of wodd, or rayment, or ſkynne, or bagge, or what ſoeuer veſſell it be yͭ any worke is wroughte in. And it muſt be plūged in the water, & it ſhall be vncleane vntyll the euē, and ſo ſhall it be clenſed.

F All maner of erthen veſſell wherinto any of them falleth, ſhalbe vncleane, wyth all yͭ ther in is: and * it ſhall be broken. All maner meate alſo that is vſed to be eatē ☞ yf any ſoche water come vpon, it ſhalbe vncleane, And al maner dryncke that is vſed to be droncke ī all maner ſoche veſſels, ſhalbe vncleane. And euery thinge that theyr carcaſe falleth vpō, ſhalbe vncleane: Whether it be ouen or kettell, let it be brokē. For they are vncleane, and ſhalbe vncleane vnto you: Neuerthelater, yet the fountaynes and welles & collectiō of waters ſhalbe cleane ſtyll. And whoſo toucheth theyr carkaſſe, ſhalbe vncleane.

*Leuit.vi.d. and.xv.b.

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If the dead carkaſſe of any ſoche fall vpō any ſeed vſed to ſowe, it ſhall yet be cleane ſtyll: but and yf any water be powred vpon the ſeed, and a deed carkaſſe fall theron, it ſhalbe vncleane vnto you.

If any beaſt of whych ye maye eate, dye and any man touche the dead carkaſſe therof, he ſhalbe vncleane vntyll yͤ euē. He that eateth of the dead carkaſſe of it, ſhal waſſhe his clothes and be vncleane vntyll the euen. And he alſo that beareth the carkaſſe of it, ſhal waſſhe his clothes, and be vncleane vntyll euen.

G Let euery crepinge thynge that crepeth vpon the erth be an abhominacyon, and not be eaten. Whatſoeuer goeth vpon the breſt and whatſoeuer goeth vpon foure, or that hath moo fete amonge all creppynge thiges that crepe vpon yͤ erth, of that ſe ye eate not for they are abhominable. Ye ſhall not make youre ſoules abhominable wyth nothig yͭ crepeth, nether make your ſelues vncleane wyth them: that ye ſhulde be defyled therby. For I am the Lorde youre God. Be ſanctifyed therfore, and ye ſhall be holy * for I am holy: and ye ſhal not defyle youre ſoules wyth any maner of creppynge thynge, that crepeth vpon the erth. For I am the Lorde, that brought you out of the lāde of Egypt, to be youre God: ye ſhallbe holy therfore, for I am holy.

*Leui.xix.a. i.Pet.i.c

Thys is the lawe of beaſtes and foules & of euery lyuynge creature that moueth in yͤ waters, and of euery creature that crepeth vpon the erth, that there maye be a difference betwene the vncleane & clene, and betwene the beaſte that maye be eaten, & the beaſte that ought not to be eaten.

¶ The.xii.Chapter.

¶ A lawe how wemen ſhulde be pourged after theyr delyueraunce.

A AND the Lorde ſpake vnto Moſes, ſayinge: ſpeake vnto the chyldren of Iſrael and ſaye: yf a woman hath conceaued, and borne a manchylde, ſhe ſhalbe vncleane ſeuen dayes: euen in lyke maner as whē ſhe is put a parte in tyme of hyr ☞ naturall dyſeaſe. And in the eyght daye the fleſhe of the chyldes * foreſkynne ſhalbe cut awaye. And ſhe ſhall then contynue in the bloude of hyr puryfyenge thre and thyrtye dayes. B She ſhall touche no halowed thynge, nor come into the ſanctuary, vntyll the tyme of hyr purifyenge be out. If ſhe bere a maydechylde, ſhe ſhalbe vnclene two wekes, as when ſhe hath hyr naturall dyſeaſe. And ſhe ſhall contynue in the bloude of hyr purifyenge threſcore and ſyxe dayes.

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*Gen.xvii.b and.xxi.a. Luke.ii.d.

C * And when the dayes of hyr purifyenge are out: whether it be for a ſonne or for a daughter, ſhe ſhall brynge a lābe of one yeare olde for a burntoffrynge, ond a yonge pigeon or a turtyll doue for ſynne vnto the dore of the tabernacle of wytneſſe and vnto the Preaſte: whych ſhall offer them before the Lorde, and make an attonement for her and ſhe ſhalbe pourged of the yſſue of hyr bloude. D * And thys is the lawe for her that hath borne a male or female. But and yf ſhe be not able to brynge a lambe, ſhe ſhall brynge * two turtyls or two younge pygeons: the one for the burntoffrige, and the other for ſynne.

*Luke.ii.b

*Leui.v.b.

*Luke.ii.d.

And the Preaſte ſhall make an attonement for her, and ſhe ſhalbe clene.

¶ The.xiii.Chapter.

¶ The Preaſtes muſt iudge who are Lepers.

A AND the Lorde ſpake vnto Moſes and Aaron ſayenge: whē there apeareth a ryſynge in any mans fleſhe, ether a ſcabbe, or a glyſtrynge whyte: and the plage of leproſye be in the ſkynne of hys fleſhe, he ſhall be brought vnto Aaron yͤ Preaſte, or vnto one of his ſonnes the Preaſtes: and the Preaſte ſhall loke on the ſore ī the ſkynne of hys fleſhe. And whan the heere in the ſore is turned vnto whyte, and the ſore alſo ſeme to be lower then the ſkynne of his fleſh it wyll be a plage of leproſye, and the Preaſte ſhall loke on hym, and iudge hym vnclene.

If there be but a whyte plecke in the ſkynne of his fleſh, and ſeme not to be lower then the ſkynne, nor yͤ heere therof is turned vnto whyte, yͤ Preaſte ſhall ſhut hym vp ſeuē dayes. And the Preaſte ſhall loke vpō hym agayne yͤ ſeuenth daye: And yf yͤ plage ſeme to him to abyde ſtyll, & yͤ plage growe not ī

the ſkynne, the preaſt ſhale ſhut him vp yet vii. dayes moo. And the Preaſt ſhal loke on hym agayne ẏ. vii. daye. Then yf the plage be darcker, ⁊ not growen in the ſkynne, the Preaſt ſhall iudge hym clene, for it is but a ſkyrf. And he ſhal waſhe his clothes, ⁊ be clene, But ⁊ yf the ſcabbe growe in the ſkynne after that he is ſene of the Preaſt, ⁊ iudged clene, he ſhalbe ſene of the preſt agayne. If the preaſt ſe that the ſcabbe be growē abrode in the ſkynne, ☞ the preſt ſhall make hī
☞ vnclene: for it is a leprosye.

When the plage of leproſye is in a man
B he ſhal be brought vnto the Preaſt, and the Preaſt ſhall ſe hym. And yf the ryſynge be white in the ſkynne, and haue made the heare whyte, and there be rawe fleſhe ī the ſore it wyl be an olde leproſye ī the ſkynne of his fleſh. And the Preaſt ſhall make hyn vnclene, and ſhall not ſhutte hym vp ſeynge he is vnclene.

If a leproſye breake out abrode in ẏ ſkynne, ⁊ couer all the ſkynne, from hys heed to hys foote, wherſoeuer ẏ Preaſt loketh, and the Preaſt loke vpō him. And yf ẏ leproſye haue couered all his fleſh, he ſhall iudge the plage to be clene becauſe it is all turned ītο whytneſſe, ⁊ he ſhalbe cleane. But ⁊ yf there be rawe fleſhe on hī whē he is ſene, he ſhalbe vncleane. And ẏ Preaſt ſhal ſe ẏ rawe fleſh,
C and declare him to be vnclene. For the rawe fleſh is vnclene ſeīge it is a leproſye. Or yf the rawe fleſh departe agayne ⁊ chaūge vnto whyte, he ſhall come to the preaſte, and ẏ preaſt ſhall ſe hym ⁊ beholde: If the ſoore be chaūged vnto whyte ⁂ (and couer the whole man)
⁂ the Preaſt ſhall iudge the plage cleane ⁊ he ſhalbe cleane: The fleſh alſo in whoſe ſkine there is a byle ⁊ is healed, ⁊ in the place of ẏ byle there appeare a whyte ryſynge, ether a ſhynynge whyte ⁊ ſom what reddiſh, it ſhal be ſene of the Preaſt. And yf when ẏ Preaſt ſeyth hym, it appeare lower thā the ſkynne, ⁊ the heare therof be chaunged vnto whyte the Preaſt ſhall iudge hym vncleane: for it is a plage of leproſye, brokē out of the byle. But ⁊ yf the Preaſt loke on it and there be
D no whyte heares therin, ⁊ yf it be not lower then the ſkynne, but be darcker, the Preaſt ſhall ſhut hym vp. vii. dayes. And yf it ſpre-
☞ de abrode in the fleſh, ☞ the preſt ſhall make him vncleane, ſeenge it is the plage. But and yf the ſpot ſtōde ſtyll, ⁊ growe not, it is the prynte of an hote byle, and therfore the preſt ſhal declare hym to be cleane. Yf there be any fleſh, in whoſe ſkynne there is a hote burnynge, and the fleſh that burneth haue a whyte ſpott, ſom what reddyſh or whyte, ẏ preſt ſhall loke vpon it. And yf the heare in that bryght ſpot be chaunged to whyte, and it appeare lower then the ſkine, it is a leproſye broken out of the burnynge. And therfore the Preaſte ſhall iudge hym vncleane, ſeynge it is the plage of leproſye. But yf the preaſt loke on it ⁊ there be no whyte heare, ī the bryghte ſpott, and be no lower then the other ſkynne, but be darcker, the preaſt ſhal ſhut hym vp ſeuen dayes. And ẏ preaſt ſhal loke on hym the ſeuenth daye: And yf it be growē abroad in the ſkynne, the preaſt ſhall iudge him vncleane, ſeynge it is the plage of leproſye. And yf the ſpot ſtonde ſtyll in it, ⁊ growe not in the ſkynne, but is darcke, it is a ryſynge of the burnynge, ⁊ the Preaſt ſhal therfore declare hym cleane, ſeynge it is the prynte of the burnynge.

If man or woman hath a ſore vpon the heed or the beard, the preaſt ſhall ſe it. And yf it appeare lower than the ſkynne, ⁊ ther be in it a palowe heare: ⁊ thynne ⁂ (more then it was wont to be) the Preaſt ſhall iudge him vn- E
cleane, ſeynge that the ſame fretinge is a token of leproſye vpon the heed or berde. And yf the preaſt loke on the ſore of the prynt, ⁊ it ſeme not lower then the ſkynne, and that the heare is not blacke, ☞ the Preaſt ſhall ☞
ſhut vp the frettynge ſore ſeuen dayes. And in ẏ ſeuenth daye the preſte ſhall loke on the ſore: and yf the ſore be not growen, and there be in it no palowe heare, ⁊ the ſore ſeme not lower then the ſkynne, he ſhalbe ſhauē: but the place of the ſore ſhall he not ſhaue, ⁊ the preſt ſhall ſhut vp the ſore ſenē dayes moo. And in the ſeuenth daye ẏ preſte ſhall loke on ẏ ſore: And if the ſore be not growen in the ſkynne, ner ſeme lower then the other ſkynne, the preſte ſhall clēſe hym, ⁊ he ſhall waſhe hys clothes, and be clene. But yf the ſore growe in the fleſhe after hys clenſynge, the preſte ſhall loke on hym. And yf the ſore be growne in ẏ ſkynne, the preſt ſhal not ſeke for pelowe heare for he is vnclene. But if F
he ſe the prynte ſtonde ſtyll, ād that there is blacke heare growne vp therin, the ſore is healed, and he ſhalbe cleane, and the preſt ſhall declare hym to be cleane. Yf there be whyte ſpottes in the ſkynne of the fleſhe of man or woman, the preaſt ſhall loke vpō it. And yf the ſpottes in the ſkynne of theyr fleſhe be ſomwhat darcke ⁊ whyte wythall
⁂ (he maye be ſure. that it is no leproſye) it is a frekell growynge in the fleſhe: Therfore is he cleane. ⁂

And the man (whoſe heade is deſtytute of heare, wherby he is made balde) is cleane. And he that hath hys heare out in his forehede, is forehed balde and cleane. If there be in the balde heed or baulde forehed a whyte reddyſh ſore ſcabbe, there is leproſye ſpronge vp in hys baulde heed or baulde forehede. And the preaſt ſhall loke vpon him and yf the ryſynge of the ſore be whyte reddyſh in hys baulde heed or balde forehede after the maner of a leproſye which is in the G ſkynne of the fleſhe, then he is a leperoꝰ mā and vncleane. And the preaſte ſhall make hym vncleane, for the plage therof is in hys heed. The leper in whome the plage is, ſhal haue his clothes rent, and hys heed bare and ſhall put a coueryng vpon hys lyppe, and ſhalbe called vnclene and defyled. And as longe as the dyſeaſe laſteth vpon hym, he ſhalbe defyled and vncleane: he ſhall dwell alone, euen* wythout the hoſt ſhall hys habitacyon be.

* Num. v. a. iiii. Reg. xv. a

The cloth that the plage of leproſye is in, whether it be lynen or wollen, whether it be in the warpe or woofe of lynen or of wollen: ether in a ſkynne or any thynge made of ſkinne, yf the dyſeaſe be pale or ſomwhat reddyſh in the cloth or ſkynne: whether it be in the warpe or woofe or any thynge that is made of ſkynne, then it is a plage of leproſye, and ſhall be ſhewed vnto the preaſte. The preaſte therfore ſhall ſe the plage, and ſhut it vp ſeuē dayes, and loke on the plage the ſeuenth daye. Whych yf it be increaſed ī the cloth (whether it be ī the warpe or woofe, or in a ſkynne) or in any thynge that is made of ſkynne it is the leproſy of a fretſige ſore: it is vncleane: ād yͤ cloth ſhalbe burnt, ether warpe or woofe whether it be wollen or lynnē, or any thīge that is made of ſkynne, where in the plage is, for it is a frettige leproſye, it ſhalbe burnt in the fyre.

If the Preaſte ſe that the plage is not growen in the cloth: ether in the warpe or woofe or in whatſoeuer thynge of ſkine it be, the preaſt ſhall cōmaunde them to waſſhe the thynge wherin the plage is, and he ſhall ſhut it vp ſeuē dayes moo. And yͤ preaſte ſhall loke on yͤ plage agayne, after that it is waſhed. And yf the plage haue not chaunged his coloure, and is ſprede no further abrode, it is vncleane. Thou ſhalt burne it ī the fyre, for it is freat inwarde: in parte or ī all together. And yf the Preaſte ſe that the plage is darcker after that it is waſſhed, he ſhal rēt it out of the cloth, or out of the ſkynne, or out of the warpe or out of the woofe. And yf it apeare any moare in yͤ cloth (ether in the warpe or in the woofe or in any thynge made of ſkynne) it is a waxinge plage.

Thou ſhalt burne the plage that is in it. Moreouer the cloth, ether warpe or woofe or whatſoeuer thynge of ſkynne it be which thou haſt waſſhed, yf the plage be departed there from, it ſhalbe waſſhed once agayne: and then ſhall it be cleane. This is the lawe of the plage of leproſye ī a cloth whether it be wollen or lynnen: eyther in the warpe or woofe, or in any thynge of ſkynnes, to make it cleane or vncleane.

¶ The. xiiii. Chapter.

¶ The clenſynge of the leper, and of the houſe that he is in.

A

* Mat. viii. a
Mar. i. d.
* Luke. v. c.
and. xvii. c.

ANd the Lorde ſpake vnto Moſes, ſayinge: * thys is the lawe of yͤ leper in the daye of hys clēſynge: He ſhalbe brought vnto the preaſte, and the preaſte ſhal go out wythout the hoſte, and loke vpon hym. And yf the plage of leproſie be healed in the leper, then ſhall the Preaſte commaunde that he whych is to be clenſed, brynge two lyuynge byrdes and cleane, and cedar wood, and purple cloth, and yſope, And the Preaſte ſhall commaunde that one of the byrdes be kylled in an erthen veſſell & vpon rennynge water. And he ſhal take the lyuynge byrde with the cedar wodd, the purple and the yſope, and ſhall dyppe them and the lyuynge byrde in the bloude of the ſlayne byrde, vpon the rēnynge water, & ſprynkle vpon hym (that muſt be clenſed of his leproſye) ſeuen tymes, and clenſe hym, and ſhall let the lyuynge byrde goo fre into the felde.

B

And he that is clenſed, ſhall waſſhe hys clothes, and ſhaue of al hys heere, and waſh hym ſelfe in water, that he maye be cleane. And after that ſhall he come into the hoſte, & ſhall tarye wythout hys tent ſeuen dayes but in the ſeuēth daye he ſhal ſhaue of al his heere, namely, hys head, his berde and hys browes: euen all hys heere ſhalbe ſhauen of. And he ſhall waſſhe hys clothes & hys fleſhe in water and he ſhalbe cleane.

In the eyght daye he ſhall take two lambes wythout blemyſhe and an yewe lambe of a yeare olde wythout blemyſhe, and thre tenthdeales of fyne floure for a * meatoffrynge myngled wyth oyle and ☞ a logge of oyle. And the Preaſte that maketh hym cleane, ſhal brynge the man that is to be made cleane and thoſe thynges, before the Lorde, euen before the dore of the tabernacle of wytneſſe. And the preaſte ſhall take one lābe, and offer hym ☞ for treſpace, & the logge of oyle, and waue them before the Lorde. And he ſhall ſlee the lambe in the place where the ſynneoffrynge and the burntoffrynge are ſlayne: euen in the holy place.

* Minha.
☜
☜

For as the ſynneoffrynge is, euen ſo is yͤ treſpace offrynge the preaſtes: ſeynge it is mooſt holy.

And the preaſte ſhall take of the bloude of the treſpaceoffrynge, & put it vpō the typpe of the ryght eare of hym that is to be clenſed, and vpō the thombe of hys ryght hāde, and vpon the great too of hys ryghte foote. The preaſte ſhall take of the logge of oyle, & powre it into the palme of hys lefte hande, and dyppe his ryght fynger in the oyle that is in hys left hande, and ſprynkle of the oyle wyth hys fynger ſeuen tymes before the Lorde, Lord. And of the reſt of yͤ oyle that is in hys hande, ſhall the Preaſte put vpon the typpe of the ryghte eare of hym that is for to be clenſed, and vpon the thombe of hys ryghte hande, and vpon the great too of hys ryghte fote: euen vpõ the bloude of the treſpace offerynge. And the remnaunte of the oyle that is in the Preaſtes hande, he ſhall powre vpõ the heed of him that is for to be clenſed: and the preaſte ſhall make an attonemẽt for him before the Lorde.

And the Preaſte ſhall offer the ſynne offrynge, and make an attonement for hym that is to be clenſed, for hys vnclenneſſe. And then ſhall he kyll yͤ burntoffrynge, and the Preaſte ſhall offre the burntoffryng and the meatoffrynge vpõ the alter: & the preſte ſhall make an attonement for hym, and he ſhalbe cleane. * If he be poore, and can not gett ſo moche, he ſhall take one lambe for a treſpace offringe to waue it for hys clenſynge, and a tenth deale of fyne floure myngled wyth oyle for a meatoffrynge, and a logge of oyle, and two turtyll doues or two yonge pigeons, ſuche as he is able to gett, wherof the one ſhalbe for ſynne, and the other for a burntoffrynge. And he ſhall bryng them the viii. daye for hys clenſynge vnto the preaſte before the dore of the tabernacle of witneſſe before the Lorde.

*Leuit. v.b.

D

And the Preaſte ſhall take yͤ lambe that is for the treſpace, and the logge of oyle, and waue them before the Lorde. And he ſhall kyll the lambe for the treſpace, and the preaſte ſhall take of the bloude of the treſpace offrynge, and put it vpon the typpe of hys ryghte eare that is to be clenſed, and vpon the thombe of hys ryghte hande, and vpon the greate too of his ryght fote. And yͤ preaſte ſhall powre of the oyle into hys ryghte hande, and the preſte ſhall wyth hys fynger ſprynkle of the oyle that is in his lefte hãde, ſeuen tymes before the Lorde.

And the preaſte ſhall put of the oyle that is in his hande vpon the typpe of the ryghte eare of hym that is to be clenſed, and vpon the thombe of hys ryghte hande, and vpon the great too of hys ryghte fote: euen in the place where the bloude of the treſpaceofferyng was put. And the reſte of the oyle that is in the preſtes hãde, he ſhall put vpon the heed of hym that is to be clẽſed: that he maye make an attonemẽt for him before the Lorde. And he ſhal offer one of the turtyll doues or of the yonge pigeons, ſoche as he can gett: the one for a ſynne offerynge and the other for a burntoffrynge wyth yͤ meatoffrynge. And the Preaſte ſhall make an attonement for hym that is to be clenſed before the Lorde. Thys is the lawe of hym in whom is the plage of leproſye, and whoſe hande is not able to gett that whych pertayneth to hys clenſynge.

And the Lorde ſpake vnto Moſes and Aaron ſayinge: when ye be come vnto the lande of Canaan whych I geue you in poſſeſſyon. And yf I put the plage of leproſye in a houſe of the lande of youre poſſeſſyon, he that oweth the houſe ſhall come, and tell the preaſte, ſayinge: me thynke that there is as it were a leproſy in the houſe. And the preaſte ſhall cõmaunde them to emptie the houſe before the Preaſte goo into it to ſe the plage: that all that is in the houſe be not made vncleane, and then muſt the Preaſte go into, ſe the houſe.

E

If the Preaſte alſo ſe that the plage is in the walles of the houſe, and that there be holowe ſtrakes pale or red whyche ſeme to be lower then the wall it ſelfe, the preaſte ſhall go out at the houſe dores, and ſhut vp the houſe ſeuen dayes. And the preaſte ſhall come agayne the ſeuẽth daye, and yf he ſe that the plage be increaſed in the walles of the houſe, the preaſte ſhall commaunde them to take awaye the ſtones in which the plage is, & let them caſt them into a foule place without the cytie, and he ſhall commaunde the houſe to be ſcraped wythin rounde aboute, and powre out the duſt (that they ſcrape of) wythout the cytye into a foule place. And they ſhall take other ſtones, and put them in the places of thoſe ſtones, and other morter, to plaſter yͤ houſe wythall. And yf the plage come agayne and breake out in the houſe, after that he hath taken awaye the ſtones and ſcraped the walles of the houſe, and after that he hath playſtered the houſe anewe: the preaſte ſhall come and ſe it. And yf he perceaue that the plage hath growne further in the houſe, it is a fretynge leproſye in the houſe. It is therfore vncleane. And he ſhall breake downe the houſe. And the ſtones of it, and the tymbre therof, and all the morter of the houſe, ſhall he carye out of the cytye vnto a foule place. Moreouer, he that goeth into the houſe all the whyle that it is ſhut vp, ſhalbe vncleane vntyll the euen. He that ſlepeth in the houſe, ſhall waſhe his clothes: he lykewyſe that eateth in the houſe, ſhall waſhe hys clothes.

F

And yf the Preaſte come and ſe, that the plage hath ſprede no further in the houſe (after that it is newe plaſtered) the preſte ſhall iudge that houſe cleane, becauſe the plage is healed. And let hym take to clenſe the houſe wythall: two byrdes, cedar wodd, purple clothe and yſope. And he ſhal kyll one of the byrdes in an erthẽ veſſell and vpõ runnynge water: & take the cedar wodd, & the yſope, & the purple wͭ the lyuynge byrde, & dyppe thẽ in the bloude of the ſlayne byrde, and in the runnynge water, and ſprynkle the houſe ſeuen tymes, & clenſe the houſe with the bloud

G

of the byrde and with the runnynge water, with the lyuinge byrde, with yͤ cedar wodd, and the yſope, and the purple clothe. But he ſhall lett the lyuynge byrde flee oute of the towne into the brode feldes, and ſo make an attonement for the houſe, and it ſhalbe cleane. Thys is the lawe for all maner plage of leproſye and breakynge oute, and of the leproſye of clothe and houſe: for a ſwellynge for a ſcabbe, and for a whyt blyſter. To teache whan it muſt be made vncleane and cleane. Thys is the lawe of leproſye.

¶ The. xv. Chapter.

¶ The maner of purgynge the vnclennes bothe of men and wemen.

A AND the Lord ſpake vnto Moſes and Aaron ſayinge: Speake vnto the chyldrē of Iſrael, and ſaye vnto them: Whoſoeuer hath a runnynge yſſue out of hys fleſhe, is vncleane by reaſon of that yſſue. And this ſhall be the token of hys vnclenneſſe in hys yſſue: when he is vncleane. If hys fleſhe rōne, or yf hys fleſhe congele by the reaſon of hys yſſue, then is it vncleaneſſe. Euery couche wheron he lyeth that hath the yſſue, is vncleane: and euery thynge wheron he ſytteth, is vncleane: Whoſoeuer toucheth his couche, ſhall waſhe his clothes, & bath hym ſelfe in water, & be vncleane vntyll the euen.

And he that ſytteth on any thynge wheron
he ſatt that hath the yſſue, ſhall waſhe
hys clothes, and bathe hym ſelfe in water, &
be vncleane vntyll yͤ euenyng. He that toucheth
the fleſhe of him that hath yͤ yſſue, ſhal
waſhe hys clothes, and bathe hym ſelfe in
water, and be vncleane vnto the euen. If he
alſo that hath the yſſue, ſpyt vpon him that
is cleane, he ſhall waſhe his clothes, & bathe
hym ſelfe in water, and be vncleane vntyll
euen. And what horſe harneſſe ſoeuer he rydeth
vpō that hath the yſſue, ſhalbe vncleane.
B And whoſoeuer toucheth any thīge that
was vnder hym, ſhalbe vncleane vnto the
euē. And he that beareth any ſoche thynges,
ſhall waſhe hys clothes, and bathe him ſelfe
in water, and be vncleane vnto yͤ euen. And
whoſoeuer he toucheth that hath the yſſue (&
haue not fyrſt waſhed hys hādes in water)
ſhall waſhe his clothes, & bathe hym ſelfe in
*Leu. vi. d. & xi. e. water, and be vncleane vnto the euē. *The
veſſell of erth that he toucheth, whych hath the yſſue, ſhalbe broken: and all veſſels of wodd ſhalbe rynſed in water.

When he alſo that hath an yſſue, is clenſed of hys yſſue, he ſhall nombre. vii. dayes for hys clenſynge, and waſhe hys clothes, & bathe hys fleſhe in runnynge water, and ſo ſhall he be cleane. And the. viii. daye he ſhall take to him two turtyll doues or two younge pygeons, and come before the Lorde vnto the dore of the tabernacle of witneſſe, & geue them vnto the Preaſte. And yͤ Preaſte ſhall offer them: the one for a ſynne offrynge, and the other for a burntoffrynge: and the preaſt ſhall make an attonemēt for him before the Lorde, as concernynge hys yſſue.

If any mans ſeede departe from hym in hys ſlepe, he ſhall waſhe hys fleſhe in water, and be vncleane vntyll euē. And all the clothes and all the furres wherin is ſuche ſeede of ſlepe, ſhalbe waſhed wyth water, and be vncleane vnto the euen. And yf he that hath ſuche an yſſue of ſede, do lye wyth a woman, they ſhall both waſhe them ſelues with water, and be vncleane vntyll euen.

Yf a womans naturall courſe of bloude C
do runne, ſhe ſhalbe put aparte. vii. dayes:
whoſoeuer toucheth her, ſhalbe vncleane vnto
the euē. And all that ſhe lyeth vpō, in the
tyme of hir natural diſeaſe, ſhalbe vncleane
lyke as euery thynge alſo yͤ ſhe ſytteth vpō,
is vncleane. Whoſoeuer toucheth her bedd,
ſhall waſhe hys clothes, and bathe him ſelfe
with water, and be vncleane vnto the euen:
And whoſoeuer toucheth any thīge that ſhe
ſat vpō, ſhall waſhe hys clothes, and bathe
him ſelfe ī water, and be vncleane vnto the
euen: ſo that whether he touche her couche or
any veſſell where on ſhe hath ſyttē, he ſhalbe
vnclene vnto the euen. *And yf man lye wͭ *Leu. xviii. e
her, and hyr vnclenneſſe come vpon hym, he
ſhalbe vncleane. vii. dayes, and all the couche
wheron he lyeth ſhalbe vncleane.

*When a womans bloude runneth longe *Matt. ix. c.
tyme: out of the tyme of her naturall courſe: D
or yf it runne beyōde hyr naturall courſe, let all the dayes of yͤ yſſue be iudged vncleane, euē as yͤ dayes of hyr naturall diſeaſe. And ſhe ſhalbe vncleane. All her couches wheron ſhe lyeth (as lōge as her yſſue laſteth) ſhalbe as her couche whē ſhe hath hyr naturall dyſeaſe. And whatſoeuer ſhe ſytteth vpō, ſhalbe vncleane, as is her vnclēneſſe when ſhe is put a parte. And whoſoeuer toucheth any of theſe, ſhalbe vncleane, and ſhal waſhe his clothes, and bathe him ſelfe in water and be vncleane vnto euen.

And after that ſhe is cleanſed of hyr yſſue, ſhe ſhall counte her ſeuen dayes, and after yͭ, ſhe ſhall be cleane. In the. viii. daye ſhe ſhall take vnto her two turtils or two yōuge pygeons, and bryng them vnto the preaſte before the dore of the Tabernacle of wytneſſe. And the Preaſte ſhall offer the one for a ſynne offrynge, and the other for a burntofferynge: and make an attonement for her before the Lorde, as concernynge the yſſue of her vnclenneſſe. Therfore ſhall ye ſeparate the childrē of Iſrael from their vnclenneſſe, that they dye not in their vnclēneſſe: yf they defyle my habitacyon that is amōge them.

Thys is the lawe of hym that hath a rūnynge yſſue, and of hym whoſe ſeed runneth
from hym

from hym in hys ſlepe, and is defyled therin, and of her, that (foꝛ hyꝛ naturall diſeaſe) is put a parte, and of whoſoeuer hath a runnynge yſſue, whether it be man oꝛ woman, and of hym that lyeth wyth her whych is vncleane.

¶ The .xvi. Chapter.

¶ What Aaron muſt do. The cleanſynge of the ſanctuary. Of the feaſte of cleanſynge. Aaron confeſſeth the ſynnes of the chyldꝛen of Iſraell.

A *Leuiti.x.a. AND the Loꝛd ſpake vnto Moſes * after
the deeth of the two ſonnes of Aaron,
whē they offered befoꝛe the Loꝛd,
and dyed: And he ſayde vnto Moſes: ſpeake
vnto Aaron thy bꝛother, that he come not
at all tymes into the holy place wythin the
vayle befoꝛe the mercyſeate, whych is vpon
the arke, that he dye not. Foꝛ I wil appeare
xiii.xe.viii.b in the * clowde vpon the mercyſeate.

But with this thynge ſhall Aaron come
☞ into the holy place: euen wͭ a bullock ☞ foꝛ
ſynne, and wyth a ram foꝛ a burntofferynge.
albe He ſhall put ẏ holy lynen able vpon him,
and ſhall haue a lynen bꝛeche vpō hys fleſhe,
and ſhallbe gyꝛded wyth a lynen gyꝛdell, ⁊
put the lynen mytre vpon hys heede: Theſe
are holy garmentes: therfoꝛe ſhall he waſhe
his fleſhe in water, whan he doth put thē on.
And he ſhall take of the multitude of ẏ chyldꝛen
of Iſrael, two he goates foꝛ ſynne, and
a ram foꝛ a burnt offerynge.

And Aaron ſhall offer hys bullock foꝛ
B ſynne, * ☞ and make an attonement foꝛ
*Hebꝛe.ix.b hym, and foꝛ hys houſe. And he ſhall take
☞ the two goates, and pꝛeſent them befoꝛe the
Loꝛde at the doꝛe of the tabernacle of wytneſſe.
And Aaron ſhall caſt lottes ouer the
ii. goates: one lotte ſhalbe foꝛ the Loꝛd, and
the other foꝛ the ſcapegoate. And Aarō ſhal
bꝛynge the goate vpon whych the Loꝛdes
lotte fell, and offer hym foꝛ ſynne. But the
goate on whych the lotte fell to ſcape, ſhall
be ſet alyue befoꝛe the Loꝛde, to reconcyle
with, and to let hym goo (as a ſcape goate)
fre, into the wyldernеſſe. And Aaron ſhall
bꝛynge hys bullock foꝛ ſynne, and reconcyle
foꝛ him ſelfe, and foꝛ hys houſe, ⁊ ſhall kyll
hys bullock foꝛ ſynne.

C And he ſhall take a cenſer full of burnynge
coles out of the alter befoꝛe the Loꝛd,
and ſhall fyll hys handfull of ſwete cens,
beaten ſmall, and bꝛynge them wythyn the
vayle, and put the cens vpon the fyꝛe befoꝛe
the Loꝛde: that the cloude of the cens maye
couer the mercyſeate that is vpon the wytneſſe,
*Hebꝛe.ix.b and.x.a. and that he dye not. * And he ſhal take
of the bloude of the bullock, and ſpꝛynkle it
wyth hys fynger vpon the mercyſeate eaſtwarde:
and befoꝛe the mercyſeate ſhall he
ſpꝛynkle of the bloude with hys fynger ſeuen
tymes.

Then ſhall he kyll the goate that is the
peoples ſynne offringe, ⁊ bꝛynge his bloude
wythyn the vayle, ⁊ doo wyth that bloude,
as he dyd wͭ the bloude of ẏ bullock, ſpꝛynklynge
it vpon the mercyſeate, and befoꝛe the
mercyſeate. And he ſhall reconcyle the holy
place from the vnclenneſſes of the chyldꝛen of
Iſraell, and from their treſpaces in all their
ſynnes. And ſo ſhall he doo foꝛ the tabernacle D
of witneſſe that is ſet amonge them, euen
amonge their vnclenneſſes.

* And let there be no bodye in the tabernacle *Luke.i.a.
of wytneſſe, when he goeth in to make
an attonement in the holy place, vntyll he
come out. And let hym make an attonement
foꝛ hym ſelfe and foꝛ hys houſhoulde, and foꝛ
all the multitude of Iſraell. And he ſhall go
oute vnto the alter that is befoꝛe the Loꝛd, ⁊
recōcile vpon it, and ſhall take of the bloude
of the bullock, and of the bloude of the goate,
and put it vpon the hoꝛnes of the altare
rounde aboute, and ſpꝛynckle of the bloude
vpon it with his fynger ſeuen tymes, and
clenſe it, and halowe it from the vnclēneſſes
of the chyldꝛen of Iſrael.

And when he hath made an ende of reconcylinge E
the holy place, and the tabernacle
of wytneſſe, and the alter, he ſhall bꝛynge
the lyue goate: and Aaron ſhall put both
hys handes vpon the heed of the lyue goate,
and confeſſe ouer hym all the myſdeades of
the chyldꝛen of Iſraell, and all their treſpaces,
in al their ſynnes: puttynge them vpon
the heed of the goate, and ſende hym awaye
(by the hande of a conuenient man) into the
wyldernеſſe. And the goate ſhall bere vpon
hym all theyꝛ myſdeades vnto the wyldernеſſe,
and he ſhall let the goate goo fre into
the wyldernеſſe.

And Aaron ſhall come into the Tabernacle
of wytneſſe, and put of the lynen clothes
whych he put on (when he went in into
the holy place) and leaue thē there. And lette
hym waſhe hys fleſhe with water in the holy
place, and put on hys owne rayment, and
then come out, and offer hys burntoffrynge
and the burntoffryng of the people, and make
an attonement foꝛ hym ſelfe and foꝛ the
people, and the fatt of the ſynoffrynge ſhall
be burne vpon the alter. And he that caryed F
foꝛth the goate to ☞ Azazell, ſhall waſhe ☞
hys clothes, and bathe hys fleſhe in water,
and then come into the hoſte.

And the bullock whych is foꝛ ſynne, and the goate that is foꝛ ſynne, (whoſe bloude was bꝛought in, to clēſe the holy place) ſhall one carye out wythout the hoſte to be burnt in the fyꝛe, with theyꝛ ſkynnes, their fleſhe ⁊ their donge. And he that burneth them ſhall waſhe hys clothes, and bathe hys fleſhe in water, and then come into the hooſte. And thys ſhalbe an oꝛdinaūce foꝛ euer vnto you:

that in the tenth daye of the ſe[illegible] moneth,
E ye [illegible] huble youre ſoules, and [illegible] no worke
at all: whether it be one of youre ſelues or a
ſtraunger that ſoiourneth amonge you, for
that daye ſhal the preſt make an attonemēt
for you to cle[illegible] you, and that ye maye be
cleane from all youre ſynnes before the Lor
F de. Let it be a Sabboth of reſt vnto you, ād
ye ſhall humble youre ſoules, by an ordi-
naunce for euer.

And the Preaſte that is anoynted, and whoſe hande was conſecrated (to mynistre in hys fathers ſteade) ſhall make the attonement, and ſhall put on the lynen clothes & holy veſtimētes, and reconcyle the holy ſanctuary and the Tabernacle of wytneſſe, and ſhall clenſe ẏ alter, and make an attonemēt for them, for the preaſtes and for all ẏ people of the congregacyō. And this ſhalbe an* euerlaſtyng ordinaunce vnto you, that he make an attonement for the children of Iſrael for all their ſynnes once a yere: & he dyd as the Lorde commaunded Moſes.

* Exo. xxx. b.

¶ The. xvii. Chapter.

¶ All ſacrifyces muſt be brought to the dore of the tabernacle. To deuyls maye they not offer.

A AND the Lorde ſpake vnto Moſes, ſayinge: ſpeake vnto Aarō & vnto hys ſonnes and vnto all the chyldren of Iſrael and ſaye vnto them: Thys is the thynge which the Lord hath charged, ſaying: what man ſoeuer of the houſe of Iſrael kylleth an oxe, or lambe or goate in ẏ hoſte, or that kylleth it oute of the hoſte, and bryngeth it not vnto the dore of the tabernacle of wytneſſe, to offer an offerynge vnto the Lorde before the dwellynge place of the Lorde, bloude ſhalbe imputed vnto that mā, as though he had ſhed bloude, and that man ſhall be roted out from amonge his people.

Wherfore, whan the chyldren of Iſraell brynge their offringes, that they offer in the wyde felde, they ſhulde brynge them vnto ẏ Lorde: euen vnto the doore of the tabernacle B of wytneſſe to the preaſte, to offer them for peace offrynges vnto the Lord. And ẏ preaſte muſt ſprynkle the bloude vpon ẏ alter of the Lorde which is before the dore of the tabernacle of wytneſſe, and burne the fatt for a ſwete ſauoure vnto the Lord. And lett thē no moare offer their offringes vnto deuyls, after whom they haue gone a whorynge. Thys ſhalbe an ordynaunce for euer vnto them in their generacyons.

And thou ſhalt ſaye vnto them: whatſoeuer man it be of the houſe of Iſrael or of the ſtraungers which ſoiourne amōge you that offereth a burntoffrynge or ſacrifyce, & bryngeth it not vnto the dore of ẏ tabernacle of wytneſſe to offer it vnto the Lord, that man ſhall peryſhe from amonge hys people. And whatſoeuer man it be of the houſe of Iſrael or of the ſtraungers that ſoiourne amonge C you, that eateth any maner of bloude, I wil ſett my face agaynſt that ſoule that eateth bloude, and will deſtroye hym from amonge hys people: for the lyfe of the fleſhe is in the bloude, and I haue geuen it vnto you vpon the alter, to make an attonement for youre ſoules, for bloude ſhall make an attonemēt for the ſoule. And therfore I ſayde vnto the chyldren of Iſraell: let no ſoule of you eate bloude. Neyther let any ſtraunger that ſoiourneth amonge you, eate bloude.

D And whatſoeuer man it be of the chyldren of Iſrael or of the ſtraūgers ẏ ſoiourne amonge you, whych hunteth and catcheth any beeſt or foule that maye be eatē, let him powre out the bloude therof, & couer it with erthe, for the lyfe of all fleſh is in the bloude of it, therfore I ſayde vnto the chyldren of Iſrael* ye ſhall eate the bloude of no maner of fleſhe, for the lyfe of all fleſhe is the bloude therof: whoſoeuer eateth it, ſhall peryſhe. And euery ſoule that eateth it whych dyed alone, or that which was torne with wylde beaſtes: whether it be one of youre ſelues or a ſtraunger, he ſhall waſſhe his clothes, and bathe hym ſelfe in water, and be vncleane vnto the euen, and then ſhall he be cleane. Yf he waſſhe them not, nor bathe hys fleſhe, he ſhall beare hys ſynne.

* Gene. ix. a. Leui. iii. d. & xvii. c.

¶ The. xviii. Chapter.

¶ What degrees of kynred may marye to gether.

A AND the Lorde ſpake vnto Moſes, ſayinge: ſpeake vnto the chyldren of Iſraell, and ſaye vnto them: I am the Lorde your God. After the doynges of the lande of Egypte wherin ye dwelt, ſhall ye not doo: and after the doynges of the lande of Canaan, whether I wyll brynge you, ſhall ye not doo, nether walke in their ordinaunces, but do after my iudgementes, and kepe my ceremonyes, to walke therin: I am the Lorde youre God: Ye ſhall kepe therfore myne ordinaunces, & my iudgementes* whiche yf a man doo, he ſhall lyue in them. I am the Lorde.

* Roma. x. a. Galat. iii. b. Ezec. xx. b.

He that none go to hys nygheſt kynred, for to vncouer their ſecrettes. I am ẏ Lord. *The ſecrettes of thy father, and the ſecrettes of thy mother, ſhalt thou not vncouer: for ſhe is thy mother, therfore ſhalt thou not diſcouer her ſecrettes. * The ſecrettes of thy fathers wife ſhalt thou not diſcouer, for it is thy fathers ſecrettes. ‡ Thou ſhalt not diſcouer the preuite of thy ſyſter, the daughter of thy father or of thy mother: whether B ſhe be borne at home or without. Thou ſhalt not vncouer ẏ ſecretes of thy ſonnes daughter or thy daughters daughter, for that is thyne awne preuyte. Thou ſhalt not vncouer the ſecrettes of thy fathers wyues daughter

* Gen. ix. g. Ezech. xxii. c.

* Deu. xxii. d and. xxvii. c. i. Corin. v. a. ‡ deu. xxvii. d ii. Reg. xiii. c

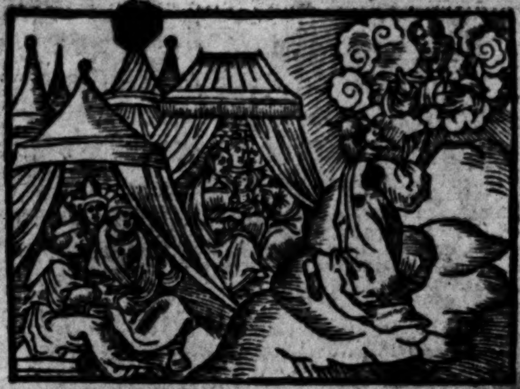
daughter, which was begottẽ of thy father,
and is thy ſyſter: thou ſhalt not diſcouer her
*Leuit.xx.c. ſecrettes. *Thou ſhalt not vncouer the ſecrettes
of thy fathers ſyſter, for ſhe is thy fathers
nexte kynſwomã. Thou ſhalt not diſcouer
the ſecrettes of thy mothers ſyſter, for
ſhe is thy mothers nexte kynſwoman.

C Thou ſhalt not vncouer the ſecrettes of
thy fathers brother: ẏ is, thou ſhalt not go
into his wyfe, which is thyne awnte. Thou
ſhalt not diſcouer ẏ ſecretes of thy daughter
in lawe: For ſhe is thy ſonnes wife: therfore
*Leuit.xx.c. Matt.xiiii.a ſhalt thou not vncouer her ſecretes. *Thou
ſhalt not vnheale ẏ ſecretes of thy brothers
wife for that is thy brothers preuitie. Thou
ſhalt not diſcouer the preuyties of the wyfe
and her daughter, nether ſhalt thou take her
ſõnes daughter or her daughters daughter,
to vncouer their ſecrettes: For they are her
*Gen.xxix.e nexte kyn, and it were wykidneſſe. *Thou
ſhalt not take a wyfe and her ſyſter alſo, to
vexe her, that thou woldeſt vncouer her ſecrettes
*Leuit.xv.c Eze.xxii.c as longe as ſhe lyueth. *Thou ſhalt
alſo not go vnto a womã to vncouer her preuytie,
as longe as ſhe is put a parte for her
*Leui.xx.b. ii.Regũ.xi.a vnclenneſſe. *Moreouer thou ſhalt not lye
with thy neyghbours wyfe, to defyle her wͭ
☞ ſede. Thou ſhalt alſo not geue of ☞ thy ſeed
*Leui.xx.b. to offer it vnto *Moloch: neyther ſhalt thou
defyle the name of thy God. I am the Lord.
Roman.i.d. *Thou ſhalt not lye with mankynde as wͭ
Leuitic.xx.b. ‡De.xxvii.c. womankinde, for it is abhominaciõ. ‡Thou
D ſhalt lye wyth no maner of beaſte to defyle
thy ſelfe therwith, nether ſhall any woman
ſtonde before a beaſt, to lye doune therto, for
it is abhominacyon.

Ye ſhall not defyle youre ſelues in any of
theſe thinges, wherin alſo ẏ nacyons are defyled
whyche I caſt out before you: Wherthorowe
the lande is defyled, and I will vpſet
the wykedneſſe therof vpon it, yee & the
*Leui.xx.d. lande it ſelfe hath caſt out her inhabiters. *
Ye ſhall kepe therfore myne ordinaunces, &
my iudgementes, and commyt none of theſe
abhominacyons: nether any of you nor any
ſtraunger that ſoiourneth amonge you (for
all theſe abhominaciõs haue the men of the
lande done which were there before you, and
the lande is defyled.) Shall not ẏ lande ſpewe
you out alſo (yf ye defyle it) as it ſpewed
out the people that were before you? For
whoſoeuer ſhall commyt any of theſe abhominacyons,
the ſame ſoules that commyt
them, ſhall peryſhe from amonge their people.
Therfore ſhall ye kepe my watche, that
ye commyt not one of theſe abhominable cuſtomes
whych were commytted before you:
and that ye defyle not youre ſelues therin. I
am the Lorde youre God.

¶ The.xix. Chapter.

¶ A repeticyon of lawes pertaynynge to the.x. commaundementes. A conſyderacyon for the poore. wytchecraft is forbyden.



A AND ✠ the Lord ſpake vnto Moſes
ſayinge: ſpeake vnto all the
multitude of the chyldren of Iſraell,
‡Leuit.xi.g. i.Petr.i.c and ſaye vnto them: ‡Ye
ſhalbe holy, for I the Lorde youre
God am holye. Ye ſhall feare euery man
hys father & hys mother, and kepe my Sabbothes,
I am the Lorde youre God. Ye ſhall
not turne vnto ydolles nor make you Goddes
of metall: I am the Lorde youre God.

Yf ye offre a peace offrynge vnto ẏ Lord,
ye ſhall offer it that ye maye be accepted.
*Leuit.vii.d *It ſhalbe eaten the ſame daye ye offer it &
on the morowe. And yf ought remayne vntill
B ẏ thyrde daye, it ſhalbe burnt in the fyre.
And yf it be eaten the thyrde daye, it is vncleane,
& not accepted. He that eateth it, ſhal
bere hys ſynne, becauſe he hath defyleth the
halowed thynge of the Lord, and that ſoule
ſhall peryſhe from amonge hys people.

*Leui.xxiii.d Deu.xxiiii.d *When ye reape doune the rype corne of
youre lande, ye ſhall not repe doune the vtmoſt
border of youre felde, nether ſhalt thou
gather ẏ whych is lefte behynde in thy harueſt.
Thou ſhalt not plucke in all thy vyneyarde
clene, nether gather in the grapes that
are ouerſcaped. But thou ſhalt leaue them
for the pore and ſtraunger. I am the Lorde
youre God. ⊦

C ✠ *Ye ſhall not ſteale, nether lye, nether
*Ephe.iiii.e zacha.viii.c. ‡Matth.v.f. Exod.xx.b. Deuter.v.a. deale falſely one with another. ‡Ye ſhal not
ſwere by my name in vayne: neyther ſhalt ẏ
defyle the name of thy God. I am the Lord.
Thou ſhalt not do thy neyghboure wronge,
*De.xxiiii.d Tobi.iiii.c nether robbe hym violenly *nether ſhall
the workmans laboure abyde with the vntyll
the mornynge. Thou ſhalt not curſe the
*De.xxvii.c deaffe *nether put a ſtomblynge blocke before
the blynde: but ſhalt feare thy God. I
am the Lord. Ye ſhall do no vnryghteouſnes
*De.i.c. and xvi.d. Jacob.ii.b. in iudgement. *Thou ſhalt not fauoure
the poore nor honoure ẏ myghtye, but in
righteouſnes ſhalt ẏ iudge thy neyghboure.

D Thou ſhalt not goo vp & doune as a preuy
accuſer amonge thy people, nether ſhalt
thou ſtonde agaynſt ẏ bloude of thy neyghboure:
*i.Ioh.ii.d and.iii.c I am the Lord. *Thou ſhalt not hate
thy brother in thyne hart, but ſhalt in any
*Ma.xviii.b Eccle.xix.b wyſe *rebuke thy neyghboure: that thou
*Matt.v.g. bere not ſynne for hys ſake. *Thou ſhalt

not auēge thy ſelfe nor be myndfull of wrōge
* Mat.xxii.d agaynſt the chyldren of my people * but
Marke.xii.c ſhalt loue thy neyghboure euen as thy ſelfe.
Rom.xiii.d. I am the Lorde. ‡
Galat.v.c.
Iacob.ii.b

Ye ſhall kepe myne ordinaunces. Thou
ſhalt not let catell gendre wyth a contrary
kynde, nether ſowe thy felde wyth myngled
ſeed, nether ſhalt thou put on any garment
of lynen and wollen.

E Whoſoeuer lyeth and medleth with a woman
that is a bondmayde, neuertheles appoynted
to a huſbande, but not redemed, ner
fredome geuen her, ſhe ſhalbe ſcourged with
a lethren whyppe, and they ſhall not dye, becauſe
ſhe was not fre. And he ſhall brynge
for hys treſpace vnto the Lorde: before the
dore of the tabernacle of wytneſſe, a ram for
a treſpace offringe. And yͤ Preaſte ſhall make
an attonement for him wͭ the ram whych
is for the treſpace before the Lorde, concernyng
his ſynne which he hath done: & yͤ ſynne
which he hath done ſhalbe forgeuen hym.

When ye come to the lande, & haue planted
all maner of trees conuenient to be eaten
☞ of ☞ ye ſhall put awaye the foreſkynne of
euery one with the frute therof: euē.iii. yere
ſhal they be vncircumciſed vnto you, & ſhall
not be eaten of. But in the fourth yere all yͤ
frute of them ſhalbe holy and commendable
to the Lord. In the fyfth yere ſhall ye eate of
the frute of them, and ye maye gether in the
increaſe of them: I am the Lorde your God.

☞ F * ☞ ye ſhall not eate vpon bloude, neyther
* Leui.xvii.d ſhall ye vſe witchcrafte, ☞ nor obſerue tymes.
☞ Ye * ſhall not rounde yͤ lockes of youre
* Leui.xxi.a. heedes, nether ſhalt thou marre the tuftes of
Ezec.xliiii.e. thy beerde. Ye ſhall not rent youre fleſhe
☞ ☞ for any ſoules ſake, nor printe any markes
vpon you: I am the Lorde. Thou ſhalt
not make thy daughter commen, that thou
woldeſt cauſe her to be an whore: leſt the
lande alſo fall to whoredome, and be full of
wykedneſſe. Ye ſhal kepe my ſabbathes, and
feare my ſanctuary: I am the Lord. Ye ſhall
not regarde them that worke with ſpyrytes,
* i.Regum. * nether ſeke after ſothſayers to be defyled
xxviii.a. by them, I am the Lorde youre God.

G * Thou ſhalt ryſe vp before the horehed,
* Eccl.viii.a and reuerence the face of the olde man, and
i.Timo.v.a. dread thy God. I am the Lorde. If a ſtraunger
ſoiourne with the in youre lāde, ye ſhall
* Exo.xxii.c. not vexe him. * But yͤ ſtraunger that dwelleth
wyth you, ſhall be as one of youre ſelues,
and thou ſhalt loue hym as thy ſelfe, for
ye were ſtraungers in the lande of Egypte.
I am the Lorde youre God.

Ye ſhall do no vnryghteouſnes in iudgement,
in meteyerde, in weyght or in meaſure.
☞ True balaunces, true weyghtes. ☞ A
true Epha & a true Hin ſhall ye haue. I am
the Lorde youre God whych broughte you
out of the lande of Egypt. Therfore ſhall ye
obſerue all my ordinaunces and all my iudgementes,
and do them. I am the Lorde.

❡ The.xx.Chapter.

❡ They that geue of their ſeede to Moloch, ſhall dye therfore. Other goodly lawes.

AND the Lord ſpake vnto Moſes ſayinge. A
This ſhalt thou ſaye to the children
of Iſrael, whoſoeuer he be of the
chyldren of Iſraell or of the ſtraungers that
dwell ī Iſrael, that geueth of his ſeed vnto
* Moloch, let him be ſlayne: the people of the * Leu.xviii.e
lande ſhal ſtone hym. And I wyll ſett my
face agaynſt that man, and wyll deſtroye
him from amōge his people: becauſe he hath
geuen of his ſeed vnto Moloch, for to defyle
my ſanctuary, and to polute my holy name.
And though that the people of the lande hyde
their eyes from the man that geueth of
hys ſeed vnto Moloch, and kyll hym not:
☞ I wyll put my face agaynſt that man, ☞
and agaynſt hys kynred, and wyll deſtroye
him, and all that goo a whorynge after him
to commyt whordome with Moloch, from
amonge their people.

If a ſoule turne hym ſelfe after ſuch as
worke wyth ſpretes, and after ſothſayers,
to goo a whorynge after them, I wyll put
my face agaynſt that ſoule, & wyll deſtroye
hym from amonge hys people. Sanctifye
youre ſelues therfore * and be holye, for I * Leui.xix.a.
am the Lorde your God, kepe ye myne ordinaunces,
and doo them. I am yͤ Lorde which
doth ſanctifye you.

‡ Whoſoeuer he be, that curſeth his father B
or hys mother, let hym dye: for he hath ‡ Matt.xv.a.
curſed hys father and mother, his bloude be Prouer.xx.c.
vpon hym. * And the man yͭ breaketh wedlocke Exod.xxi.b.
with another mans wyfe: euen he that * Deu.xxii.a
breketh wedlocke wͭ his neyghbours wyfe ii.Regū.xi.a
let him be ſlayne, both the aduoutrer and the
aduoutreſſe. And the man that lyeth * with * Leu.xviii.a
his fathers wyfe, & vncouereth hys fathers Deu.xxvii.c.
ſecrettes, let them both dye, their bloude be
vpon them. * If a man lye with hys daughter * Leu.xviii.a
in lawe, let them dye both of them: they
haue wrought abhominacyō, their bloud be
vpon them. * If a man alſo lye wyth mankynde * Leu.xviii.c
after the maner as wyth woman Rom.i.d
kynde, they haue both commyttted an abhominacyon:
let them dye. Their bloude be
vpon them. And If a man take a wyfe and
her mother alſo, it is wyckedneſſe. They
ſhall be burnt wyth fyre both he and ſhe,
that there be no wykedneſſe amonge you.
And * If a man lye wyth a beaſt, let hym * Leu.xviii.c
dye, and ye ſhall ſlee the beaſt alſo. If a woman C
go vnto any beaſt, & lye downe therto:
thou ſhalt kyll the womā and the beaſt alſo,
let them dye, their bloude be vpon them. If
a man take hys ſyſter, hys fathers daughter
or his mothers daughter, and ſe her ſecretes
and ſhe his ſecretes, it is a ſhamefull thinge.

*Leu.xviii.c
*Leu.xviii.c Matt.xiiii.a
*Le.xviii.b.

They ſhall peryſh in the ſyghte of their people, he hath vncouered his ſyſters ſecrettes, he ſhall beare his ſynne. * If a man lye with a womã hauynge her naturall dyſeaſe, and vncouer her ſecrettes, & open her fountayne, and ſhe alſo open the foũtayne of her bloude they ſhall both peryſhe from amonge theyr people. * Thou ſhalt not vncouer the ſecrettes of thy mothers ſyſter * nor of thy fathers ſyſter, for he that doth ſo, hath vncouered hys nexte kyn: they ſhall beare theyr myſdoynge.

If a man lye with hys vncles wyfe, and vncouer his vncles ſecrettes: they ſhal beare theyr ſynne, and ſhall dye chyldleſſe.

D
E

If a man take his brothers wyfe, it is an vncleane thinge, he hath vncouered his brothers ſecrettes, they ſhalbe chyldleſſe.

*Le.xviii.d.
*Deut.ix.a.

* Ye ſhal kepe therfore all myne ordinaũces and all my iudgementes, and doo them: that ẏ lande whether I brynge you to dwell therin, ſpewe you not out. Ye ſhal not walke in the maners of thys nacyon whiche I caſt oute before you: For they cõmitted all theſe thynges, * and therfore I abhorred them.

*Leuit.xi.a.
Deut.xiiii.a.

But I haue ſayde vnto you: ye ſhall enioye their lande, and I will geue it vnto you to poſſeſſe it, euen a lande that floweth with mylke & honye. I am the Lorde youre God, whyche haue ſeparated you from other nacyons, * and therfore ſhall ye put difference betwene cleane beaſtes & vncleane, betwene vncleane foules and cleane. Ye ſhall not defyle youre ſoules in beaſtes and foules, and in all maner creppynge thynges ẏ the grounde bryngeth furth, whych I haue ſeparated from you as vncleane. Therfore ſhall ye be holy vnto me, for I the Lorde am holy, and haue ſeuered you from other nacyons: that ye ſhulde be myne.

*Deu.xviii.b
i.Re.xxviii.a.

* If there be a man or woman that worketh wyth a ſpryte, or that is a ſothſayer, lete them dye. Men ſhall ſtone thẽ wyth ſtones, their bloude be vpon them.

❡ The .xxi. Chapter.

❡ A lawe for the preſtes.

A

AND the Lorde ſayde vnto Moſes: ſpeake vnto the Preaſtes ẏ ſonnes of Aaron, ãd ſaye vnto them. ☞ Let none be defyled vpon a ſoule amõge hys people but vpon hys kynſman, that is nye vnto hym: vpon his father, and his mother, vpon ſonne and daughter, and his brother, and on his ſyſter a mayde ẏ is nye vnto him, whom no man hath knowen, vpon her ſhall he be defyled. But he ſhall not be defyled vpõ him that hath auctoryte amonge hys people, to polute hym ſelfe for hym.

*Leuit.xix.f

Let them not make * baldneſſe vpõ their heed, nor ſhaue of the lockes of their bearde, nor make any markes in their fleſhe. They ſhalbe holy vnto their God, and not polute the name of their God, for the ſacrifyces of the Lorde which are as ẏ bread of their God they do offer: therfore they ſhall be holy.

*i.Tim.iii.a
B

* Let them not take a ☞ wyfe that is an aduoutreſſe, or poluted, nor put frõ her huſbande: for ſuch a one is holy vnto hys God. ☞ Thou ſhalt ſanctifye hym therfore, for he offereth vp the bread of thy God: he ſhall therfore be holy vnto the, for I the Lorde whyche ſanctifye you am holy.

If a Preaſtes daughter fall to playe the whore ſhe poluteth her father: therfore muſt ſhe be burnt with fyre.

*Luke.ix.b
C
*Eze.xliiii.d

He that is the hye Preaſte amonge hys brethren, vpon whoſe heed the anoyntynge oyle was powred, and ⊕ that conſecrated hys hande to put on the veſtimentes, ſhall not vncouer his heade, nor rent his clothes * nether goo to any deed body, nor make hym ſelfe vncleane on hys father or hys mother, nether ſhall go out of the ſanctuarye, ner polute ẏ holy place of hys God, for the crowne of the anoyntynge oyle of hys God, is vpon him. I am the Lord. * He ſhall take a mayde vnto hys wyfe: but a wedowe, a deuorſed woman, or an harlot, ſhall he not mary: But ſhall take a mayde of hys awne people to wyfe. Neyther ſhall he defyle hys ſeed amonge hys people: for I am the Lord which ſanctifye hym.

D
*ii.Reg.v.b

And the Lord ſpake vnto Moſes, ſayinge: ſpeke vnto Aaron, and ſaye. Whoſoeuer of thy ſeed in their generacions hath any deformite, let him not preace for to offer bread vnto his God * for whoſoeuer hath any blemyſhe, ſhall not come nere: as yf he be blynde or lame, or that hath a ſhorte noſe, or that hath any myſſhapen membre, or is broken foted, or broken handed, or ⊕ haue no heere on his eye browes, or haue a webbe or other blemiſhe ĩ his eyes, or be mangye, or ſcaulde, or hath hys ſtones broken.

No man that hath a blemyſhe, and is of the ſeed of Aaron the preaſte, ſhall come nye to offer the ſacrifyces of the Lord. When he hath a deformyte, let him not preace to offer the bread of his God. Let him eate the bread of hys God: euen of the moſt holy and of the holy: Onely let him not go in vnto ẏ vayle, nor come nye the alter, when he is deformed that he polute not my ſanctuary, for I am the Lorde that ſanctifye them. And Moſes tolde it vnto Aaron and to hys ſonnes, and vnto all the chyldren of Iſraell.

❡ The .xxii. Chapter.

❡ Who ought to abſtayne from eatynge the thynges that were offered. Howe, what, & when they ſhalbe offered.

And the

A ANd the Lord ſpake vnto Moſes, ſayinge: Speake vnto Aaron and hys ſonnes, that they be ſeparated from the ☞ holy thynges of the children of Iſrael, and that they polute not my holy name in thoſe thynges whych they halowe vnto me: I am the Lorde. Saye vnto them: whoſoeuer he be of all youre ſeed amonge youre generacions after you, yͭ goeth vnto the holy thynges which the chyldrẽ of Iſrael halowe vnto the Lorde, hauynge hys vnclennes vpon him: that ſoule ſhall peryſhe from out of my ſyght. I am the Lorde.

* Leuit.xv.a * What man ſoeuer of the ſeed of Aaron is a leper or hath a runnynge yſſue, he ſhall not eate of yͤ holy thinges vntyll he be cleane. And whoſo toucheth any mã that is vncleane ouer the ſoule of the deed, or a man whoſe ſeed runneth from him in his ſlepe, or whoſoeuer toucheth any worme, wherby he maye be made vncleane, or a man, of whom he maye take vnclenneſſe (whatſoeuer vnclẽneſſe he hath) yͤ ſame ſoule that hath touched any ſoche, ſhalbe vncleane vntyll euen, and ſhall not eate of yͤ holy thynges, vntyll he haue waſhed hys fleſhe with water. And
B when the ſonne is doune, he ſhalbe cleane, & ſhall afterwarde eate of yͤ holy thynges: for
* Exo.xxii.c. aſmoche as it is hys fode. * Of a beaſt that dieth alone, or is rent wyth wylde beaſtes (wherby he maye be defyled) he ſhall not eate. I am the Lorde. Let them kepe therfore myne ordinaunce, leſt they for the ſame lade ſynne vpon them, and dye for it, yf they defyle it. I the Lorde ſanctifye them.

There ſhall no ſtraunger eate of the holy thynge, nether a geſt of the preſtes, neyther ſhal an hyred ſeruaũte eate of yͤ holy thinge. But yf the Preaſte bye any ſoule wyth money, he ſhal eate of it, lyke as he that is borne in hys houſe, ſhall they eate of hys bread. If the Preaſtes daughter alſo be maried vnto a ſtraũger, ſhe maye not eate of the halowed heueoffrynges. Not wythſtandynge yf the Preaſtes daughter be a wedowe or deuorſed & haue no childe, but is returned vnto her fathers houſe agayne, ſhe ſhall eate of her fathers bread, as well as ſhe dyd in her youth. But there ſhall no ſtraunger eate therof. If a man eate of the holy thynge vnwittingly, he ſhall put the fyfthe parte therunto, and
☞ geue it vnto the Preaſte ☞ wyth the halowed thynge. And the Preaſtes ſhall not defyle the holy thynges of the chyldren of Iſrael (which they offer vnto the Lord) to lade them ſelues wͭ myſdoynge & treſpace whyle they eate their holy thynges, for I the Lord do halowe them.

C And the Lorde ſpake vnto Moſes ſayinge: ſpeake vnto Aaron and hys ſonnes and vnto all the childrẽ of Iſrael, and ſaye vnto thẽ: whatſoeuer he be of yͤ houſe of Iſrael or ſtraunger in Iſrael, yͭ will offer his ſacrifice for all hys vowes, and for all hys frewyll offringes which they will offer vnto yͤ Lord for a burntoffrynge, ye ſhall offre (to reconcyle youre ſelues) a male without blemyſhe of the oxen, of yͤ ſhepe, or of the goates. But whatſoeuer hath a blemyſhe, yͭ ſhall ye not offre, for ye ſhall gett no fauoure therwith.

And whoſoeuer bringeth a peace offringe vnto the Lord (accordynge as he is appoynted) or a vowe, or a frewyll offrynge, in oxe or ſhepe, that is without deformyte, he ſhall be accepted. There ſhalbe alſo no blemyſhe therin: blinde, or broke, or woũded, or haue a wen, or be mawnge, or ſcabbed. Ye ſhall not offre ſoche vnto yͤ Lord, nor put an offrynge of any ſoche vpon the alter vnto the Lorde. D

An oxe or a ſhepe that hath any membre out of proporcyõ, mayſt thou offer for a frewylloffrynge, but for a vowe it ſhall not be accepted. Ye ſhall not offer vnto the Lord yͭ which is brooſed, or broken, or plucked out, or cut awaye, nether ſhall ye make any ſoch in your lande, nether of a ſtraungers hande ſhall ye offer bread vnto youre God of any ſoche. Becauſe their corrupcyon is in them, and they haue deformite in them ſelues, and therfore ſhall they not be accepted for you. And the Lorde ſpake vnto Moſes ſayinge: whẽ an oxe, or a ſhepe, or a goate is brought forth, it ſhalbe ſeuen dayes vnder yͤ damme. And frõ the .viii. daye forth, it ſhalbe accepted, for a ſacrifice vnto the Lord. And whether it be oxe or ſhepe, ye ſhall not kill it and her yonge both in one daye.

When ye wyll offre a thankoffrynge vnto the Lorde, offre it that ye maye be accepted. And the ſame daye it muſt be eaten vp, ſo that ye leaue none of it vntyll yͤ morowe. I am the Lorde. Therfore ſhall ye kepe my commaundementes and do them, I am the Lorde. Neyther ſhall ye polute my holy name, but I will be halowed amonge the chyldrẽ of Iſraell. I am the Lord which halowe you, and that brought you out of yͤ lande of Egypte, to be youre God: I am the Lorde.

¶ The .xxiii. Chapter.

¶ Of the holy dayes, that they ſhulde kepe.

ANd the Lord ſpake vnto Moſes, A
ſayinge, ſpeake vnto the chyldren of Iſrael, & ſaye vnto them: Theſe are my feaſtes, euen the feaſtes of the Lorde, whych ye ſhall call holy conuo-
cacyons. * Syxe dayes ye ſhall worke, but * Exo.xxiii.b.
the ſeuenth daye is the Sabboth of reaſt, an holy conuocacyon: ſo that ye doo no worcke therin, it is the Sabboth of the Lorde, in all youre dwellynges. Theſe are the feaſtes of the Lorde, euen holy conuocacyons, whyche ye ſhall proclayme in their ceaſons. In the .xiiii. daye of the fyrſt moneth at euen is the

*Exo.xii.c. Nu.xxviii.c. is the Lordes *Paſſeouer. And in the fyfteneth
daye of the ſame moneth is the feaſt of
ſwete bread vnto the Lorde: ſeuen dayes ye
*Exo.xii.b. muſt eate vnleuended bread. * In the fyrſt
daye ye ſhall haue an holy conuocacyon: ye
ſhall do no laborious worke therin. But ye
B ſhall offer ſacrifices vnto the Lorde thorow
out thoſe ſeuen dayes, & in the ſeuenth daye
is an holy conuocacyon: ye ſhall do no laborious
worke therin.

✠ And yͤ Lorde ſpake vnto Moſes ſayenge:
ſpeake vnto the chyldren of Iſrael, and
*Num.xv.a. ſaye vnto them * when ye be come into the
lãd (which I geue vnto you) & reape doune
the harueſt therof, ye ſhall brynge a ſhefe of
the fyrſt frutes of youre harueſt vnto the
preaſt, which ſhall waue the ſhefe before the
Lorde to be accepted for you: & euen the morowe
after the Sabboth, the Preaſte ſhall
waue it. And ye ſhall offer yͤ daye when ye
waue the ſhefe, an he lãbe without blemyſh
of a yeare olde, for a burntoffrynge vnto yͤ
Lorde: and yͤ meateofferynge therof, ſhalbe
made of two tenth deales of fyne floure mẽgled
with oyle, to be a ſacrifyce vnto yͤ Lorde
for a ſwete ſauoure: and yͤ dronckoffryng
C therof ſhalbe of wyne, euen the fourth deale
of an Hyn. And ye ſhall eate nether bread,
nor parched corne, nor furmentye, nor newe
corne vntyll yͤ ſelfe ſame daye that ye haue
brought an offrynge vnto youre God. Let
thys be a lawe for euer in youre generaciõs
and in all youre dwellynges. ✠

And ye ſhall counte from the morowe after
the Saboth: euen from the daye that ye
brought the ſhefe of the waueoffrynge. vii.
☞ ☞ Sabbathes cõplete: euen vnto the morowe
after yͤ ſeuenth Sabbath ſhall ye nõbre
fiftye dayes. And ye ſhall brynge a newe
meatoffrynge vnto the Lorde. And ye ſhall
brynge out of youre habitacyõs two waueloues
made of two tenth deales of fyne floure,
& that are made wyth leuen for fyrſt frutes
vnto yͤ Lord. And ye ſhall brynge with
* Nu.xxviii.b. the breed * ſeuen lãbes wythout deformyte
of one yeare of age, and one yonge oxe & two
rammes, which ſhall ſerue for a burntoffrynge
vnto yͤ Lorde, wyth meatoffrynges and
theyr dronckoffrynges, to be a ſacrifyce for
a ſwete ſauoure vnto the Lorde.

D Then ye ſhall offer an he goate for a synne
offrynge: and two lãbes of one yeare olde
for a peace offrynge. And the preaſt ſhall
waue them wyth the breed of the fyrſt frutes
before the Lorde, and wyth the two lãbes.
And theſe holy thynges of the Lorde,
ſhalbe the preaſtes. And ye ſhall proclayme
the ſame daye, that it maye be an holy conuocacion
vnto you: ye ſhall do no laborious
worke therin: let it be a lawe for euer in all
your dwellynges, and in all youre generacyons.

*And when ye reepe doune your harueſt, *Leui.xix.b. Deu.xxiiii.d.
thou ſhalt not make cleane ryddaũce of thy
felde, nether ſhalt thou make any aftergatherynge
of thy harueſt: but ſhalt leaue it
vnto the poore, and the ſtraunger. I am the
Lorde youre God.

And yͤ Lorde ſpake vnto Moſes ſayinge:
Speake vnto yͤ chyldren of Iſrael, & ſaye:
In the ſeuenth moneth, in the fyrſt daye of
the moneth ſhall ye haue reſt, * euen the remembraunce *Nu.xxix.a.
of blowynge, an holy cõuocacyon:
ye ſhall do no labourious worke therin,
but offer ſacrifyce vnto the Lorde.

✠ And the Lorde ſpake vnto Moſes ſayinge: E
the * tenth daye alſo of yͤ ſelfe ſeuenth *Leui.xvi.e.
moneth, is a daye of reconcylynge, therfore
ſhall it be an holy conuocacyon vnto you,
☞ and ye ſhall humble your ſoules, and offer ☞
ſacrifyce vnto the Lorde. Ye ſhall do no
worke the ſame daye, for it is a daye of recõcylynge,
to make an atonement for you before
the Lorde your God. For what ſoeuer
ſoule it be that humbleth not him ſelfe that
daye, he ſhalbe deſtroyed from amonge hys
people. And whatſoeuer ſoule do any maner
worke yͤ daye, the ſame ſoule wyll I deſtroye
from amonge his people. Ye ſhall do
no maner worke therfore: Let it be a lawe
for euer in youre generacyons & in all your
dwellynges. Let it be vnto you a Sabboth
of reſte, & ye ſhall humble your ſoules in the
nynth daye of yͤ moneth at euen: from euen
to euen ſhall ye reſt in your Sabboth. ✠

And yͤ Lorde ſpake vnto Moſes ſayeng: F
ſpeake vnto yͤ chyldren of Iſrael, and ſaye:
*the fyftenth daye of the ſame ſeuenth moneth * Nu.xxix.b. ii.Eſd.b.c. ii.Mac.i.c.
is the feaſt of tabernacles, ſeuen dayes
vnto the Lord. The fyrſt daye is an holy cõuocacyon:
ye ſhall do no laboryous worke.
Seuen dayes ye ſhall offer ſacrifyce vnto
the Lord, and in yͤ eyght daye ſhalbe an holy
conuocacyon vnto you, and ye ſhall offer
ſacrifyces vnto the Lorde. It is the ☞ colleccyon, ☞
and ye ſhall do no laboryous worke
therin.

Theſe are the feaſtes of the Lord, whyche
ye ſhall call holy conuocacyons, for to offer
ſacryfyce vnto the Lord, burntoffrynge,
meatoffrynge, peaceoffrynge, and dronckoffrynges,
☞ euery daye hys due ſacrifyce ☞
beſyde the Sabbothes of the Lorde, and beſyde
youre gyftes, beſyde all your vowes,
and all your frewylloffrynges, whyche ye
geue vnto the Lorde.

✠ Moreouer, in the fyftenth daye of the
ſeuenth moneth whan ye haue gathered in
the frute of the lãde, ye ſhall kepe holy daye G
vnto the Lorde ſeuen dayes. The fyrſt daye
ſhall be as a Sabboth: lykewyſe in yͤ eyght
daye ſhalbe the reſt of the Sabboth. And ye
ſhall take you in the firſt daye, the frutes of
goodly trees, braunches of palme trees, and

the bowes of thycke trees, and wyllowes of the brooke, and ſhall reioyſe before yͤ Lord your God ſeuen dayes. And ye ſhall kepe thys feaſt vnto yͤ Lorde ſeuen dayes in the yeare. It ſhalbe a lawe for euer in youre generacyons, that ye kepe it in yͤ ſeuenth moneth. Ye ſhall dwell in boothes ſeuen dayes: euen all yͭ are Iſraelites borne, ſhall dwell in boothes, that youre chyldren after you maye knowe, howe that I made the chyldren of Iſrael to dwell in boothes, when I brought them out of the lande of Egypt: I am the Lord youre God ⁊c. And Moſes ſpake vnto yͤ chyldren of Iſrael concernynge the feaſtes of the Lorde.

¶ The. xxiiii. Chapter.

¶ The oyle for the lampes. He that curſeth muſt be ſtoned. He that kylleth ſhalbe kylled ⁊c.

A * Exo. xxvii. d.

AND the Lord ſpake vnto Moſes, ſayinge: * cōmaunde the chyldren of Iſrael that they brynge vnto the, pure oyle olyue beaten for lyghtes, to cauſe yͤ lampes to burne allwaye: without the vayle of wytneſſe: in the tabernacle of wytneſſe ſhall Aaron dreſſe them both euen ⁊ mornynge before the Lorde allwayes. Let it be a lawe for euer in youre generacyons. He ſhall dreſſe the lampes vpon the pure candelſticke before the Lorde perpetually.

prepositionis
dexteram et ſe
[illegible]

☞ And thou ſhalt take fyne floure, ⁊ bake twelue waffels therof, two tethdeales ſhalbe in one waffell. And thou ſhalt ſet them in two rowes, ſyxe on a rowe vpon yͤ ☞ pure table before yͤ Lorde, and put pure frankencens vpon the rowes, that they maye be bread of remembraunce, and an offrynge to the Lorde. Euery Sabboth he ſhall put thē in rowes before yͤ Lorde euermoare: of the B chyldren of Iſrael ſhall they be offred for an euerlaſtynge couenaunte. * And they ſhall be Aarons and his ſonnes, which ſhall eate them in the holy place. For they are moſt holy vnto him of the offerynges of the Lorde by a perpetuall ſtatute.

* i. Reg. xxi. a
Leui. xxiiii. b.

And yͤ ſonne of an Iſraelitiſh wyfe whoſe father was an Egypcian, wēt out amōge the chyldren of Iſrael. And thys ſonne of the Iſraelitiſh wyfe ⁊ a man of Iſrael, ſtroue together in the hoſte. And the Iſraelitiſh womans ſonne * blaſphemed yͤ name of the Lorde, and ‡ curſed, and they broughte hym vnto Moſes. His mothers name was Salomith, whych was the daughter of Dibry, of the trybe of Dan: and they * put hym in warde, that the mynde of the Lorde myght be ſhewed them.

* Exo. xx. b.
‡ Leui. v. a.
* Nu. xv. d.

☞ C ☞ And the Lord ſpake vnto Moſes ſayinge: brynge yͤ curſed ſpeaker wythout the hoſte, and let all that herde hym, put their handes vpon his heed, and let all the multitude ſtone hym. And thou ſhalt ſpeake vnto the chyldren of Iſrael ſayinge: Whoſoeuer curſeth hys God, ſhall bere hys ſynne. And he that blaſphemeth the name of the Lorde, let hym be ſlayne, and all the multitude ſhall ſtone him to deeth.

Whether he be borne in yͤ londe or a ſtraūger, whan he blaſphemeth the name of the Lorde, let hym be ſlayne. And * he that kylleth any man, let him dye the death. And he yͭ kylleth a beaſt, let hym make hym good, ☞ ſoule for ſoule. And yf a man mayme hys neyghboure, as he hath done, ſo ſhall it be done to him: broke for broke ‡ eye for eye and toth for toth: euen as he hath maymed a man, ſo ſhall he be maymed agayne. And he that kylleth a beaſt, let hym paye for it: and he that kylleth a man, let hym dye. Ye ſhall haue one maner of lawe: euen for the ſtraunger as well as for one of your ſelues, for I am the Lorde youre God.

D
* Exo. xxi. b.
☞
‡ Mat. v. e.
Exo. xxi. c.

And Moſes tolde the chyldren of Iſrael, and they brought him (that had curſed) out of yͤ hoſte, and ſtoned hym with ſtones. And the chyldren of Iſrael dyd as the Lord commaunded Moſes.

¶ The. xxv. Chapter.

¶ The Saboth of the. vii. yeares, and of the yeare of iubelie, otherwyſe called the fyftyth yeare.

AND the Lorde ſpake vnto Moſes in mount Sinai ſayinge: ſpeake vnto the chyldren of Iſrael, and ſaye vnto them: when ye be come into the lāde which I geue you, the lande ſhall reſt, and kepe Sabboth vnto the Lorde. * Syxe yeares thou ſhalt ſowe thy felde, ⁊ ſyxe yeare thou ſhalt cut thy vinyarde, and gether in the frute therof. But the * ſeuenth yeare ſhall be a Sabboth of reſt vnto the lande. The Lordes Sabboth it ſhalbe: yͤ ſhalt nether ſowe thy felde, nor cut thy vyneyarde. That which groweth of the owne accorde thou ſhalt not reape, nether gather the grapes that thou haſt left behynde, for it is a yeare of reſt vnto the lande. And the reſt of the lāde ſhalbe meat for you: euen for the, for thy ſeruaunte, and for thy mayde, for thy hyred ſeruaunte, and for the ſtraunger that ſogeourneth with the: and for thy catell, and for the beaſtes that are in thy lande, ſhall all the encreaſe therof be meat. And thou ſhalt B nombre ſeuen ☞ Sabbathes of yeares vnto the, ☞ euen ſeuen tymes ſeuen yeare: and the ſpace of the ſeuen Sabbathes of yeares wyll be vnto the nyne ⁊ fourtye yeare. And then thou ſhalt make a trompe blowe: in the tenth daye of the ſeuēth moneth, euen in the daye of attonement ſhall ye make the trompe blowe, thorowe out all youre lande. And thou ſhalt halowe that yeare: euen the fyftyth yeare, and proclayme lyber-

A
* Exo. xxiii. b.
* Deut. xv. a.

tye thorowe out the lāde vnto all the inhabyters therof, for it ſhalbe a yeare of ☞ iubelye vnto you, and ye ſhall retourne: euery man vnto his poſſeſſyon, & euery man vnto his kynred agayne. A yeare of iubelye ſhall that fyftyeth yeare be vnto you. Ye ſhall not ſowe nether repe that whych groweth of it ſelfe, nor gether ẏ grapes that are left. For that yeare of iubelye ſhalbe holy vnto you: but ye ſhall eate of the encreaſe therof out of the felde. In the yeare of this iubelye ye ſhall retourne euery man vnto hys poſſeſſyon agayne.

If thou ſelleſt oughte vnto thy neyghboure, or byeſt of thy neyghboures hande, ye ſhall not diſceaue one another: but accordynge to the nombre of yeares after the iubelye yeare thou ſhalt bye of thy neyghboure, and accordynge vnto the nōbre of yeares C and of ẏ frutes, he ſhall ſell vnto the. Accordynge vnto ẏ multitude of yeares, he ſhall encreaſe the pryſe therof, and accordyng to the fewneſſe of yeares, he ſhall minyſhe the pryce of it: for the nombre of frutes doth he ſell vnto the. * Diſceaue not ye therfore euery man his neyghboure, but ẏ ſhalt feare thy God. For I am the Lorde youre God: Wherfore, ye ſhall do after myne ordinaunces and kepe my lawes, and do them, and ye ſhall dwell in the lande in ſafetye. And the lande ſhall geue her frute, and ye ſhall eate youre fyll, and dwell therin in ſafetye.

*i. Theſſ. iiii. a.

And yf ye ſhall ſaye: what ſhall we eate the ſeuenth yeare, for we ſhall not ſowe, nor gether in oure encreaſe? I wyll ſende my bleſſynge vpon you in the ſyxt yeare, & it ſhall brynge forth frute for thre yeares: and ye ſhall ſowe the eyght yeare, and eate yet of olde corne vntyll the .ix. yeare: euen vntyll her frutes come, ye ſhall eate of olde ſtoare. D The lande ſhall not be ſolde to be waſt: for * the lāde is myne, and ye but ſtraungers and ſoiourners with me. In all the lāde of youre poſſeſſyon, ☞ ye ſhall graunt a redempcyon for the lande.

*Pſal. xxiiii. a.

* Yf thy brother be waxed poore, & hath ſolde awaye of his poſſeſſyon: and yf any of hys kyn come to redeme it, let hym bye out that whyche hys ☞ brother ſolde. And yf he haue no man to redeme it, let hys hande get aſmuch as maye be ſuffycyent to bye it oute agayne, and let hym counte howe longe it hath bene ſolde, and delyuer ẏ reſt vnto ẏ man to whome he ſolde it, that he maye retourne to hys poſſeſſyō agayne. But and yf hys hande cannot get ſuffycient to reſtore to the other agayne, then that whyche is ſolde ſhall remayne in the hande of hym that hath boughte it, vntyll the yeare of iubelye: and in the Iubelye it ſhall come out, and he ſhall retourne vnto hys poſſeſſyon agayne.

* Ruth. iiii. a
Iere. xxxii. b.

And yf a man ſell a houſe or a dwellynge wythin the walles of a cytie, he maye bye it out agayne wythin a whole yeare after it is ſolde: euen ony daye of the yeare ſhall he E redeme it agayne. But & yf he bye it not out agayne wythin ẏ ſpace of a full yeare, then the houſe that is in the walled cytie ſhalbe ſtabliſhed, and be his owne that boughte it, and hys ſucceſſoures after hym, & ſhall not go out in the iubelye. But the houſes of villages which haue no walles rounde aboute them, are counted as the felde of the countre & therfore they maye be boughte out agayne, and ſhall returne in the iubelye.

Notwithſtandynge, the cyties of ẏ leuytes, and ẏ houſes of the cyties of theyr poſſeſſion, maye the leuytes redeme at all ceaſons. And yf a man purchaſe ought of the leuites, the houſe that was ſolde, and ẏ cyte of theyr poſſeſſyon ſhall go out in the yeare of iubelye: for the houſes of the cyties of the leuites, are theyr poſſeſſyon amonge ẏ chyldren of Iſrael. But the felde of the ſuburbe that is beſyde theyr cyties, maye not be ſolde: but is theyr perpetuall poſſeſſyon.

F If thy brother be waxen poore and fallen in decaye wt the, thou ſhalt releue hym, both the ſtraunger & ſoiourner, that he maye lyue with the. * And ẏ ſhalt take none vſurie of him, or vātage. But thou ſhalt feare thy God, that thy brother maye lyue wyth the. Thou ſhalt not geue hym thy money vpon vſurye, ☞ nor lende hym thy corne for increace. I am the Lorde youre God, whych brought you out of the lande of Egypte to geue you ẏ lande of Canaan, and to be youre God.

*Exo. xxii. d.
Deut. xxiii. d.
Ezech. xviii. c.

* ✠ If thy brother that dwelleth by the, be waxen poore, and be ſolde vnto the, thou ſhalt not compell hym to the bondage of ſeruauntes: but as an hyred ſeruaunte and as a ſoiourner he ſhalbe wyth ẏ, and ſhall ſerue the vnto the yeare of iubelye, & then ſhall he departe from the: both he & hys chyldren wyth hym, & ſhall retourne vnto hys awne kynred agayne, & vnto the poſſeſſyon of his fathers: for they are my ſeruauntes, whych I brought out of the lande of Egypte, and ſhal not therfore be ſolde as bodmen. Thou ſhalt not raygne ouer him cruelly, but ſhalt feare thy God. Thy bondeſeruaunte, and thy bondmayde whych thou ſhalt haue, ſhalbe of the heythen that are rounde aboute you: of them ſhall ye purchace ſeruaūtes & maydes, and of the chyldren of the ſtraungers that are ſoiourners amonge you, & of theyr generacyons that are with you, which they begate in youre lande. Theſe ſhalbe youre poſſeſſion, and ye ſhall take them as inheritaunce for youre chyldren after you, to poſſeſſe them, they ſhalbe youre bondmen for euer. But ouer youre brethren the chyldren

*Exo. xxi. a.
Deu. xv. c.

of Iſrael, ye ſhall not raygne one ouer another cruelly.

G Yf a ſoiourner or ſtraunger waxe ryche by the, & thy brother that dwelleth by hym waxe poore, & ſell hym ſelfe vnto the ſtraunger or ſogeourner by ẏ, or to any of ẏ ſtraūgers kynne: after ẏ he is ſolde, he maye be redemed agayne: one of hys brethren (that wyte) ether his vncle or his vncles ſōne may bye hym out: or any that is nye of kynne vnto hym of his kynred, maye redeme him: ether yf hys hande can get ſo moch, he maye be looſed. And he ſhall reken with hym that boughte hym, from the yeare that he was ſolde in, vnto the yeare of iubelye & the pryce of hys byenge ſhalbe valued accordynge vnto the nombre of yeares. As a hyred ſeruaunte ſhall he be with hym. If there be yet many yeares behynde, accordynge vnto thē let hym geue agayne for hys delyueraunce, of the money ẏ he was bought for. Yf there remayne but fewe yeares vnto the yeare of iubelye, let hym counte wyth hym agayne, and accordynge vnto hys yeares geue hym agayne for hys redempcyon, and he ſhalbe wyth hym yeare by yeare as an hyred ſeruaunte & the other ſhall not raygne cruelly ouer hym in thy ſyghte. If he be not redemed thus, he ſhall goo out in the yeare of iubilye, both he and hys chyldren wyth hym: for ẏ chyldren of Iſrael are my ſeruauntes, whych I broughte out of ẏ lāde of Egypte. I am the Lorde youre God.

¶ The .xxvi. Chapter.

¶ They are bleſſed that kepe thoſe thynges that God byddeth.

A YE ſhall * make you no ydolles nor grauen ymage, nether reare you vp any ſtone, nether ſhall ye ſet vp any ymage of ſtone in your lād to worſhyppe it: for I am the Lord youre God: ye ſhall kepe my Sabbothes, and feare my ſanctuary: for I am the Lorde.

* Deu. v. a.

✠ Yf ye walke in myne ordinaunces and kepe my commaundementes, and do them, I wyll ſende you rayne in the ryght ſeaſon and ẏ lande ſhall yelde her encreaſe, and the trees of the felde ſhall geue their frute. And the threſſhynge ſhall reach vnto wyne harueſt, and the wyne harueſt ſhall reach vnto ſowynge tyme, and ye ſhall eate your bread in plenteouſnes, & dwell in youre lāde peaſably. And I wyll ſende peace in the lande, and ye ſhall ſlepe wythout any man to make you afrayde.

And I wyll rydd euell beaſtes out of the lande, & there ſhall no ſwerde goo thorowe out youre lande. And ye ſhall chaſe youre enemyes, & they ſhall fall before you vpon the ſwerde. * And fyue of you ſhall chace an hundred, and an hūdred of you ſhall put ten thouſande to flyghte, & youre enemyes ſhal fall before you vpon the ſwerde. B For I will haue reſpect vnto you, & make you encreaſe and multiplye you, & ſet vp my couenaunt with you. And ye ſhall eate olde ſtoore, and carye out olde for the newe. ‡ And I wyll make my dwellynge place amōge you, and my ſoule ſhall not lothe you. I wyll walke amonge you, and wylbe youre God, and ye ſhalbe my people. ✠ I am the Lorde youre God, whyche broughte you out of the lande of Egypte, that ye ſhulde not be theyr bondemen, & I haue broken the cheynes of youre yoke, and made you go vp ryghte.

* Ioſ. xxiii. b.
ii. Cor. vi. d.

* But & yf ye wyll not harken vnto me, nor wyll do all theſe my commaundementes: And yf ye ſhall deſpyſe myne ordinaunces, ether yf youre ſoule abhorre my lawes, ſo that ye wyll not do all my commaundementes, but breake myne appoyntment, I alſo wyll do thys vnto you. For I wyll bryng vpon you fearfulneſſe, ſwellynge of body, and the burnynge agewe to conſume youre eyes, and gendre ſorowe of hert. And ye ſhall ſowe youre ſeed in vayne, for youre enemyes ſhall eate it, And I will ſet my face agenſte you, and ye ſhall fall before youre enemyes, and they that hate you ſhall raygne ouer you C * & ye ſhall flee, when no man foloweth you.

* Deu. xxviii. b.
Mala. ii. a.
* Prouer. xxviii. a.

And yf ye wyll not yet for all thys herken vnto me, then wyll I punyſh you ſeuen tymes more for youre ſynnes, & will breake the pryde of youre ſtubburneſſe. And I will make youre heauen as yron, and youre erth as braſſe. And youre laboure ſhalbe ſpent in vayne. For youre lāde ſhal not geue hyr encreaſe, nether ſhall the trees of the lande geue theyr frutes.

And yf ye walke contrary vnto me, and wyll not herken vnto me, I wyll brynge ſeuen tymes moo plages vpon you, accordynge to youre ſynnes. I wyll alſo ſende in wylde beaſtes vpon you, whych ſhall robbe you of youre chyldren, & deſtroye youre catell, and make you fewe in nombre, and cauſe youre hye wayes to growe vnto a wylderneſſe.

D And yf ye maye not be refourmed by theſe thynges but ſhall walke contrarye vnto me, then wyll I alſo walke contrarye vnto you, and wyll punyſh you yet ſeuen tymes for youre ſynnes. And I wyll ſende a ſwerde vpon you, that ſhall auēge my teſtamēt. And when ye are gathered together wythin youre cyties, I wyll ſende the peſtilence amonge you, & ye ſhalbe delyuered into the hāde of the enemye. And when I haue broken ☞ the ſtaffe of youre bread: E ten wyues ſhall bake youre bread in one ouen, & they ſhall delyuer you youre bread agayne by weyght * ye ſhall eate, and not be ſatiſfyed.

* Oſee. iiii. c.
Miche. vi. d.

And yf ye will not yet for all this herken vnto me, but ſhal walke agaynſt me, I will walke contrarye vnto you alſo in indignacyon, and will chaſtyce you ſeuen tymes for *iiii.Re.vi.g youre ſynnes. *And ye ſhall eate ẏ fleſh of youre ſonnes, and the fleſhe of youre daughters ſhal ye deuoure. I wyll deſtroye youre ☞ ☞ ☞ hye places, and roote out youre ☞ ymages, E & caſt youre carkaſſes vpon the bodyes of youre ydolles, and my ſoule ſhall abhorre you. And I wyll make your cyties deſolate, & brige youre ſanctuarye vnto nought and wyll not ſmell the ſwetneſſe of youre odoures.

I wyll brynge the lande vnto a wylderneſſe, and youre enemyes whych dwell therin, ſhall wondre at it. And I wyll ſtrawe you amõge the hethen, and wyll drawe out a ſwerde after you, and youre lande ſhalbe waſt, and youre cyties deſolate. Then ſhall the lande enioye her Sabbothes, as longe as it lyeth voyde, and ye ſhalbe in your enemyes lande: euen then ſhall the lande reſt, and reioyſe in her Sabbothes. As longe as it lyeth voyde it ſhal reſt, becauſe it dyd not reſte in youre Sabbothes, when ye dwelt vpon it.

F And vpon thẽ that are left alyue of you, I wyll ſende a fayntneſſe into theyr hertes in the lãde of their enemyes: & the ſounde of a ſhakyng leafe, ſhall chace them, and whã they flee ẏ ſwerde, they ſhall fall: no man folowynge vpon thẽ. They ſhall fall one vpõ another, as it were before a ſwerde, euen no man folowynge vpon them, and ye ſhal haue no power to ſtãde before your enemyes: And ye ſhal peryſh amõge ẏ hethen, and the lande of youre enemyes ſhall eate you vp.

And they that are left of you, ſhall pyne awaye ĩ their vnryghteouſnes, euẽ in their enemyes lande, & in the myſdeades of their fathers ſhall they conſume. And they ſhall cõfeſſe their myſdeades & the myſdeades of their fathers for their treſpace, which they haue treſpaced agaynſt me, and for that alſo ẏ they haue walked contrarye vnto me. Therfore, I alſo wyl walke contrary vnto them, and wyll brynge them into the lande of their enemyes. And then at the leſt waye their vncircumcyſed hertes ſhall be tamed, and they ſhall make an attonemẽt for their myſdeades.

G And *I wyll remẽbre my couenaunt, wᵗ *Deut.iiii.e. Iacob, & my bõde with Iſahac, & myne appoyntmẽt wᵗ Abrahã wyll I remẽber, and will thynke on the lande. The lãde ſhall be lefte of them, & ſhall enioye her Sabbothes, whyle ſhe lyeth waſt without them. And they ſhall make an attonemẽt for their myſdeades, becauſe they deſpyſed my lawes, & becauſe their ſoule refuſed myne ordinaunces: And yet for all ẏ when they be in ẏ lãde of their enemyes, *I wyll not caſt them *Deut.iiii.e. awaye, neyther wyll abhorre them, to deſtroye them vtterly, & to breake myne appoyntment with them: for I am the Lorde their God. I wyll for their ſakes remembre the couenaũt made vnto their fathers, whõ I brought out of the lãde of Egypte in the ſyghte of the hethen, that I myght be their God: I am the Lorde.

These are ẏ ordinaunces, and iudgementes, & lawes, which the Lorde made betwene hym and the chyldren of Iſrael in mount Sinai, by the hande of Moſes.

The .xxvii. Chapter.

Of diuerſes vowes, and of tythes &c.

AND the Lord ſpake vnto Moſes ſayinge: ſpeake vnto ẏ chyldren of Iſrael, and ſaye vnto them: If any man wyll geue a ſynguler vowe vnto the Lord accordynge to ẏ value of the ſoules, the value of ẏ male from twentye yeare olde vnto ſixtye ſhalbe fiftye *ſycles of ſyluer, after *Nu.iii.g. the weyght of ẏ ſanctuary. And yf it be a female, the value ſhalbe thyrtye ſicles. And from fyue yeares to twentye, the male ſhalbe ſet at twentye ſicles, and ẏ female at ten ſicles. And from a moneth vnto fyue yeare, ẏ male ſhalbe ſet at fyue ſycles of ſyluer, & the female at thre. And he ẏ is ſyxtye yeare olde, and aboue, ſhalbe valued at fiftene ſycles, and the woman at ten. But if he be to poore ſo to be ſet, he ſhall preſent hym ſelfe before the preaſt: and the preaſt ſhall value B hym, accordynge as the hande of hym that vowed is able to get, euen ſo ſhall the preaſt value hym. A

If it be a beaſte of whych men brynge an offrynge vnto the Lorde: all that any man geueth of ſoche vnto the Lorde, ☞ ſhalbe ☞ counted holy. He ſhall not alter it nor chaũge it: a good for a bad, or a bad for a good. And yf he chaũge beaſt for beaſt, then both the ſame beaſt and it alſo wherwith it was chaunged ſhalbe holy. If it be any maner of vnclene beaſt, of which mẽ do not offer a ſacrifyce vnto ẏ Lord, he ſhall ſet ẏ beaſt before ẏ preaſt, and ẏ preaſt ſhall value it whether it be good or bad. And as the preaſt ſetteth it, ſo ſhall it be. But yf he wyll bye it agayne, he ſhall geue the fyft parte moare aboue that it was ſet at.

C If any man dedicate his houſe, to be holy vnto the Lord, ẏ preaſt ſhall ſet it, whether it be good or bad: and as the preaſt hath ſet it, ſo ſhall the value be. And whan he that ☞ ſanctifyed it wyll redeme his houſe, let ☞ hym geue ẏ fyft parte of the money that it was iudged at therto, and it ſhalbe hys.

If a man ☞ halowe a pece of hys enhe- ☞ reted lãde vnto ẏ Lorde, it ſhalbe ſet accordynge to ÿ ſede therof. If it beare an homer of barlye, it ſhalbe ſet at fyftye ſycles of ſyluer. If he halowe his felde immediatly frõ ÿ yeare of iubely, it ſhalbe worth accordĩge as it is eſtemed. But yf he halowe his felde after ÿ Iubelye, the preaſt ſhall recken the money accordynge to ÿ value of ÿ yeares that remayne vnto ÿ yeares of Iubelye folowynge, & there after it ſhal be lower ſet.

If he that conſecrated the felde, will redeme it agayne, let hym put the fyft parte of the pryce that it was ſet at there vnto, and it ſhalbe hys. And yf he will not redeme the felde, but ſelleth the felde to another man, he (that bought) maye redeme it nomore. But when the felde goeth out in ÿ yeare of iubelye, it ſhalbe made holy vnto the Lord: euen as a felde that is vtterly put awaye, and it ſhall be the preaſtes poſſeſſyon.

If a man ſanctifye vnto the Lord a felde, which he hath boughte, and is not of his enheritaunce, the preaſt ſhall reken vnto hym what it is worth vnto the yeare of iubelye, and he ſhall geue the pryce ÿ it is ſet at, the ſame daye, as a thĩge cõſecrated vnto ÿ Lorde. And in the yeare of iubelye, ÿ felde ſhall returne vnto him of whome he boughte it, euen to hym, whoſe enheritaũce of lãd it is.

And all ſettynge ſhalbe accordĩge to the ſycle * of the ſanctuary. One ſycle conteyneth twentye halfpens.

* Exo. xxx. b.

* But the fyrſt borne of the beaſtes that is appoynted vnto the Lorde, maye no man ſãctifye: whether it be oxe or ſhepe, for it is the Lordes allredy. If it be an vncleane beaſt, he ſhal redeme it, as it is ſet at, and geue the fyft parte moare therto: Or, yf it be not redemed, it ſhalbe ſolde, accordynge to the value.

* Deut. xv. d.

Not withſtãdynge, no dãned thynge that a man putteth from hym and dedycateth vnto ÿ Lorde of all hys good (whether it be man or beaſt or lãde of his enheritaũce) maye be ſold or redemed: for euery thynge ſo put awaye, is moſt holy vnto the Lorde. Let no damned thynge that a man ſeparateth, be redemed, but dye the death.

Euery tythe of the lande which is of the ſede of the lande, or of the frute of the trees, is ÿ Lordes, and is ſanctifyed vnto ÿ Lord. And yf a man wyll redeme ought of his tythes, let hym adde ÿ fyft parte therto. And euery tythe of oxe & of ſhepe & of euery beaſt that goeth vnder ÿ rodde, euen euery tenth ſhalbe holy vnto ÿ Lord. He ſhall not loke yf it be good or bad, ner chaunge it. Els, yf he chaunge it, both it, & that it was chaunged withall, ſhalbe halowed vnto the Lorde and maye not be redemed.

These are the commaundemẽtes, which the Lorde commaunded by Moſes vnto the chyldren of Iſrael in mount Sinai.

¶ The ende of the thyrde boke of Moſes, called in the Hebrue, Vaiecra, and in the Latyn Leuiticus.

¶ The fourth boke of Moſes, called in the Hebrue, Vaiedabber, and in the Latyn Numeri.

¶ The fyrſt Chapter.

¶ All that are apte for batell, are nombred. The trybe of Leui muſt mynyſter in the tabernacle.

A And the Lorde ſpake vnto Moſes in the wyldernеſſe of Sinai, in the tabernacle of witneſſe, the fyrſt daye of the ſecõde moneth in the ſeconde yeare after they were come out of the lande of Egypte, ſayinge: * take ye the ſumme of all ẏ multitude of the chyldren of Iſrael, after their kynredes and houſholde of their fathers with the nombre of theyr names, all that are males, heed by heed, from twenty yeare and aboue: euen all that go forthe to the warre in Iſrael, thou and Aaron ſhall nombre them thorowe out theyr armyes, and wyth you ſhalbe men of euery trybe, whereof euery one is heed man of the houſe of hys fathers.

* Exo. xxx. b. Nu. xxvi. a. ii Re. xxiiii. a.

And theſe are the names of the men that ſhall ſtãde with you: of ☞ (the trybe of) Ruben, Elizur ẏ ſonne of Sedeur: of Simeon, Selumiel the ſonne of Suri Sadai: of Iuda, Naheſſon the ſonne of Aminadab: of Iſachar, Nathanael the ſonne of zuar: of zabulon, Eliab the ſonne of Helon. Amonge the chyldren of Ioſeph: of Ephraim, Eliſama the ſonne of Amihud: of Manaſſe, Gamaliel the ſonne of Pedazur: of Ben Iamin, Abidan ẏ ſonne of Gedeoni: of Dan, Ahiezer the ſonne of Ammi Sadai: of Aſer, Pagiel ẏ ſonne of Ocran: of Gad, Eliaſaph the ſonne of Deguel: of Nephthali, Ahira ẏ ſonne of Enan.

B These were of greate fame in the congregacyon, Lordes of the trybes of theyr fathers, ⁊ heades ouer thouſandes in Iſrael. And Moſes ⁊ Aaron toke theſe men (which are expreſſed by theyr names) and gethered all ẏ congregacyon together, the fyrſt daye of ẏ ſeconde moneth, and they were rekened thorowe out theyr kynredes and houſes of theyr fathers by name from twentye yeare and aboue, heed by heed. As the Lorde commaunded Moſes, euen ſo he nombred them in the wyldernеſſe of Sinai.

And the chyldren of Ruben Iſraels eldeſt ſonne thorowe out their generaciõs, ⁊ their kynredes, ⁊ houſes of their fathers in ẏ nombre of names, heed by heed (all males frõ .xx. yeare ⁊ aboue) as many as dyd goo forth to the warre: ẏ nombre of them ẏ were of ẏ tribe of Rubẽ, was .xlvi. thouſande ⁊ .v. hũdred.

Of the chyldren of Simeon thorowe out theyr generacyons and theyr kynredes, and houſes of theyr fathers, the ſumme of them in the nõbre of names, heed by heed, all the males from twenty yeares and aboue, whoſoeuer myght go forth to ẏ warre: the ſumme of them that were of the trybe of Simeon .lix. thouſande ⁊ thre hundred.

C Of ẏ chyldren of Gad thorowe out their generacyons ⁊ their kynredes and houſholdes of theyr fathers, the nombre of the names from .xx. yeare ⁊ aboue, all that wente forth to the warre: the nombre of them that were of the trybe of Gad, was .xlv. thouſande, ſyxe hundred ⁊ fyftye.

Of ẏ chyldren of Iuda thorowe out their generacyons and theyr kynredes and houſes of their fathers, ẏ nombre of names from .xx. yeare ⁊ aboue, all that were able to go furth to the warre: The nõbre of them that were of the trybe of Iuda, was .lxxiiii. thouſande and ſyxe hundred.

D Of the chyldren of Iſachar thorowe out theyr generaciõs ⁊ theyr kynredes ⁊ houſes of theyr fathers: ẏ nõbre of names from .xx. yeare ⁊ aboue which wẽt all furth to warre: the nõbre of them ẏ were of ẏ trybe of Iſachar, was .liiii. thouſande and .iiii. hundred.

Of the chyldren of zabulon thorowe out theyr generacyons and theyr kynredes, and houſes of theyr fathers, the nõbre of names from .xx. yeare ⁊ aboue, which were all able to go furth in the hooſt: The nõbre of them that were of the tribe of zabulon, was .lvii. thouſande ⁊ foure hundred.

Of ẏ chyldren of Ioſeph: Namely, of the chyldren of Ephraim thorowe out their generaciõs ⁊ their kynredes ⁊ houſes of their fathers, the nõbre of names from .xx. yeare ⁊ aboue, all ẏ went out to ẏ warre: the nombre of them ẏ were of the trybe of Ephraim was .xl. thouſande ⁊ fyue hundred.

E Of the chyldren of Manaſſe thorowe out theyr generacyõs, and theyr kynredes, and houſes of theyr fathers, the nõbre of names from twentye yeare olde and aboue, all that went out to the warre: The nõbre of them that were of ẏ trybe of Manaſſe was .xxxii. thouſande ⁊ two hundred.

Of the chyldren of Ben Iamin thorowe out theyr generacyõs, ⁊ their kynredes and houſes of theyr fathers, the nõbre of names from twentie yeare ⁊ aboue, all ẏ were furth to the warre: The nombre of them that were of the tribe of Ben Iamin was .xxxv. thouſande & foure hundred.

F Of yͤ chyldren of Dan thorowe out theyr generacyōs and theyr kynredes and houſes of theyr fathers: the nombre of names from twentye yeare olde and aboue, all that wēt forth to the warre: The nōbre of them that were of yͤ trybe of Dan was .lxii. Thouſande & ſeuen hundred.

Of yͤ chyldren of Aſer thorowe out theyr generacyōs and theyr kynredes and houſes of theyr fathers, the nombre of the names from .xx. yeares and aboue, all that wente out to warre: The nōbre of them that were of yͤ trybe of Aſer was .xli. M. & v. hundred.

Of the chyldren of Nephthali: thorowe out theyr generacyōs & theyr kynredes and houſes of theyr fathers, the nōbre of names from .xx. yeares & aboue, all that myght go forth to the warre: The nōbre of them that were of yͤ trybe of Nephthali, was thre and fyftye thouſande & foure hundred.

G These are yͤ ſummes whych Moſes and Aaron nōbred & the prynces of Iſrael: thoſe twelue men, whych were euery one ouer the houſe of theyr fathers. And all the nombres of the chyldren of Iſrael, thorowe out the houſes of theyr fathers, frō twentye yeare & aboue, all that went furth to the warre in Iſrael, drewe all vnto yͤ ſumme of * ſyxe hūdred thouſande and thre thouſande, fyue hundred and fyftye. But the Leuites after the tribes of theyr fathers were not nōbred amonge them.

* Exo. xii. b. Nu. xi. e.

And yͤ Lorde ſpake vnto Moſes, ſayinge: Thou ſhalt not nombre the trybe of Leui, nether take yͤ ſumme of them from amonge the chyldren of Iſrael. But thou ſhalt appoynte yͤ Leuites ouer yͤ habitacyon of wytneſſe, and ouer all yͤ veſſels therof, and ouer all thynges yͤ are in it. For they ſhall beare the tabernacle & all yͤ veſſels therof, & they ſhall mynyſtre in it, and ſhall dwell rounde aboute yͤ tabernacle. And when yͤ tabernacle goeth forth, yͤ leuites ſhall take it downe: and when yͤ tabernacle is to be pitched, they ſhall ſet it vp: and yf any ſtraunger come nye, he ſhall dye. And the chyldren of Iſrael ſhall pytch theyr tentes, euery man in hys owne cōpanye, and euery man vnder hys owne ſtāderd thorowe out their hoſtes. But the leuites ſhall pytche rounde aboute the tabernacle of wytneſſe, that there be no wrath vpon the cōgregacyon of yͤ chyldren of Iſrael, and yͤ leuites ſhall kepe yͤ watch of yͤ tabernacle of wytneſſe. And yͤ chyldren of Iſrael dyd accordynge to all yͤ the Lord commaunded Moſes, euen ſo dyd they.

¶ The .ii. Chapter.

¶ The order of the tentes. The heades of the [illegible] of Iſrael.

A And yͤ Lorde ſpake vnto Moſes and Aaron ſayinge: euery man of the chyldren of Iſrael ſhall pytch vnder hys owne ſtāderd and vnder the armes of theyr fathers houſes: on the other ſyde and rounde aboute the tabernacle of wytneſſe ſhall they pytch.

On the eaſt ſyde towarde the ryſynge of the ſonne, ſhall they of the ſtanderd of the hoſte of Iuda pytch thorowe out theyr armyes: And Naheſſon yͤ ſonne of Aminadab was captayne of the ſonnes of Iuda. And hys hoſte and the nōbre of them .lxxiiii. M. and ſyxe hundred. D Nexte vnto hym ſhall they that be of the tribe of Iſachar pytche: and Nathanael the ſonne of zuar was captayne of the chyldren of Iſachar: his hoſte and the ſumme of the nombre therof .liiii. thouſande & foure hundred.

And then yͤ trybe of zabulon: and Eliab the ſonne of Helon, captayne ouer the chyldren of zabulon, and his hoſte & the nombre of them .lvii. thouſande & foure hundred: ſo that the whole nōbre of the whole hoſte of Iuda are an hūdred thouſāde .lxxxvi. thouſande & foure hundred thorowe out theyr armyes: and theſe ſhall go before.

B On the ſouthſyde ſhall yͤ ſtanderd of the hoſte of Ruben kepe thorowe their companyes: and yͤ captayne ouer yͤ ſonnes of Ruben, was Elizur the ſonne of Sedeur. And his hoſte & the nombre of them .xlvi. thouſande and .v. hundred. And faſt by him ſhall the trybe of Symeon pytche, and yͤ captayne ouer the ſonnes of Symeon, was Salumiel the ſonne of zuri Sadai, and hys hoſte and the nōbre of them .lix. thouſande & thre hūdred. And yͤ tribe of Gad alſo: and the captayne ouer yͤ ſōnes of Gad, was Eliaſaph the ſonne of Deguel: And his hoſte & the nōbre of them .xlv. thouſande .vi. hundred & .l. All that were nōbred in the tribe of Ruben: an hundred thouſande .li. thouſande foure hundred and .l. thorowe out their armyes, and they ſhall go in the ſeconde place.

C And the tabernacle of wytneſſe ſhall go with the hoſte of the leuites, in the myddes of the hoſtes: And as they lye in their tētes, euen ſo ſhall they procede in yͤ iourney, euery man in his degree, and vnder their owne ſtanderdes.

The weſtſyde ſhall yͤ ſtandard of the hoſte of Ephraim kepe wyth theyr armyes, and yͤ captayne ouer yͤ ſonnes of Ephraim, was Eliſama the ſonne of Amihud: hys hoſte and the nombre of them .xl. thouſande and fyue hundred.

And faſt by hym, ſhalbe the tribe of Manaſſe, and yͤ captayne ouer yͤ ſonnes of Manaſſe was Gamaleel the ſonne of Pedazur. Hys hoſte and the nombre of them .xxxii. thouſande & two hundred. And the trybe of

Ben Iamin

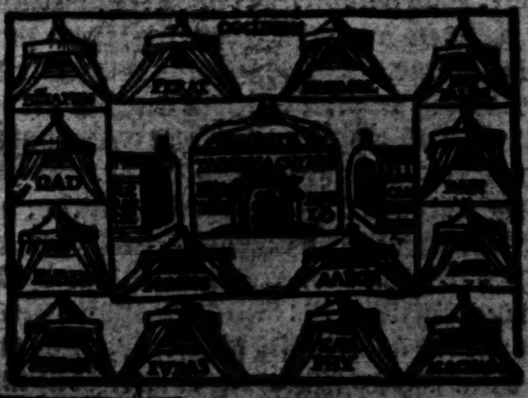
Ben Jamin alſo: and the captayne ouer the ſonnes of Ben Jamin was, Abidan ẏ ſonne of Gedeoni. His hoſte and the nombre of thē xxxv. thouſande and. iiii. hundred: All that were appoynted with the hoſte of Ephraim were an hundred thouſande. viii. thouſande and an hundred, thorowe out theyr armyes and they ſhall go in the thyrde place.

The ſtanderd of the hoſte of Dan ſhall kepe the northſyde with their armyes: & the captayne ouer ẏ childrē of Dan, was Ahiezer the ſonne of Ammi Sadai. His hoſt and the nombre of them. lxii. thouſande ād. vii. hundred. And faſt by hym ſhall the trybe of D Aſer pitche: and the captayne ouer the ſonnes of Aſer was Pagiel the ſonne of Ocran His hoſte and the nombre of them. xli. thouſande & v. hundred. And the trybe of Nephthali alſo, and the captayne ouer the childrē of Nephthali: was Ahira the ſonne of Enā. Hys hoſte and the nombre of them. liii. thouſande and. iiii. hundred, All they that were appoynted wyth the hoſte of Dan, was an hundred thouſande. lvii. thouſande and. vi. hundred. And they ſhall go hynmoſte wyth theyr ſtanderdes.

These are the ſummes of the chyldren of Iſrael thorow out ẏ houſes of their fathers: euen al the nombres ẏ pytched thorowe out their hoſtes. vi. hundred thouſande. iii. thouſande. v. hundred ād fyftie. But the Leuites were not nombred amonge the chyldren of Iſrael, as the Lorde commaunded Moſes. And the chyldren of Iſrael dyd accordynge to all that the Lorde commaunded Moſes, for ſo they pitched with their ſtāderdes, & ſo they iourneyd thorowe out their kinredes & thorowe out ẏ houſholdes of their fathers.

¶ The. iii. Chapter.

¶ The Leuites go not to batell, but mynister in the ſanctuary. They pytche theyr tētes nexte to the habitacion.



A These are the generacyons of Aarō and Moſes, in ẏ daye that the Lord ſpake vn Moſes in mount Synai, & theſe are the names of the ſonnes of Aaron: Nadab the eldeſt ſonne, Abihu, Eleazar ād Ithamar. * Theſe are the names of the ſonnes of Aaron which were † Preaſtes anoynted, and whoſe hande was conſecrated to mynyſter. * And Nadab and Abihu dyed before the Lord when they offred ſtraunge fyre before the Lorde in the wyldernesse of Synai, and had no chyldren. And Eleazar ād Ithamar mynyſtred in the ſyght of Aaron theyr father.

* Nu. xxvi. g.
† Leui. viii. a.
* Leuit. x. a.

And ẏ Lord ſpake vnto Moſes, ſayinge: B bringe the trybe of Leui, ād ſet them before Aaron the preſt * that they maye ſerue hym and wayte vpon hym and vpon all the multitude, before the tabernacle of wytneſſe, to do the ſeruyce of the habitacion. They ſhall kepe all ẏ apparell of the tabernacle of witneſſe, and wayte vpō the chyldren of Iſrael to do the ſeruyce of the habitaciō. And thou ſhalt geue the Leuites vnto Aaron and his ſonnes, for they are geuē and delyuered vnto him of the chyldren of Iſraell. And thou ſhalt appoynte Aarō & his ſonnes to wayte on theyr Preaſtes offyce: and the ſtraunger that commeth nye, ſhall be ſlayne.

* Nu. xvi. b and. xviii. a

C And ẏ Lorde ſpake vnto Moſes, ſaying: beholde, I haue taken the Leuites frō amōge the chyldren of Iſrael * for al the fyrſtborne that openeth the matryce amonge ẏ childrē of Iſrael, and the Leuites ſhalbe myne: becauſe all the firſte borne are myne: for the ſame daye that I ſmote al the firſt borne in the lande of Egypte, I halowed vnto me al the firſt borne in Iſraell, both man & beaſt, and myne they ſhalbe: I am the Lorde.

* Exo. xiii. a Nume. viii. c

And the Lorde ſpake vnto Moſes in the wyldernesse of Synai ſayinge: Nombre the children of Leui after the houſes of their fathers in their kynredes. All that are males, from a moneth olde & aboue ſhalt thou nombre. And Moſes nombred them, accordinge to th[illegible]ommaūdement of the Lorde, and as he had commaunded [illegible]. * And theſe were the childrē of Leui in their names: Gerſon, and Cahath and Merari. And theſe are the names of ẏ children of Gerſon in their kynredes: Libni and Semei. The ſonnes of Cahath in their kynredes: Amram, Jezehar, Hebron and Oziel. And the ſonnes of Merari in their kynredes Maheli and Muſi. These are the kynredes of the Leuites, accordinge to the houſes of their fathers.

* Exo. vi. c

D Of Gerſon came the kynred of the Libnites and the kynred of the Semeites. Theſe are the kynredes of the Gerſonites. And the ſumme of them (after the nombre of all the males from a moneth olde and aboue) was vii. thouſande & fyue hūdred. And the kynredes of the Gerſonites ſhall pitche behynde the habitation weſtwarde. The captayne & moſt auncient of the houſe of the Gerſonites, was Eliaſaph the ſonne of Lael. And vnder the keping of the children of Gerſon in the tabernacle of witneſſe ſhalbe the habitaciō & the tente, the couerynge thereof, and the hangyng of the dore of the tabernacle of E wytneſſe, and the hangynges of the courte, and the curtayne of the doore of the courte: whyche is rounde about the tabernacle, and the alter, and the cordes of it for all the ſeruyce therof. And of Cahath came the kinred of the Amramites, and yͤ kynred of the Jezeharites: the kynred of the Hebronites, and the kynred of the Ozielites: Theſe are the kynredes of the Cahathites. And the nombre of all the males from a moneth olde and aboue, was .viii. thouſande and ſyxe hũdred and theſe ſhal kepe the thynges that are to be kept in the holy place. And the kynred of the chyldren of Cahath ſhall pytche on the ſouthſyde of the Tabernacle, The captaine and moſt auncient of the houſe of the kynred of the Cahathites, was Eliſaphan the ſonne of Oziel, and vnder theyr keppynge was the arcke, the table, the candelſtyck, and the alters, and all the veſſels of the ſanctuarye yͭ they mynyſtre in, and the vayle, and what ſoeuer belonged to the miniſtracion therof. And Eleazar the ſonne of Aarõ the Preaſt, was captayne ouer all the captaynes of the Leuites, and had the ouerſyght of the that wayted vpon the ſanctuary.

E ¶And of Merari came the kynred of the Mahelites, and the kynred of the Muſites: Theſe are the kynredes of Merari. And the ſumme of them accordyng to the nombre of al the males, from a moneth olde and aboue was .vi. thouſande and .ii. hũdred. The captayne and the mooſt auncient of their houſe that were of the kynred of Merari, was Zuriel the ſonne of Abihael: and theſe ſhal pytche on the northſyde of the tabernacle. And vnder the cuſtodye of the ſonnes of Merari ſhalbe the bordes of the dwellynge, and the barres, pyllers and ſockettes therof, all the veſſell therof, and all that ſerueth therto: & the pyllers of the courte rounde about with their ſockettes, theyr pynnes & their cordes. But on the forefront of the habitacyon before the tabernacle of wytneſſe eaſtwarde, ſhall Moſes & Aaron and his ſonnes pitche and wayt to kepe the ſanctuary, ãd to kepe the chyldrẽ of Iſrael. And yͤ ſtraunger that commeth nye, ſhalbe ſlayne. And the whole F ſumme of yͤ Leuites whych Moſes and Aaron nombred, at the commaundemẽt of the Lorde thorowe out their kynredes (euen all the males from a moneth olde and aboue) was ☞ *xxii. thouſande. ☞ *Nu.xxvi.g

And the Lorde ſayde vnto Moſes: Nombre al the fyrſt borne that are males amõge the chyldren of Iſrael (from a moneth olde and aboue) ãd take the nomber of their names. And thou ſhalt apoynt the Leuites to me (for I am the Lorde,) for al yͤ fyrſt borne of the chyldren of Iſrael, and the catel of the Leuites, for all the firſt gendred of the catel of the chyldren of Iſrael. And Moſes nombred as the Lorde commaunded hym, al the fyrſt borne of the chyldren of Iſrael. And al the fyrſt borne males rehearſed by their names, (from a moneth olde and aboue, accordynge to their nombre) were .xxii. thouſãde .ii. hundred and .lxxiii.

And yͤ Lorde ſpake vnto Moſes ſayinge: G take the Leuites for al the fyrſt borne of the chyldren of Iſrael, & the catell of the Leuites for theyr catell: and the Leuites ſhalbe myne. I am the Lorde. And for yͤ redemyng of the two hundred and .lxxiii. (whyche are mo then the Leuites in the firſt borne of the chyldren of Iſrael,) take .v. ſycles of euery ☞ head, after the weyght of yͤ Sanctuary ☞ *the Syele conteynynge twenty halfpens. *Exo.xxx.b Leui.xxvii.d. Ezec.xlv.b And geue the money wherwith the odde nõbre of them is redemed, vnto Aaron and his ſonnes. And Moſes toke yͤ redempcion money, of the ouerplus that were mo then the Leuites: of the fyrſt borne of the chyldren of Iſrael toke he this money: euen a thouſand .iii. hundred and .lxv. ſicles, after the ſycle of the ſanctuary. And Moſes gaue the money of them that were redemed, vnto Aarõ and his ſonnes, accordyng to the word of yͤ Lord euen as the Lorde commaunded Moſes.

¶The .iiii. Chapter.

¶The offyces of the Leuites.

A AND the Lorde ſpake vnto Moſes and Aarõ ſayinge: Take the ſumme of the chyldren of Cahath from amonge the ſonnes of Leui, after theyr kynredes and houſes of theyr fathers, (frome .xxx. yeare and aboue vntyll fyftie) all that are able to go furthe to the warre, for to do the worke in the tabernacle of wytneſſe. The offyce of the chyldren of Cahath in the tabernacle of wytneſſe, ☞ is moſte holye. ☞ And when the hoſte remoueth, Aaron and his ſonnes ſhall come and take downe the vayle, that hangeth betwene, and wrappe the Arke of wytneſſe in it: and ſhall putte theron a couerynge of taxus ſkynnes, and ſhall ſprede vpon it a clothe that is altogether of yelowe ſylke, and put in the barres therof. And vpon the ſhewe table, they ſhal ſprede abroade a cloth of yelowe ſylke, and put therõ the dyſſhes, ſpones, ſlatpeces, and pottes to powre with, & there ſhalbe brede theron continually: and they ſhall ſpreade vpon them a coueryng of purple, and couer the ſame with a coueryng of taxus ſkynnes and put in the barres therof.

And they ſhall take a cloth of yelowe ſilke, and couer the candelſticke of light, with his lampes, tõges, and ſnoffers, and all the oyle veſſels which they occupye about it, & they ſhall put bothe it, and all the veſſell therof within a coueringe of taxus ſkynnes, & put it vpon a barre. And vpon the golden alter they ſhall ſprede a cloth of yelowe ſilke, and couer it with a coueryng of taxus ſkynnes, & put in ẏ barres therof. And they ſhal take all the thynges (which they occupye to mynyſtre within ẏ holy place) and put a cloth of yelowe ſylke vpon them, ād couer thē wyth a couerynge of taxus ſkynnes, and put thē on a barre. B And they ſhall take awaye the aſſhes from ẏ alter, and ſprede a purple cloth theron: and put vpō it all the veſſels therof that they mynyſtre wythal: euen ẏ colepannes, the fleſhe hokes, the ſhouels, the baſens and ẏ other veſſels of the alter, ād they ſhal ſprede vpō it a couerynge of taxus ſkynnes, and put in the barres of it. And when Aarō and hys ſonnes haue made an ende of couerynge the holy thynges, ād all the veſſels of the ſanctuary (agaynſt that the hoſte remoue) then the ſonnes of Cahath ſhall come in for to beare, but they ſhall not touche any holy thynge, leaſt they dye. And thys is the charge of the ſonnes of Cahath in the tabernacle of wytneſſe. And to the offyce of Eleazar the ſonne of Aaron the Preaſte pertayneth the oyle for the lyghte, the ſwete ſenſe, the dayly meatofferyng, & the anoyntynge oyle, and the ouerſyghte of all the tabernacle, and of all that therin is, both in the ſanctuary and in all the veſſels therof.

C ☞ And the Lord ſpake vnto Moſes & Aarō ſayinge: ☞ Ye ſhall not deſtroye the trybe of the kynred of the Cahathites, frō amōge the Leuites. But thus do vnto them, that they maye lyue ād not dye, whē they go vnto the mooſt holy thynges: Let Aaron and hys ſonnes go in, and take them downe, to euery one after his ſeruyce, & after his charge. But let them not go in, to ſe whē the holy thynges are folden vp, leſt they dye.

And the Lorde ſpake vnto Moſes ſayinge. Take alſo the ſumme of the chyldren of Gerſon, thorowe out the houſes of theyr fathers, and thorowe out their kynredes: frō .xxx. yere and aboue, vntyll .l. ſhalt thou nōbre them, all that are able to go forth to the warre for to do ſeruyce in the tabernacle of wytneſſe. And this is the ſeruyce of the kynred of the Gerſonites, to ſerue and to beare. They ſhall beare the curtaynes of the dwellynge, and the rouffe of the Tabernacle of wytneſſe, his couerynge, & the couerynge of taxus ſkynnes, that is an hye aboue vpō it, and the hangynge of the dore which is in the tabernacle of wytneſſe: & the hangynges of the courte, & the hangynge that is in the entryng in of the gate of ẏ court rounde about the dwellynge & the altare, with the cordes, and all the inſtrumētes that ſerue vnto thē, and all that is made for to ſerue thē. At the mouth of Aaron and his ſonnes, ſhall al the ſeruyce of the chyldren of the Gerſonytes be done, in all their charges and in al their ſeruyce, ☞ and ye ☞ ſhall nombre vnto them all their burthens to kepe. And thys is the ſeruyce of the kynred of the chyldrē of Gerſon in the Tabernacle of wytneſſe, & their watche ſhalbe vnder the hande of Ithamar the ſonne of Aaron the Preaſt.

And thou ſhalt nombre the ſonnes of Merari after their kynredes, & after the houſes of their fathers: from .xxx. yeres & aboue vnto .l. ſhalt thou nombre them, euery one that is able to go forth to the warre, to do the ſeruyce of ẏ Tabernacle of wytneſſe. And this is the charge that they muſt wayte vpō, accordynge to all their ſeruyce in the tabernacle of wytneſſe. The bordes of ẏ dwellynge, with the barres, pyllers, & ſockettes therof, and the pyllers that are rounde aboute the courte, wt their ſockettes, pynnes & cordes, & withal the inſtrumentes of it, for all their ſeruyce. And by name ye ſhall reken ẏ thynges ẏ they muſt wayte vpon to beare. D This is the ſeruyce of the kynredes of ẏ ſonnes of Merari accordynge to all their offyce in the Tabernacle of wytneſſe vnder the hande of Ithamar the ſonne of Aaron the preaſt.

And Moſes & Aaron & the prynces of the multitude nōbred ẏ ſonnes of ẏ Cahathites, after theyr kynredes and houſes of theyr fathers from .xxx. yere & aboue vnto fyftie, al that were able to go forth to ẏ warre, to do ſeruyce in the tabernacle of wytneſſe. And ẏ nōbres of them thorow oute their kynredes were two thouſande, ſeuen hūdred & .l. This is the nōbre of the kynredes of Cahath: namely, al that myght do ſeruyce in the tabernacle of wytneſſe, which Moſes and Aaron dyd nombre accordynge to the commaūdement of the Lorde by the hande of Moſes.

These are the nōbres of ẏ ſonnes of Gerſon thorowe out their kynredes & houſes of their fathers, from .xxx. yere vp vnto fiftye all ẏ were able to go forth to the warre, for to do ſeruyce in the tabernacle of wytneſſe. And ẏ nōbres of thē thorowe out their kynredes, and houſes of theyr fathers, were two thouſande .vi. hūdred & .xxx. This is the nōbre of the kynredes of the ſonnes of Gerſon of al ẏ dyd ſeruyce in the tabernacle of wytneſſe, which Moſes & Aarō dyd nōbre accordynge to the commaundement of the Lord.

And theſe are ẏ nōbres of the kynredes of ẏ ſonnes of Merari thorowe out their kynredes & houſes of their fathers, frō .xxx. yere vp vnto fyftie: all ẏ went forth to ẏ warre, & ſerued in ẏ Tabernacle of wytneſſe. And ẏ nōbres of them after their kynredes were, thre thouſande & two hūdred. This is ẏ ſumme of ẏ kynredes of the ſonnes of Merari, which Moſes & Aarō nōbred accordynge to the worde of ẏ Lorde, by ẏ hande of Moſes.

And ſo all the nombres of the Leuites which Moſes, Aaron and the Lordes of Iſraell nōbred, after their kynredes and hou-

houſes

ſholdes of theyr fathers, from .xxx. yeare vp vnto .l. euery one that came to do hys offyce and ſeruyce and to beare hys burthen in the Tabernacle of wytneſſe: were (whan they were nombred.) viii. thouſande, fyue hundred and .lxxx. Accordyng to the worde of the Lorde dyd (Aaron) nombre them by the hande of Moſes, euery one accordynge to theyr ſeruyce and charge, and accordynge to theyr offyces: as the Lorde commaunded Moſes.

¶ The .v. Chapter.

¶ The knowlegynge of ſynne. The cleanſynge of ſynne. The lawe of the fyrſt frutes, and of gelouſye.

A And the Lorde ſpake vnto Moſes, ſayenge: commaunde the chyldren of Iſrael that they *put ☞ out of the hoſte, euery leper and euery one that hath an yſſue, and whoſoeuer is ☞ defyled vpon a ſoule. Both male and female ſhall ye put out: euen out of the hooſt ſhall ye put them, that they defyle not the tentes amonge whiche I dwell. And the chyldren of Iſrael dyd ſo, and put them out of the hoſte, euē as the Lorde ſpake vnto Moſes, ſo dyd the chyldren of Iſrael.

*Leui. xiii. g ☞ ☞

And the Lorde ſpake vnto Moſes, ſayinge: ſpeake vnto the chyldren of Iſrael: whether it be *man or woman. Yf they haue cōmytted any ſynne that a mā doeth, and haue treſpaced agaynſt the Lorde, that ſoule hath done amyſſe: Therfore they ſhall knowledge theyr ſynne whyche they haue done, and let him reſtore agayne the hurte that he hath done in the hole, and put the fyft parte of it more therto, & geue it vnto hym whom B he hath treſpaced agaynſt. But ād yf there be not a man to reſtore the hurt vnto, ner a kynſman of his, let ẏ treſpace be made good vnto the Lorde, and it ſhalbe the Preaſtes, ☞ beſyde the ramme ☞ of the attonement wherby an attonemēt ſhalbe made for him. And euery heueofferyng that is made of the holy thynges of the chyldrē of Iſrael which they brynge vnto the Preaſte, ſhall be hys: and euery mans halowed thinges ſhalbe his: ād whatſoeuer any man geueth the Preaſt, it ſhalbe his.

*Leuit. v. g.

And the Lorde ſpake vnto Moſes, ſayinge: Speake vnto the chyldren of Iſrael, ād ſaye vnto thē: Yf any mans wyfe go a ſyde and treſpace agaynſt hym, ſo that another man lye with her fleſhly, and it be hyd from the eyes of her huſbande, and is not come to lyght that ſhe is defyled, and ther is no witneſſe againſt her, neyther ſhe taken with the maner, and the ſpirete of gelouſye commeth vpon him, ſo that he is gelouſe ouer his wyfe which is defyled: or yf the ſpirete of gelouſye come vpon hym, ſo that he is gelouſe ouer his wyfe which is yet vndefyled: then let the man brynge his wyfe vnto the Preaſte, and brynge with her an offerynge for her: ẏ tenth parte of an Epha of barlye meale, but let hym put none oyle vpon it, nor put frankencens theron: for it is an offerynge of gelouſye, an offerynge for a remembraunce, cauſynge the ſynne to be thought vpon.

And the Preaſte ſhall brynge her and ſet her before the Lorde, and let hym *☞ take holy water in an erthen veſſell, & of the duſt that is in the floore of the habytacyon, and put it into the water. And let the preaſt ſet the woman before the Lorde, and vncouer the womans head, and put the memoryall of the offerynge in her handes whych is the gelouſye offerynge, and the preaſt ſhal haue bytter and curſyd water in hys hande, & the preſt ſhal charge her, and ſaye vnto the woman. Yf no man haue lyen wyth the, nether haſt gone aſyde to vnclenneſſe wythout thy huſbande, then haue thou no harme of this bytter, and curſed waters.

☞ *Num. xix. b C

But and yf thou haſt gone aſyde behynde thyne huſbāde, and art defyled, and ſome other man hath lyen wyth the beſyde thyne huſbande, (& the preaſt ſhall charge the woman with an horible curſe, & the preaſt ſhall ſaye vnto the woman) the Lorde make the to be an abhomynacyon and a curſe amōge thy people: when the Lorde doth make thy thye rotte, and thy bely ſwell: Theſe curſyd waters go into the bowels of the, that they maye make thy bely ſwell, & thy thye rotte, and let the woman ☞ ſaye, Amen Amen. ☞

D And let the preaſt wryte theſe curſes: And when they be clenſed, let him caſt them in to bytter waters, & geue the woman thoſe bytter and curſed waters to drynke, that thoſe curſed & bitter waters maye entre into her. And then the preaſte ſhall take the gelouſy offrynge out of the womans hande, & waue it before the Lord, & brynge it vnto the alter & the preaſt ſhal take an handefull of the offeryng for a memoryall, ẏ burne it vpō the alter, & then make the womā drynke ẏ water: & when he hath made the womā drynke the waters (yf ſhe be defyled & haue treſpaced agaynſt her huſbāde:) then ſhal the curſyd & bytter waters go in to her, ād her bely ſhall ſwel, & her thye ſhall rotte, & ẏ woman ſhalbe a curſe amonge her people. And yf ẏ woman be not defyled but is cleane, ſhe ſhal haue no harme, but ſhall conceaue ād beare.

This is the lawe of gelouſye, whē a wyfe goeth aſyde behynde hyr huſbande, and is defyled, or when the ſpyrte of gelouſy commeth vpon a man, & he beynge gelouſe ouer hys wyfe, doth brynge her before the Lorde. And the preaſt ſhall do accordynge vnto al this lawe: and the man ſhalbe gyltleſſe, and the woman ſhall beare her ſynne.

¶ The .vi. Chapter.

¶ The lawe of abſtynēce. The bleſſynge of the people.

A And the Lorde ſpake vnto Moſes ſayinge: ſpeake vnto the chyldren of Iſrael, and ſaye vnto them: when ether man or woman dothe ſeparate them ſelues ☞ to vowe a vowe of ☞ an abſteince, and appoynte them ſelues vnto the Lorde, he ſhall *Iudi.xiii.a Amos.ii.d ſeparate hym ſelfe from *wyne and ſtronge drynke, and ſhall drynke no vynagre of wyne nor of ſtrōge drynke, nor ſhall drynke whatſoeuer is preſſed out of grapes: & ſhall eate no freſhe grapes nether yet dryed. As lōge as hys abſtinēce endureth, ſhall he eate nothynge that is made of the wyne tre, or of the cornels, or of the huſke of the grape.

B And as longe as he voweth, ād is ſeparated, there ſhall no raſure come vpon hys head: But vntyll hys dayes be out, in the which he ſeparateth hym ſelfe vnto the Lorde, he ſhalbe holy, and ſhall let the lockes of hys heere growe. As longe as he conſecrateth hym ſelfe vnto the Lorde, he ſhal come at no dead body: he ſhal not make hym ſelfe vncleane at the death of his father, mother, brother or ſyſter: becauſe that the vowe of the abſtinence of hys God is vpon his head. All the dayes of hys abſtynence he is holye vnto the Lorde.

And yf it fortune that any man by chaunce dye ſodenly before hym, the head of his *Act.xviii.d abſtinence ſhalbe defyled, ād he ſhall *ſhaue hys head the days of his clenſynge: euen the ſeuenth daye he ſhal ſhaue it. And the eyght daye he ſhall brynge two turtels or two yōge pygeons to the preaſt, before the doore of the tabernacle of wytneſſe. And the Preaſt ſhal offer the one for ſynne and the other for a burntofferynge, and make an attonement for hym as concernynge that he ſynned vpō a ſoule, and ſhall halowe his head the ſame daye, and he ſhall conſecrate hym ſelfe vnto the Lorde (the tyme of his abſtinencye) and ☞ ſhall brynge a lambe of a yeare olde ☞ for treſpace: but the dayes that were before are loſt, becauſe hys abſtinencye was defyled.

C This is the lawe of the abſteyner, when the tyme of his abſtinence is out, he ſhalbe broughte vnto yͤ dore of the tabernacle of wytneſſe, and he ſhall brynge hys offerynge vnto the Lord: an he lambe of a yere olde without blemyſhe for a burntofferyng, and a ſhe lambe of a yeare olde without blemyſhe for ſynne, ā ram wythout blemyſhe alſo for a peaceofferynge, and a baſket of ſwete breed euē cakes of fyne floure myngled with oyle, and wafers of ſwete bread anoynted wyth oyle wyth theyr meatofferynges and drynkofferynges.

And the preaſt ſhall brynge hym before the Lord, and offer his ſynofferynge and his burntofferynge, and ſhal offer the ram for a peaceofferynge vnto the Lorde, wyth the baſket of ſwete breed, & the preaſt ſhal offer alſo his meatoffrynge & his drinkoffrynge. And he ſhall ſhaue the head of the abſteyner in the dore of the tabernacle of wytneſſe: euē the head of his abſtinence, and ſhal take the heere of his ſober head, & put it in the fyre, which is vnder the peaceofferynge. And the preaſte ſhall take the ſodden ſhoulder of the ram, and one ſwete cake out of the baſket, & one ſwete wafer alſo, and put them vpō the handes of the abſteyner (after he hath ſhauē his abſtinence of) and the preaſt ſhall ☞ (take them of hym, and) waue them before the Lorde. ☞

D And theſe holy thynges ſhalbe the preaſtes with the wauebreſt ād heue ſhoulder: & then the abſteyner maye drynke wyne. Thys is the lawe of the abſteyner whyche hath vowed hys offrynge vnto the Lorde for hys conſecracion: Beſydes ☞ thoſe thynges ☞ that his hande can get, accordyng to the vowe whyche he vowed, euen ſo he muſt do after the lawe of hys abſtinence.

And yͤ Lorde ſpake vnto Moſes, ſaying: ſpeake vnto Aaron and his ſonnes, ſaying: of thys wyſe ye ſhall bleſſe the chyldren of Iſrael, and ſaye vnto them.

The Lorde bleſſe the, and kepe the.

The Lorde ☞ make hys face ſhyne vpō ☞ the, and be mercyfull vnto the.

The Lorde ◦◦ lyfte vp hys countenaunce ◦◦ vpō the, and geue the peace. And they ſhall put my name vpon the chyldren of Iſrael, and I wyll bleſſe them.

¶ The .vii. Chapter.

¶ The offrynge of the Lordes & heades of Iſrael.

A And it fortuned in that daye, when *Moſes had full ſet vp the habitacion *Exod.xl.a and anoynted and ſanctifyed it, & all the apparel thereof, the alter alſo and al the the veſſels thereof: & had anoynted th and ſanctifyed them, then the prynces of Iſrael heades ouer the houſes of there fathers which were the Lordes of the trybes, ſtondynge in theyr offices, offered and broughte theyr ſacrifyce before the Lorde: ſyxe couered charettes and .xii. oxen: one charet for two Lordes, and for one, an oxe, and they brought them before the habitacion.

And yͤ Lorde ſpake vnto Moſes ſaying: take it of them, that they maye be to do the ſeruice of the tabernacle of wytneſſe, & thou ſhalt geue them vnto the Leuytes, to euery man accordynge vnto his offyce. And Moſes toke the charettes & the oxe, & gaue the vnto the Leuites .ii. charettes & .iiii. oxen he gaue vnto the ſonnes of Gerſon accordyng vnto there office. And .iiii. charettes, & eyght oxen he gaue vnto the ſonnes of Merari (accordynge vnto theyr offices) vnder the hande of Ithamar the ſonne of Aaron the Preaſt. *But vnto the ſonnes of Cahath he gaue *Num.iiii.d none, becauſe they had vpon them the office of holy thinges, which they dyd beare vpon ſhoulders.

B And the prynces offered for the dedycatynge of the alter (in the daye that it was anoynted) and brought theyr ſacrifyces before the alter. And ẏ Lorde ſayde vnto Moſes: The prynces ſhal brynge theyr offerynges, euery daye one prynce, for the dedycatynge of the alter.

The offering of Naheſſon.

And ſo on the fyrſte daye dyd Naheſſon the ſonne of Aminadab of the trybe of Juda offre hys ſacryfyce: And hys offerynge was a ſyluer charger, of an hundred and xxx. ſycles: a ſyluer boule of .lxx. ſicles after the weyght of the ſanctuarye: and they were both full of fyne wheten floure, myngled with oyle for a meatofferyng: a ſpone of ten ſycles of golde, full of cens: a bullock. a ram a lambe of a yere olde for a burntofferynge: an he goate for a ſynofferynge: and (for a peaceofferynge) two oxen, fyue rãmes, fyue he goates, and fyue lambes of a yeare olde: this was the gyfte of Naheſſon the ſonne of Aminadab.

The offering of Nathanael

The ſeconde daye Nathanael, the ſonne of zuar, captayne ouer Iſachar dyd offre: And he offred for hys gyfte: a ſyluer charger of an hundred and thyrtye ſycles: a ſyluer boule of ſeuenty ſycles after the ſycle of the ſanctuary: both full of fyne floure myngled wyth oyle for a meateofferynge: a golden ſpone of ten ſycles, full of cens: a bullocke, a ram, a lambe of a yere olde for a burntofferynge: and an he goate for ſynne: and (for a peaceofferynge) two oxen. v. rammes, fyue he goates, fyue lambes of one yeare olde. Thys was the offerynge of Nathanael the ſonne of zuar.

The offering of Eliab.

The thyrde daye, Eliab the ſonne of Helon captayne of the chyldren of zabulon dyd offre. And hys gyfte was: a ſyluer charger of an hundred and thyrtye ſycles: a ſyluer boule of ſeuenty ſycles after the ſycle of the ſanctuary, and both were full of fyne floure myngled wyth oyle for a meateofferynge: a golden ſpone of ten ſycles full of cens: a bul-

C lock, a ram, a lãbe of a yere olde for a burntofferynge: an he goate for ſynne: and (for a peaceofferynge) two oxen, fyue rãmes, fyue he goates, fyue lambes, of one yeare olde. Thys was the offerynge of Eliab the ſonne of Helon.

The offering of Elizur.

The fourth daye, Elizur the ſonne of Sedeur captayne of the chyldren of Ruben dyd offre. And hys gyfte was: a ſyluer charger of an hundred and thyrty ſycles: a ſiluer boule of ſeuenty ſycles, after the ſycle of the ſanctuarye, and they were both full of fyne floure myngled wyth oyle for a meatoffrynge: a golden ſpone of ten ſycles full of cens: a bullock, a ram, a lambe of a yere olde for a burntoffrynge, an he goate for ſynne: and (for a peaceoffrynge) two oxen, fyue rãmes fyue he goates, and fyue lambes, of one yere olde. Thys was the offerynge of Elizur the ſonne of Sedeur.

The offeringe of Selumiel.

The fyfth daye, Selumiel the ſonne of zuri Sadai, captayne of the chyldren of Simeon, offred. Hys gyfte was: a ſyluer charger of an hũdred and thirtye ſycles, a ſyluer boule of ſeuenty ſycles: after the ſycle of the Sanctuary, and they were both ful of fyne floure myngled wyth oyle for a meatofferynge: a golden ſpone of ten ſicles full of cens: a bullock, a ram, a lambe of a yere olde for a burntoffring: an he goate for ſynne: and for a peaceoffringe two oxẽ, fyue rammes, fyue he goates, fyue lambes of a yere olde. This was the offringe of Selumiel the ſonne of zury Sadai.

D

The offeringe of Eliaſaph.

The ſixt daye, Eliaſaph the ſonne of Deguel captayne of the children of Gad, offred. His gyft was: a ſyluer charger of an hũdred & thirty ſicles, a ſiluer boule of ſeuẽty ſycles after the ſycle of the ſanctuary, both full of fyne floure myngled with oyle for a meatoffrynge: a golden ſpone of ten ſycles full of cens: a bullock, a ram, a lambe of a yere olde for a burntoffringe, an he goate for ſynne. And for a peaceoffringe two oxen, fyue rammes, fyue he goates, fyue lambes of one yere olde. This was the offrynge of Eliaſaph the ſonne of Deguel.

The offeringe of Eliſama.

The ſeuenth daye, Eliſama the ſonne of Amiud captayne of the children of Ephraim, offred. And his ſacrifyce was: a ſyluer charger of an hundred and thirty ſycles: a ſiluer boule of ſeuenty ſycles: after the ſycle of the ſanctuarye, bothe full of fyne floure myngled with oyle, for a meateofferynge, a golden ſpone of ten ſycles, full of cens: a bullock, a ram, a lambe of a yere olde for a E burntofferynge: an he goate for ſynne: and for a peaceofferynge two oxen, fyue rãmes, fyue he goates, fyue lambes of a yere olde. This was the offerynge of Eliſama, the ſonne of Amiud.

The offeringe of Gamaliel.

The eyght daye, offered Gamaliel the ſonne of Pedazur, the captayne of the children of Manaſſe. And his offerynge was: a ſyluer charger of an hundred and thyrtye ſycles: a ſyluer boule of ſeuenty ſycles after the ſycle of the Sanctuary, both full of fyne floure myngled wyth oyle for a meatofferinge: a goldẽ ſpone of ten ſycles, ful of cens: a bullock, a ram, a lambe of a yere olde for a burntofferynge: an he goate for ſynne: and for a peaceofferynge two oxen, fyue rãmes, fyue he goates, fyue lambes of a yeare olde. Thys was the offerynge of Gamaliel the ſonne of Pedazur.

The offeringe of Abidan.

The nynth daye, Abidã the ſonne of Gedeoni captayne of the childrẽ of BenJamin offered:

offered. And his gyfte was a ſyluer charger of an hundred and .xxx. ſicles: a ſyluer boule of .lxx. ſycles, after the ſycle of the ſãctuary both full of fyne floure myngled wyth oyle for a meatofferynge: a goldẽ ſpone of ten ſycles, ful of cens: a bullock, a ram, a lambe of one yere olde for a burntoffryng: an he goat for ſynne: and for a peaceofferynge two oxẽ, fyue rammes, fyue he goates, fyue lambes of one yere olde. Thys was the offerynge of Abidan the ſonne of Gedeoni.

The offerynge of Ahiezer.

F The tenth daye: Ahiezer the ſõne of Ammi Sadai, captayne of the children of Dan offered. And his offeryng was: a ſyluer charger of an hundred and thyrtye ſycles: a ſyluer boule of ſeuenty ſycles after the ſycle of the ſanctuary, both full of fyne floure myngled wyth oyle for a meateofferynge: a golden ſpone of ten ſycles ful of cens: a bullock, a ram, a lambe of a yere olde for a burntofferynge: an he goate for ſynne: and for a peaceofferyng two oxen, fyue rammes, fyue he goates, fyue lãbes of a yere olde. This was the offerynge of Ahiezer the ſonne of Ammi Sadai.

The offeryng of Pagiell, or Phegiell.

The eleuenth daye, Pagiel the ſonne of Ocran captayne of the chyldren of Aſer, offered. And his offerynge was: a ſyluer charger of an hũdred and thyrtye ſycles: a ſyluer boule of ſeuenty ſycles after the ſycle of the ſanctuary, both full of fyne floure myngled with oyle for a meatofferyng: a goldẽ ſpone of ten ſycles, full of cens: a bullock, a ram, a lambe of one yere olde for a burntofferynge an he goate for ſynne: & for a peaceofferyng: two oxen, fyue rammes, fyue he goates, fyue lambes of one yere olde. Thys was the offerynge Pagiel the ſonne of Ocran.

The offeryng of Ahira.

The twelueth daye, Ahira the ſonne of Enan, captayne of the chyldrẽ of Nephthali offered. And hys offerynge was: a ſyluer charger of an hundred and .xxx. ſycles: a ſyluer boule of .lxx. ſycles after the ſycle of the ſanctuary, both full of fyne floure myngled wyth oyle for a meatofferynge: a goldẽ ſpone of ten ſycles, ful of cens: a bullock, a ram, a lambe of one yere olde for a burntoffring: an he goate for ſynne: ãd for a peaceoffryng two oxen, fyue rammes, fyue he goates, fyue lambes of one yere olde. Thys was the offerynge of Ahira, the ſonne of Enan.

G This was the dedicacion of the alter in ẏ daye whẽ it was anoynted: vnto the whiche was broughte of the prynces of Iſrael .xii. chargers of ſyluer .xii. ſiluer boules .xii. ſpones of golde: euery charger contaynynge an hundred and .xxx. ſycles of ſiluer, euery boule .lxx. And all the ſyluer veſſell conteyned two thouſande ãd .iiii. hundred ſycles after the ſycle of the ſanctuarye. And the golden ſpones were twelue, ful of cens, contaynynge ten ſycles a pece after the ſycle of ẏ ſanctuarye: ſo that all the golde of the ſpones, was an hundred and .xx. ſycles.

All the bullockes for the burntofferynge were twelue, the rammes twelue, the lambes of a yere olde twelue, with the meatofferynge: and the he goates for ſynne twelue. And al the oxen for the peaceofferyng, were .xxiiii. the rammes ſyxtye, the he goates .lx. the lambes of a yere olde ſyxtye. This was the dedicacion of the alter, after that it was anoynted.

And whẽ Moſes was gone into the tabernacle of wytneſſe, to ſpeake with him, he harde the voyce of one ſpeakynge vnto him from of the mercyſeate, that was vpon the arke of witneſſe betwene ẏ two cherubyns, and he talked with hym.

¶ The .viii. Chapter.

¶ The order of the lampes. The forme of the candelſtycke. The cleanſynge and offrynge of the Leuites.

A AND the Lorde ſpake vnto Moſes ſayinge: ſpeake vnto Aarõ, and ſaye vnto hym: *when thou putteſt on the lampes, the ſame ſeuen lampes ſhall geue lyght towarde the forefront of the candelſtycke. And Aaron dyd euen ſo, and lyghted the lampes towarde the forefront of the candelſtycke, as the Lorde cõmaunded Moſes, and the worke of the candelſtycke was ☞ of ſtyffe golde, both the ſhaft and ẏ floures therof: accordynge vnto the viſion whiche the Lorde had ſhewed Moſes, euen ſo he made the candelſtycke.

*Exo. xxv. b

And the Lorde ſpake vnto Moſes, ſayinge: take the Leuites from amonge the chyldren of Iſraell, and cleanſe them. But thus ſhalt thou do vnto them, when thou cleanſeſt thẽ: ſprynkle water of purifyenge vpon them, and let them make a raſure to runne alonge vpon all the fleſhe of them, and let them waſhe their clothes, ãd ſo make themſelues cleane. Then let them take a bullocke with his meatofferyng: euẽ fyne floure myngled with oyle: and another bullocke ſhalt thou take for ſynne. B

And when thou doeſt brynge the Leuites before the tabernacle of witneſſe, thou ſhalt gather the whole multitude of the chyldren of Iſrael together, & brynge the Leuites before the Lorde, & the chyldren of Iſrael ſhal put their handes vpõ the Leuites. And Aaron ☞ ſhal waue ẏ Leuites before the Lorde, for a waueofferynge of the chyldrẽ of Iſrael, that they maye execute the mynyſtracyon of the ſeruyce of the Lorde.

And the Leuytes ſhall put theyr handes vpon the heades of the bullockes, and thou ſhalt offer the one for ſynne, and the other for a burntofferynge vnto the Lorde, that thou mayeſt make an attonemẽt for ẏ Leuites.

ters. And thou ſhalt ſet yͤ Leuites before Aaron and his ſonnes, & waue them for a waue offerynge before the Lorde. And thus thou ſhalt ſeparate the Leuites from amõge the chyldren of Iſrael, and the Leuites ſhall be myne: after that ſhall the Leuites go in, to do the ſeruyce of the tabernacle of wytneſſe.

C And thou ſhalt cleanſe thẽ and waue them, for they are geuen and delyuered vnto me from amonge the chyldrẽ of Iſrael, for ſuch as open euery wombe: euẽ for the firſt borne of all the chyldrẽ of Iſrael haue I taken thẽ vnto me.

*Exo.xiii.a. Luke.ii.d

*For al the fyrſtborne of the chyldren of Iſrael are myne both man and beaſt: ſens the daye that I ſmote euery firſt borne in yͤ lande of Egypte, I ſanctifyed them for my ſelfe: and I haue takẽ the Leuites for al the fyrſt borne of the chyldrẽ of Iſrael, ãd haue geuen the Leuites as a gyfte vnto Aaron & his ſonnes from amonge the chyldren of Iſrael, to do the ſeruyce of the chyldren of Iſrael in the Tabernacle of witneſſe, to make an attonement for the chyldren of Iſrael, yͭ there be no plage amonge the chyldrẽ of Iſrael, yf the chyldren of Iſrael come nye vnto the holy thynges.

D And Moſes and Aaron and all the congregacion of the chyldrẽ of Iſrael dyd wyth the Leuytes, accordynge vnto all that the Lorde commaunded Moſes cõcernynge the Leuytes: euen ſo dyd the chyldren of Iſrael vnto them. And the Leuites were purifyed, and waſſhed their clothes. And Aaron waued them before the Lorde, and made an attonement for them, and cleanſed thẽ. After that went the Leuites in to do their ſeruyce in the tabernacle of wytneſſe, before Aaron and his ſonnes: as the Lorde had commaunded Moſes concernyng the Leuytes, euẽ ſo they dyd vnto them,

*Num.iiii.c

And the Lorde ſpake vnto Moſes, ſayinge: thys is it that belongeth vnto the Leuites: *from .xxv. yere vpwarde they ſhall go in, to wayte vpõ the ſeruyce of the tabernacle of wytneſſe, and from the age of fyftye yeare, they ſhall ceaſſe waytynge vpon the ſeruice therof, & ſhall ſerue no more: ☞ but ſhall mynyſtre vnto theyr brethren in the tabernacle of wytneſſe, to wayte, but ſhall do no more ſeruyce. Thus therfore ſhalt thou do vnto the Leuytes in theyr watche.

¶ The .ix. Chapter.

¶ The paſſeouer. Of the cloude.

*Exod.xii.a Leui.xxiii.a Nu.xxviii.c Deut.xvi.a.

A And the Lorde ſpake vnto Moſes in yͤ wyldernesse of Synay, in the fyrſte moneth of the ſeconde yere, after they *were come out of the lande of Egypt, ſayinge: let yͤ chyldrẽ of Iſrael offre Paſſeouer in his ſeaſon: euen the .xiiii. daye of this moneth at euen let them kepe it in his ſeaſon, accordynge to all the ceremonyes of it, & accordyng to all the maners therof. And Moſes ſpake vnto the chyldren of Iſrael, that they ſhulde offer Paſſeouer, ãd they offered Paſſeouer the .xiiii. daye of the firſt moneth at euen in the wyldernesse of Synai: accordynge to all that the Lorde commaunded Moſes, euen ſo dyd the chyldren of Iſrael.

☞ And certayne men were defyled ☞ vpon the ſoule of a mã, that they myght not offer Paſſeouer the ſame daye. And they came before Moſes and Aarõ the ſame daye. And yͤ men ſayde vnto hym: We are defyled vpon yͤ ſoule of a mã: wherfore are we kepte backe that we maye not offer an offerynge vnto yͤ Lorde in the due ſeaſon, amonge yͤ chyldrẽ of Iſrael? And Moſes ſayde vnto thẽ: Stond ſtyl, & I wyll heare what the Lorde will cõmaunde cõcernynge you. And the Lord ſpake vnto Moſes ſayinge: ſpeake vnto yͤ chyldren of Iſrael and ſaye: Yf any man amõge you or your chyldren after you be vncleane by the reaſon of a coarſe, or is in the waye farre from you, and wil offer Paſſeouer vnto the Lorde: the .xiiii. daye of the ſecõd moneth at euen let them offer it, & eate it with ſwete bread ãd ſowre herbes: let them leaue none of it vnto the mornynge * nor breake any bone of it: But accordynge to al the ordinaunce of the Paſſeouer let them offer it.

*Exod.xii.e Iohn.xix.f

But the man that is cleane and is not in a iourney, & yet was neglygẽt to offer Paſſeouer: the ſame ſoule ſhall peryſh from hys people, because he brought not the offeryng of the Lord in his due ſeaſon: that man ſhall bere hys ſynne. C And yf a ſtraunger dwell amonge you, and wyl offer Paſſeouer vnto the Lorde, accordynge to the ordynaunce of Paſſeouer and maner therof, he ſhal offer it thus: Ye ſhall haue one lawe both for yͤ ſtraunger, and for him that was borne at home in the lande.

*Exod.xl.c iii.Reg.viii

And the ſame daye that the Tabernacle was reared vp, a *cloude couered the habytacyon, whyche was as a tabernacle of the wytneſſe: and at euen there was vpõ the habitaciõ, as it were the ſimilitude of fyre vntyll the mornynge. So it was alwaye, the cloude couered it by daye, and the ſimilitude of fyre by nyght. And when the cloude was taken vp frõ of the tabernacle, then the chyldrẽ of Iſrael iourneyed: and where the cloude abode, there the chyldrẽ of Iſrael pitched theyr tentes. ☞ At the ☞ mouth of the Lorde the chyldren of Iſrael iourneyed, and at the mouth of the Lorde they pytched. D And as longe as the cloude abode vpon the habitaciõ they laye ſtyl: and when the cloude taryed ſtyl vpon the habitacion longe tyme, the chyldren of Iſrael kepte the watche of the Lorde, and iourneyed not.

And

D And it chaunced ẏ whā the clowde abode a few dayes vpon the habitacyō, they abode in theyr tentes, accordynge to the cōmaūdemēt of the Lorde: and they iorneyed alſo at the commaūdemēt of the Lorde. And it happened that when the cloude abode vpon the habitaciō from euē vnto the mornyng, and was takē vp ĩ that mornynge, then they iorneyed. Whether it was by daye or by night that the cloude was takē vp, they iorneyed. Or yf the cloud taryed two dayes or a moneth, or a longe ceaſon vpon the habitacyō, and remayned therō, the chyldren of Iſrael abode ſtyll, and iorneyed not. And aſſone as the cloude was taken vp, they iorneyed. At the mouth of the Lorde, they reſted in the tētes, and at the commaundemēt of the Lord, they iorneyed, keping ẏ watche of ẏ Lorde, at the commaundement of the Lorde by the hande of Moſes.

¶ The .x. Chapter.

¶ The trompettes of ſyluer. The Iſraelites departe from Sinai. The captaynes of the hoſt are nombred. Hobab refuſeth to go wyth Moſes.

A AND the Lorde ſpake vnto Moſes, ſayinge: Make the two trompettes of ſyluer: of an whole pece ſhalt thou make them, that thou mayeſt vſe them to call the congregacyō together, and when the hooſt ſhall iorneye. Therfore ſhall they blowe with thē, that all the multitude maye reſorte to the before the dore of ẏ tabernacle of witnes. And yf they blowe but one trompet, then the princes which are heedes ouer ẏ thouſandes of Iſrael ſhall come vnto the. But yf ye trompe, the hoſtes ẏ lye on ẏ eaſt partes ſhal go forward. And if ye trompe the ſecond tyme, the hooſt ẏ lyeth on ẏ ſouth ſyde ſhall take theyr iorneye: for they ſhal trompe when they take theyr iorneyes. But when the congregacyon is to be gathred together they ſhall blowe only, and not trōpe. And the ſonnes of Aarō ẏ preaſt ſhal blowe wͭ theyr trōpettes, & ye ſhal haue thē as a lawe for euer in your generacyons.

And yf ye go to warre in your lāde agaiſt your enemyes that vexe you, ye ſhall blowe B with the trompettes: and ye ſhalbe remembred before the Lorde your God, to be ſaued from your enemyes. Alſo ĩ the daye of your gladnes, and in your feaſte dayes, and in the begynning of your monethes, ye ſhall blow the trompettes ouer your burntſacrifyces & peaceoffringes, that they maye be a remembraunce for you before youre God. I am the Lorde youre God.

And it came to paſſe the twētyth daye of the ſecond moneth in the ſecōd yeare, that ẏ cloude was taken vp from of the habitacyō of wytneſſe. And the chyldrē of Iſrael toke theyr iorney out of ẏ deſert of Sinai, & the cloude reſted in the wylderneſſe of Pharan. And the fyrſt toke theyr iorney at ẏ mouth of the Lorde, by the hāde of Moſes. In the fyrſt place wēt the ſtandard of the hooſte of Iuda, accordĩg to theyr armyes: whoſe captayne was Nahaſſon the ſonne of Aminadab. And ouer the hooſt of the tribe of ẏ childrē of Iſachar, was Nathanael the ſonne of zuar. And ouer the hooſte of the trybe of the children of zabulon, was Eliab the ſonne of Helon. And the habitacyon was takē downe: and the ſonnes of Gerſon & Merari wēt forth bearyng the habitacyon.

C And the hooſt of Ruben went forth with their ſtandart and armyes, whoſe captayne was Elizur the ſonne of Sedeur. And ouer the hooſte of the trybe of the chyldren of Simeō was Salamiel the ſōne of Suri Saddai. And ouer the hooſt of the tribe of ẏ children of Gad was Eliaſaph the ſonne of Deguel. The Cahathites alſo went forewarde and bare the ſanctuarye, ☞ and the other dyd ſet vp the habitaciō agaynſt they came. ☞ And the ſtādart of the hooſt of the chyldren of Ephraim wēt forth accordynge to theyr armyes, whoſe captayne was Eliſama the ſonne of Amiud. And ouer the hooſte of the tribe of the ſonnes of Manaſſe, was Gamaliel the ſōne of Pedazur. And ouer the hooſt of the trybe of ẏ ſonnes of Ben Iamin was Abidan the ſonne of Gedeoni.

And the ſtandart of the hooſt of the chyldrē of Dan came forth (hauĩg all the hoſtes together) thorowout theyr armyes: whoſe captayne was Ahiezer the ſonne of Ammi Saddai. And ouer the hoſte of the trybe of the childrē of Aſer, was Pagiel the ſonne of Ochram. And ouer the hooſt of the trybe of the childrē of Nephthaly, was Ahira ẏ ſōne of Enā. Theſe are the iorneyes of the chyldrē of Iſrael thorowout theyr armyes: and thus the hooſtes remoued.

And Moſes ſayde vnto ☞ Hobab the ☞ ſonne of Raguel the Madianite: which was D Moſes father in lawe: we go vnto the place of which the Lorde ſayd: I will geue it you. Come thou therfore with vs, & we wyll do the good: for the Lord hath promyſed good vnto Iſrael. And he anſwered hym: I wyll not go: but will departe to myne awne land and to my kynred. He ſayd: O naye, leaue vs not: for thou knoweſt oure manſyons in the wylderneſſe: and thou haſt bene to vs in ſteade of ☞ eyes. ☞ And yf thou go wyth vs, loke what goodneſſe the Lorde ſheweth vnto vs, the ſame wyl we ſhewe vnto the.

And they departed from the mount of the Lorde, thre dayes iorneye: and the arcke of the teſtament of the Lord wēt before them in the thre dayes iorneye, to ſerche oute a reſtyng place for them. And the Lord makes ſhadowe for thē thorowe the cloude by day, when they went out of the tentes.

And it fortuned, that whã the arck went
*Pſal.lxviii.a. forth, Moſes ſayde: * Ryſe vp Lorde, and
let thyne enemyes be ſcatered: and let them
that hate the, flye before the. And when the
arck reſted, he ſayde: Returne O Lorde vnto
the many thouſandes of Iſrael.

¶ The .xi. Chapter.

¶ The people murmureth. They deſyre fleſhe. They lothe manna. The waueryng fayth of Moſes. The Lord deuydeth the burden of Moſes to ſeuentye of the auncyentes, & they propheſye. It rayneth quayles. The fleſh rauenors are punyſhed.

◦+ A AND it fortuned, ẏ whan *◦+ the people
*Exo.xvi.a. dyd wykedlye, it was a dyſpleaſure
in the eares of the Lorde. And when
☞ the Lorde heard it, ☞ hys coũtenaũce was
prouoked to wrath, & the fyer of the Lorde
burnt amõg them, & conſumed thẽ that were
ẏ vttermoſt of ẏ hoſte. And ẏ people cried
vnto Moſes. And whã Moſes made interceſſyõ
vnto ẏ Lorde, ẏ fier quẽched. And the
☞ name of ẏ place was called ☞ Thaberah,
becauſe ẏ fier of the Lord burnt among thẽ.

B And the raſcall people that was amonge
them, fell a luſtyng, and turned them ſelues
and wepte (euen as dyd alſo the chyldren of
Iſrael) and ſayde: who ſhal geue vs fleſh to
eate? we remembre the fyſhe which we dyd
eate in Egipt for naught, & the Cucumbers
and melons, lekes, onyons & garleke. But
nowe oure ſoule is dryed awaye, for we can
ſe nothyng els, ſaue Manna.

*Exo.xvi.g. The manna was as * coriander ſeed, and
(to ſe to) lyke Bedellyũ. And ẏ people went
about and gathered it, and groũde it in milles,
or bet it in morters, and baked it in pannes,
and made kakes of it. And the taiſt of it
was lyke vnto ẏ taiſt of an oyle kake. And
whan the dewe fell downe vpon the hooſte
in the nyght, the Manna fell vpon it,

C And whan Moſes herde the people wepe
thorowout theyr houſholdes, euery mã in ẏ
☞ dore of his tent, ☞ ẏ face of the Lorde was
prouoked vnto wrath excedingly: & it greued
Moſes alſo. And Moſes ſayde vnto the
Lord: wherfore haſt thou dealt cruelly with
thy ſeruaũt? And wherfore haue I not foũd
fauour in thy ſyght, ſeyng that thou putteſt
the weyght of all this people vpon me? haue
I conceaued all thys people? Or haue I begotten
thẽ? ẏ ẏ ſhuldeſt ſaye vnto me? carie
them in thy boſome (as a nurſe beareth the
ſuckyng chylde) vnto the lande, whych thou
ſwareſt vnto theyr fathers? where ſhulde I
haue fleſhe, to geue vnto all thys people,
whych wepe before me, ſayig: geue vs fleſhe
that we maye eate? I am not able to beare
all thys people alone, ſeying it is to heuy for
me. If thou deale thus with me, kyll me, I
praye the, yf I haue founde fauour in thy
ſyght, that I ſe not my wretchednes.

D And the Lorde ſayde vnto Moſes, * ga-
*Exo.viii.d. ther vnto me .lxx. mẽ of the elders of Iſrael,
which ẏ knoweſt, that they are the elders of
the people and offycers ouer them: & ẏ ſhalt
bryng them vnto the tabernacle of witneſſe
that they maye ſtande there wyth the: And
☞ I wyll come downe, and talke with the ☞
there, and ☞ take of the ſprete which is vpõ ☞
the, and put vpon them, and they ſhall beare
the burthen of the people wyth the, leſt thou
be conſtrayned to beare it alone.

And ſaye thou vnto the * people: be halowed *Exo.xvi.c.
agaynſt tomorowe, and ye ſhall eate
fleſh: for your whynyng is in the eares of ẏ
Lorde, ſeing ye ſayd: who ſhall geue vs fleſh
to eate? we were happye in Egipte: therfore
the Lorde wyll geue you fleſh, and ye ſhall
eate. Ye ſhall not eate one daye nor two, nor
fyue dayes, neyther ten, nor twentye dayes:
but euen a moneth longe vntyll it come out
at the naſtrels of you: and make you to parbrake,
becauſe that ye haue caſt the Lord aſyde
whych is amonge you: and haue wepte
before hym, ſaying: why came we thus oute
of Egipte?

E And Moſes ſayde: * ſyxe hundred thouſande *Exo.xii.e.
fotemẽ are there of the people, among
which I am. And thou haſt ſayd: I will geue
them fleſh, that they maye eate a moneth
lõge. Shall the ſhepe & the oxẽ be ſlayne for
them, to fynde them? ether, ſhall all the fyſh
of the ſee be gathered together for thẽ to ſerue
them? And the Lord ſayde vnto Moſes:
Shall * the Lordes hãde be wared ſhorte? *Eſa.l.a. and.lix.a.
Thou ſhalt ſe nowe whither my word ſhall
come to paſſe vnto the, or not.

And Moſes went out, and tolde the people
the ſaying of the Lorde, and gathred the
.lxx. elders of the people, and ſet them roũde
aboute the tabernacle. And the Lorde came
downe in a cloud, and ſpake vnto hym, and
toke of the ſprete that was vpon hym, and F
gaue it vnto the .lxx. elders. And it fortuned
that when the ſprete reſted vpon them, they
prophecied, & dyd not ceaſſe. But there remayned
two of ẏ mẽ in ẏ hooſt: the name of
the one was Eldad, and the name of ẏ other
Medad. And the ſprete reſted vpon thẽ, and
they were of them that were wrytten, and
went not out vnto the tabernacle, but prophecied
in the hooſt. And there ran a yong
man, and tolde Moſes and ſayd: Eldad and
Medad do prophecye in the hooſte. And Joſua
the ſonne of Nun the ſeruaũt of Moſes
◦+ one of hys yonge men, anſwered & ſayde: ◦+
maſter Moſes, * forbyd them. And Moſes *Luke.ix.g.
ſayde vnto hym: enuyeſt thou for my ſake? G
* wolde God ẏ all the Lordes people coulde *Joel.ii.g. Cor.xiiii.a.
prophecye, and that the Lorde wold put his
ſprete vpon them. And Moſes gat him into
the hooſt, he and the elders of Iſrael.

And there went forth a wynde from the
Lorde: and * brought quayles from the ſee: *Exo.xvi.d.
and let

and let thē fall about the hooſt, euen a dayes iorney roūde about on euery ſyde of ẏ hooſt ◦* and ◦*(they dyd flye in the ayre) as it were two cubytes hye ouer ẏ erth. And the people ſtode vp, and all that daye ⁊ all that nyght, ⁊ on the morowe they gathered quayles. And he that gathred a lytle, gathred ten homers ful And they ſpred them abrode rounde aboute *pſ.lxxviii.b the hooſt.* And whyle the fleſh was yet betwene their teth, and yer it was chewed vp: beholde, the countenaūce of the Lorde was *pſ.lxxviii.d moued agaynſt ẏ people, ⁊ the Lord* ſlewe the people with an exceadynge great plage. And the name of the place was called, the graues of luſt, because they buryed the people that luſted, there. And the people toke *Nu.xxxiii.c their* iorneye from the graues of luſt vnto Hazeroth, and bode at Hazeroth.

¶The.xii.Chapter.

¶Aaron ⁊ Mir Jam grudge agaynſt Moſes. Mir Jam is ſtricken wyth leproſy, and healed at the prayer of Moſes.

A *deu.xxiiii.b AND* Mir Jam and Aarō ſpake agaynſt Moſes, because of ẏ woman of Inde whych he had taken: for he had taken to wyfe one of Inde. And they ſayde: Hath the Lorde in dede ſpoken only thorow Moſes? Hath he not ſpokē alſo by vs? And ẏ Lorde hearde it. But Mo- *Eccle.xlv.a ſes was a very * meke man, aboue all ẏ mē of the earth. And the Lord ſpake at once vnto Moſes vnto Aaron ⁊ to Mir Jam, come out ye thre vnto * the tabernacle of witnes, *Exo.xxix.g and they came out all thre.

*Pſal.xcix.b And the Lorde came downe in the * pyller of the cloude, and ſtode in the* dore of the *Exo.xxix.g tabernacle, and called Aarō and Mir Jam And they went out both of thē. And he ſaid: B heare my wordes. If there be a prophete of the Lordes amonge you, I wyl be knowne of him in a viſiō: and wyll ſpeake vnto him in ſlepe. My ſeruaūt Moſes is not ſo, which is faithfull in all myne houſe. Unto hī will *Ex.xxxiii.b I ſpeake* mouth to mouth in a viſyon: but C in rydels and ſymilitudes doth not he ſe the Lorde. Wherfore then were ye not afrayed to ſpeake agaynſt my ſeruaūt Moſes? And the Lorde was moued vnto wrath agaynſt them, and he went his waye: and the cloude departed from the tabernacle. And beholde *ii.pa.xxvi.d Mir Jam was become* leprous, as it were ſnowe. And Aaron looked vpon Mir Jam ⁊ beholde, ſhe was leprous, ⁊ Aarō ſayd vnto Moſes: I beſech the my Lorde, put not ẏ ſynne vpon vs, which we haue foliſhly commytted ād ſynned. Oh, let her not be as one that commeth out of hys mothers wombe, D and whoſe halfe fleſh is eaten awaye.

And Moſes cryed vnto the Lorde, ſaying: Heale her, O God, I beſeche the. And the Lorde ſayde vnto Moſes: If her father had ☞ ſpyt in her face, ſhulde ſhe not be aſhamed ſeuen dayes? let her be ſhutte out of the D hooſt ſeuen dayes, ⁊ after ẏ, let her be receaued ī agayne. And Mir Jam was ſhut out of ẏ hooſt ſeuē dayes, ⁊ the people remoued not, tyll ſhe was brought ī agayn, * And afterward the people remoued frō Hazeroth, *Nu.xxiii.b and pitched in the wyldernes of Pharan.

¶The.xiii.Chapter.

¶Certayne men are ſent to ſearche the lande of Canaan.

AND the Lorde ſpake vnto Moſes A ſaying:* Sende mē out to ſearche *Deut.i.c the lande of Canaan, which I geue vnto the chyldren of Iſrael: of euery trybe of theyr fathers ſhal ye ſende a mā, ⁊ let them all be ſuche as are rulars amōge them. And Moſes at the cōmaundement of the Lord ſent forth out of the wyldernes of Pharan ſuche mē as were all heades of the children of Iſrael: Their names are theſe.

Of the trybe of Ruben, Sammua the ſonne of zacur. Of the trybe of Symeon, Saphat the ſonne of Hori. Of the trybe of Juda, Caleb the ſonne of Jephune. Of the trybe of Iſachar, Igeal the ſōne of Joſeph. Of the tribe of Ephraim, ☞ Oſea the ſonne of Nun. Of ẏ trybe of Ben Jamin, Palthi the ſonne of Raphu. Of the trybe of zabulon, Gadiel the ſonne of Sodi. Of the tribe of Joſeph, namelye of the trybe of Manaſſe, Gaddi the ſonne of Suſi. Of the trybe B of Dan, Amiel the ſonne of Gemali. Of the trybe of Aſer, Sethur the ſonne of Michael. Of the trybe of Nephtali, Nahebi the ſonne of Vaphſi. Of the trybe of Gad, Guel the ſonne of Machi. Theſe are the names of the men, which Moſes ſent to ſpye oute the lande. And Moſes called the name of Oſea the ſonne of Nun, Joſua.

And Moſes ſent them forth to ſpye oute the lande of Canaan, and ſayde vnto them: get you vp thys waye ſouthwarde, that ye may go vp into the hye contrey, and ſe the lande what maner thyng it is, ⁊ the people that dwelleth therin: whither they be ſtrōg or weake, ether fewe or many, and what the lande is that they dwell in, whyther it be good or bad: and what maner of cyties they be, that they dwell in, whyther they dwel in tentes or walled townes: and what maner of lande it is: whether it be fat or leane, and whether there be trees therin or not. Be of a good corage, and brynge of the frute of the lande. And it was about the tyme that grapes are fyrſt rype.

And ſo they went vp, ⁊ ſearched out the lande from the wyldernes of zin vnto Re- C hob, as men come to Hemath, ⁊ they aſcended into the ſouth, and came vnto Hebron, where Ahyman was ⁊ Seſai ⁊ Thalmai, the ſonnes of Enack. Hebrō was buylt ſeuē ☞ yeare before ☞ zoan ī Egipt. And they came vnto the ryuer of Eſcol, and cut downe there a braunch with one clouſtre of grapes and twayne bare it vpon a ſtaffe: and they brouȝht alſo of the pomgranates and of the fygges. And the place was called, the ryuer Eſcol: becauſe of ỹ clouſtre of grapes which the children of Iſrael cut downe thence.

And they turned backe agayne from ſear- D chynge of the lande after fourty dayes. And they went and came to Moſes and Aaron and vnto all the multitude of the children of Iſrael, in the wildernes of Pharan: which is Cades, and brought them worde, and alſo vnto all the cōgregacion, and ſhewed the the frute of the lande. And they tolde hym, A and ſayde: we came vnto the lande whether thou ſendedſt vs, and ſurely it floweth with mylke and honye: and here is of the frute of it. Neuertheleſſe, the people be ſtronge that dwell in the lande, and the cityes are walled and exceadynge greate: and moreouer, we ſawe ỹ children of Enack there. The Amalecytes dwell in the ſouth contrey, and the Hethites, Iebuſites, & the Amorites dwel in the mountaynes, & the Cananites dwell by the ſee, and by the coaſte of Iordan.

And Caleb ſtylled the ☞ (murmure that was rayſed vp.) Of ỹ people before Moſes, ſaying: we wyll go vp, and conquerre it: for we be able to ouercome it. But the men that went vp wyth hym, ſayde: We be not able to go vp againſt ỹ people: for they are ſtrōger thā we. And they brought vp an euell reporte of the lande whych they had ſearched, ſayīg vnto the children of Iſrael: the lande which we haue gone thorowe to ſearche it out, is a ☞ lāde that ☞ eateth vp the inhabiters therof: and the people that we ſawe in it, are mē of a greate ſtature. And there we ſawe alſo gyauntes, the chyldren of Enack, which come of the gyauntes. And we ſemed in oure ſyght as it were greſhoppers, and ſo we dyd in theyr ſyght.

¶ The.xiiii. Chapter.

¶ The people murmur agaynſt God, and wolde haue ſtoned Caleb & Ioſue. The ſearchers of the lande dye. Amalech kylleth the Iſraelites.

A AND all the multitude of the people cryed out, and wepte thorow out that nyght, and all the chyldrē of Iſrael murmured agaynſt Moſes and Aaron.

And the whole congregacyon ſayde vnto them: wolde God that we had dyed in the lande of Egypte, eyther that we had dyed in thys wyldernes. Wherfore hath the Lorde brought vs vnto thys lande to fall vpon the ſwearde: and that our wyues, and oure chyldren ſhulde be a praye? Were it not better, that we retourne vnto Egypt agayne? And they ſayd one to another: We wyll make a captayne, and retourne vnto Egipte agayne.

But Moſes and Aaron fell on theyr fa- B ces before all the congregacyon and multytude of the chyldren of Iſrael. And Ioſua the ſonne of Nun, and Caleb the ſōne of Iephune (which were of thē that ſearched the lande) rent theyr clothes, and ſpake vnto all the companye of the chyldren of Iſrael, ſayinge: The lande which we walked thorowe to ſearche it, is a very good lande. If the Lord hath luſt to vs, he wyll brynge vs into this lande and geue it vs, which is ſuch a lande as floweth with mylke and honye. But in any wyſe rebell not ye agaynſt the Lorde. * Neyther nede ye to feare the people *Deute.xx.a of the lande: for they are but ☞ bread for ☞ vs. ☞ Theyr ☞ ſhadowe is departed from ☞ them, and the Lorde is with vs, feare them not therfore.

But all they which were in that multytude, bade ſtone them with ſtones. And the glorye of the Lorde appeared in the tabernacle of wytneſſe, before all the chyldren of Iſrael. And the Lorde ſayde vnto Moſes: How longe do this people prouoke me, and howe longe will it be yer they beleue me: for C all ỹ ſignes which I haue ſhewed amōg thē: I wyll ſmyte them with the peſtilence and deſtroye them: and will make of the a greater nacyon and myghtier then they.

And Moſes ſayde vnto the Lorde: then the Egipcyans ſhall heare it, for ỹ broughteſt thys people in thy myght from amōge them. And it wylbe tolde to the inhabyters of thys lāde alſo: for they haue hearde lykewyſe, that thou Lord art amonge this people: and that thou Lorde art ſene face to face, and that thy cloude ſtandeth ouer them, and that * thou goeſt before them by daye *Exo.xiii.c. tyme in a pyller of a cloude, and in a pyller of fyer by nyght. If thou ſhalt kyll all thys people as they were but one man, then the nacyons which haue hearde the fame of the, wyll ſaye: The Lorde is not able to brynge in this people ītο the lāde, whych he ſware vnto them: but hath ſlayne them in the wyldernesse.

And nowe I beſech the, let the power of my Lord be greate, accordyng as thou haſt ſpoken, ſaying: the Lorde is longe yer he be angrye, and full of mercy, and ſuffreth iniquitie, and ſynne, and ☞ leaueth no man ☞ innocēt, and viſiteth the vnryghteouſneſſe of the fathers vpon the children, in the third D and fourth generacyon: be mercyfull I beſeche the vnto the ſynne of thys people, accordynge vnto thy greate mercye, as thou haſt forgeuen thys people from Egipte, euē vntyll nowe.

And the Lorde ſayde: I haue forgeuen

☞ it, according to thy requeſt. But ☞ as truly
☞ as I lyue, all the erth ſhalbe ☞ fylled ỽ
the glorye of the Lorde. But all thoſe men
which haue ſene my glory and my miracles
which I dyd in Egipte and in the wildernes
and haue tempted me nowe thys .x. tymes,
and will not herkē vnto my voyce, ſhall not
ſe the lande which I ſware vnto theyr fathers:
nether ſhall any of them that prouoked
*Joſu.xiiii.b me ſe it. But my ſeruaunt *Caleb: with
whō there was another maner of ſprete: and
because he hath folowed me vnto ẏ vtmoſt,
hym wyl I brynge into the lande which he
hath walked in, and his ſeed ſhall inheret it,
and alſo ẏ Amalechites & Cananites which
E dwell in ẏ playne contreye. To morowe
turne you, and get you into the wildernesſe:
euen by the waye of the redd ſee.

And the Lorde ſpake vnto Moſes & Aaron,
ſaying: howe longe doth this euell multitude
murmur agaynſt me? I haue heard ẏ
murmuringes of ẏ chyldren of Iſrael wyth
the which they murmur agaynſt me. Tell
them therfore: As truly as I lyue (ſayth the
Lorde) I will do vnto you, euen as ye haue
ſpoken in myne eares. Youre carkaſſes ſhall
lye in this wyldernes. And all you that were
tolde thorowout your nombres, from .xx.
yeare and aboue (which haue murmured agaynſt
me) ſhal not come into the land, ouer
☞ which ☞ I lyfted vp myne hande, to make
you dwell therin, ſaue Caleb the ſonne of
F Jephune, and Joſua the ſonne of Nun.

But your chyldrē whych ye ſayde ſhulde
be a praye, them I will bring in, & they ſhal
knowe the land whych ye haue refuſed, and
your carkaſſes ſhall lye in this wildernesſe.
And your chyldren ſhall wāder in this wildernes
☞ .xl. yeres, & ſuffer for your ☞ whoredom,
vntyll your carkaſſes be waſted in the
wildernes, after the nombre of the dayes in
which ye ſearched out the lande, euen fourty
*Eze.iiii.b dayes, *euery daye for a yeare ſhal ye beare
÷ your vnrighteouſnes euen .xl. yeare, ÷ and
ye ſhall knowe my diſpleaſure. I the Lorde
haue ſayde that I wyll do it vnto all thys
euell congregacyon that are gathered together
agaynſt me. For i thys wildernes they
ſhalbe conſumed, and here they ſhall dye.

And the men which Moſes ſent to ſearch
the lāde, & which (when they came agayne)
☞ made all the people to murmure ☞ before
hym, and brought vp a ſclaunder vpon the
lande, euē thoſe men that dyd bring vp that
ſclaūder vpō it, as though it had bene euell:
i.Cor.x.b. dyed in a greate plage before ẏ Lord. But
Joſua the ſonne of Nun & Caleb the ſonne
of Jephune which were of the men ẏ wente
to ſearch the lande, lyued ſtyll. And Moſes
tolde theſe ſayinges vnto all the children of
Iſrael, and the people toke great ſorowe.
G And they roſe vp early in the mornynge,
and gat them vp into the toppe of the moũtayne,
ſayinge: * lo, we be here, and wyll go *Deute.i.e.
vp vnto the place of whych the Lord ſayde
vnto vs, for we haue ſynned. And Moſes
ſayde: wherfore wyll ye go on thys maner,
beyonde the worde of the Lorde? it will not
come well to paſſe: go not vp therfore: (for
the Lorde is not amōge you) that ye be not
ſlayne before your enemyes. For the Amalechites
and the Cananites are there before
you, and ye will fall vpon ẏ ſweard, ÷ because ÷
ye are turned awaye from the Lord, &
the Lorde wyll not be wyth you.

But they ÷ preſumed obſtinatly to go vp ÷
into the hyll top. Neuerthelater, ẏ arck of
the teſtament of the Lorde, and Moſes departed
not out of the hooſt. Then the Amalechites
and the Cananites which dwelt in
that hyll, came downe, and ſmote them, and
hewed them euen vnto Horma.

¶ The .xv. Chapter.

¶ The dryncko fferinges of them that enter into the lande. The punyſhement of hym that ſynneth of arrogancye or pryde.

AND the Lorde ſpake vnto Moſes, A
ſayinge: ſpeake vnto ẏ children of
Iſrael & ſaye vnto them: * whē ye *Leu.xxiii.b
be come into the lande of your habitacions,
whych I geue vnto you, & wyll
offer an offerynge vnto the Lorde. Namely
a burntofferynge or a ſpeciall ſacrifyce, eyther
of a vowe or of a wyllinge mynde, and
☞ in youre princypall feaſtes, to make a ☞
ſwete ſauoure vnto the Lorde, of the oxē or
of the flocke.

Then * lett hym that offereth hys offeryng *Leui.ii.a.
vnto the Lord, bring alſo a meatofferinge and.vi.b.
of a tenth deale of floure, myngled ỽ
the fourth parte of an hin of oyle, & ẏ fourth
part of an hin of wyne for a drynckoffering,
and offer with ẏ burntofferyng or any other
offeryng: when it is a lambe. Or yf it be a
ram, thou ſhalt offer for a meatofferynge,
two tenth deales of floure, myngled wyth ẏ
thyrd part of an hin of oyle: and for a drinckofferynge,
thou ſhalt offer the thyrde parte
of an hyn of wyne for a ſwete ſauoure vnto
the Lorde.

And when thou offereſt a bullocke for a
burntoffring or for a ſpeciall vowe or peace B
offering vnto the Lorde, let him bring with
a bullock a meatoffering of .iii. tenth deales
of floure myngled with halfe an hin of oyle.
And thou ſhalt bring for a drinckofferynge
euen halfe an hin of wyne, for an offering of
a ſwete ſauoure vnto the Lorde. After thys
maner, ſhall it be done for an oxe, or for a
ram, or for a lābe or a kyd. Loke what nombre
thou makeſt in theſe, ſuch a nōbre ſhalt
ẏ make in thē alſo. And according to the nombre
of ſuche offringes, thou ſhalt encreaſe ẏ
meatofferynges and the drynckofferinges.

All that are of your ſelues ſhall do theſe thinges after thys maner, to offer an offeringe of ſwete ſauour vnto the Lorde. And yf a ſtrãger ſogeorne with you, or whoſoeuer be amonge you in your generacyons, & will offer an offring of a ſwete ſauour vnto the Lorde: euen as ye do, ſo he ſhall do. One ordinaunce ſhalbe both for you of the cõgregacion, and alſo for the ſtraunger. It ſhalbe an ordinaunce for euer in your generacyõs, both vnto you and to the ſtraunger before the Lorde. One lawe and one maner ſhall ſerue, both for you and for the ſtraunger yͭ ſogeorneth wyth you.

C *Deu.viii.c. *Leu.xxiii.b And the Lorde ſpake vnto Moſes, ſayinge: ſpeake vnto the chyldrẽ of Iſrael, and ſaye vnto them: *When ye become into the lande to the which I bring you, then whẽ ye wyll eate of the bread of the lande, ye ſhall take vp an heueoffering vnto the Lorde. Ye ſhall take vp a cake of the fyrſt of your dow for an heue offering, *as ye do the heueoffering of the barne, euen ſo ye ſhall heue it. Of the fyrſt of your dowe ye ſhal geue vnto the Lorde an heueoffering in your generacyõs.

*Leui.iiii.c. D And yf ye ouerſe your ſelues, and obſerue not all theſe commaundementes, whych the Lorde hath ſpoken vnto Moſes: euẽ all that the Lorde hath commaunded you by yͤ hande of Moſes, from the fyrſt daye that yͤ Lorde commaunded Moſes, and hence forwarde amonge youre generacyons. Yf it happen that ought is commytted ignorãtlye of the congregacion, all the multitude ſhall offer a bullocke for a burntoffering, to be a ſwete ſauoure vnto the Lorde, with the meatofferyng and drynckofferĩg therto, acdynge to the maner, and an hegoate for ſynne. And the preaſt ſhal make an atonement for all the multitude of the chyldren of Iſrael, and it ſhalbe forgeuẽ them: for it is ignoraunce. And they ſhall brynge theyr offeryng for a ſacrifyce vnto the Lorde: & theyr ſynofferynge before the Lorde for theyr ignoraunce. And it ſhalbe forgeuen vnto all the multitude of the children of Iſrael, and vnto the ſtraunger that dwelleth amonge you: ſeinge all the people were in ignoraũce *If any one ſoule ſynne thorow ignoraunce, he ſhall bringe a ſhe goate of a yeare olde for ſynne. And the preaſte ſhall make an atonement for the ſoule that ſynned ignorauntly, wyth the ſynneofferinge before the Lorde to recõcyle hym: and that it maye be forgeuen hym. And both thou that art borne of the children of Iſrael and the ſtraunger that dwelleth amonge you, ſhall haue both one lawe, whoſo doeth ſynne thorowe ignoraunce.

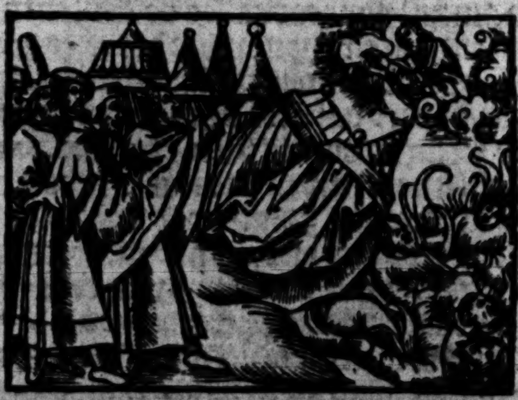
But the ſoule that doeth ought preſumptuouſlye, whyther he be an Iſraelyte or a ſtraunger, the ſame blaſphemeth the Lord. And that ſoule ſhalbe roted out frõ amonge his people, becauſe he hath deſpyſed yͤ word of the Lorde, & hath broken hys cõmaundement, that ſoule therfore ſhall periſh, & hys ſynne ſhalbe vpon hym.

B *Exo.xxxi.d. *leui.xxiiii.b And whyle the chyldren of Iſrael were in the wyldernesse, they founde a man that ☞ gathered ſtyckes vpon the *Sabboth daye. And they that founde him gatheringe ſtyckes, brought him vnto Moſes and Aaron and vnto all the congregacyon: *and they put him in warde, ſeyng it was not declared what ſhulde be done vnto hym. And the Lorde ſayde vnto Moſes: Let the man die: and let all the multitude ſtone him with ſtones without the hooſt. And all the multitude brought him without the hooſt, & ſtoned him with ſtones, and he dyed as yͤ Lorde commaunded Moſes.

*Deu.xxii.b ☞ And the Lorde ſpake vnto Moſes, ſayĩg: ſpeake vnto the chyldren of Iſrael and byd them: that they *make them gardes in the quarters of theyr garmentes thorowe out theyr generacyons, & put vpon the garde of the quarters a ryband of yelowe ſylke. And the garde ſhalbe vnto you to loke vpon it, yͭ ye maye remembre all the commaundemẽtes of the Lorde, and do them: and ☞ that ye ſeke not after youre awne hert or youre awne eyes: after the whych ye vſe to go a whoryng: but ye ſhall remembre rather and do all my commaundementes, and be holy vnto youre God: I am the Lorde youre God, whych broughte you oute of the lande of Egypte, for to be youre God. I am the Lorde youre God.

¶ The .xvi. Chapter.

The rebellyon of Corath, Dathan and Abyram.



A *Eccle.xlv.c ☞ ANd *Corath the ſonne of Iezehar the ſonne of Cahath yͤ ſonne of Leui, and Dathan & Abiram the ſonne of Elyab, ãd On the ſonne of Peleth, the ſõne of Ruben: roſe vp before Moſes, wyth other men of the chyldren of Iſrael, two hundred and fyftye, which were captaynes of yͤ multitude, great and famous men in the cõgregacyon: and they gathred them ſelues together agaynſt Moſes and Aaron, and ſayde vnto them: ye make moche to do, ſeynge all the multitude are holy euery one of them, ⁊ the Lorde is amonge them. Why heaue ye your ſelues vp aboue the congregacyon of the lorde?

And when Moſes heard it, he fell vpon his face, and ſpake vnto Corah and vnto al his company, ſaying: to morowe the Lorde will ſhewe who are his, who is holy, ⁊ who ought to approche nye vnto hym, and whõ he hath choſen to come to him. This do therfore, take you fyerpannes, both Corah and all his company and do fyer therin, and put cens in them before the Lorde to morowe. And the man whom the Lorde doth choſe, the ſame ſhalbe holy. Ye make much to do, ye chyldren of Leui.

B

* Nume. iii. b

And Moſes ſayde vnto Corah: * heare ye chyldren of Leui: Is it but a ſmall thīge vnto you, that the God of Iſrael hath ſeparated you from the multitude of Iſrael: and brought you to him ſelfe, to do the ſeruyce of the dwelling place of the Lord, and to ſtãde before the multitude, and to mynyſtre vnto him? he hath takẽ the to him and all thy brethren the ſonnes of Leui with the, and ſeke ye the offyce of the preaſte alſo. For whych cauſe both thou and all thy cõpanye are gathered together againſt yͤ Lord? And what is Aaron, that ye murmur agaynſt hym?

And Moſes ſent, and called Dathã and Abiram the ſonnes of Eliab, which ſayde: we wyll not come vp. Is it a ſmall thynge, that thou haſt brought vs oute of a lande that floweth with mylke and hony, to kyll vs in the wyldernes, and to rayne ouer vs alſo? Haſt thou brought vs vnto a lande yͭ floweth wyth mylke and hony, and geuen vs inheritaunce of feldes and vyneyardes? Wilt thou pull out the eyes of theſe mẽ? we wyll not come vp.

C

And Moſes waxed very angry, ⁊ ſayde vnto the Lord. Turne not thou vnto theyr offeryng. I haue not taken ſo muche as an aſſe from them, neyther haue I hurte any of them. And Moſes ſayde vnto Corah: Be thou and all thy companye before the Lord both thou, they, and Aarõ to morowe. And take euery man hys cenſer, and put cens in them, that ye maye offre before the Lorde: euery man of the two hundred and fyftye take his cenſoure, thou alſo Aaron, that euery one maye haue his cenſer. And they toke euery man hys cenſer, and put fyer in them, and layed cens theron, and ſtode in the dore of the tabernacle of witneſſe with Moſes and Aarõ. And Corah gathered all the congregacyon agaynſt them vnto the dore of the tabernacle of wytnes.

And the glory of the Lord appeared vnto all the cõgregacyõ. And the Lorde ſpake vnto Moſes and Aaron, ſayinge: ſeparate your ſelues from amonge this cõgregacyõ, that I maye cõſume them at once. And they fell vpon their faces and ſayde. * O mooſt myghtye God of the ſpretes of all fleſhe, yf one man hath ſynned, wylt thou be wroth with all the multitude? And the Lorde ſpake vnto Moſes ſaying: ſpeake vnto the congregacyon and ſaye: Get you awaye from about the dwellyng of Corah, Dathan and Abiram. And Moſes roſe vp, and went vnto Dathan and Abirã, and the elders of Iſrael folowed him. And he ſpake vnto yͤ congregacion, ſaying: departe from the tentes of theſe wicked men, and touche nothing of theirs: leſt ye peryſh ĩ all theyr ſynnes. And ſo they gate them from the dwellyng of Corah, Dathan and Abirã on euery ſyde. And Dathan and Abiram came out and ſtode in the dore of theyr tentes with their wyues, their ſonnes and their lytle chyldren.

* Nu. xxvii. a

D

And Moſes ſayde: Hereby ye ſhall knowe yͭ the Lord hath ſent me to do all theſe workes, ãd that I haue not done them of myne awne mynde. If theſe men dye yͤ comẽ deth of all men: or yf they be ☞ vyſyted after the viſitacyon of all men, then the Lorde hath not ſent me. But and yf the Lorde make a newe thyng, and the earth open her mouth and ſwalowe them vp wͭ all that they haue: and they go downe quycke into hell: then ye ſhall vnderſtande, that theſe men haue prouoked the Lorde.

☞

E

And it fortuned yͭ aſſone as he had made an ende of ſpeakyng all theſe wordes, * the grounde claue aſonder that was vnder thẽ: ⁊ the erth opened her mouth, and ſwalowed them vp, and theyr houſes, and all the men that were with Corah, and all their goodes. And they and all that they had, wẽt downe alyue vnto hell, and the earth cloſed vpon them: and they peryſhed from amonge the congregacyõ. And all Iſrael yͭ were aboute them fledd at the crye of thẽ. And they ſayd: leſt the earthe ſwalowe vs vp alſo. And there came oute a fyer from the Lorde, and conſumed the two hundred and fyftye men that offred cens.

* Deute. xi. a
Num. xxvi. b
Pſal. cvi. c

And yͤ Lorde ſpake vnto Moſes, ſaying: Speake vnto Eleazar the ſonne of Aaron the preaſte, that he take vp the cenſers oute of the burnynge, and ſkatter the fyer here and there, for the ☞ cenſers of theſe ſynners are halowed in theyr deathes: and let them make of them thynne beatẽ plates for a coueryng of the aultare. For they offered them before the Lord, and therfore they are halowed, and they ſhalbe a ſygne vnto the chyldren of Iſrael.

☞

And Eleazar the preaſt toke the braſen cenſers which they that were burnt had offered, and beate them thynne for a coueringe of the aultare, to be a remembraunce vnto

the children of Iſrael, ÿ no ſtraunger which
is not of the ſeed of Aaron, come nere to offer
cens before the Lorde, that it happẽ not
vnto hĩ lyke as vnto Corah and hys cõpanye,
as ÿ Lorde ſayd of him by the hande of
Moſes.

But on the morowe all the multitude of
the children of Iſrael murmured agaynſte
Moſes and Aaron, ſayinge: ye haue kylled
the people of the Lord. And it fortuned that
when the multitude was gathred agaynſte
Moſes and Aaron, they loked towarde the
tabernacle of witnes. And beholde, ☞(whan
☞ they were entred into it) the cloude couere[illegible] and
the glory of the Lorde appeared. And Moſes
and Aarõ came before the tabernacle of
witnes. And the Lorde ſpake vnto Moſes,
ſaying: Get you from amonge thys congregacion,
that I maye conſume them quickly
And they fell vpon theyr faces.

E And Moſes ſayde vnto Aarõ: take a cenſer,
and put fier therin out of the aulter, and
powre on cens, and go quyckly vnto ÿ congregacion,
ÿ thou mayeſt obteyne forgeuenes
for them. For there is wrath gone oute
from the Lorde, ãd there is a plage begõne.
And Aaron toke as Moſes cõmaũded him,
and ran into the myddes of the cõgregacyõ:
and beholde, the plage was begonne among
the people, and he put on cens, and made an
atonement for the people. And whẽ he ſtode
betwene the deed and them that were alyue
the plage ceaſed. They that dyed in ÿ plage,
were .xiiii. thouſande and ſeuen hundred: beſyde
them that dyed aboute the buſynes of
Corah. And Aaron went agayne vnto Moſes
before the dore of the tabernacle of witnes,
and the plage ceaſed.

¶ The .xvii. Chapter.

¶ Aarons rodd buddeth & beareth bloſſomes.

A ANd the Lord ſpake vnto Moſes, ſayinge:
ſpeake vnto the chyldren of Iſrael:
and take of euery prynce of them
a rodd, after the houſes of theyr fathers, euẽ
twelue roddes: and wryte euery mans name
vpon hys rodd. And wryte Aarõs name vpõ
ÿ rodd of Leui: for euery rodd is for a houſe
of theyr fathers. And put them in the tabernacle
B of wytnes, euen in the place where I
mete you. And the mans rodd whom I choſe,
ſhal bloſſome. And I will make ceaſe frõ
me the grudgynges of the children of Iſrael
where by they grudge agaynſt you.

And Moſes ſpake vnto the chyldren of
Iſrael, and all the prynces gaue hym euery
prince ouer theyr fathers houſes, a rod, euen
C twelue roddes: and the rodd of Aaron was
among the roddes. And Moſes put the roddes
before the Lorde in the tabernacle of
witnes. And on the morowe, Moſes went
into the tabernacle of wytnes: and beholde,
*the rodd of Aaron for ÿ houſe of Leui was *Heb.ix.a.
budded, and bare bloſſomes and almondes.
And Moſes brought out all the roddes frõ
before the Lord vnto all the chyldren of Iſrael:
and they loked vpon them, and toke
euery man hys rodd.

And the Lorde ſayde vnto Moſes: bring D
Aarons rod agayne before the witnes to be
kepte for a token of the childrens rebellyõ,
and that theyr murmuring maye ceaſe from
me, and that they dye not. And Moſes dyd
as the Lorde cõmaũded him, euen ſo dyd he.
And the children of Iſrael ſpake vnto Moſes
ſaying: beholde, we are waſted awaye &
conſumed: we all come to naught: whoſoeuer
commeth nye the dwellyng of the Lord,
dyeth. Shall we vtterly conſume awaye?

¶ The .xviii. Chapter.

¶ The offyce of the Leuytes. The tythes and fyrſt
fruites ſhall be geuen them. Aarons heritage.

ANd the Lorde ſayde vnto Aaron A
thou and thy ſonnes and thy fathers
houſe with thee ☞ ſhall beare ☞
the faute of that whych is done
amyſſe in the holy place. And thou and thy
ſonnes with the ſhall beare the faute of that
which is done amyſſe in your preſthode.

* And thy brethren of the trybe of Leui & *Num.iii.b.
of theyr fathers houſhold ÿ ſhalt take vnto
the, ÿ they maye be ioyned vnto the & mynyſtre
vnto the: euen vnto the and thy ſonnes
with the before the tabernacle of witnes.
They ſhall wayte vpon the & vpon all the
tabernacle: onely let them not come nye the C
veſſelles of the ſanctuary and the alter, that
they & ye alſo dye not. And they ſhalbe by ÿ
and wayte on the tabernacle of wytnes for
all the ſeruyce of the tabernacle, and let no
ſtraunger come nye vnto you.

Therfore ſhall ye kepe the holy place and
the aulter, ÿ ther ſall nomore wrath vpon ÿ
chyldrẽ of Iſrael: beholde, I haue takẽ your
brethren the Leuites frõ amonge the chyldrẽ
of Iſrael, whych as a gyft of yours are
geuẽ vnto the Lord, to do the ſeruice of the
tabernacle of witnes. Therfore ſhalt thou &
thy ſõnes wt the take hede vnto your preaſtes
office for all thynges ÿ perteyne vnto ÿ
aulter, & for all ÿ are with in the vayle. And
ſe ÿ ye ſerue: for I haue geuen your preſtes
office vnto you as a gyft: and therfore the
ſtraunger that cõmeth nye, muſt be ſlayne.

And the Lorde ſpake vnto Aarõ: behold,
I haue geuen the the keppynge ☞ of myne ☞
heue offerynges, of all the holowed thynges D
of the chyldren of Iſrael. Euen vnto the, I
haue geuen them for the anoyntinge, and to
thy ſonnes, for a dutye for euer. Thys ſhall

be thyne of moſt holy from the fyre of the altare. All their ſacrifyces f[illegible] theyr meate offerynges, ſynne offerynges of treſpace offerynges, whych they brynge vnto me, are moſt holy. It is thyne and thy ſonnes. In þ moſt holy place ſhalt thou eat it: ād all that are males ſhal eat of it: let it be holy vnto þ.

*Leuit.vii.d

And this alſo is thyne* the heueofferynges of their gyftes, thorowe out all the waueofferynges of the children of Iſrael: I haue geuē them vnto the and thy ſonnes, and thy daughters with þ, to be a dutye for euer ⁊ all that are cleane in thy houſe, ſhall eate of it, all the fatt of þ oyle, and all the fatt of the wyne and of the corne, whiche they ſhall offre vnto the Lord for fyrſt frutes, the ſame haue I geuen vnto the. And whatſoeuer is fyrſt rype in theyr lande whych they brynge vnto the Lord, ſhalbe thine: and all that are cleane in thyne houſe, ſhall eate of it.

C All dedicate thynges in Iſrael, ſhalbe thyne. All that breaketh the matrice ī all fleſhe that men brynge vnto the Lord, whether it be of mē or beaſtes, ſhalbe thyne. Neuerthelater the fyrſt borne of man ſhalt thou redeme, and the fyrſt borne of vncleane beaſtes ſhalt thou redeme lykewiſe. Thoſe that are to be redemed, ſhalt thou redeme frō the age of a moneth, for the value of the moneth, namely for fyue ſicles after the ſicle of the ſanctuary. A ſicle maketh twētie halfpēs. But the fyrſt borne of oxe, ſhepe and goates ſhalt thou not redeme. For they are holy, therfore thou ſhalt ſprynkle theyr bloude vpō the alter, and ſhalt burne theyr fatt vpō the ſacrifyce for a ſwete ſauoure vnto the Lorde.

*Leuit.vii.d

And the fleſh of thē is thyne* as the wauebreſt and the ryghte ſhoulder. Theſe are thyne. All the holy heueofferynges which þ chyldrē of Iſrael offre vnto the Lorde, haue I geuen the and thy ſonnes and thy daughters wyth the, to be a dutye for euer, let it be ☞ a ſalted couenaunte for euer: before the Lorde, both vnto the ⁊ to thy ſeed with the.

*De.xviii.a Eccle.xliiii.g

And the Lord ſpake vnto Aarō* þ ſhalt haue none enheritaūce in their lande, nether ſhalt thou haue any parte amonge them. I am thy parte and thy enheritaunce amonge the chyldren of Iſrael. Beholde, I haue geuen þ children of Leui all the tenth in Iſrael to enherite, for the ſeruice whiche they ſerue in the tabernacle of wytneſſe. Neyther muſt the chyldren of Iſraell henceforth come nye þ tabernacle of witneſſe, leſt they beare ſynne and dye. But the Leuites ſhall do the ſeruice in the tabernacle of witneſſe ☞ ⁊ beare theyr ſynne, It ſhalbe a lawe for euer ī youre generacyons, that amonge the chyldren of Iſrael they poſſeſſe none enheritaunce. D But the tythes of the chyldren of Iſraell whiche they paye as an heueofferynge vnto the Lorde, I haue geuē the Leuites to enherete. And therfore I haue ſayde vnto them. Amonge þ chyldren of Iſraell ye ſhall poſſeſſe none enheritaunce.

And the Lord ſpake vnto Moſes ſaying ſpeake vnto the Leuites ād ſaye vnto them when ye take of the children of Iſrael the tythes which I haue geuen you of thē for your enheritaunce, ye ſhall take an heueofferynge of that ſame for the Lord: euen the tenth parte of that tythe. And thys your heueofferyng ſhalbe rekened vnto you, euē as though it were of the corne of the barne, or out of þ fulneſſe of the wyne preſſe.

Of thys maner ye ſhall therfore ſeparate an heueofferynge vnto the Lord, of all youre tythes which ye receaue of the chyldren of Iſraell, and ye ſhal geue therof vnto þ Lord an heueofferynge, whyche ſhall belonge to Aaron the preaſte. Of all youre gyftes, ye ſhall take out all the Lordes heueofferynges ☞ euē the fatt of theyr halowed thynges. ☜

Therfore thou ſhalt ſaye vnto them: whē ye haue takē awaye the fatt of it from it, it ſhalbe counted vnto þ Leuites, as yf it were the encreaſe of the corne floore, or þ increaſe of the wyne preſſe. And ye ſhall eate it in all places, both ye and youre houſholdes, for it is youre rewarde for youre ſeruyce in the tabernacle of wytneſſe. And ye ſhall beare no ſynne by the reaſon of it, whē ye haue taken from it the fatt of it: nether ſhall ye vnhalowe the holy thynges of the chyldrē of Iſrael leſt ye dye.

¶ The .xix. Chapter.

¶ Of the redd kowe. The lawe of hym that dyeth in the tabernacle, and of hym alſo that toucheth any vncleane thynge.

AND the Lorde ſpake vnto Moſes and Aaron ſaying: this is þ ordinaunce of the lawe whyche the Lord hath cōmaunded ſayinge: ſpeake vnto the chyldren of Iſraell, that they brynge the a redd kowe without ſpot, and wherin is no blemiſh, and vpon which neuer came yocke. And ye ſhall geue her vnto Eleazar the preaſte, þ he may bryng* her without the hoſte, and cauſe her to be ſlayne before hys face. A

*Hebr.xiii.b

And let Eleazar þ preaſt take of her bloude with hys fynger, and ſprynkle it before þ tabernacle of witneſſe ſeuē tymes. And cauſe ta kowe to be burnt in his ſyghte wt* hyr ſkynne, fleſh and bloude. And the dounge of hyr ſhall he burne alſo. And let the preaſt take Ceder wodd, and Iſope and purple cloth, and caſt it vpon the kowe as ſhe burneth. Then let the preaſt waſh his clothes, and he ſhall bathe his fleſh in water, and then come into the hoſte, and þ preaſt ſhalbe vncleane vnto the euen.

*Leuit.iiii.c

And he þ burneth her, ſhall waſh hys clothes in water, and bathe hys fleſh in [illegible] B and be vncleane vntill euen. And a mã that is cleane, ſhall take vp the aſhes of the kowe, and put thẽ without the hoſte in a cleane place. And it ſhalbe kepte for the multitude [illegible] of the chyldren of Iſrael * for a ſprynklynge water and for an attonemẽt of ſynne. Therfore he that gathereth ẏ aſhes of the kowe, ſhall waſhe his clothes, ⁊ remayne vncleane vntyll euen. And thys ſhalbe vnto the children of Iſraell and vnto the ſtraunger that dwelleth amonge them, a ſtatute for euer.

* Nu. xxxi. c. Ecc. xxxviii. d Agge. ii. c * He that toucheth the deed body of any man, ſhalbe vncleane ſeuen dayes. And he ſhall purifye hym ſelfe with thys water the C thyrde daye ⁊ the ſeuenth daye, and he ſhalbe cleane. But yf he puryfye not hym ſelfe the thyrde daye and the ſeuenth daye, he ſhal not be cleane. Whoſoeuer toucheth the coarſe of any man that is deed, and ſprynkleth not hym ſelfe, defyleth the dwellynge of the Lord: and that ſoule ſhalbe roted out of Iſrael, becauſe the ſprynklyng water was not ſprynkled vpon hym. He ſhalbe therfore vncleane, and hys vnclenneſſe ſhall remayne vpon hym.

Thys is the lawe of the mã that dyeth in a tent: all that come into the tent, ãd all that is in the tent, ſhalbe vncleane ſeuen dayes. And all the veſſels that be open which haue D no lyd nor couerynge vpon them, ſhalbe vncleane. And whoſoeuer toucheth one that is ſlayne with a ſwerde in the feldes, or a deed perſone, or a bone of a deed man, or a graue: ſhall be vncleane ſeuen dayes.

Therfore, for an vncleane perſone they ſhall take of the burntaſhes of the ſynofferynge, ⁊ runnynge water ſhall be put therto * Pſalm. li. b in a veſſell. And let a cleane perſone * take Iſope and dyppe it in the water, ⁊ ſprynkle it vpon the tent, and vpõ all the veſſels, and on the ſoules ẏ were there in, and vpon hym that touched a bone, or a ſlayne perſone, or a deed body, or a graue. And the cleane perſone ſhall ſprynkle vpõ the vncleane the thirde daye and the ſeuẽth daye. And the ſeuẽth daye he ſhall purifye hym ſelfe, ⁊ waſhe hys clothes, ⁊ bathe hym ſelfe in water, ãd ſhalbe cleane at euen.

But the man that is vncleane, and ſprynkleth not hym ſelfe, the ſame ſoule ſhalbe deſtroyed from amõge the congregacyon: becauſe he hath defiled the holy place of ẏ Lorde, ãd the ſprynklynge water hath not bene ſprynkled vpõ him, therfore ſhall he remayne vncleane. And thys ſhalbe a perpetuall lawe vnto them. And he that ſprynkleth ẏ ſprynklynge water, ſhal waſhe his clothes.

And he that toucheth the ſprynklyng water, ſhalbe vncleane vntyll euen. And whatſoeuer ẏ vncleane perſone toucheth, ſhalbe vncleane. And ẏ ſoule that toucheth it, ſhalbe vncleane vntyll the euen.

¶ The. xx. Chapter.

¶ Mir Iam dyeth. The people murmur. They haue water euen out of the rocke. Edom denyed the Iſraelites paſſage thorowe hys realme. The death of Aaron in whoſe rowme Eleazar ſucceedeth.

AND the children of Iſrael came wt the whole multitude into the deſerte * of Sin in ẏ fyrſt moneth, *Num. xxxiii. b and the people abode at Cades. A And there dyed Mir Iam, and was buryed there. But there was no water for the multitude, ✠ and they gathered them ſelues together agaynſt Moſes ⁊ Aaron. And the people chode with Moſes, and ſpake, ſayinge: wolde God that we had peryſhed, when oure brethren dyed before the Lorde. Why haue ye brought the congregacyon of the Lorde vnto thys wyldernesse? that both we and our catell ſhulde dye in it? * Wherfore haue ye made vs to go oute of *Exo. xvii. a Egypte, to brynge vs into this vngracious place, which is no place of ſeed nor of fygges nor vynes, nor of põgranates, nether is there any water to drynke?

B And Moſes and Aaron went from ẏ congregacyõ vnto the dore of the tabernacle of witneſſe, and fell vpon their faces. ☞ (And they cryed vnto the Lorde and ſayde, O Lorde God heare the crye of thys people, and open them thy treaſure, euen a fountayne of lyuynge water, that they maye be ſatiſfyed, and that theyr murmurynge maye ceaſſe.) And ẏ glory of the Lorde appered vnto them. And the Lorde ſpake vnto Moſes ſayinge: take the rodd, and gether thou and thy brother Aaron the cõgregacyon together, and ſpeake vnto the rocke before theyr eyes, and it ſhall geue forth his water. And thou ſhalt brynge them water oute of the rocke, to geue the company drynke, and theyr beaſtes alſo.

* And Moſes toke the rodd from before *Exo. xvii. c the Lorde, as he cõmaunded hym. And Moſes ⁊ Aaron gethered the cõgregacyon together before the rocke: and Moſes ſayde vnto them: heare ye rebellyons, muſt we fete you water oute of thys rocke? And Moſes lyfte vp hys hande, and wyth hys * rodd he *pſ. lxxviii. b ſmote the rocke two tymes, and the water came oute aboundantly, and the multitude dranke and theyr beaſtes alſo.

C And the Lorde ſpake vnto Moſes ⁊ Aaron: becauſe ye beleued me not, to ſanctifye me in the eyes of the children of Iſrael, therfore, ye ſhall not brynge this congregacyon into the lande whyche I haue geuen them. Thys is the water of ſtryfe, becauſe ẏ chyldrẽ of Iſrael ſtroue with the Lorde, ⁊ ☞ he was ſanctifyed in them. ✠ ☞

And Moſes * ſent meſſengers from Cades *Judge. xi. c vnto the kynge of Edom. Thus ſayeth thy brother Iſrael: Thou knoweſt all ẏ trauell that hath happened vs. Oure fathers went downe into Egypt, and we haue dwelt in Egypte a longe tyme, and the Egyptians vexed vs ⁊ oure fathers. And whã we cryed

vnto the Lord, he herde oure voyce, and sent an angell, and hath fet vs vp out of Egypt. And beholde, we are in Cades, euē in the vttermost cyte of thy border. We will go now
Num.xx.c thorow thy coūtre: but we will not go thorowe the feldes of vyneyardes, nether wyll we drycke of the water of the fountaynes. we wyll go by the kynges hye waye, and nether turne vnto the ryghte hande nor to the lefte, vntyll we be past thy coūtre. And Edō
D answered hym. Thou shalt not go by me, lest I come out against the with the swerde. The chyldren of Israel sayde vnto hym: we will go by the beatē waye: and yf I and my catell drycke of thy water, I wyll paye for
○→ it○→ I wyll but onely (without any harme) go thorowe on my fete. He answered. Thou shalt not go thorowe. And Edom came out agaynst hym with moche people, and wyth a myghtie power. And thus Edom denyed to geue Israel passage thorow hys countre: wherfore Israel turned awaye from hym.

And the children of Israel departed from Cades, and came vnto mount Hor wyth all the congregacyon. And the Lorde spake vnto Moses and Aaron in mount Hor, harde by the coaste of the lande of Edom sayinge:
☞ Aaron shall be ☞ gathered vnto hys people, for he shall not come into the lāde which I haue geuen vnto the children of Israel: because ye disobeyed my mouth at ŷ water of stryffe. Take Aaron and Eleazar his sonne and brynge them vp into mount Hor, and thou shalt strype Aaron out of hys vestimētes, and put them vpon Eleazar hys sonne, and Aaron shalbe gathered vnto his people and shall dye there.

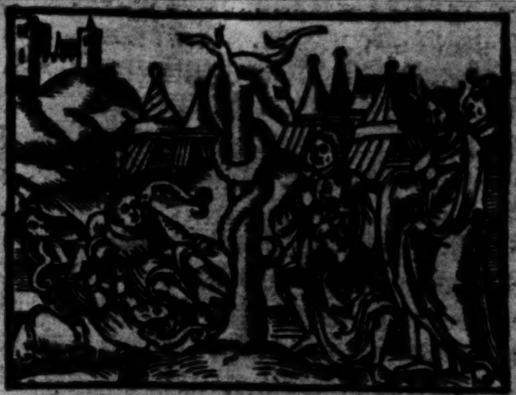
And Moses dyd as the Lorde commaunded: and they wēt vp into mount Hor in the syght of all the multitude. And Moses toke of Aarons clothes, and put them vpō Elea-
Deute.x.b. and.xxxii.g. zar hys sonne and Aaron dyed there in the toppe of the mount. And Moses and Eleazar came doune out of the mount. Whan all the multytude sawe that Aaron was deed, they mourned for Aarō thyrtye dayes, thorowe oute all the housholdes of Israel.

¶The.xxi.Chapter

¶Israel vanquessheth kynge Arad. The fyrye serpentes stynge them. The kynges, Sehon and Og are ouercome in battell.

A
nu.xxxiii.d AND when kynge Arad the Cananite whyche dwelt towarde the south, harde tell ŷ Israel came by the waye that the spyes had founde oute, he foughte agaynst Israel, and toke some of them presoners. And Israel vowed a vowe vnto the Lorde, and sayde: If thou wylt delyuer this people into my hāde, I will vtterly destroye theyr cyties. And the Lorde herde the voyce of Israel, and delivered them the Cananites And they destroyed them and their cyties, & called the name of the‡ place* Horma. *Deute.ii.b. *Iudg.i.d.

And they departed from mount Hor by the waye of the redd see: to compasse the land of Edom. And the soule of the people faynted by the waye. And ŷ people spake against God & agaynst Moses wherfore hast thou brought vs oute of Egypte, for to dye in the wildernesse: for here is nether bread nor water, & oure soule lotheth thys lyghte breade. *Deute.ii.d. B *Num.xi.a.



*Wherfore the Lord sent fyerye serpentes amonge the people, whych stonge them: and moche people of Israell dyed. Therfore the people came to Moses and sayde: we haue synned, for we haue spoken agaynst the Lorde & agaynst the, *make intercessyon to the Lorde, that he take awaye the serpentes from vs. And Moses made intercessyon for the people. And the Lorde sayde vnto Moses: ☞○→ make the a fyrye serpēt, & set it vp for a sygne, ŷ as many as are byttē, maye loke vpon it, & lyue. *And Moses made a serpent of brasse, and set it vp for a sygne. And when the serpentes had bytten any man, he behelde the serpent of brasse, and was healed *i.Corin.x.a Sapi.xvi.a. C *Exo.viii.d iii.reg.xiii.b Actes.viii.d. ○→ ☞ *Iohn.iii.b iiii.Regum.xviii.a

*And the chyldren of Israell departed thence, and pytched in Oboth. And they departed frō Oboth, and pitched at the heapes of Abarim: euen in the wyldernesse whyche is by the playne of Moab on the east syde. And they remoued thence, and pitched vpon the ryuer of zarad. And they departed thence, and pytched on the other syde of Arnon, which is in the wyldernesse, and commeth out of the costes of the Amorites: for Arnon is the border of Moab, betwene Moab and the Amorites. Wherfore, it is spoken in ☞ the boke of the warre of the Lord, what thynge he dyd in the redd see, & in the ryuers of Arnon. And the heade of the ryuers, that goeth downe to the dwellynge of Ar, & stretcheth vnto the border of Moab: frō thence it turneth vnto Beer. The same is Beer, or well whereof the Lorde spake vnto Moses: gether the people together, and I wyll geue them water. Then Israel sange this songe: Aryse vp well, synge ye vnto him. [illegible] tes dygged thys well, the captaynes [illegible] people dygged it, with the teacher, and [illegible] theyr staues. *nu.xxxiii.d ☞ D

And from the wyldernesse they [illegible]

Mathana

Matana, and from Matana to Nahaliel, &
from Nahaliel to Bamoth, and from Bamoth
to yͤ valey that is ĩ the felde of Moab
vnto the top of the hyll that appeareth before
Ieſimon. And Iſrael ſent meſſengers vnto
Sehon, kynge of the Amorites ſayinge:
* Num. xx. c. Deuter. ii. c. and. xx. d * I wyll go thorowe thy lande: we wyll not
tourne into the feldes or vyneyardes, nether
drynke of the waters of yͤ well: but we wyll
go a longe by the kynges hye waye, vntyll
* De. xxix. b. we be paſt thy countre. * But Sehō wolde
geue Iſraell no licence to paſſe thorowe hys
coūtre, but gethered all his people together
and went oute agaynſt Iſrael into the wyldernesse.
And he came to Iaheza and fought
agaynſt Iſraell.

* Deuter. i. a and. xxxi. a Ioſ. xiiii. a. * And Iſrael ſmote him in the edge of the
ſwerde, and conquered hys lande frō Arnon
F vnto Iabok: and vnto the chyldren of Ammon.
For the border of the chyldren of Ammō
* Deute. ii. d was, * ſtrōge. And Iſrael toke all theſe
cyties and dwelt in all yͤ cyties of the Amorites:
in Heſbon and in all the townes that
longe therto. For Heſbon was the cytye of
Sehon the kynge of the Amorites, whyche
fought before agaynſt the kynge of yͤ Moabites,
and toke all his lande out of hys hāde,
euen vnto Arnō. Wherfore they ſaye in the
prouerbe: come to Heſbon, and let the cytye
of Sehō be bylt & repayred: for there is a fyre
gone out of Heſbon, and a flamme frō the
cytye of Sehon, and hath conſumed Ar in
Moab, and the inheritours of the hye places
in Arnon. Wo be to the Moab: o people of
☞ ☞ Chamos, ye are vndone, he hath put his
ſonnes to flyghte, and his daughters to captiuite
vnto Sehon the kynge of Amorites.
Their empire is loſt from Heſbon vnto Dibon,
G and we made a wyldernesse euen vnto
Nopha, which reacheth vnto Medeba. And
thus Iſraell dwelt in the lande of the Amorites.
And Moſes ſent to ſerche oute Iaezer,
and they toke yͤ townes belongyng therto,
and rooted oute the Amorites that were
there in.

* Deut. iii. a. and. xxx. b * And they tourned and went vp towarde
Baſan. And Og the kynge of Baſan
came out agaynſt them, he ād all his people
to fyght at Adrei. And the Lord ſayde vnto
Moſes, feare hym not, for I haue delyuered
him in thy hande, and all his people, and his
lāde. And thou ſhalt do to him as thou dideſt
vnto Sehon yͤ kyng of the Amorites which
dwelt at Heſbon. They ſmote him therfore,
and his ſonnes, & all his people, vntill there
was nothinge lefte him. And they cōquered
hys lande.

¶ The. xxii. Chapter.

¶ Kynge Balac ſendeth for Balaam (whoſe name in the Hebrue is wrytten Bileam) Balaams aſſe ſpeaketh.

AND the chyldren of Iſrael departed A
and pytched in the feldes of
Moab, on the otherſyde of Iordane,
ouer agaīſt Iericho. And * Io. xxiiii. b
* Balac yͤ ſonne of ziphor ſawe
all that Iſrael had done to the Amorites: &
the Moabites were ſore afrayed of the people,
because they were many, and ✢✢ ſtode in ✢✢
feare of the chyldren of Iſraell. And Moab
ſayde vnto the elders of Madian: now ſhall
this companye lycke vp all that are rounde
about vs, as an oxe lycketh vp the graſſe of
the felde. And Balac the ſōne of ziphor was
kyng of the Moabites at that tyme.

He ſent meſſengers therfore vnto * Balaam B
the ſonne of Beor in Pethor (which is * Nu. xxiii. a. ii. Petri. ii. c.
by the ryuer in yͤ lande of the chyldren of his
folke) to call him, ſaying: beholde, there is a
people come oute of Egypte, & beholde, they
couer yͤ face of the erth, & dwell ouer agaynſt
me. Come nowe therfore & curſe this people
for my ſake. For they are to mightie for me
yf ſo peraduēture I myght be able to ſmyte
them & to dryue them oute of the lande. For
I wote that he whome thou bleſſeſt, is bleſſed,
and whome thou curſeſt is curſed.

And the elders of Moab and yͤ elders of
Madian departed, hauynge the rewarde of
the ſothſayinge in their hande. And they came
vnto Balaam, and tolde hym yͤ wordes
of Balac. He anſwered them: tary here this
nyght, and I wyll brynge you worde, euen
as the Lord ſhal ſaye vnto me. And the Lordes
of Moab abode with Balaam.

And God came vnto Balaam and ſayd, C
what men are theſe with the? And Balaam
ſayde vnto God: Balac the ſonne of ziphor
kynge of Moab hath ſent vnto me, ſayinge:
beholde, there is a people come out of Egipt
and couereth the face of the erth: come nowe
therfore, and curſe them for my ſake, yf ſo
peraduenture I maye be able to ouercome
them in battell, and to dryue them out. And
God ſayd vnto Balaam. Go not thou with
them, nether curſe the people, for they are
bleſſed.

And Balaam roſe vp in the mornynge &
ſayde vnto the Lordes of Balac: get you vnto
youre lande: for the Lorde wyll not ſuffre
me to go with you. And yͤ Lordes of Moab
roſe vp, & went vnto Balac and ſayde: Balaam
wolde not come wyth vs. And Balac
ſent agayne a greatter companye of lordes
and more honorable then they: whiche came
to Balaam, and told him: Thus ſayeth Balac
the ſonne of ziphor: oh, let nothyng let yͤ,
but come vnto me, for I wyll greatly promote
the vnto greate honoure, and wyll do
whatſoeuer yͧ ſayeſt vnto me, come I praye
the, curſe thys people for my ſake.

And Balaam anſwered and ſayde vnto D
the ſeruauntes of Balac: * If Balac wolde * Nu. xxiiii. c.
geue me

geue me his houſe full of ſyluer and golde, I cannot go beyōde the worde of the Lord my God, to do leſſe or moare. Nowe therfore tarye ye here thys nyghte: that I maye wete, what the Lorde wyll ſaye vnto me moare. And God came vnto Balaam by nyghte, & ſayd vnto him: If the men come to call the, ryſe vp and go with them: but loke what I ſaye vnto the, that ſhalt thou do.

And Balaam roſe vp early, and ſadeld hys aſſe, & went wyth the Lordes of Moab. ☞ And the countenaunce of God was ☞ angrye becauſe he went. And the angell of the Lorde ſtode in the waye agaynſt hym, as he rode vpon hys aſſe, and hys two ſeruauntes were with hym. And when the aſſe ſawe the angell of the Lord ſtāde in the waye, and hauyng a ſwerde drawen in his hande, the aſſe turned a ſyde out of the waye, and went out into the felde. And Balaam ſmote the aſſe, to turne her into the waye.

E But the angell of the Lord ſtode in a path betwene the vyneyardes, and there was a wall on the one ſyde & another on the other. And when ẏ aſſe ſawe ẏ angell of the Lord, ſhe wrenched vnto the wall, and thruſt Balaams fote vnto the wall, and he ſmote her agayne. And the angell of ẏ Lorde went forther and ſtode in a narowe place, where was no waye to tourne, ether to the ryght hande or to ẏ lyfte. And when the aſſe ſawe the angell of the Lorde, ſhe fell downe vnder Balaam: and Balaam was wroth, and ſmote the aſſe with a ſtaffe. And the Lorde opened the mouth of the aſſe, & ſhe ſayed vnto Balaam: what haue I done vnto the, that thou haſt ſmytten me nowe thre tymes? And Balaam ſayde vnto the Aſſe: becauſe thou haſt F mocked me: I wolde alſo there were a ſwerde in myne hande, for euen nowe wolde I kyll the. And the aſſe ſayde vnto Balaam: am not I thyne Aſſe whyche thou haſt rydden vpon ſence thou waſt borne vnto thys daye? Was I euer wont to do ſo vnto the? he ſayde: nay.

And the Lorde opened the eyes of Balaã and he ſawe the angell of the Lorde ſtandinge in the waye, hauyng a ſwerde drawen in hys hande. He bowed him ſelfe therfore, and fel flat on hys face. And the angell of the Lorde ſayde vnto hym: Wherfore haſt thou ſmyten thyne aſſe thre tymes? beholde, I came out as an aduerſary, becauſe ẏ makeſt thy waye contrary vnto me, and ẏ aſſe ſawe me, and wēt backe fro me thre tymes: or els yf ſhe had not turned fro me ❧ ([illegible] me that ſtode in the waye.) I had ſurely ſlayne the, and ſaued her alyue. Balaam ſayd vnto the angell of the Lord: I haue ſynned: for I wiſt not that thou ſtodeſt in the waye agaynſt me. Nowe therfore yf it diſpleaſe the I wyll turne home agayne. The angell ſayde vnto Balaam, go with the men: but, what I ſaye vnto the, that ſhalt thou ſpeake. And ſo Balaam went with the Lordes of Balac.

G And when Balac herde that Balaã was come, he went out to mete hym vnto a cytie of Moab, whiche is in the border of Arnon, euen in the vtmoſt coaſt. And Balac ſayde vnto Balaã: dyd I not ſende for the, to call the? And wherfore cameſt thou not vnto me becauſe I am not able to promote the vnto honoure? And Balam made anſwere vnto Balac: Lo, I am come vnto the. And can I nowe ſaye any thing at all. The worde that God * putteth in my mouthe, that ſhall I ſpeake. * Nu.xxiiii.b And Balaam went wyth Balac, and they came ❧ vnto a cytie of ſtretes. And Balac offered oxen and ſhepe, and ſent ❧ (rewardes) for Balaam and for the Lordes ẏ were with hym. And on the morowe Balac toke Balaam, and brought him vp into the hye place of Baal, that thence he myght ſe ẏ vtmoſt parte of the people.

¶ The .xxiii. Chapter.

¶ Balaam bleſſeth the people.

A AND Balaam ſayd vnto Balac: buylde me here ſeuen alters and prepare me here ſeuē oxen and ſeuen rammes. And Balac dyd as Balaam ſayd. And Balac and Balaam offered on euery alter on oxe and a ram. And Balaam ſayde vnto Balac: ſtande by the ſacrifice, and I wyll goo, yf happly the Lorde wil mete me: and what ſoeuer he ſheweth me, I wyll tell the, and he went forth alone. But God met Balaam, and Balaam ſayde vnto hym: I haue prepared ſeuen alters, and haue offered vpō euery alter, an oxe and a ram. And the Lorde put a ſayinge in Balaams mouth, and ſayde: go agayne to Balac and ſaye on thys wyſe. And when he went agayne vnto hym, loo, he ſtode by hys ſacrifyce, he & all the Lordes of Moab. B And he toke vp hys parable and ſayde * Balac ẏ kynge of Moab hath fett me from Meſopotamia out of ẏ mountaynes of ẏ eaſt (ſaying) come, curſe Iacob for my ſake: come, & defye Iſrael. * [illegible] Howe ſhal I curſe hī, whō God hath not curſed? or howe ſhall I defye hym, whō God hath not defyed? from the toppe of the rockes I ſe hym, and from the hylles I beholde hym: loo, the people ſhall dwell by thē ſelfes, and ſhall not be rekened amōg the nacions. Who can tell ẏ duſt of Iacob, and the nōbre of the fourth parte of Iſrael? I praye God, that my ſoule maye dye ẏ death of the ryghteous, & that my laſt ende maye be lyke hys. And Balac ſayde vnto Balaam: what haſt thou done vnto me? I fett the to curſe myne enemyes, and beholde, thou haſt bleſſed them. He anſwered & ſayde: muſt I not kepe that & ſpeake it, whych the Lorde hath put in

put in my mouthe? And Balac ſayde vnto
hym: Come I pꝛaye the with me vnto another
place, whence thou mayeſt ſe them, and
thou ſhalt ſe but the vtmoſt parte of them,
and ſhalt not ſe them all: curſe them out of yͤ
place foꝛ my ſake. And he bꝛought him into
C a felde (where mē myght ſe farre of) euen to
the toppe of an hyll, and bylt ſeuē alters, and
offred an oxe and a ram on euery alter. And
he ſayd vnto Balac, ſtande here by thy ſacrifyce,
whyle I go yonder. And the Loꝛd mett
*Nu.xxii.g. Balaam, and * put a woꝛde in hys mouth &
ſayd: go agayne vnto Balac, and ſaye thus.
And when he came to hym: beholde: he ſtode
by his ſacrifice, & the Loꝛdes of Moab with
☞ him. And Balac ſayd vnto him: what hath
the Loꝛde ſayde?
☞ And he toke vp hys parable & anſwered:
ryſe vp Balac and heare, & herken vnto me
*i. Coꝛin. i. b and. x. c. thou ſonne of Zippoꝛ. * God is not a mā that
he ſhulde lye, nether the ſonne of a man that
he ſhulde repent: ſhulde he ſaye, and not doo?
oꝛ ſhulde he ſpeake, and not make it good?
beholde, I haue taken vpon me to bleſſe, foꝛ
D he hath bleſſed, and it is not in my power to
☞ alter it. ☞ He behelde no vanyte in Jacob,
noꝛ ſawe trauayll in Iſrael. The Loꝛd hys
☞ God is wͭ him, and ☞ the pꝛeſence of yͤ kyng
*nu. xxiiii. b is amonge them. * God bꝛought them oute
of Egypte, he hath ſtrength as an vnicoꝛne.
There is no ſoꝛcery ī Jacob, noꝛ ſothſaying
☞ in Iſrael. ☞ It is nowe tolde vnto Jacob &
Iſrael, what God hath wꝛought. Beholde,
the people ſhal ryſe vp as a lyoneſſe, ād heue
vp him ſelfe as a lyon. He ſhall not lye downe,
vntill he eate of the pꝛaye, ād dꝛynke the
bloude of them that are ſlayne.
And Balac ſayde vnto Balaam: nether
curſe them noꝛ bleſſe them. But Balaā anſwered
and ſayde vnto Balac: tolde not I yͤ
ſayinge: all that the Loꝛde ſpeaketh, that I
muſt do? And Balac ſayde vnto Balaam:
come I pꝛaye the, and I will bꝛynge the yet
vnto another place: yf peraduenture it wyll
pleaſe God, that thou mayſt thēce curſe thē
foꝛ my ſake. And Balac bꝛoughte Balaam
vnto yͤ toppe of Peoꝛ, that boweth towarde
yͤ wyldernesse of Jeſymmon. And Balaam
ſayde vnto Balac: make me here ſeuen alters,
and pꝛepare me here ſeuen oxen, and ſeuen
rammes. And Balac dyd as Balaam
had ſayde, and offered an oxe and a ram on
euery alter.

¶ The. xxiiii. Chapter.

¶ Balaam pꝛophecieth of the kyngdome of Iſrael & of
yͤ comynge of Chꝛiſt. Balac is angrie with Balaā. The
deſtruccyon of the Amalekites, and of the kenytes.

A And when Balaam ſawe that it pleaſed
the Loꝛde that he ſhulde bleſſe Iſraell,
he went not as he dyd twyſe before
to ſett ſothſayinge: but ſett hys face towarde
the wyldernesse. And Balaā lyfte vp
his eyes, and loked vpō Iſrael as he laye accoꝛdyng
to his tribes, and the ſpirite of God
came vpon him. * And he toke vp his parable *nu. xxiiii. b
and ſayd: Balaā the ſonne of Beoꝛ hath
ſayd & the man whoſe eye is open hath ſayd:
he hath ſayde, whych heareth the woꝛdes of
God and ſeyth yͤ viſyons of the almyghtye,
and falleth doune with open eyes.
Howe goodly are thy tentes, o Jacob, and
thyne habitacions, o Iſrael? Euē as the valeyes
are they layed abꝛode, and as gardens
by the ryuers ſyde: as the tentes whyche the
Loꝛde hath pytched, and as cypers trees beſyde
the waters. ☞ The water dꝛoppeth out ☞
of his bouket, and his ſeed ſhalbe many waters B
* and hys kyng ſhalbe hyer thē Agag, *i. Reg. xv. b
And hys kyngdome ſhalbe exalted. * God *Nu. xxiii. c.
bꝛought hym out of Egypt: as the ſtrength
of an vnycoꝛne is he vnto him. He ſhall eate
the nacyons hys enemyes, and gnawe theyꝛ
bones, & perce thē thoꝛowe with his arowes
* He couched hym ſelfe, and ☞ laye doune *Gen. xlix. b ☞
as a lyon, and as a lyoneſſe, who ſhall ſterre
him vp? bleſſed is he that bleſſeth the, & curſed
is he that curſed the.
And Balac was wꝛoth wyth Balaam,
and ſmote hys handes together, and Balac
ſayde vnto Balaam: I ſent foꝛ the to curſe
myne enemyes, and beholde, thou haſt bleſſed
thē this thꝛe tymes. Therfoꝛe nowe gett C
the quyckly vnto thy place. I thought that
I wolde pꝛomote the vnto honoure, but lo,
the Loꝛde hath kepte the backe frō woꝛſhipe
Balaam anſwered vnto Balac: tolde I not
thy meſſengers which thou ſenteſt vnto me
ſayinge: * If Balac wolde geue me his houſe *Nu. xxii. d.
full of ſyluer and golde, I cannot paſſe the
woꝛde of the Loꝛde, to do ether good oꝛ bad
of myne awne mynde? But what the Loꝛde
ſayeth, that am I compelled to ſpeake. And
nowe beholde, I go vnto my people: come
therfoꝛe, and I will aduertiſe the, what this
people ſhall do to thy folke in yͤ later dayes.
And he toke vp his parable and ſayde: Balaam
the ſonne of Beoꝛ hath ſayde, the man
whoſe eye is open, hath ſayde. He hath ſayd
that heareth the woꝛdes of God, and hath yͤ
knowledge of the moſt hygh, and beholdeth
the viſion of the almyghtie, and that falleth
with open eyes: I ſhall ſe him, but not nowe
I ſhal beholde hī, but not nygh. * There ſhal *Math. ii. c
come a ſtarre of Jacob, and ryſe a ſcepter of
Iſrael, and ſhal * ſmyte the coſtes of Moab *ii. re. viii. a
& vndermyne all the chyldꝛē of Seth. * And *ii. re. viii. d
Edom ſhalbe poſſeſſed, and Seir ſhal fall to
the poſſeſſyon of theyꝛ enemyes, and Iſrael ☞
ſhall do manfully. Out of Jacob ſhall come
he that ſhall haue dominion, & ſhall deſtroye
the remnaunt of the cytie.
And when he loked on Amaleck, he toke D
vp his parable, & ſayd: Amaleck is the fyꝛſt *Exo. xvii. d i. Regū. xv. a
of the nacyons * but hys latter ende ſhall
peryſhe

peryſh vtterly. And he loked on ŷ Kenytes and toke vp hys parable, and ſayde: ſtronge is thy dwellynge place, and thou putteſt thy neſt in a rocke, Neuertheleſſe, ŷ Kenyte ſhalbe roted out, vntill Aſſur take the preſoner: And he toke vp his parable and ſayd: Alas, Who ſhall lyue when God doeth thys? The ſhyppes alſo ſhall come out of the coſte of Italy, and ſubdue Aſſur, & ſubdue Eber, and he him ſelfe ſhall periſhe at the laſt. And Balaam roſe vp, and went and returned to hys place: and Balac alſo went hys waye.

¶ The.xxv. Chapter.

¶ The people commytteth fornicacyon with the daughters of Moab. Phinehes kylleth zamri & Cozbi. God commaundeth to kyll the Madianites.

A AND Iſrael dwelt in Sittim and the people began to commytte whoredome wyth the daughtes of Moab, whych called the people vnto ŷ sacryfyce of theyr goddes. *Exo.xxiii.c. * And the people dyd eate, and worſhypped theyr goddes, & Iſrael coupled him ſelfe vnto ☞ Baal Peor. ☞ And the indignacyon of the Lorde was prouoked agaynſt Iſrael, and the Lord ſayd vnto Moſes: take all the heades of the people, & hange the vp before the Lord ☞ agaynſt the ſonne, ☞ that ŷ wrath of the Lordes countenaunce maye be turned awaye from Iſrael. B And Moſes ſayd vnto ŷ Iudges of Iſrael * ☞ euery one ſlaye hys men that were ioyned vnto Baal Peor. *Exo.xxxii.f.

And beholde, one of the chyldren of Iſrael came and brought vnto his brethren, a Madianitiſh wyfe euen in the ſyghte of Moſes, and in the ſight of all ŷ multitude of the chyldren of Iſraell, that wepte before the dore of the tabernacle of witneſſe. *i.Mac.ii.e. * And when Phinehes the ſonne of Eleaſar the ſonne of Aaron the preaſte ſawe it, he roſe vp oute of the myddes of the companie, and toke a weapon in his hande, and went after the man of Iſrael ☞ into the tent, ☞ and thruſt them thorowe: both ŷ man of Iſrael and alſo the woman, euen thorowe the belly of her. And the plage ceaſed frō the chyldrē of Iſrael. *i.Cori.x.a. * And there dyed in the plage.xxiiii. thouſande.

C And the Lord ſpake vnto Moſes ſayinge: *Eccle.xlv.f i.Macha.ii.f * Phinehes the ſonne of Eleazar ŷ ſonne of Aaron the preaſte, hath turned myne anger awaye from the chyldren of Iſrael, whyle he was gelous for my ſake amonge them that I had not conſumed the chyldren of Iſrael ī my gelouſye. Wherfore ſaye: beholde, *Mala.ii.a. * I geue vnto hym my couenaunt of peace, and he ſhall haue it, & his ſeed after hym, euē the couenaunte of the preaſtes office for euer because he was gelous for his Goddes ſake and made an atonement for the chyldren of Iſrael. The name of ŷ Iſraelite which was ſlayne wyth the Madianytyſhe wyfe was zamri the ſonne of Salu, a Lorde of an houſe and kynred of Symeon. And the name of the Madianitiſh wife that was ſlayne, was Cozbi ŷ daughter of zur, a heed ouer the people of an houſe and kynred of Madian.

And the Lord ſpake vnto Moſes, ſayinge * vexe the Madianites, and ſmyte them, for they trouble you wyth theyr wyles, whiche haue begyled you by diſceate in the cauſe of Peor, and in the cauſe of their ſyſter Cozbi the daughter of a Lord of the Madianites, which was ſlayne ī the daye of the plage for Peor ſake. *Nu.xxxi.a.

¶ The.xxvi. Chapter.

¶ The chyldren of Iſrael are numbred.

A AND it fortuned, ŷ after the plage, the Lorde ſpake vnto Moſes & vnto Eleazar the ſonne of Aaron the preſte, ſayinge: * take the nomber of all the multytude of the chyldren of Iſrael from.xx. yeare and aboue thorowe out theyr fathers houſes, all that are able to goo to warre in Iſrael. *Nume.i.a. And Moſes & Eleazar the preaſt ſpake vnto them in the feldes of Moab, by Iordane ouer agaynſt Iericho, from.xx. yeare and aboue, as the Lorde commaunded Moſes and the chyldren of Iſrael, whan they were come oute of Egypte.

* Ruben the eldeſt ſonne of Iſraell. The chyldren of Ruben: Hanoch, of whome commeth ŷ kynred of the Hanochites: and Palu of whom commeth the kynred of the Paluites. Of Heſron, commeth the kynred of the Heſronites: of Carmi, commeth the kynred of the Carmites. These are ŷ kynredes of ŷ Rubenites, and they were in nombre.xliii. thouſande ſeuen hundred & thyrtye. And the ſones of Palu: Eliab. And ŷ ſones of Eliab Nemuel, Dathan and Abiram. *Ge.xlvi.b. i.Paral.v.a.

B This is that Dathā and Abiram, which were famous in ŷ congregacyon, & * ſtroue agaynſt Moſes and Aaron in the cōpanie of Corah, when they ſtroue agaynſt the Lord. *Nu.xvi.a. * And the erth opened her mouth, and ſwalowed them vp. Corah alſo was in the death of that multitude, what tyme the fyre conſumed two hundred and fyfty men, and they became a ſygne: Notwithſtanding, the chyldren of Corah dyed not. *Nu.xvi.c.

And the chyldren of Symeon after theyr kynredes were Nemuel, of whom commeth ŷ kynred of the Nemuelites: Iamin, of whō commeth the kynred of the Iaminytes: Iachin, of whō commeth the kynred of the Iachinites: of zarch, commeth ŷ kynred of the zarchites. And of Saul, commeth the kynred of the Saulites. These are ŷ kynredes of Symeon: euen.xxii. thouſande &.ii. hundred. C

The childrē of Gad after theyr kynredes were: zephon, of whom commeth the kynred of the of the zephonites: Haggi, of whom cõmeth the kynred of the Haggites: Suni of whom commeth yͤ kynred of the Sunites: Of Aſeni, commeth the kynred of the Azenites: and of Eri, commeth the kynred of the Erites: Of Arod, commeth the kynred of the Arodites. Of Ariel, commeth yͤ kynred of yͤ Arielites. Theſe are the kynredes of the children of Gad according to their nombres. xl. thouſande and fyue hundred.

*Gene. xxx=
viii. a.

The chyldren of Juda, Er and Onan * & Er and Onan dyed in the lande of Canaan. But the chyldren of Juda after their kynredes, were: Sela, of whom commeth yͤ kynred of the Selanites: Phares, of whom commeth the kynred of the Phareſites: zareh, of whom commeth the kynred of the zarehites And the children of Phares were: Heſrõ, of whom commeth the kynred of the Heſronites: Hamul, of whom cõmeth the kynred of the Hamulites. Theſe are yͤ kynredes of Juda, after their nombres. lxxvi. thouſand and fyue hundred.

The children of Jſachar after their kynredes, were: Thola, of whom commeth the kynred of the Tholaites: Phuua, of whom cõmeth the kynred of the Phuuaites: of Jaſub commeth yͤ kynred of the Jaſubytes, of Symron commeth the kynred of the Symronites. Theſe are the kynredes of Jſachar after theyr nombres. lxiiii. thouſande and thre hundred.

D

The children of zabulon after theyr kynredes were: Sered, of whom commeth the kynred of the Seredites: Elon, of whom cõmeth the kynred of yͤ Elonites: Jaheliel, of whom commeth the kynred of the Jahelelites. Theſe are the kynredes of the zabulonites after their nombres: threſcore thouſande, and fyue hundred.

*Joſ. xvii. a

The chyldren of Joſeph thorow out their kynredes were: Manaſſe & Ephraim. The chyldren of Manaſſe: * Machir, of whom cõmeth the kynred of the Machirites. And Machir begat Gilead, and of Gilead commeth the kynred of yͤ Gileadites. And theſe are the chyldren of Gilead: Hieſer, of whom cõmeth the kynred of the Hieſerites: Helech, of whom commeth yͤ kynred of the Helechites: and Aſriel, of whom commeth the kynred of the Aſrielites: and Sichem, of whom commeth the kynred of the Sichemites: Simida, of whom commeth the kynred of the Simidites: and Hepher, of whom commeth yͤ kynred of the Hepherites. And * zelaphead yͤ ſonne of Hepher had no ſonnes but daughters. And the names of the daughters of zelaphead were: Mahela, Noa, Hagla, Milcha and Thirza. Theſe are the kynredes of Manaſſe, and the nombre of them. lii. thouſande and ſeuen hundred.

*Joſ. xvii. a

These are the children of Ephraim after theyr kynredes. Suthelah, of whom com-
meth the kynred of the Suthelahites: Be-
cher, of whom commeth the kynred of the
Becherites: Thahen, of whom commeth the E
kynred of the Thahenites. And theſe are the
chyldren of Suthelah: Eran, of whom com-
meth the kynred of the Eranites. Theſe are
the kynredes of the children of Ephraim af-
ter their nombres. xxxii. thouſande and fyue
hundred. And theſe are the chyldren of Jo-
ſeph after theyr kynredes.

Theſe are the chyldren of Ben Jamin after their kynredes: Bela, of whom commeth the kynred of the Belaites: Aſbel, of whom commeth the kynred of the Aſbelites: Ahiram, of whom commeth the kynred of the Ahiramites: Supham, of whom commeth the kynred of the Suphamites: Hupham, of whom commeth yͤ kynred of the Huphamites. And the chyldren of Bela were, Ard and Naaman, from whence commeth the kynred of the Ardites, and of Naaman the kynred of the Naamites. Theſe are the childrẽ of Ben Jamin after their kynredes, and after their nombres. xlv. thouſande and ſyxe hundred.

Theſe are the children of Dan after their kynredes: Suham, of whom cõmeth yͤ kynred of the Suhamites. Theſe are yͤ houſholdes of Dã after their kynredes. All yͤ kynredes of yͤ Suhamites were after theyr nombres. lxiiii. thouſande, and foure hundred.

The chyldren of Aſer after their kynre-
des were: Jemna, of whom commeth the
kynred of the Jemnites. Jeſui, of whom cõ-
meth the kynred of the Jeſuites: Bria, of F
whom commeth the kynred of the Brites.
The children of Bria were: Heber, of whom
commeth the kynred of the Heberites: Mal-
chiel, of whom came the kynred of the Mal-
chielites. And the daughter of Aſer was cal-
led Sarah. Theſe are the kynredes of Aſer
after their nombres. liii. thouſande ãd foure
hundred. The chyldren of Nephthali, after
theyr kynredes were: Jaheziel, of whom ca-
me the kynred of the Jahezielites: Guni, of
whom came the kynred of the Gunites: Je-
zer, of whom came the kynred of the Jeze-
rites: Selem, of whõ came the kynred of the
Selemites. Theſe are the kynredes of Ne-
phthali according to their houſholdes, who-
ſe nõbre is. xlv. thouſande & foure hundred.
Theſe are the nombres of the children of Jſ-
rael: ſixe hũdred thouſande, and a thouſand,
ſeuen hundred and thyrtye.

*nu. xxxiii. g
Joſue. xi. d

And yͤ Lorde ſpake vnto Moſes, ſaying: vnto theſe the lande ſhalbe deuyded to enheret, according to the nombre of names. * To many thou ſhalt geue the moare enheritaunce, and to fewe the leſſe: to euery trybe ſhall the enheritaunce be geuen accordyng to the nombre therof. Notwithſtãdynge, the lande ſhalbe deuyded by lot, and accordyng to the names of the trybes of theyr fathers, they ſhall inheret, accordynge to the lot ſhall the poſſeſſion therof be deuyded betwene many and feawe.

G *Nu.iii.a. *Theſe are the nombres of the Leuites, after theyr kynredes: Gerſon, of whom came ẏ kynred of the Gerſonites: Cahath, of whom came the kynred of the Cahathytes: Merari, of whom came the kynred of the Merarites. Theſe are the kynredes of the Leuites, ẏ kynred of ẏ Libnites, the kynred of the Hebronites: ẏ kynred of the Mahelites: the kynred of ẏ Muſites: ẏ kynred of ẏ Karahites. Cahath begat Amram, ⁊ Amrãs wyfe was called *Exo.vi.d. *Jochebed a daughter of leui, which was borne vnto Leui in Egipte. And ſhe bare vnto Amram Aaron, Moſes ãd Mir Jam their ſyſter, And vnto Aaron were borne Nadab an Abihu, Eleazar and Jthamar. *Num.iii.a. *And Nadab. And Abihu dyed, when they offered ſtraunge fier before the Lorde. And after theyr nombres, there were *Nu.iii.f. *thre and twentye thouſand, all males from a moneth olde and aboue.

For they were not nombred amonge the chyldren of Jſrael, becauſe there was no enheritaunce geuen them amonge the children of Jſrael. Theſe are the nõbres, when Moſes and Eleazar the preaſt nombred the chyldren of Jſrael in the playne of Moab, faſt by Jordã, ouer againſt Jericho. And amõg theſe there was not a man of them, whom Moſes and Aarõ nombred, when they told the chyldren of Jſrael in the wyldernesse of Sinay. For the Lorde ſayde of them: they ſhall dye in the wildernes: and ther was not left a man of them, ſaue Caleb the ſonne of Jephune, and Joſua the ſonne of Nun.

The.xxvii. Chapter.

The lawe of the heritage of the daughters of zelaphead. The lande of promes is ſhewed vnto Moſes: in whoſe ſteade is appoynted Joſua.

A *Nu.xxvi.d. and.xxxvi.a Joſu.xvii.a. AND the daughters of *zelaphead the ſonne of Heber ẏ ſonne of Gilead the ſonne of Machir ẏ ſonne of Manaſſe of the kynred of Manaſſe the ſonne of Joſeph (whoſe names were Mahela, Noha, Hagla, Melcha, and Thirza) came, and ſtode before Moſes, and Eleazar ẏ preſt, and before the lordes, and all the multitude by the dore of ẏ tabernacle of wytnes, ſaying: oure father dyed in ẏ wyldernes: *Nu.xvi.c. and *was not in the companye of them that gathered B them ſelues together agaynſt the Lorde in ☞ the congregacyon of Corah. But ☞ dyed in hys awne ſynne, ⁊ had no ſonnes. Wherfore then is the name of our fathers taken awaye from amonge hys kynred, becauſe he hath no ſonne? *Nu.xxxvi.a *Geue vnto vs therfore a poſſeſſion amõg ẏ brethren of oure father.

And Moſes brought theyr cauſe before the Lorde. And the Lorde ſpake vnto Moſes, ſayinge: The daughters of zelaphead ſpeake ryght: thou ſhalt geue them a poſſeſſyon to enheret amonge theyr fathers brethren, ⁊ ſhalt turne the enheritaunce of their father vnto them. And thou ſhalt ſpeake vnto ẏ chyldrẽ of Jſrael, ſayinge: If a man dye ⁊ haue no ſonne, ye ſhall turne his enheritaunce vnto hys daughter. If he haue no daughter, ye ſhall geue hys enheritaũce vnto his brethren. If he haue alſo no brethren, ye ſhall geue his enheritaunce vnto hys fathers brethren. And yf hys father haue no brethren, ye ſhall geue hys enheritaũce vnto him ẏ is next to hym of hys kynred, and he ſhall poſſeſſe it. And this ſhalbe vnto the C chyldren of Jſrael ☞ a lawe of iudgemẽt, ☞ as the Lorde hath commaunded Moſes.

And the Lorde ſayde vnto Moſes: *get *Deut.iii.d. and.xxxiiii.a. the vp into this mount Abarim, and behold the lande which J haue geuen vnto the chyldren of Jſrael. And when thou haſt ſene it, ☞ thou ſhalt be gathered vnto thy people ☞ alſo, as Aaron thy brother was gathered. For ye were dyſobedyent vnto my mouthe in the deſerte of Sin, in the ſtryfe of the congregacyon. Neyther dyd ye ſanctifye me in the waters before theyr eyes. *That is the *Exo.xvii.b. water of ſtryfe in Cades in the wyldernesse of Sin. And Moſes ſpake vnto the Lorde ſayinge: let the Lorde God of the ſpretes of all fleſhe ſet a man ouer the congregacyon. which maye ☞ go out and in before them, ☞ and leade them out and in: that the congregacyon of the Lorde be not as ſhepe whych haue not a ſhepherde. And the Lorde ſayde vnto Moſes: take Joſua the ſonne of Nun, in whom is ☞ the ſprete, and put thyne han- ☞ des vpon hym, and ſet hym before Eleazar D the preaſt, and before all the cõgregacyon: and geue hym a charge in theyr ſyght. And put of thy prayſe vpon hym, that all the cõpanye of ẏ chyldren of Jſrael maye be obediẽt. And he ſhall ſtande before Eleazar the preaſte, which ſhall aſke councell for hym* *Exo.xxviii.c. ☞ after the iudgement of Urim before the ☞ Lorde. And according vnto his worde ſhall they go out and in, both he and all the chyldren of Jſrael wyth hym, and all the cõgregacyon.

And Moſes dyd as the Lorde commaunded him: and he toke Joſua, and ſet him before Eleazar the preaſte, and before all the congregacyon: *and put hys handes vpon *Actes.vi.b. hym, ⁊ gaue hym a charge, as the Lord cõmaunded thorowe the hande of Moſes.

The.xxviii. Chapter.

What muſt be offered on euery feaſt daye.

of the zephonites: Haggi, of whom cõmeth the kynred of the Haggites: Suni of whom commeth yͤ kynred of the Sunites: Of Aſeni, commeth the kynred of the Azenites: and of Eri, commeth the kynred of the Erites: Of Arod, commeth the kynred of the Arodites. Of Ariel, commeth yͤ kynred of yͤ Arielites. Theſe are the kynredes of the children of Gad according to their nombres. xl. thouſande and fyue hundred.

*Gene. xxxviii.a. The chyldren of Iuda, Er and Onan * ⁊ Er and Onan dyed in the lande of Canaan. Bnt the chyldren of Iuda after their kynredes, were: Sela, of whom commeth yͤ kynred of the Selanites: Phares, of whom commeth the kynred of the Phareſites: zareh, of whom commeth the kynred of the zarehites And the children of Phares were: Heſrõ, of whom commeth the kynred of the Heſronites: Hamul, of whom cõmeth the kynred of the Hamulites. Theſe are yͤ kynredes of Iuda, after their nombres. lxxvi. thouſand and fyue hundred.

The children of Iſachar after their kynredes, were: Thola, of whom commeth the kynred of the Tholaites: Phuua, of whom cõmeth the kynred of the Phuuaites: of Iaſub commeth yͤ kynred of the Iaſubytes, of Symron commeth the kynred of the Symronites. Theſe are the kynredes of Iſachar after theyr nombres. lxiiii. thouſande and thre hundred.

D The children of zabulon after theyr kynredes were: Sered, of whom commeth the kynred of the Seredites: Elon, of whom cõmeth the kynred of yͤ Elonites: Iaheliel, of whom commeth the kynred of the Iahelelites. Theſe are the kynredes of the zabulonites after their nombres: threſcore thouſande, and fyue hundred.

The chyldren of Ioſeph thorow out their kynredes were: Manaſſe ⁊ Ephraim. The *Ioſ. xvii.a chyldren of Manaſſe: * Machir, of whom cõmeth the kynred of the Machirites. And Machir begat Gilead, and of Gilead commeth the kynred of yͤ Gileadites. And theſe are the chyldren of Gilead: Hieſer, of whom cõmeth the kynred of the Hieſerites: Helech, of whom commeth yͤ kynred of the Helechites: and Aſriel, of whom commeth the kynred of the Aſrielites: and Sichem, of whom commeth the kynred of the Sichemites: Simida, of whom commeth the kynred of the Simidites: and Hepher, of whom commeth *Ioſ. xvii.a yͤ kynred of the Hepherites. And *zelaphead yͤ ſonne of Hepher had no ſonnes but daughters. And the names of the daughters of zelaphead were: Mahela, Noa, Hagla, Milcha and Thirza. Theſe are the kynredes of Manaſſe, and the nombre of them. lii. thouſande and ſeuen hundred.

Theſe are the children of Ephraim after theyr kynredes. Suthelah, of whom commeth the kynred of the Suthelahites: Becher, of whom commeth the kynred of the Becherites: Thahen, of whom commeth the E kynred of the Thahenites. And theſe are the chyldren of Suthelah: Eran, of whom commeth the kynred of the Eranites. Theſe are the kynredes of the children of Ephraim after their nombres. xxxii. thouſande and fyue hundred. And theſe are the chyldren of Ioſeph after theyr kynredes.

Theſe are the chyldren of Ben Iamin after their kynredes: Bela, of whom commeth the kynred of the Belaites: Aſbel, of whom commeth the kynred of the Aſbelites: Ahiram, of whom commeth the kynred of the Ahiramites: Supham, of whom commeth the kynred of the Suphamites: Hupham, of whom commeth yͤ kynred of the Huphamites. And the chyldren of Bela were, Ard and Naaman, from whence commeth the kynred of the Ardites, and of Naaman the kynred of the Naamites. Theſe are the childrẽ of Ben Iamin after their kynredes, and after their nombres. xlv. thouſande and ſyxe hundred.

Theſe are the children of Dan after their kynredes: Suham, of whom cõmeth yͤ kynred of the Suhamites. Theſe are yͤ houſholdes of Dã after their kynredes. All yͤ kynredes of yͤ Suhamites were after theyr nombres. lxiiii. thouſande, and foure hundred.

The chyldren of Aſer after their kynredes were: Iemna, of whom commeth the kynred of the Iemnites. Ieſui, of whom cõmeth the kynred of the Ieſuites: Bria, of whom commeth the kynred of the Brites. F The children of Bria were: Heber, of whom commeth the kynred of the Heberites: Malchiel, of whom came the kynred of the Malchielites. And the daughter of Aſer was called Sarah. Theſe are the kynredes of Aſer after their nombres. liii. thouſande ãd foure hundred. The chyldren of Nephthali, after theyr kynredes were: Iaheziel, of whom came the kynred of the Iahezielites: Guni, of whom came the kynred of the Gunites: Iezer, of whom came the kynred of the Iezerites: Selem, of whõ came the kynred of the Selemites. Theſe are the kynredes of Nephthali according to their houſholdes, whoſe nõbre is. xlv. thouſande ⁊ foure hundred. Theſe are the nombres of the children of Iſrael: ſixe hũdred thouſande, and a thouſand, ſeuen hundred and thyrtye.

And yͤ Lorde ſpake vnto Moſes, ſaying: vnto theſe the lande ſhalbe deuyded to enheret, according to the nombre of names. *To *Nu. xxxiii.g Ioſue. xi.d many thou ſhalt geue the moare enheritaunce, and to fewe the leſſe: to euery trybe ſhall the enheritaunce be geuen accordyng to the nombre therof. Notwithſtãdynge, the lande

ſhalbe deuyded by lot, and accordyng to the
names of the trybes of theyr fathers, they
ſhall inheret, accordynge to the lot ſhall the
poſſeſſion therof be deuyded betwene many
and feawe.

G
*Nu.iii.a. *Theſe are the nombres of the Leuites,
after theyr kynredes: Gerſon, of whom came
ẏ kynred of the Gerſonites: Cahath, of
whom came the kynred of the Cahathytes:
Merari, of whom came the kynred of the
Merarites. Theſe are the kynredes of the
Leuites, ẏ kynred of ẏ Libnites, the kynred
of the Hebronites: ẏ kynred of the Mahelites:
the kynred of ẏ Muſites: ẏ kynred of ẏ
Karahites. Cahath begat Amram, & Amrãs
Exo.vi.d. wyfe was called Jochebed a daughter
of leui, which was borne vnto Leui in Egipte.
And ſhe bare vnto Amram Aaron, Moſes
ãd Mir Jam their ſyſter, And vnto Aaron
were borne Nadab an Abihu, Eleazar
*Num.iii.a. and Jthamar. *And Nadab. And Abihu
dyed, when they offered ſtraunge fier before
the Lorde. And after theyr nombres, there
Nu.iii.f. were thre and twentye thouſand, all males
from a moneth olde and aboue.

For they were not nombred amonge the
chyldren of Iſrael, becauſe there was no enheritaunce
geuen them amonge the children
of Iſrael. Theſe are the nõbres, when Moſes
and Eleazar the preaſt nombred the children
of Iſrael in the playne of Moab, faſt
by Jordã, ouer againſt Jericho. And amõg
theſe there was not a man of them, whom
Moſes and Aarõ nombred, when they told
the chyldren of Iſrael in the wyldernesse of
Sinay. For the Lorde ſayde of them: they
ſhall dye in the wildernes: and ther was not
left a man of them, ſaue Caleb the ſonne of
Jephune, and Joſua the ſonne of Nun.

¶ The .xxvii. Chapter.

¶ The lawe of the heritage of the daughters of zelaphead. The lande of promes is ſhewed vnto Moſes: in whoſe ſteade is appoynted Joſua.

A
*Nu.xxvi.d. and.xxxvi.a Joſu.xvii.a. AND the daughters of *zelaphead the
ſonne of Heber ẏ ſonne of Gilead the
ſonne of Machir ẏ ſonne of Manaſſe
of the kynred of Manaſſe the ſonne of Joſeph
(whoſe names were Mahela, Noha,
Hagla, Melcha, and Thirza) came, and ſtode
before Moſes, and Eleazar ẏ preſt, and
before the lordes, and all the multitude by
the dore of ẏ tabernacle of wytnes, ſaying:
*Nu.xvi.c. oure father dyed in ẏ wyldernes: and * was
not in the companye of them that gathered
B them ſelues together agaynſt the Lorde in
☞ the congregacyon of Corah. But ☞ dyed
in hys awne ſynne, & had no ſonnes. Wherfore
then is the name of our fathers taken
awaye from amonge hys kynred, becauſe
*Nu.xxxvi.a he hath no ſonne? *Geue vnto vs therfore
a poſſeſſion amõg ẏ brethren of oure father.

And Moſes brought theyr cauſe before
the Lorde. And the Lorde ſpake vnto Moſes,
ſayinge: The daughters of zelaphead
ſpeake ryght: thou ſhalt geue them a poſſeſſyon
to enheret amonge theyr fathers brethren,
& ſhalt turne the enheritaunce of their
father vnto them. And thou ſhalt ſpeake
vnto ẏ chyldrẽ of Iſrael, ſayinge: If a man
dye & haue no ſonne, ye ſhall turne his enheritaunce
vnto hys daughter. If he haue no
daughter, ye ſhall geue hys enheritaũce vnto
his brethren. If he haue alſo no brethren,
ye ſhall geue his enheritaunce vnto hys fathers
brethren. And yf hys father haue no
brethren, ye ſhall geue hys enheritaũce vnto
him ẏ is next to hym of hys kynred, and
he ſhall poſſeſſe it. And this ſhalbe vnto the C
chyldren of Iſrael ☞ a lawe of iudgemẽt, ☞
as the Lorde hath commaunded Moſes.

And the Lorde ſayde vnto Moſes: *get *Deut.iii.d. and.xxxiiii.a.
the vp into this mount Abarim, and behold
the lande which I haue geuen vnto the chyldren
of Iſrael. And when thou haſt ſene it,
☞ thou ſhalt be gathered vnto thy people ☞
alſo, as Aaron thy brother was gathered.
For ye were dyſobedyent vnto my mouthe
in the deſerte of Sin, in the ſtryfe of the congregacyon.
Neyther dyd ye ſanctifye me in
the waters before theyr eyes. *That is the *Exo.xvii.b.
water of ſtryfe in Cades in the wyldernesse
of Sin. And Moſes ſpake vnto the Lorde
ſayinge: let the Lorde God of the ſpretes of
all fleſhe ſet a man ouer the congregacyon.
which maye ☞ go out and in before them, ☞
and leade them out and in: that the congregacyon
of the Lorde be not as ſhepe whych
haue not a ſhepherde. And the Lorde ſayde
vnto Moſes: take Joſua the ſonne of Nun,
in whom is ☞ the ſprete, and put thyne handes ☞
vpon hym, and ſet hym before Eleazar D
the preaſt, and before all the cõgregacyon:
and geue hym a charge in theyr ſyght. And
put of thy prayſe vpon hym, that all the cõpanye
of ẏ chyldren of Iſrael maye be obediẽt.
And he ſhall ſtande before Eleazar the
preaſte, which ſhall aſke councell for hym* *Exo.xxviii.c.
☞ after the iudgement of Urim before the ☞
Lorde. And according vnto his worde ſhall
they go out and in, both he and all the chyldren
of Iſrael wyth hym, and all the cõgregacyon.

And Moſes dyd as the Lorde commaunded
him: and he toke Joſua, and ſet him before
Eleazar the preaſte, and before all the
congregacyon: *and put hys handes vpon *Actes.vi.d.
hym, & gaue hym a charge, as the Lord cõmaunded
thorowe the hande of Moſes.

¶ The .xxviii. Chapter.

¶ What muſt be offered on euery feaſt daye.

A And the Loꝛd ſpake vnto Mo-
ſes ſaying: Cōmaunde the chyl
dꝛen of Iſrael, & ſaye vnto thē:
My offryng & my bꝛed foꝛ my
ſacrifyces whych are made foꝛ
a ſwete ſauoure, ſhall ye obſerue in theyꝛ
*Exo.xxix.b. due ſeaſon. And thou ſhalt ſaye vnto thē: *
This is ẏ offeryng whych ye ſhall offer vn-
to ẏ Loꝛd, two lābes of a yere olde without
ſpot daye by daye, foꝛ a cōtynuall burntoffe
ryng. One lābe ſhalt thou offer in the moꝛ-
*Nu.xv.a. nyng, & the other at euen. * And therto the
tenth part of an Epha of floure foꝛ a meat-
offeryng myngled wᵗ beaten oyle cōteynyn-
ge the fourth part of an hin. It is a dayly
burntofferyng, ſuch as was oꝛdeyned in the
mounte Sinai foꝛ a ſwete ſauoure, a ſacrifi
ce vnto ẏ Loꝛde. And let the dꝛynckoffering
of ẏ ſame be ẏ fourth part of an hin foꝛ one
lābe, and in ẏ holy place ſhalt thou cōmaun-
de the wyne to be powꝛed vnto the Loꝛde.

B And ẏ other lābe thou ſhalt offer at euen
after ẏ maner of ẏ meatofferyng & ẏ dꝛynck
offeryng of the moꝛnyng: a ſacrifyce ſhalt
thou offre foꝛ a ſwete ſauoure vnto ẏ Loꝛ-
de. And on the Sabboth daye two lambes
of a yere olde a pece, & without ſpot, & two
tēth deales of flour foꝛ a meatoffering myn-
gled wᵗ oyle, and ẏ dꝛynckofferynge therto.
The burntofferyng of the Sabboth muſt
be done in ẏ ſelfe Sabboth, beſydes ẏ dayly
burntofferyng & hys dꝛynckofferyng,

And in the begynnynge of youre mone-
thes, ye ſhall offer a burntofferynge vnto ẏ
Loꝛd: two yonge bullockes, and a ram, and
ſeuen lambes of a yeare olde without ſpot:
and thꝛe tēth deales of floure foꝛ a meatof-
feryng myngled wᵗ oyle foꝛ one bullock, and
two tenth deales of floure foꝛ a meatoffrin-
ge myngled wyth oyle foꝛ one ram. And
a tēthdeale of floure myngled with oyle foꝛ
a meatofferyng vnto one lābe, foꝛ a burnt-
offeryng & a ſwete ſauoure & a ſacrifyce vn-
C to the Loꝛde. And theyꝛ dꝛynckofferynges
ſhalbe halfe an hin of wyne vnto one bul-
locke, and the thyꝛd part of an hin of wyne
vnto a ram, & the fourth part of an hin vnto
a lābe. Thys is ẏ burntofferynge of the mo-
☞ neth ☞ in his moneth, thoꝛowout ẏ mone-
thes of ẏ yere: & one he goate foꝛ a ſynoffe-
ryng vnto the Loꝛd ſhalbe offred, after the
dayly burntofferyng & his dꝛynckofferyng.
*Exo.xii.b. Leui.xxiii.a. Deu.xvi.a. * And the fourtenth daye of ẏ fyꝛſt moneth,
is the paſſeouer of ẏ Loꝛde. And in the fyf-
tenth daye of the ſame moneth is the feaſt:
& ſeuen dayes longe ſhall vnleuened bꝛed be
*Leu.xxiii.b. eaten. In the * fyꝛſt daye ſhalbe an ☞ holy
☞ conuocacyon, ye ſhall do no maner of ſeruile
woꝛke therin. But ye ſhall offer a ſacrifyce
foꝛ a burntofferynge vnto the Loꝛde, two
yong bullockes, one ram, and ſeuen lambes
of a yere olde, which are to you wᵗout ſpot,
and let their meatoffering be of floure myn-
gled with oyle: thꝛe tēth deales alſo ſhall ye
offre foꝛ a bullock, and two tenth deales foꝛ
a ram: one tenth deale ſhalt ẏ offre foꝛ euery
lambe of ẏ ſeuen lambes: and a he goate foꝛ
ſynne to make atonement foꝛ you.

Ye ſhall offer theſe, beſyde the burntoffe-
ryng in the moꝛnyng, whych is a cōtynuall
burntſacrifice. After this maner ye ſhall of-
fre thoꝛowout ẏ ſeuen dayes: the fode of the D
ſacrifyce foꝛ a ſwete ſauoure vnto ẏ Loꝛd.
And it ſhalbe done beſyde the dayly burnt-
offeryng & hys dꝛynckofferyng. And in the
ſeuenth daye ye ſhall haue an holy conuoca-
cyon, & ye ſhall do no ſeruile woꝛke. Ther-
foꝛe in the daye of your firſt frutes, when ye
bꝛyng a newe meatcofferyng vnto ẏ Loꝛde
(accoꝛdyng to your woꝛkes) ye ſhall haue
an holy cōuocacyon, & ye ſhall do no ſeruile
woꝛke in it: but offer a burntofferynge foꝛ
a ſwete ſauoure vnto ẏ Loꝛde, two yōge bul
lockes, a ram, * & ſeuen lābes of a yere olde *Leui.xxiii.c
a pece, with theyꝛ meatofferynges of floure
myngled with oyle, thꝛe tenth deales vnto
a bullock, two tenth deales to a ram, & one
tēth deale vnto a lābe thoꝛowout the ſeuen
lābes, and a he goate to make an atonemēt
foꝛ you. Thys ye ſhall do ☞ beſydes the cō ☞
tynuall burntofferynge, and hys meatoffe-
ryng: & they ſhalbe vnto you without ſpot,
with theyꝛ dꝛynckofferynges.

¶ The.xxix. Chapter.

¶ What muſt be offered the eyght fyꝛſt dayes
of the ſeuenth moneth.

And in ẏ fyꝛſt daye of the ſeuenth mo- A
neth ye ſhall haue an holy conuoca-
cyō: * ye ſhall do then no ſeruile woꝛ- *Leui.xxiii.d
ke. Foꝛ it is a daye of ☞ blowyng vnto ☞
you. But ye ſhall offre a burntofferyng foꝛ
a ſwete ſauoure vnto ẏ Loꝛd: one yong bul-
locke, one ram, & ſeuen lābes of a yere olde
a pece ẏ are pure. And theyꝛ meatofferyng
ſhalbe made of floure myngled wᵗ oyle, thꝛe
tēth deales vnto ẏ bullocke, and two vnto
the ram: and one tenth deale vnto one lābe
thoꝛowout ẏ ſeuen lābes. And an hegoate
foꝛ ſynne to make an atonemēt foꝛ you, beſi
de ẏ daylye burntoffering of ẏ moneth & his
meatoffering, & beſyde the dayly burntoffe-
ring & his meatoffering, & ẏ dꝛynckofferyn-
ges of the ſame, whych muſt be done accoꝛ-
dyng vnto the maner of them foꝛ a ſauoure
of ſwetnes of the ſacrifyce of the Loꝛde.

* And ye ſhall haue the tenth daye of that *Leui.xxiii.d
ſame ſeuenth moneth an holy cōuocacyon: B
and ye ☞ ſhall hūble youre ſoules, & ſhall ☞
do no maner woꝛke therin. But ye ſhall of-
fre a burntofferige vnto ẏ Loꝛde foꝛ a ſwe-
te ſauoure: one bullocke, a ram, & ſeuen lam
bes of a yere olde a peace, whych ſhalbe vn-
to you, without faute. Their meatofferyng
ſhalbe

ſhalbe of floure myngled wͭ oyle thꝛe tenth deales to a bullock, ⁊ two to a ram, ⁊ a tẽth deale vnto a lãbe, thoꝛowout yͤ ſeuen lãbes. An hegoate foꝛ ſynne, beſyde yͤ ſynofferyng of atonemẽt ⁊ dayly burntofferyng, and the meat ⁊ dꝛynckofferinges that lõge to the ſame. * And in the fyftenth daye of the ſeuen moneth ☞ ye ſhall haue an holy conuocacyon, and do then no ſeruple woꝛke, and ye ſhall kepe a feaſt vnto yͤ Loꝛde ſeuen dayes longe. And ye ſhall offer a burntoffering foꝛ a ſacrifice of a ſwete ſauoure vnto the Loꝛd thirtene bulokes, two rams, and fourtene lambes of a yere olde: which ſhalbe without blemyſh. And their meat offeringe ſhalbe of floure mingled wͭ oyle thre tenth deales vnto eueri one of yͤ .xiii. bullockes .ii. tenth deales to ether of the rams, and one tenth deale vnto eche of yͤ .xiiii. lãbes. And one hegoate foꝛ ſynne, beſyde the dayly burntofferynge wyth his meate and dꝛinck offeryng.

*Leui.xxiii.f ☞

C And the ſecond daye ye ſhall offre twelue yonge bullockes two rams .xiiii. yerling lãbes wythout ſpot: ⁊ let theyꝛ meatofferyng and dꝛynckofferynges vnto the bullockes, rams ⁊ lambes be accoꝛdyng to the nõbꝛe of them ⁊ after the maner. And an hegoate foꝛ ſynne, beſyde the dayly burntofferynge and hys meate ⁊ dꝛynckofferinges. And the thirde daye ye ſhall offre eleuen bullockes two rams and .xiiii. yerlyng lãbes without ſpot: and let theyꝛ meate ⁊ dꝛynckofferiges vnto yͤ bullockes, rams, and lambes be after the nombꝛe of them ⁊ accoꝛdynge to the maner. And there ſhalbe offred an hegoate foꝛ ſynne, beſyde the dayly burntofferyng and his meate and dꝛynckofferynge.

In the fourth daye, ye ſhall offre ten bullockes, two rams, and fourtene lãbes yerlynges ⁊ pure: let their meate ⁊ dꝛynckofferynges vnto yͤ bullockes, rams ⁊ lãbes be, accoꝛdyng to the nõbꝛe of them ⁊ after the maner. And an hegoate foꝛ ſynne, beſide the dayly burntofferynge, ⁊ his meate ⁊ dꝛynck offeryng. In yͤ fyfth daye ye ſhall offre nyne bullockes, two rams and fourtene lãbes of one yere olde a pece with out ſpot. And let their meate ⁊ dꝛynckofferinges vnto the bullockes, rams ⁊ lãbes be accoꝛdige to the nõbꝛe of them, and after the maner. And an hegoate foꝛ ſynne, beſyde the dayly burntofferyng and hys meat ⁊ dꝛynckofferynge.

D And in yͤ ſyxt daye, ye ſhall offre eyght bullockes, two rams ⁊ fourtene yerlyng lãbes without ſpot. And let theyꝛ meat ⁊ dꝛynckoffrynges vnto the bullockes, rams ⁊ lãbes be accoꝛdynge to the nombꝛe of them, and after the maner. And an he goate foꝛ ſynne, beſyde the daylye burntofferynge, and hys meate and dꝛynckofferynges. In the ſeuenth daye, ye ſhall offre ſeuen bullockes, two rams ⁊ fourten lãbes that are yerlynges ⁊ pure. And let their meate and dꝛynck offerynge vnto the bullockes, rams and lãbes be accoꝛdyng to their nombꝛe, and after the maner. And an hegoate foꝛ ſynne, beſyde the daylye burntofferynge, and his meate and dꝛynckofferynge. ☞

In the eyght daye, ye ſhall haue a ☞ colleccyon of the feaſte vnto you, and ye ſhall do no ſeruile woꝛcke therin. But ye ſhall offre a burntofferynge, a ſacrifyce foꝛ a ſwete ſauoure vnto yͤ Loꝛd: one bullock, one ram and ſeuen yerelynge lambes without ſpot: Let their meat and dꝛynckofferynges vnto the bullocke, ram and lambes be accoꝛdyng to the nombꝛe, and accoꝛdyng to the maner. And an hegoate foꝛ ſynne, beſyde the dayly burntofferynge and his meate and dꝛynckofferynges.

Theſe thinges ye ſhall do vnto the Loꝛde in youre feaſtes: beſide youre vowes and frewylofferynges, in youre burntofferynges, meatofferynges, dꝛynckofferinges, and peaceofferinges. And Moſes tolde the chyldꝛen of Iſrael all that the Loꝛde commaunded hym.

¶The .xxx. Chapter.

¶Of vowes when they ſhalbe kept, and when not.

A AND Moſes ſpake vnto the heades of the trybes of the chyldꝛen of Iſrael, ſaying: thys is the thyng whych the Loꝛde hath commaunded. * If a man vowe a vowe vnto the Loꝛd, or ſwere an oth to bynde hys ſoule: he ſhall not go back wyth hys woꝛde: but ſhall fulfyll all that is pꝛoceded out of hys mouth.

*Deu.xxiii.d

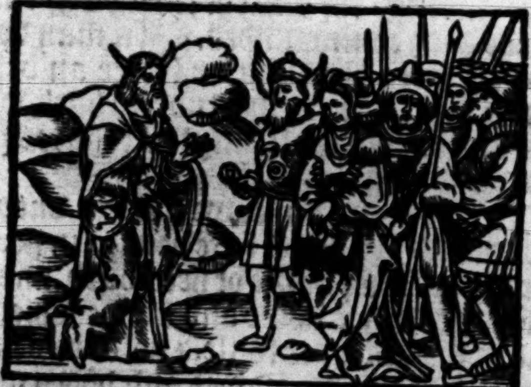
If a woman alſo vowe a vowe vnto the Loꝛde, and bynde her ſelfe beynge in her fathers houſe in yͤ tyme of her youth, and her father heare her vowe and bonde which ſhe had made vpon her ſoule, ⁊ holde hys peace therto: then all her vowes and bõdes which ſhe hath made vpon her ſoule ſhall ſtande in effect. But and yf her father foꝛbyd her the ſame daye that he heareth it, none of her vowes noꝛ bondes whych ſhe hath made vpon her ſoule ſhalbe of value: and the Loꝛde ſhall foꝛgeue her, becauſe her father foꝛbade her. B

If ſhe had an huſbande when ſhe vowed oꝛ pꝛonoũced ought out of her lippes, wherwyth ſhe bonde her ſoule, and her huſbande hearde it and helde hys peace there at yͤ ſame daye he heard it, then her vowes ⁊ her bõdes wherwyth ſhe bounde her ſoule, ſhall ſtande in effecte. And yf her huſbande foꝛbade her yͤ ſame daye that he hearde it: and made her vowe which ſhe hath vpon her of none effecte, and releaſed the openyng of her lyppes, wherwyth ſhe bounde her ſoule, the Loꝛde ſhall foꝛgeue her.

C But euery vowe of a wydowe ⁊ of her ẏ
☞ is deuorced (that they haue bounde ☞ their
ſoule withall) ſhall ſtãde in effect wᵗ them.
If ſhe vowed in her huſbandes houſe, or
bounde her ſoule wyth an oth, and her huſbãde
hearde it, and helde his peace, and forbad
her not, then all her vowes and bondes
wherwyth ſhe bounde her ſoule, ſhall ſtãde.
But yf her huſbande diſanulled them, ẏ ſame
daye ẏ he heard them, then nothing that
proceadeth out of her lyppes in vowes and
bõdes (wherwyth ſhe boũde her ſoule) ſhall
ſtande in effecte: for her huſbãde hath lowſed
them. And the Lorde ſhall forgeue her.
D All vowes ⁊ othes that binde to humble
the ſoule, maye her huſbande ſtablyſhe or
breake. But yf her huſbãde holde his peace
from one daye vnto another, then he ſtablyſheth
all her vowes ⁊ bondes which ſhe had
vpon her, becauſe he helde his peace ẏ ſame
daye that he hearde them. But yf he breake
☞ them, ☞ after that he hath heard them, he
ſhall beare her ſynne hym ſelfe.
Theſe are ẏ ordinaunces whiche ẏ Lorde
cõmaũded Moſes, betwene a man ⁊ his wyſe:
⁊ betwene ẏ father ⁊ his daughter, beynge
yet a damſell in her fathers houſe.

¶ The .xxxi. Chapter.

¶ The Madianytes ⁊ Balaam are ſleyne. The praye is equallye deuyded. A preſent geuen of Iſrael.



A *Nu.xxv.d. AND ẏ Lorde ſpake vnto Moſes,
ſayinge: * auenge the chyldren
of Iſrael of ẏ Madianytes, and
after warde ſhalt thou be gathered
vnto thy people. And Moſes
ſpake vnto the folke ſayinge. Harneſſe
ſome of you vnto warre, and let them go
vpon the Madianytes, ⁊ auenge the Lorde
of the Madianytes. Let there be choſen a
thouſande out of euery tribe of Iſrael, that
out of all ẏ tribes ye maye ſend ſome to the
☞ warre. And there were taken ☞ out of the
thouſandes of Iſrael, twelue thouſande
prepared vnto warre, of euery trybe a thouſande.
And Moſes ſent them to the warre,
euen a thouſande of euery trybe, and wyth
them, Phineas ẏ ſonne of Eleazar ẏ preaſte,
☞ and ☞ the holy veſſelles: and the * trõpettes
*Nume.x.a. to blowe were in hys hande. And
they warred agaynſt ẏ Madianytes, as the
Lorde cõmaunded Moſes, ⁊ ſlue all the males.
And they ſlue the kynges of Madian
amonge other ẏ were ſleyne: Namely Eui,
and Rekem, Zur ⁊ Hur ⁊ Reba: fiue kynges
of Madian with Balaam ẏ ſonne of Beor,
whom they ſlue wyth the ſweard: And the
chyld [illegible] Iſrael toke all ẏ women of Madian
preſoners, and their chyldren ⁊ ſpoiled
all their catell, and all their flockes, and all B
their goodes. And they burnt all their cyties
wherin they dwelt, ⁊ all their caſtels
with fier. And they toke all the ſpoyle ⁊ all
that they coulde catch both of men and beaſtes.
And they brought the captyues ⁊ that
which they had taken ⁊ ẏ ſpoyle vnto Moſes
and Eleazar the preaſte, and vnto the cõpany
of the chyldren of Iſrael, euẽ vnto the
hooſt that were in ẏ feldes of Moab by Jordan,
ouer agaynſt Iericho.
And Moſes and Eleazar the preaſt, and
all the lordes of the cõgregacyon went out
of ẏ hooſt agaynſt them. And Moſes was
angrye wᵗ the officers of the hooſt, wyth the
captaynes ouer thouſandes ⁊ ouer hundredes,
which came from the warre ⁊ battayll:
and Moſes ſayde vnto them: Haue ye ſaued
all ẏ women alyue? beholde, * theſe cauſed C
ẏ chyldren of Iſrael thorow ☞ ẏ councell *Nu.xxv.a.
of * Balaã, to cõmyt treſpace agaynſt ☞
the Lorde, in the buſynes of Peor, and there *ii.Pet.ii.d.
folowed a plage among the congregacyon
of the Lorde. Nowe therfore, * ſleye all the *Iudic.xxi.b
men chyldren, and the women that haue lien
with men fleſhly. But all ẏ women chyldrẽ
that haue not lyen with men, kepe alyue for
your ſelues. And ye ſhall remayne without
the hooſt ſeuen dayes, all ẏ haue kylled any
perſone: * ⁊ all that haue touched any deed *Nu.xix.b.
body, and purify both your ſelues and your
preſoners the thyrde daye ⁊ the ſeuẽth. And
ſprynkle all your raymentes ⁊ all ẏ is made
of ſkynnes, ⁊ all worke of goates heer,
and all thynges made of wod.
And Eleazar the preaſte ſayde vnto the D
men of warre, which came from ẏ battayll:
thys is ẏ ordinaunce of the lawe which the
Lorde commaunded Moſes, Golde, ſyluer,
braſſe, and yron, tynne and lead, ⁊ all that
☞ maye abyde the fier, ye ſhall make it go ☞
thorowe the fier, and it ſhalbe cleane. Neuertheleſſe,
it ſhalbe ſprynked wyth ſprynklyng
water. And all that ſuffreth not the
fier ye ſhall make go thorowe the water.
And waſhe youre clothes the ſeuenth daye,
and ye ſhalbe cleane. And afterwarde come
into the hooſte.
And ẏ Lorde ſpake vnto Moſes, ſaying:
take the ſumme of ẏ praye that was taken
both of the women ⁊ of catell, thou ⁊ Eleazar
the preaſte, and the auncient fathers
of the congregacyon. And deuyde it into
two

two partes betwene them ẏ toke the warre vpon them, & went out to battayll: and all the cōgregacyon. And take a porcyon vnto the Lorde of the men of warre, whych went ☞ out to battayll: ☞ one ſoule of fyue hundred, both of ẏ wemen, and of the oxen, and of the aſſes, and of the ſhepe: and ye ſhall take it of theyr halfe, and geue it vnto Eleazar ẏ preaſt, as an heueofferyng of ẏ Lord. And of the halfe of the chyldren of Iſrael, E thou ſhalt take one porcyon of fyfty, of the wemen, of the oxen, of the aſſes & of ẏ ſhepe, and of all maner of beaſtes: and geue them vnto the Leuites, which wayte vpon the habitacyon of the Lorde.

And Moſes and Eleazar the preaſte dyd as the Lorde cōmaunded Moſes. And the botye & the praye whych the men of warre had caught, was ſyxe hundred thouſande, and.lxxv.thouſande ſhepe: and.lxxii.thouſande oxen.lxi.thouſande aſſes: and.xxxii. thouſande ſoules of wemen, that had lyen by no man.

And the halfe which was ẏ parte of them that went out to warre, was thre hundred thouſande and ſeuen & thyrtye thouſande and.v.hundred ſhepe. And the Lordes part of the ſhepe was ſyxe hūdred and.lxxv. And the oxen were.xxxvi.thouſāde, of which the Lordes parte was.lxxii. And ẏ aſſes were xxx.thouſande and fyue hundred, of whych the Lordes parte was.lxi. And the ſoules of wemen were.xvi.thouſande, of whyche the Lordes parte was.xxxii.ſoules. And Moſes gaue that ſumme whych was the Lor- F des heueofferyng, vnto Eleazar ẏ preaſte: as the Lorde commaunded Moſes. And the other halfe of the chyldren of Iſrael whiche Moſes ſeparated from the men of warre, (ẏ ☞ is to wete the halfe that perteyned ☞ vnto the congregacyon) was thre hundred thouſande, and.xxxvii.thouſande & fyue hūdred ſhepe: and.xxxvi.thouſande oxen: and.xxx. thouſande aſſes, and fyue hundred: and.xvi. thouſande ſoules of wemen. And Moſes toke of thys halfe ẏ perteyned vnto ẏ chyldren of Iſrael, one porcyon of fyftye, both of the wemen & of the catell, and gaue them vnto the Leuites, which wayted vpon ẏ habitacyon of the Lorde, as ẏ Lorde cōmaunded Moſes. And the offycers of thouſandes of the hooſte, the captaynes ouer the thouſandes, and the captaynes ouer the hundredes came forth, & ſayde vnto Moſes: Thy ſeruauntes haue taken the ſumme of ẏ men of warre, which are vnder oure auctorytе, and there lacketh not one man of vs. We G haue therfore brought a preſent vnto ẏ Lorde what euery man founde of iewels of golde, cheyns, bracellettes, rynges, earynges, and ſpangels, to make an atonemēt for our ſoules before the Lorde.

And Moſes and Eleazar toke the golde of them, iewels of all maner faſhions. And all the golde of ẏ heueofferyng that they heued vp to the Lorde, (of the captaynes ouer thouſandes and hundredes) was.xvi.thouſande ſeuen hundred & fyftye ſycles, for the men of warre had ſpoyled, euery man for him ſelfe. And Moſes and Eleazar ẏ preſt toke the golde of ẏ captaynes ouer ẏ thouſandes & of the captaynes ouer the hundredes, & brought it into the tabernacle of witnes, for a memoriall of ẏ chyldren of Iſrael before the Lorde.

¶The.xxxii.Chapter.

¶To Ruben and Gad and to halfe the trybe of Manaſſes, is promyſed ẏ poſſeſſyon beyōde Iordan eaſtwarde.

THe chyldren of Ruben and the chyl- A dren of Gad had an exceadinge greate multitude of catell. And whē they ſawe the lande of Iazer, and the lāde of Gilead ẏ it was vnapte place for catell, ẏ chyldren of Ruben & the chyldren of Gad came and ſpake vnto Moſes & Eleazar ẏ preaſt and vnto the Lordes of the congregacyon, ſaying: The lande of Ataroth and Dibon, Iazer and Nemrah, Heſbon and Elealeh, Sabam and Nebo & Beon: which contreye the Lorde ſmote before the congregacyon of Iſrael: is a lande mete for catell, and we thy ſeruauntes haue catell: wherfore (ſayde they) yf we haue founde grace in thy ſyght, let thys land be geuen vnto thy ſeruauntes to poſſeſſe, and bryng vs not ouer Iordan.

And Moſes ſayde vnto the chyldren of B Gad & of Ruben: ſhall youre brethren goo to warre, & ye ſhall ſyt here? Wherfore diſcorage ye the hert of the chyldren of Iſrael, that they ſhulde not goo ouer into the lāde, which the Lorde hath geuen them? * Thus *Nu.xiii.f dyd your fathers, when I ſent them frō Cades Barne to ſe ẏ lāde. For when they wēt vp euen vnto the ryuer of Eſcol, & ſawe the lāde: they diſcoraged ẏ hertes of ẏ chyldren of Iſrael, that they ſhulde not go into ẏ lande, which the Lorde hath geuen them.

And the Lorde was wroth ẏ ſame tyme C and ſware, ſaying: * None of the men that *Nu.xiiii.f came out of Egypte from twētye yere olde and aboue, ſhall ſe the lande which I ſware vnto Abraham Iſaac and Iacob, becauſe they haue not wholy folowed me: ſaue Caleb the ſonne of Iephune the Keneſite, and Ioſua the ſonne of Nun: for they haue folowed the Lorde. And the Lorde was angry with Iſrael, and made them wandre in the wyldernes fourty yere, vntyll all the generacyon that had done euell in ẏ ſyght of the Lorde were conſumed.

And beholde, ye are ryſen vp in your fathers ſteade, as an encreaſe of ſynfull men,

to augmēte the fearce wrath of yͤ Lorde, to-
warde Iſrael. For yf ye turne awaye from
hym, he wyll yet agayne leaue the peo-
ple in the wyldernеſſe, and ye ſhall deſtroye
all this folke. And they wēt nere hym, and
ſayde: we wyll buylde ſhepefoldes here for
⁂ oure ſhepe and for oure catell, and ⁂ (walled)
cyties for oure chyldren. But we our ſelues
wyll goo ready armed before the chyldren
of Iſrael, vntyll we haue brought thē vnto
D theyr place. And our chyldren ⁂ (and whatſoe-
⁂ uer we maye haue) ſhall dwell in yͤ fenced cyties,
becauſe of the inhabyters of the lande. We
wyll not returne vnto oure houſes, vntyll
the chyldren of Iſrael haue enhereted, euery
man his enheritaunce. Neyther will we en-
heret with them on yonder ſyde Iordan for-
warde, becauſe oure enheritaunce is fallen
to vs on thys ſyde Iordan eaſtwarde.

And Moſes ſayde vnto them: yf ye wyll
do this thinge, and goo harneſſed before the
Lorde to warre, & wyll go all of you in har-
neſſe ouer Iordan before the Lorde, vntyll
he haue caſt out hys enemyes before hym:
and vntyll the lande be ſubdued before the
Lorde, then ye ſhall returne & be wythout
ſynne before the Lorde, and before Iſrael,
and this lāde ſhalbe youre poſſeſſion before
E the Lorde. But and yf ye wyll not do ſo, be-
holde, ye haue ſynned agaynſt yͤ Lord: and
be ſure, youre ſynne wyll fynde you out.

Nowe therfore, buylde cyties for youre
chyldren, & foldes for your ſhepe, & do that
ye haue ſpoken. The chyldren of Gad & the
chyldren of Ruben ſpake vnto Moſes, ſay-
inge: thy ſeruauntes will do as my lorde cō-
maundeth. Our chyldren, our wyues, oure
ſhepe & our catell ſhall remayne here in yͤ cy-
* Ioſu.iiii.c. ties of Gilead. But * thy ſeruauntes wyll
goo all harneſſed to warre, & vnto battayll
before the Lorde, as my lorde ſayth.

And for theyr ſakes, Moſes commaun-
ded Eleazar the preaſt, and Ioſua the ſonne
of Nun, and the auncient fathers of the try-
bes of yͤ chyldren of Iſrael: and Moſes ſay-
de vnto them: If the chyldren of Gad and
the chyldren of Ruben wyll go wyth you
ouer Iordan, all prepared to fyght before
the Lord, then when the lāde is ſubdued be-
F fore you, ye ſhall geue them the lande of Gi-
lead to poſſeſſe: but and yf they wyll not go
ouer wyth you in harneſſe, they ſhall haue
theyr poſſeſſyons amonge you in the lande
of Canaan. And yͤ chyldren of Gad and the
chyldren of Ruben anſwered, ſayinge: As
the Lorde hath ſayde vnto thy ſeruauntes,
* Ioſ.xxii.a. ſo wyll we do. * We wyll go harneſſed be-
fore the Lorde into yͤ lande of Canaan: that
the poſſeſſion of oure enheritaunce maye be
on thys ſyde Iordan.

And Moſes gaue vnto the chyldren of
Gad, and to yͤ chyldren of Ruben, and vnto
halfe the trybe of Manaſſe the ſonne of Io-
ſeph, the kyngdome of Sehon kynge of the
Amorites, and yͤ kyngdome of Og kyng of
Baſan, the lande wͭ the cyties therof in the
coaſtes & cyties of yͤ coūtrey rounde about.
And yͤ chyldren of Gad buylt Dibon & Ata- G
roth, & Aroer, and Atroth, Sophan Iaeſer,
and Iegabea, Bethnimra, & Betharan, fen-
ced cyties, and they buylt foldes for yͤ ſhepe.
And the chyldren of Ruben buylt Heſbon,
Eleale, Kyrlathaim, Nebo, Baal, Meon,
and ☞ turned theyr names, & Sibama al- ☞
ſo: & gaue other names vnto yͤ cyties which
they buylded. And the chyldren of Machir
the ſonne of Manaſſe wēt to Gilead, & toke
it, & put out yͤ Amorites that dwelt therin.
And Moſes gaue Gilead vnto Machir the
ſonne of Manaſſe, and he dwelt therin.
And * Iahir the ſonne of Manaſſe wēt & to- * Deut.iii.b.
ke yͤ ſmall townes therof, and called them
Hauoth Iair. And Nobah went and toke
Kenath, and the townes lōgyng therto, and
called it Nobah after hys awne name.

¶ The.xxxiii. Chapter.

¶ The iourneys of Iſrael are nombred. They are commaunded to kyll the Canaanites.

These are the iourneys of the chyldren A
of Iſrael, which went out of the lande
of Egypt wyth theyr armyes vnder
the hande of Moſes & Aaron. And Moſes
wrote their goynge out by their iourneyes,
accordyng to the cōmaundement of yͤ Lord:
euen theſe are yͤ iourneyes of their goynge
out. They * departed from Rahemſes the * Exo.xii.e.
xv. daye of the fyrſt moneth, on yͤ morowe
after * Paſſeouer: and yͤ chyldren of Iſrael * Exo.xii.b.
went out wyth an hye hande in the ſyght of
all the Egypcians. For the Egypcians bu-
ryed all theyr fyrſt borne whych the Lorde
had ſmytten amonge them. And vpon their
goddes alſo yͤ Lorde dyd execucion. And the
chyldren of Iſrael remoued from Rahem-
ſes, and pitched in Socoth.

And they departed from * Socoth, & pit- B
ched theyr tentes in Ethan, whych is in the * Exo.xiii.d.
edge of the wyldernеſſe. And they remoued
frō Ethan, & turned agayne vnto * Pi Hi- * Exo.xiiii.a.
roth which is before Baal zephon: & pitched
before Migdol. And theyr departed frō the
playne of Hiroth: & * went thorowe yͤ myd- * Exo.xiiii.d.
des of yͤ ſee into yͤ wyldernes, and went thre
dayes iorney in yͤ wyldernes of Ethan, and
pitched in Marah. And they remoued from
Marah, and came vnto * Elim, where were * Exo.xvi.a.
twelue fountaynes of water, and. lxx. paul-
metrees, and they pitched there.

And they remoued from Elim, and laye
faſt by yͤ red ſee. And they remoued from the
red ſee, and laye in the * wyldernes of Sin. * Exo.xvi.a.
And they toke their iorneye out of the wyl-
derneſſe of Sin, and ſet vp theyr tentes in
Daphka.

Daphka. And they departed frõ Daphka,
and laye in Alus. And they remoued from
*Exo.xvii.a. Alus, and laye at * Raphedim, where was
C no water for yͤ people to dryncke. And they
*Exo.xix.a. departed frõ Raphedim, ⁊ pitched in the *
wyldernes of Sinai.

And they remoued from yͤ deſert of Sinai,
*Nu.xi.g. and pitched at the * graues of luſt. And
they departed from the ſepulchres of luſt,
*Nu.xi.g. and laye at * Hazeroth. And they departed
from Hazeroth, ⁊ pitched in Rithma. And
departed from Rithma, and pitched at Rimon
Parez. And they departed from Rimon
parez, and pitched in Libna. And they
remoued from Libna, and pitched at Riſa.
And they iourneyed frõ Riſa, and pitched
in Rehelatha. And they wẽt from Rehelatha,
⁊ pitched in mount Sapher. And they
remoued from mount Sapher, and laye in
D Harada. And they remoued from Harada,
and pitched in Makeheloth.

And they remoued from Makeheloth,
and laye at Tahath. And they departed
from Tahath, ⁊ pitched at Tharath. And
they remoued from Tharath, and pitched
in Mithca. And they went from Mithca,
and pitched in Haſmona. And they departed
from Haſmona, and laye at Moſeroth.
And they departed from Moſeroth, ⁊ pitched
in Bane Jakan. And they remoued
from Bane Jakan, ⁊ laye at Horgadgad.
And they went from Horgadgad, and pitched
in Jathbatha. And they remoued frõ
Jathbatha, and laye at Abrona. And they
departed from Abrona, and laye at Ezcon
gaber. And they remoued from Ezcon gaber,
*Nu.xx.a. and pitched in yͤ * wyldernesse of Sin,
whych is Cades.

E And they remoued from Cades, and pitched
in mounte Hor, whiche is in the edge of
*Nu.xx.d. Deu.xxii.g. the lande of Edom. * And Aaron the preaſt
went vp into mount Hor at the commaundement
of the Lorde, and dyed there, euen in
the fourtyth yere, after the chyldren of Iſrael
were come out of the lande of Egypte,
and in the fyrſt daye of the fyfth moneth.
And Aaron was an hundred and.xxiii. yere
olde when he dyed in mount Hor. And kyng
Erad the Canaanite, whych dwelte in the
ſouth of the lande of Canaan, hearde of the
commyng of the chyldren of Iſrael.

*Nu.xxi.b. And they departed from * mounte Hor,
and pitched in Zalmona. And they departed
frõ Zalmona, and pitched in Phunun. And
they departed from Phunun, and pitched in
Oboth. And they departed from Oboth,
F and pitched in Jehabarim, and towarde the
*Nu.xxi.c. border of Moab. And they departed from *
Jehabarim, ⁊ pitched in Dibon Gad. And
they remoued from Dibon Gad, and laye
in Almon Diblathaim. And they remoued
from Almon Diblathaim, ⁊ pitched in the
mountaynes of Abarim before Nabo. And
they departed from yͤ mountaynes of Abarim,
and pitched in the feldes of Moab, faſt
by Jordan oueragaynſt Jericho. And they
pitched by Jordan, from Beth Haieſmoth * *Nu.xxv.a.
vnto the playne of Sittim in the feldes of
Moab.

And the Lorde ſpake vnto Moſes in the G
feldes of Moab by Jordan ouer agaynſt
Jericho, ſaying: ſpeake vnto the children of
Iſrael, ⁊ ſay vnto them: * when ye are come *Deu.vii.a.
ouer Jordan to entre into yͤ lande of Canaan,
ye ſhall dryue out all the inhabiters
of the lãde before you, ⁊ deſtroye all ⁑ theyr ⁑
pictures, and breake a ſunder all their ymages
of metall, and plucke downe all theyr
aulters. And poſſeſſe the lande ⁊ dwell therin,
for I haue geuen you yͤ lãde to enioye it.
And ye ſhall deuyde the enheritaunce of the
lande by lot amonge your kynredes, * and *Nu.xxvi.h
geue to many, yͤ more enheritaunce, and to
the fewer the leſſe enheritaunce. And youre
enheritaunce ſhalbe in yͤ trybes of your fathers,
euery mans enheritaunce in the place
where his lot falleth.

* But and yf ye wyll not dryue oute the *Iudic.i.c.h and g.
inhabyters of the lande before you, than
those which ye let remayne of them, ſhalbe
☞ prickes in youre eyes, ⁊ dartes in your ☞
ſydes, and ſhall vexe you in the lãde wherin
ye dwell. Moreouer, it wyll come to paſſe,
that I ſhall do vnto you, as I thought to
do vnto them.

¶ The.xxxiiii. Chapter.

¶ The coaſtes and borders of the lande of promeſſe. Certayne men are aſſygned to deuyde the lande.

And the Lorde ſpake vnto Moſes, A
ſaying: cõmaunde the chyldren
of Iſrael, and ſaye vnto
them: when ye come into the lãde
of Canaan, thys is the lande
that ſhall fall vnto your enheritaunce, the
lande of Canaan wͭ her coaſtes. And * youre *Joſu.xv.a.
ſouthquarter ſhalbe from the wyldernes of
Sin a longe by yͤ coaſte of Edom, ſo yͭ youre
ſouthquarter reache vpon the ſyde of the
ſalt ſee eaſtwarde: ⁊ ſet a compaſſe from the
ſouth vp to Acrabim: and recahe to Zinna,
And go out from the ſouth to Cades Barne,
and go out alſo to Hazar adar, and go
a longe to Azmon: and ſet a cõpaſſe agayn
from Azmon vnto yͤ ryuer of Egypte, and
ſhall go out at the ſee.

And let youre weſtquarter be the greate B
ſee: let the ſame ſee be your weſtcoaſte. And
this ſhalbe youre northquarter: ye ſhall compaſſe
youre border from the greate ſee vnto
mount Hor. And from mount Hor, ye ſhall
deſcribe youre border, tyll it come vnto Hemath,
and the ende of yͤ coaſte ſhalbe at Zedada,
and the coaſte ſhall reache out to Zi-

phron, and go oute at Hazar Enan. Thys ſhalbe your northquarter.

And ye ſhall compaſſe your eaſtquarter from Hazarenan to Sephan. And the coaſt ſhall go downe from Sephan to Ribla on the eaſt ſyde of Ain. And the ſame border C ſhall deſcende and go out at the ſyde of the ſee of Cenereth eaſtwarde. And then go downe alonge by Iordane, and leaue at the ſalt ſee. And thys ſhalbe your lãde with the coaſtes therof rounde aboute.

And Moſes commaunded the chyldren of Iſrael ſayenge: thys is the lande whyche ye ſhall enheret by lot, and whych the Lord commaunded to geue vnto nyne trybes and an halfe: * for the trybe of the chyldren of Ruben accordyng to yͤ houſholdes of theyr fathers, and yͤ trybe of the chyldren of Gad accordyng to theyr fathers houſholdes, and halfe the trybe of Manaſſe, haue receaued theyr enheritaunce. Two tribes ⁊ an halfe haue receaued their enheritaunce on yͤ other ſyde of Iordan, ouer agaynſt Iericho eaſtwarde.

* Nu.xxxii.f.

D And the Lorde ſpake to Moſes, ſayinge: theſe are the names of the men, whych ſhall deuyde the lande vnto you: Eleazar the preaſte, and Ioſua the ſonne of * Nun. And ye ſhall take alſo a Lorde of euery trybe, when ye deuyde the lãde. The names of the men are theſe: Of the trybe of Iuda, Caleb the ſonne of Iephune. Of the trybe of the chyldren of Simeon, Semuel the ſonne of Amiud. Of the trybe of Ben Iamin, Elidad the ſonne of Ciſlon. Of the trybe of the chyldren of Dan, the Lorde Bucki, yͤ ſonne of Iagli. From amonge the children of Ioſeph for yͤ trybe of the chyldren of Manaſſe the lorde Haniel, yͤ ſonne of Ephod. Of the trybe of the chyldren of Ephraim, the lorde Camuel the ſonne of Siphtan. Of the trybe of the ſonnes of zabulon, the lorde Elizaphan the ſonne of Parnach. Of the trybe of the chyldren of Iſachar, the lorde Palthiel the ſonne of Aſan. Of the trybe of the ſonnes of Aſer, the lorde Ahihud the ſonne of Salomi. Of the trybe of the chyldren of Nephtali, the lorde Peda El, the ſonne of Ammihud. Theſe are they whom the Lord commaunded to deuyde the enheritaunce vnto the chyldren of Iſrael in the lande of Canaan.

* Deut.iii.d. Ioſu.xiiii.a.

¶ The.xxxv. Chapter.

¶ Unto the Leuites are geuen cyties and ſuburbes. The cytyes of refuge. The lawe of mãquellyng. For one mans wytnes ſhall no man be condempned.

A AND the Lorde ſpake vnto Moſes in the feldes of Moab by Iordan, ouer agaynſt Iericho, ſayinge: commaunde the chyldren of Iſrael, that they geue vnto the Leuites of the enheritaunce of theyr poſſeſſyon, * cyties to dwell in. And ye ſhall geue alſo vnto yͤ cyties of thẽ Leuites, ſuburbes hard by theyr cyties rounde about them. The cyties ſhall they haue to dwell in, and the ſuburbes for their catell, ⁊ for their poſſeſſyon and all maner of beaſtes of theyrs. And the ſuburbes of the cyties whych ye ſhall geue vnto the Leuites, ſhall reache from yͤ wall of the cytie outwarde, a thouſande cubytes rõude about. And ye ſhall meaſure without the cytie of the eaſtſyde, two thouſande cubytes. And of the ſouthſyde, two thouſande cubytes. And of the weſtſyde, two thouſande cubytes. And of the northſyde, two thouſande cubytes alſo: and the cytie ſhalbe in the myddes. And theſe ſhalbe the ſuburbes of theyr cyties.

* Ioſu.xxi.a.

And from amonge the cyties whyche ye ſhall geue vnto the Leuites, * there ſhall be ſyxe cyties for refuge, whych ye ſhall appoynte to that intent, that he whych kylleth, maye flye thyther. And to thẽ ye ſhall adde.xlii.cyties mo: ſo that all the cyties whyche ye ſhall geue the Leuites, maye be B xlviii. with theyr ſuburbes. And the cyties whych ye ſhall geue, ſhall be out of the poſſeſſyon of the chyldren of Iſrael. They that haue many, ſhall geue many. But of them that haue fewe, ye ſhall take fewe. Euery one ſhall geue of hys cyties vnto yͤ Leuites accordynge to the enheritaunce whych he enheriteth.

* Ioſu.xx.a.

And the Lorde ſpake vnto Moſes, ſayẽge: ſpeake vnto the chyldren of Iſrael and ſaye vnto them: * whan ye be come ouer Iordane into the lande of Canaan, ye ſhall appoynte you cyties to be cyties of refuge for you: that he whych ſleeth ☞ a ſoule vnwares, maye flye thyther. D And yͤ cytie ſhalbe to flye from the auenger of bloude, that he whyche kylleth dye not, vntyll he ſtande before the congregacyon in iudgemẽt. And of theſe ſyxe fre cyties whych ye ſhall geue ye ſhall gyue thre on thys ſyde Iordan, and thre in the lande of Canaan. And theſe ſyxe fre cyties ſhalbe a refuge both for the chyldren of Iſrael, and for yͤ ſtraunger, and for hym that dwelleth amonge you: that all they whych kyll any perſone vnwares, maye flye thyther.

* Deu.xix.a. Ioſue.xx.a.

* And yf any man ſmyte another wyth an inſtrumẽt of yron that he dye, then is he a murtherer, and ſhall dye for it. If he ſmyte hym with a throwynge ſtone that a man maye dye with, and yf he dye, he that ſmote C hym is a murtherer, let the ſame murtherer be ſlayne therfore. Of yf he ſmyte him with a handweapon of wodde that a man maye dye wyth, then yf he dye, he is a murtherer let the murtherer be ſlayne therfore.

* Exo.xxi.d.

The iuſtice of bloude ſhall ſlaye the murtherer: whan he meteth hym, he maye ſlaye *Deu.xx.c hym. But yf he thruſt at hym * of hate, or hourle at him with layinge of wayte, that he dye, or ſmyte hym wyth hys hande of enuye that he dye, he that ſmote hym ſhall dye, for he is a murtherer. The iuſtice of bloude ſhal ſlaye yͤ murtherer as ſoone as he fyndeth hī.

But and yf he puſſhed him by chaunce ād not of hate, or caſt at him with any maner of thynge and not of layinge of wayte: or caſt any maner of ſtone at him (that a man maye dye with) and ſawe hym not. And he caſt it vpon hym and he dye, and was not hys enemye, nether ſought hym any harme. Then yͤ congregacion ſhal iudge betwene the ſlayer and the executer of bloude in ſoche caſes. And the congregacyon ſhal delyuer yͤ ſlayer out of the hande of the auēger of bloude, and the congregacyon ſhall reſtore hym agayne vnto the cytie of his refuge, whether he was *Iohn.xx.b fled. And he ſhal byde there * vnto yͤ death of the hye preaſt, which was anoynted wyth holy oyle.

D But ⁊ yf the ſlayer come without the borders of his preuileged cytie whether he was fled, yf the auenger of bloud fynde hin wythoute the borders of his fre towne, and ſlaye the murtherer, he ſhall be gyltleſſe, becauſe he ſhulde haue byddē in his fre towne vntyll the death of the hye preaſt, and after yͤ death of the hye preaſte to retourne agayne vnto the lande of his poſſeſſion. Theſe commaundementes ſhalbe a lawe vnto you, for youre generacions in all youre dwellynges.

☞ Whoſoeuer kylleth ☞ a ſoule, the ſame *Deu.xvii.a and.xix.d. māſlayer muſt be ſlayne him ſelfe * thorowe witneſſes. Nether ſhal one wytneſſe anſwere to put a man to death. Moreouer, ye ſhal take none amendes for the lyfe of the murtherer which is worthy to dye: But he ſhall be put to death. Alſo ye ſhall take no money of him that is fled to a fre citie, that he ſhuld come agayne, and dwell in the lande, before the death of the hye preaſte. And ſe that ye polute not the lande which ye ſhall dwell in: ☞ for bloud ☞ defyleth the lāde. And the lāde con none otherwyſe be clenſed of the bloude that is ſhed therin, but by the bloude of hym that ſhed bloud. Defyle not therfore the lāde which ye ſhal inhabyte, for I am in the myddes therof: Euen I the Lorde dwell amonge the chyldren of Iſrael.

¶ The.xxxvi. Chapter.

¶ An order for the maryage of the daughters of zelaphead. One of the trybes maye not marye wyth another.

A AND the auncient fathers of the children of Gilead the ſone of Machir the ſonne of Manaſſe of the kynred of the chyldrē of Ioſeph, came forth ⁊ ſpake before Moſes and the prynces, and auncyent fathers of the chyldren of Iſrael, and ſayde: * The Lorde commaunded *Nu.xxvi.f my Lord, to geue the lāde to enheret by lotte to the chyldren of Iſrael. And my Lorde cōmaunded in gods behalfe, to geue the enheritaunce of * zelaphead oure brother vnto hys *Nu.xxvii.a daughters. Whom yf any of the ſonnes of yͤ other trybes of Iſrael take to wyues, then ſhal theyr enheritaunce be takē from the enheritaunce of oure fathers, and ſhall be put vnto the enheritaūce of the trybe which they B are receaued into: and ſhalbe taken from the lotte of oure enheritaūce. And whē the yere of iubelye of the chyldren of Iſrael cōmeth, then ſhall theyr enherytaunce be put vnto yͤ enheritaunce of the trybe wherin to they are receaued: and ſo ſhall theyr enheritaunce be taken awaye from the enheritaunce of the trybe of our fathers.

And Moſes commaunded the chyldren of Iſrael accordyng to the worde of the Lorde ſayinge: the chyldren of the trybe of Ioſeph haue ſayd well. This therfore doth the Lorde commaunde the daughters of zelaphead ſayenge: * let them be wyues to whom they *Tob.i.b and.vii.c the ſelfe thynck beſt, onely to the kinred and trybe of theyr father ſhal they mary, ſo ſhal not the enheritaunce of the chyldrē of Iſrael remoue from trybe to trybe, whan the chyldren of Iſrael abyde euery man in the enheritaunce of the trybe of his fathers. And euery C daughter that poſſeſſeth any enheritaunce in any trybe of the children of Iſrael, ſhal be wyfe vnto one whych is of the kynred of the trybe of her father, that the chyldren of Iſraell maye enioye euery man the enheritaunce of hys father: Neyther ought the enheritaunce to go from one trybe to another: but euery one of the trybes of the chyldren of Iſraell, muſt abyde in hys awne enheritaunce.

And as the Lorde commaunded Moſes D euen ſo dyd the daughters of zelaphead. And Mahela, Thirza, Hagla, Milcha and Noa were maryed vnto theyr fathers brothers ſonnes, which were of the kynred of the children of Manaſſes the ſonne of Ioſeph: and ſo theyr enheritaunce remayned in the trybe of the kynred of theyr father.

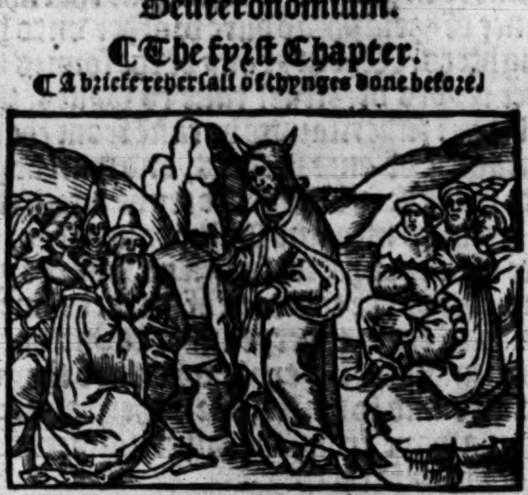
Theſe are the commaundemētes ⁊ lawes which the Lorde commaunded by the hande of Moſes, vnto the children of Iſrael in the feldes of Moab by Iordane ouer agaynſt Iericho.

¶ The ende of the fourth boke of Mo-
ſes, called in the Hebrue Vaie-
dabbe: and in the Latin
Numeri.

¶The fyfth booke of Moſes, called in the Hebrue: Elle-haddebarim, and in the Latin Deuteronomium.

¶The fyrſt Chapter.

¶A briefe reherſall of thynges done before.



A These be the wordes whiche Moſes ſpake vnto all Iſraell, on the other ſyde Iordã in ẏ wilderneſſe, in ẏ plaine ouer agaiſt ẏ red ſee, betwen Pharan & Tophel, Laban, Hazeroth and Diſahab, eleuen dayes iourney frõ Horeb vnto Cades barne, by mount Seir. And it fortuned the firſte daye of the eleuenth moneth in the fortieth yere, that Moſes ſpake vnto the children of Iſrael accordinge vnto all that the Lorde had gyuen him in cõmaundemẽt vnto thẽ, after that he had ſmyttẽ *Sehon the kynge of the Amorites which dwelt in Heſbon, and Og kyng of Baſã which dwelt at Aſtaroth in Edrai.

*Num. xxi. c

On the other ſyde Iordan in the lande of Moab begãne Moſes to declare thys lawe ſayenge: the Lorde our God ſpake vnto vs in Horeb ſaying: ye haue dwelt lõge ynough in thys mount, departe therfore & take your iourney, and go vnto the hyll of the Amorites and vnto all places nye there vnto: both vnto the playne, and hylles and dales: to the ſouth, to the ſees ſyde, to the lande of Canaã and vnto Libanon: euen vnto the great ryuer Euphrates. B Beholde, I haue ſet ẏ lande before you: goo in and *poſſeſſe the lande whych the Lorde ſware vnto youre fathers Abrahã, Iſaac and Iacob, to geue vnto thẽ and theyr ſede after them.

*Gene. xv. d. and. xvii. b.

And I ſpake vnto you the ſame ceaſon ſayinge: I am not able to beare you my ſelfe alone. For the Lord your God hath multiplyed you: and beholde, ye are thys daye as the ſtarres of heauen in nombre (the Lorde God of your fathers make you a thouſande tymes ſo many mo as ye are, and bleſſe you as he hath promyſed you) howe can *I my ſelfe alone, beare the combraunce, charge ãd ſtryfe that is amonge you? brynge (from amonge you) men of wyſdome and of vnderſtandynge, and experte, accordynge to your trybes, and I wyll make them rulers ouer you. And ye anſwered me and ſayde: that whyche thou haſt ſpoken is good for vs to do. And ſo out of youre trybes I toke ẏ captaynes, (men of wyſdome and that were experte) and made them ruelars ouer you: captaynes ouer thouſandes & ouer hũdredes ouer fyfty and ouer ten, and offycers amõge youre trybes.

*Exo. xviii. c

C And I charged youre Iudges that ſame tyme ſaying: heare the cauſe of your brethrẽ and *iudge ryghteouſly betwene euery man and hys brother, and the ſtraunger that is with hym. Se that ye knowe no ☞ faces in iudgement: *but heare the ſmall as well as the greate, and be afrayed of no man, for the iudgement is Gods. And the cauſe that is to *harde for you, brynge vnto me, And I wyl heare it. And I commaunded you the ſame ceaſon, all the thynges whyche ye ſhulde do.

*Iohn. vii. d
*Leu. xix. c Pro. xxiiii. c.
*Exo. xviii. d

And when we departed frõ Horeb, we went thorowe all that great and terryble wylderneſſe, as ye haue ſene a longe by the waye of the hyll of the Amorites, as the Lorde oure God commaunded vs, and came to Cades D Barne. And I ſayde vnto you: Ye are come vnto the hyl of the Amorites, which ẏ Lord oure God wyll geue vnto vs. Beholde, the Lorde thy God hath ſet the lande before the: go vp and conquere it, as the Lorde God of thy fathers hath ſayde vnto the *feare not nether be diſcoraged. But ye came vnto me euery one and ſayde *we wyll ſende men before vs, to ſearche vs oute the lande, and to brynge vs worde agayne, what waye we muſt go vp by, & vnto what cyties we ſhall come. And the ſayinge pleaſed me well, and I toke twelue mẽ of you, of euery trybe one. Whych departed, and went vp into the hye cõtrey, and came vnto the ryuer Eſcoll, and ſerched it out, & toke of the frute of the lande c*(to declare the plenteouſneſſe therof) in theyr hãdes & brought it vnto vs, and brought vs worde agayne, and ſayde: it is a good lande, whych the Lorde oure God doth geue vs.

*Deu. xx. a
*Num. xiii. a

Notwithſtandynge, ye wolde not cõſente to go vp, but were diſobediẽt vnto ẏ mouth of the Lorde youre God, and murmured in youre tentes, and ſayde: becauſe the Lorde hateth vs, therfore hath he brought vs oute of the lande of Egypte, to delyuer vs in to ẏ hande of the Amorites, and to deſtroye vs. E Howe ſhall we go vp? Oure brethren haue diſcoraged oure hertes, ſaying: *the people is greater and taller then we, and haue cyties greate and walled euen vp to heauen, & moreouer we haue ſene the ſonnes of the Enakims there.

*Nu. xix. d.

And I ſayde vnto you: dreade not nor be afrayed of thẽ. The Lorde your God whych goeth before you, he ſhall fyghte for you, accordynge to all ẏ he dyd vnto you in Egypt

before youre eyes. In the wyldernesſe alſo
thou haſt ſene howe that the Lord thy God
bare the, euen as a man doth beare hys ſonne,
in all the waye whyche ye haue gone by,
vntyll ye came vnto thys place. And yet in
thys thynge ye dyd not beleue ẏ Lorde your
God. He wente in the waye before you, to
ſerche you out a place to pytche your tentes
*Exo.xiii.d in, * in fyre by nyght, ẏ ye myghte ſe what
waye to go, and in a cloude by daye.

And the Lorde hearde the voyce of your
wordes, and was wrothe, & ſware, ſayinge:
*Nu.xiiii.d and.xxvi.g *there ſhall not one of theſe men and of his
frowarde generacion ſe ẏ good lande whych
F I ſware to geue vnto your fathers, ſaue Caleb
Joſu.xiiii.c the ſonne of Jephune, he ſhall ſe it * and
to hym wyl I geue ẏ lāde that he hath trodden
vpon, and to his chyldrē, because he hath
☞ folowed the Lorde. ☞ (wonderfull was ẏ indignacion
*Num.xx.c and.xxxvii.c agayne ẏ people, ſeing that) *the Lorde was angry
wyth me lykewyſe for your ſakes, ſayinge:
thou alſo ſhalt not go in thyther. But Joſua
the ſonne of Nun which ſtandeth before
the, he ſhal go in thyther. Bolden hym therfore,
for he ſhal cauſe Iſrael to inheret the
*Nu.xiiii.f lāde *Moreouer, your childrē which ye ſaid
ſhulde be a praye, and youre ſonnes whyche
in that daye had no knowlege betwene good
and euell, they ſhall go in thyther, and vnto
thē wyll I geue it, and they ſhall enioye it.
But as for you, turne youre faces, and take
youre iourney into the wildernesſe: euen by
the waye of the reade ſee. Then ye anſwered
*Nu.xiiii.g & ſayd vnto me: *We haue ſynned agaynſt
G the Lorde: we wyll go vp and fyght, accordynge
to all that the Lord our God cōmaūded
vs. And whē ye had gyrde on euery mā
his wepōs of warre, beholde, ye were ready
to go vp into the hyll. And the Lorde ſayde
vnto me: ſaye vnto thē that they go not vp,
and that they fyght not, for I am not amōg
you: leſt ye fal before your enemyes. I tolde
you therfore, and ye wolde not heare, but diſobeyed
the mouth of the Lorde, and went
preſumptuouſly vp into the hyll.

And the Amorites whyche dwelt in that
hyll, came out agaynſt you, and chaſed you
(as bees vſe to do) & ſmote you in Seir, euē
vnto Horma. And ye came agayne, & wepte
before the Lorde: but the Lorde wolde not
heare youre voyce, nor geue you audience.
*Num.xx.a *And ſo ye abode ☞ in Cades a longe ceaſon,
☞ accordynge vnto ẏ tyme that ye remayned
in other places.

¶ The.ii.Chapter.

¶ That which was done from the tyme they departed from Cades barne, vnto the batell agaynſt the kynges Sehon and Og.

A Then we *tourned our face, and toke
*Num.xxi.a our iourney into the wildernesſe, euē
by the waye of the read ſee as the
Lorde ſpake vnto me. And we compasſed
mount Seir a longe tyme. And the Lorde
ſpake vnto me ſayig: Ye haue cōpasſed this
moūtayne longe ynough, tourne you northwarde.
And warne thou the people ſaying:
Ye ſhall go thorowe the coaſt of youre brethren
the chyldren of Eſau whyche dwell in
Seir, & they ſhalbe afrayed of you: Take ye
good hede vnto youre ſelues therfore. Ye
ſhall not prouoke them, for I wyl not geue
you of theyr lāde, no not ſo moche as a fote
bredth *because I haue geuen mount Seir *Ge.xxxvi.b Mala.i.a
vnto Eſau to posſesſe, ye ſhall bye meate of
them for money to eate, and ye ſhal procure
water of them for money to drinke. For the
Lord thy God hath blesſed the in all ẏ workes
of thy hande. He knew thy entrynge in B
to this great wyldernesſe this.xl.yeres, and
the Lorde thy God hath bene wyth the, ſo
that thou haſt lacked nothynge.

And when we were departed from oure
brethren the chyldren of Eſau whych dwelt
in Seir, the playne waye frō Elath & from
Ezion Gaber, we turned & went by ẏ waye
of the wyldernesſe of Moab. And the Lorde
ſayde vnto me: *Thou ſhalt not fyght agaynſt *Iudi.iii.d,
the Moabites, nether prouoke them to
batell, for I wyl not geue the of their lande
to posſesſe: because I haue genē Ar vnto the
chyldrē of Loth to posſesſe. The terrible people
ẏ *Emims dwelt therin in tymes paſt, *Gen.xiiii.c
a people great, many & tal, as the Enakims
whych alſo were taken for giauntes as the
Enakims: whō the Moabites cal Emims.
The Horims dwelt in Seir before tyme,
whoſe posſesſion the chyldren of Eſah occupyed,
and deſtroyed thē before thē, & dwelt C
in their ſtead: as Iſrael dyd vnto ẏ lande of
his posſesſyon, whych the Lorde gaue them.
Nowe ryſe vp (ſaid I) and get you ouer the
ryuer zared: & we went ouer the ryuer zared
The ſpace in whyche we came from Cades
barne vntyll we were come ouer the ryuer
zared was.xxxviii.yeres: vntyll all the generacyon
of the men of warre were waſted
out frō amōge the hoſt, as the Lorde ſware
vnto thē. *For in dede the hande of ẏ Lorde *Nu.xiiii.c and.xxvi.g
was agaynſt them, to deſtroye them from
amonge the hoſt, tyll they were conſumed.

And ſo it came to pasſe, that all the mē of D
warre were conſumed and deed frō amonge
the people. And the Lorde ſpake vnto me,
ſaying: Thou ſhalt go thorowe Ar the coaſt
of Moab thys daye: and whan thou cōmeſt
nye vnto the chyldren of Ammō, thou ſhalt
not laye ſege vnto them, ner moue warre agaynſt
thē. For I wyl not geue the of ẏ lāde
of the chyldren of Ammon a posſesſyon, but
I haue geuē it vnto the chyldren of Loth to
posſesſe. That alſo is takē for a lād of giaūtes,
and giauntes dwelt therin in olde tyme
whom the Ammonites call zāzumims. *A *Num.xxi.f
people that was great, many & talle, as the
Enakims.

*Ge.xxxvi.b

Enakims. But the Lorde deſtroyed thē before them, & they ſucceaded thē in the inheritaunce & dwelt in their ſteade: as he dyd for the children of *Eſau, which dwell in Seir: whan he deſtroyed the Horyms before them they conquered theyr poſſeſſyon, & dwelt in theyr ſteade vnto this daye. And yͤ Auims whyche dwelt in Hazarim euen vnto Aza, yͤ Caphthorims which came out of Caphthor deſtroyed them and dwelt in theyr ſteade.

E *Nu.xxi.c.g

Ryſe ye vp therfore, and take your iourney ouer the ryuer Arnon. Beholde, *I haue geuen into thy hande Sehon the Amorite kynge of Heſbon, and his lāde. Go to therfore and conquere, and prouoke hym to battell. This daye wyl I begynne to ſende the feare and dreade of the, vpō al nacyons that are vnder all the heauen: ſo that they which heare ſpeake of the ſhall tremble and quake before the.

*Num.xxi.e Deute.xx.c F

And ſo I ſent meſſengers out of the wyldernesſe of Kedemoth vnto Sehon kyng of Heſbon, wyth wordes of peace, ſayinge: *I wyll go thorowe thy lande. I wyll go alōge by the hye waye: I wyl nether turne vnto yͤ ryghte hande nor to the left. Thou ſhalt ſel me meat for money for to eate, and geue me water for money for to drīke. Onely graūt me, that I maye go thorowe on my fote (as the chyldren of Eſau which dwell in Seir, & the Moabites whych dwell in Ar, dyd vnto me) vntyll I be come ouer Jordan, into yͤ lande which the Lorde our God geueth vs.

But Sehon the kynge of Heſbon wolde not let vs paſſe by hym, for yͤ Lord thy God hardened his ſprete, & made his herte tough becauſe he wolde delyuer him into thy hāde as it is come to paſſe thys daye.

*Num.xxi.e Deut.xxix.b G

And the Lorde ſayde vnto me: beholde, I haue begonne to ſet Sehō and his lande before the: go to and conquere, and poſſeſſe his lande. *Then both Sehon & all hys people came out agaynſt vs to fyght at Jaza. And the Lord ſet him before vs, & we ſmote him and hys ſonnes and all hys people.

And we toke all his cyties yͤ ſame ceaſon and ſlue the men, wemen and chyldren of all the cyties, and let nothyng remayne, ſaue yͤ catell onely we caught vnto our ſelues, and the ſpoyle of the cyties which we toke, from Aroer which is by the brynke of yͤ ryuer of Arnō, & frō the cytie that is in the ryuer, vnto Gilead: there was not one cytie to ſtrōge for vs. The Lorde oure God delyuered all vnto vs: onely vnto the lande of the childrē of Ammon thou cameſt not, nor vnto euery place of the ryuer Jabock, nor vnto the cyties in the mountaynes, nor vnto whatſoeuer the Lorde our God forbade vs.

¶ The .iii. Chapter.

¶ Thynges that chaunſed from the victorye of the two kynges Sehon and Og vnto the Inſtitucyon of Joſue in Moſes ſteade.

A *Num.xxi.g Deu.xxix.b

Then we turned & went vp yͤ waye to Baſan. *And Og the kyng of Baſan came out agaynſt vs, he & al his people to battel at Edrai. And the Lord ſayd vnto me: feare hym not, for I wyll delyuer hym, & al his people, and his lande into thy hande, & thou ſhalt do vnto him, as thou dyddeſt vnto Sehon kynge of the Amorites, which dwelt at Heſbon. And ſo the Lorde our God delyuered into oure handes, Og alſo the kynge of Baſan and al his folke. And we ſmote him, vntyll none was left hym alyue.

And we toke al his cyties the ſame ceaſon (nether was there a citie which we toke not from thē) euē thre ſkore cyties thorow out all the regiō of Argob, the kyngdom of Og in Baſan. All theſe cyties alſo were made ſtronge with hye walles, gates and barres, beſyde vnwalled townes a greate manye. And we vtterly deſtroyed them, as we dyd vnto Sehon kynge of Heſbon, bryngyng to nought all the cyties, with men, wemen and chyldren. But al the catell and the ſpoyle of the cyties, we caught for our ſelues.

B

And thus we toke the ſame ceaſon, out of the hande of two kynges of the Amorites, the lande that was on the other ſyde Jordā from the ryuer of Arnon vnto mount Hermon (whych Hermon the Sidons call Syrion, and the Amorites call it Senyr) al the cyties that laye in the playne, and al Gilead and al Baſan vnto Salecha and Edrai, cities of the kyngdome of Og in Baſan. For onely Og kynge of Baſan remayned of the remnaunt of the gyauntes, whoſe bed was a bed of yron. And is it not yet at Rabah amonge the chyldren of Ammon: ix. cubytes doth the length therof conteyne, and foure cubytes the breadth of it, after the cubite of a mā. And ſo we conquered this lāde the ſame tyme, from Aroer whych is by the ryuer of Arnon, vnto halfe mount Gilead, *& the cyties therof gaue I vnto the Rubenites & Gaddites. And the reſt of Gilead and al Baſan of the kyngdome of Og, gaue I vnto yͤ halfe trybe of Manaſſe: euen all the regyon of Argob wyth all Baſan: whyche is called the lande of gyaūtes. Jair the ſonne of Manaſſe toke all the regyon of Argob vnto the coaſtes of Geſuri and Maachati, ād called them after his awne name: Baſan Hauoth Jair vnto thys daye. And I gaue Gilead vnto Machir. And vnto the Rubenites and Gaddites I gaue halfe Gilead vnto the ryuer of Arnon, halfe the valey and beyonde, euen vnto the ryuer Jabock, whyche is the border of the chyldren of Ammō: the playne alſo (of the wyldernesſe) and Jordā & the coaſt therof, from Ceneroth euen vnto the ſee whych is in the playne, euen the ſalt ſee vnder the ſprynges of the hyll, eaſtwarde.

*Nu.xxxii.e Deu.xxix.b Joſue.xii.b

C

*And

*Nu.xxxii.d *And I commaunded you the ſame tyme ſayinge: the Lorde youre God hathe geuen you this lande to enioye it: ye ſhall go harneſſed before youre brethren the chyldren of Iſraell, all that are mete for yͤ warre. Your wyues onely, youre chyldren, and youre catell (for I wote that ye haue moche catell) ſhall abyde in your cytyes, which I haue geuen you, vntyll the Lorde haue geuẽ reſt vnto youre brethren as well as vnto you, and vntyll they alſo haue conquered the lande, which the Lord your God hath geuen them beyonde Jordan: and then ſhall ye returne againe, euery mã vnto his poſſeſſion which I haue geuen you.

D *Nu.xxvii.d *And I warned Joſua the ſame tyme, ſayinge: thyne eyes haue ſene all yͭ the Lord your God hath done vnto theſe two kinges euen ſo ſhal he do vnto all kyngdomes whyther thou goeſt. Ye ſhall not feare them, for the Lorde your God, he ſhall fyght for you.

And I beſought the Lord the ſame tyme, ſayinge: O Lorde God, thou haſte begonne to ſhewe thy ſeruaunte thy greatneſſe & thy myghty hande, for els where is there a God in heauen or in earthe, that can do after thy workes, & after thy power? let me go ouer and ſe the good lande that is beyond Jordã, that goodly ☞ mountayne, and Libanon. ☞ *Deut.i.f and.iiii.c *But the Lorde was angrye with me for your ſakes, and wolde not heare me. And yͤ Lorde ſayde vnto me: be content, ſpeake no more vnto me of thys matter. *Nu.xxvii.c Deu.xxxiiii.a *Get the vp into the toppe of the hyll, and lyft vp thyne eyes weſtwarde, northwarde, ſouthwarde, and eaſtwarde, and beholde it wyth thyne eyes, for thou ſhalt not go ouer this Jordã. But charge Joſua: and corage hym, & bolde him. ‡Nu.xxxiiii.b ‡For he ſhal go before this people, and he ſhall deuyde vnto them the lande whiche thou ſhalt ſe. And ſo we abode in the valye ouer agaynſt the houſe of Peor.

The.iiii. Chapter.

An exhortacyon to geue diligent hede vnto the lawe. Images maye not be made to worſhyp. The thre cyties of refuge.

A AND now herke O Iſrael vnto the ordinaunces and lawes which I teache you for to do them, yͭ ſo ye maye lyue & go in and cõquere the lande, which yͤ Lord God of youre fathers geueth you. *Deu.xii.d Joſu.xxiii.b Pro.xxx.a. *Ye ſhall put nothyng vnto the worde which I commaũde you, nether do ought therfrom, that ye maye kepe the commaundementes of the Lorde your God which I commaunde you. Youre eyes haue ſene what the Lorde dyd vnto Baal Peor *Nu.xxv.a and.xxxi.c *for all the men that folowed Baal Peor, the Lorde youre God hath deſtroyed frõ amõge you. But ye that cleaue vnto the Lorde your God, are alyue euery one of you thys daye. Beholde I haue taught you ordinaũces & lawes, ſoch as the Lorde my God commaunded me, that ye ſhulde do euen ſo in the lande, whether ye go to poſſeſſe it.

Kepe them therfore and do them, for that is youre wyſdome & vnderſtandynge in the ſyghte of the nacions: that they maye heare al theſe ordinaunces, and ſaye: Surely it is a wyſe and vnderſtandynge people: it is a greate nacyon. For what other nacion is ſo greate, that Goddes come ſo nye vnto: as yͤ Lorde oure God is nye vnto vs, in al thynges B *as oft as we call vnto him? *pſal.cxlv.d Ye, & what nacyon is ſo great, that hath ordinaunces & lawes ſo ryghteous, as all this lawe wyych I ſet before you this daye.

Take hede to thy ſelfe therfore, and kepe thy ſoule diligẽtly, that thou forget not the thynges which thyne eyes haue ſene, & that they departe not out of thyne harte, all the dayes of thy lyfe: but *teache them thy ſonnes *Deu.vi.b & thy ſonnes ſonnes: Specially the day that thou ſtodeſt before the Lord thy God in Horeb, when yͤ Lord ſayd vnto me: gether me the people together, and I wyl make thẽ heare my wordes, yͭ they may lerne to feare me all the dayes that they ſhal lyue vpon yͤ erth *and that they maye teache their chyldren: *Ephe.vi.a ye came ‡and ſtode alſo vnder the hyll ‡Exod.xix.c and the hyll burnt wyth fyre: euen vnto the myddes of heauen, & there was darckneſſe, clowdes & myſt. And the Lorde ſpake vnto you out of the myddes of the fyre, & ye herd the voyce of the wordes *but ſawe no ymage, *Exod.xx.a. i.John.iiii.b ſaue herd a voyce onely.

And he declared vnto you his couenaunt which he cõmaunded you to do, euen .x. verſes, which he wrote vpon two tables of ſtone. C And the Lorde commaunded me that ſame ceaſon, that I ſhulde teach you ordinaũces and lawes, which ye ought to do in the lande whether ye go to poſſeſſe it.

☞ ☞ Take therfore good hede vnto youre ſelues as pertaynynge vnto youre ſoules, for ye ſawe no maner of ymage in the daye that yͭ Lorde ſpake vnto you in Horeb out of the myddes of the fyre: leſt ye marre your ſelues and make you a grauẽ ymage ãd pycture of eny maner of fygure: the lykeneſſe of man or woman, the lykeneſſe of any maner of beaſt that is on the erth, or yͤ lykeneſſe of any maner feathered foule that flyeth in the ayre, or yͤ lykeneſſe of any maner worme yͭ crepeth on the erth, or the lykeneſſe of any maner fyſhe that is in the waters beneth yͤ erth. *Deu.xvii.a Sapie.xiii.a Job.xxxi.a *Ye and leſt thou lyfte vp thyne eyes vnto heauen, and when thou ſeyſt the ſonne the moone and the ſterres with al the hooſt of heauen, ſhuldeſt be deceaued, and ſhuldeſt worſhippe and ſerue the thynges, which the Lorde thy *God hath made to ſerue all nacions vnder the whole heauen. *Gene.i.d

But the Lorde hath taken you, & brought

you out of ẏ yron fornace: euen out of Egypte,
to be vnto hym a people ⁊ enheritaunce
as ye be this daye. Furthermore, the Lorde
was angry with me for your woordes, and
ſware ẏ I ſhuld not go ouer Iordan, ⁊ that
I ſhulde not goo in vnto that good lande,
which the Lorde thy God geueth the to enheritaunce.
*de.xxxiiii.b *But I muſt dye in this lande,
and ſhall not go ouer Iordan. But ye ſhall
go ouer, and conquere that good lande.

D Take hede vnto your ſelues, that ye forget
not the appoyntemēt of the Lorde your
God whiche he made with you, and that ye
make you no grauē ymage, nor any picture
that the Lord thy God hath forbydden the.
*Hebr.xii.g *For the Lorde thy God is a conſumynge
fyre, and a gelouſe God.

Yf thou doſt beget chyldrē and chyldrens
chyldrē, ⁊ whan ye haue dwelt in ẏ lande, ye
do wyckedly, ⁊ make any maner of grauen
*Iere.xvi.e *ymage, ⁊ worke euell in the ſyghte of the
☞ Lorde ☞ thy God, to prouoke hym to anger,
I call heauē ⁊ earth to recorde agaynſt
you this daye, that ye ſhall ſhortely peryſh
frō of the lande, whether ye go ouer Iordā,
to poſſeſſe it: ye ſhall not prolonge youre
dayes therin, but ſhall vtterly be deſtroyed.
And ẏ Lorde ſhall ſkater you amōge ẏ nacions,
⁊ ys ſhalbe lefte fewe in nōbre amōge
the people, whether ẏ Lord ſhal bring you:
and there ye ſhall ſerue goddes, which are ẏ
worke of mans hāde, wod and ſtone, whych
E nether ſe, nor heare, nor eate, nor ſmel. ‡And
*Deu.xxx.a there thou ſhalt ſeke the Lorde thy God: ād
Ierem.xxix.c ſhalt fynde hym, yf thou ſeke hym wyth all
thyne herte, and with all thy ſoule. Whan
thou art in tribulacyon, and when all theſe
thynges (ẏ be here ſpokē of) are come vpon
the euē in the later dayes, thou ſhalt retorne
agayne to the Lorde thy God, and be obediēt
vnto his voyce. For the Lord thy God
*Leu.xxvi.g is a mercyfull God: he will not forſake the,
nether deſtroy the, *nor forget ẏ appoyntemēt
of thy fathers, which he ſware vnto thē.

For aſke of the dayes that are paſt, which
were before the ſēce the daye ẏ God created
man vpō the earth, and (aſke) from the one
ſyde of heauen vnto the other, yf euer there
came to paſſe ſoch a great thing, or whether
any ſoche lyke thynge hath bene herde. Dyd
euer a nacion heare the voyce of God ſpeakynge
out of the myddes of a fyre, as thou
haſt herde, ād yet lyued? ether whether God
aſſayed to go ād take hym a people from amonge
*pſ.cxxxvi.b nacions thorowe tēptacions, ſignes
wondres, warre, a myghtie hande, a *ſtretched
out arme, and thorowe great ſyghtes,
accordynge vnto all that ẏ Lord your God
dyd vnto you in Egypte before your eyes?

Unto the it was ſhewed, ẏ thou myghteſt
‡Exod.xix.e knowe, howe that the Lorde he is God,
F and that there is none other but he. ‡Out of
heauen he made the heare his voyce, that he
might nurtur the, and vpon erth he ſhewed
the his great fyre, and thou herdeſt his wordes
out of the myddes of the fyre. And becauſe
he loued thy fathers, he choſe their ſede ☞
after them, and brought the oute ☞ in his *Exod.xiii.c
ſight, and with his mighty power out of *
Egypte: to thruſte oute nacions greate and
mightier then thou, before the, and to bring
the in, and to gyue the their lande to enheritaunce:
as it is come to paſſe this daye.

Underſtande therfore this daye, ⁊ turne
it to thyne hert, that the Lord, he is God in
heauen aboue, and vpon the earthe beneth:
neyther is there any other. Thou ſhalt kepe
therfore his ordinaunces, and his commaundementes
which I commaunde the this day
that it maye go well with the and with thy
children after the, and that thou mayſt prolonge
thy dayes vpon the earth, whiche the G
Lorde thy God gyueth the thy lyfe longe. *Nu.xxxv.b

*Then Moſes ſeuered thre cities on the Deut.xix.b
other ſyde Iordan toward the ſonne ryſing
that he ſhuld flye thyther, which had kylled
his neyghboure vnwares, and hated hym
not in tyme paſt, and therfore ſhuld flye vnto
one of the ſame cyties, and lyue: Namely
Bezer in the wilderneſſe, euen in the playne
contre of the trybe of Ruben: and Ramoth
in Gilead of the trybe of Gad, and Golan in
Baſan of the trybe of Manaſſe.

And ſo this is the lawe which Moſes ſet
before the children of Iſrael. Theſe are the
witneſſe, ſtatutes, and ordinaunces, whiche
Moſes tolde the childrē of Iſrael after they
came out of Egypte, on the other ſyde Iordan,
in the valey ouer againſte the houſe of
Peor, in the lande of Sehon kyng of the Amorites
which dwelt at Heſbon: whom Moſes *Nu.xxi.f.g
and the children of Iſrael *ſmote, after
they were come out of Egypte, ⁊ conquered
his lande, ⁊ the lāde of Og kynge of Baſan
two kynges of the Amorites, whyche were
on the other ſyde Iordan towarde the ſonne
ryſynge: from Aroer which is by the banck ☞
of the ryuer Arnon, vnto Mount ☞ Syon
whych is Hermon, and all the playne on the
other ſyde Iordan eaſtwarde: euen vnto the
ſee, whych is in the playne vnder the ſprynges
of the hyll.

¶ The. v. Chapter.

¶ The ten commaundementes.

AND Moſes called al Iſrael, ⁊ A
ſayde vnto thē. Heare O Iſrael
the ordinaunces ⁊ lawes
which I ſpeake in your eares
this daye, that ye maye lerne
them, ād fulfyll them in dede
The Lorde oure God made an apoyntment
with vs in Horeb. The Lord made not this
bonde with oure fathers, but with vs: euen
with vs, which are al here alyue thys daye.

☞ The Lorde talked with you ☞ face to face
in the mount, out of the myddes of the fyre.
And I ſtode betwene the Lorde and you the
ſame tyme, and ſhewed you the word of the
Lorde. For ye were afrayed at the ſyght of
the fyre, and went not vp into the mount, &
*Exod. xx. a he ſayde: *I am the Lorde thy God, whych
broughte the out of the lande of Egypte frõ
the houſe of bondage. Thou ſhalt haue none
other goddes in my preſence.
*Leui. xxvi. a *Thou ſhalt make the no grauẽ ymage
of any maner of lykeneſſe ẏ is in heuẽ aboue
and that is in erth beneth, and that is in the
waters beneth ẏ earth. Thou ſhalt nether
bowe thy ſelfe vnto them, nor ſerue thẽ, for
I ẏ Lorde thy God, am a gelouſe God, vi-
ſytyng the wyckedneſſe of the fathers vpon
the chyldren, euen in the thyrde & fourth ge-
neracion, amonge thẽ that hate me: & ſhewe
mercy vpon thouſandes, amonge them that
loue me, and kepe my commaundementes.
*Exod. xix. c *Thou ſhalt not take the name of ẏ Lord
⊶ thy God in vayne: for ⊶ the Lorde wyll not
holde hym gyltleſſe, that taketh his name
in vayne. Kepe ẏ Sabboth daye, that thou
B ſanctifye it, as the Lorde thy God hath cõ-
*Leui. xxiii. a maunded the. *Syxe dayes thou ſhalte la-
boure & do all that thou haſt to do, but the
‡Exod. xiii. b ‡ſeuenth daye is the Sabboth of the Lorde
thy God: thou ſhalt not do any worke, thou
and thy ſonne, thy daughter, thy ſeruaunt,
and thy mayde, thyne oxe & thyne aſſe, and
all thy catel, & the ſtraunger that is within
thy gates, that thy ſeruaũt and thy mayde
maye reſte as well as thou. Remẽbre, that
thou waſt a ſeruaunt in the lande of Egipt,
and howe that the Lorde thy God brought
*Psal. cxxxvi. a the oute thence thorowe * a myghtye hande
and a ſtretched out arme. For whiche cauſe
the Lord thy God commaunded the, to kepe
the Sabboth daye.

‡Exod. xx. b
Matth. xv. a
Ephe. vi. a
Marke. vii. b
‡ Honoure thy father and thy mother, as
the Lorde thy God hath commaunded the:
that thy dayes may be prolonged, and that
it maye go well with the in the lande, which
the Lorde thy God geueth the.

‡Matth. v. c.
Luke. xviii. b
Roma. xiii. c.
‡ Thou ſhalt not ſlaye.
‡ Thou ſhalt not breake wedlocke.
‡ Thou ſhalt not ſteale.
‡ Thou ſhalt not beare falſe wytneſſe a-
gaynſt thy neyghboure.

‡Rom. vii. b. ‡ Thou ſhalte not luſte after thy neygh-
boures wyfe, thou ſhalt not couet thy neigh
boures houſe, his felde, his ſeruaunt, or his
mayde, his oxe, his aſſe, or oughte that thy
neyghboure hath. These wordes the Lorde
ſpake vnto all your multitude in ẏ mounte
oute of the myddes of the fyre, cloude and
darkeneſſe, with a greate voyce, & added no
more therto, and wrote them in two tables
of ſtone, and delyuered them vnto me.

C And it fortuned, that whan ye hearde the
voyce oute of the myddes of the darkeneſſe,
and ſawe that the hyll dyd burne with fyre,
ye came vnto me with ẏ captaynes of your
trybes & your elders, and ye ſayde: beholde,
the Lorde our God hath ſhewed vs his glo-
ry and his greatneſſe, & *we haue hearde his *Exod. xix. d
voyce out of the myddes of ẏ fyre: we haue
ſene this daye: that God doth talke with a
man, & he yet lyueth. Nowe therfore, why
ſhulde we dye, that this greate fyre ſhulde
conſume vs? Yf we heare the voyce of the
Lorde our God any more, we ſhall dye. For
☞ what fleſhe hath it ben, that euer hearde ☞
the voyce of the lyuinge God ſpeaking oute
of the myddes of the fyre (as we haue done) D
and yet dyd lyue? Go thou & heare all that
the Lorde our God ſayeth, and tell thou vn-
to vs all that the Lorde our God ſayeth vn
to the *and we wyll heare it, and do it. *Exod. xx. c

And the Lorde hearde the voyce of youre
wordes, when ye ſpake vnto me, & the Lord
ſayd vnto me: I haue hearde ẏ voyce of the
wordes of this people, which they haue ſpo
ken vnto the, they haue wel ſayed all ẏ they
haue ſpoken. * Oh that ther were ſuche an *Ie. xxxii. d, and. xxxi. a
hert in thẽ that they wolde feare me, & kepe
all my commaundementes alwaye, that it
might go well with them, & with theyr chil
dren for euer. Go & ſaye vnto them: get you
into youre tentes agayne, but ſtande thou
here by me, & I wyll tell the all the cõmaun
dementes, ordinaunces & lawes, which thou
ſhalt teache them, that they maye do them
in the lande whiche I geue them to poſſeſſe.

Take hede therfore, that ye do in dede as
the Lorde your God hath cõmaunded you,
& *turne not aſyde: ether to the right hande *Deu. xviii. d
or to ẏ left, but walke in all ẏ wayes which
the Lorde your God hath cõmaunded you,
that ye maye lyue, and that it maye go wel
with you, and that ye maye prolonge youre
dayes, in the landes which ye ſhall poſſeſſe.

C The. vi. Chapter.

C The lawe of God maye not be forgotten.

These are the cõmaundemen- A
tes, ordinaunces and lawes
whiche the Lorde your God
cõmaunded me to teach you
that ye myght do them in ẏ
lande whether ye go to poſ-
ſeſſe it: namelye, that thou
myghteſt *feare the Lorde thy God, & kepe *Deut. x. d
all his ordinaunces and his commaundemẽ
tes whiche I commaunde the: thou and thy
ſonne, and thy ſonnes ſonne all dayes of thy
lyfe, that thy dayes maye be prolonged.
Heare therfore, O Iſraell, & take hede, that
thou do therafter, that it may go well with
the, and that ye maye encreaſe myghtely,
euen as the Lorde God of thy fathers hath
promyſed the a lande, that floweth with mil-
ke and hony.

‡Heare

B ‡Mark.xii.c *Mat.xxii.d Marke.xii.c. Luke.x.e ‡Deut.xi.d

‡Heare O Iſrael, the Lorde oure God is Lorde only, and *thou ſhalt loue the Lorde thy God with all thyne hart, & with all thy ſoule, & with all thy might. ‡And theſe wordes which I cõmaunde the this daye, ſhalbe in thyne herte, ād thou ſhalt ſhewe thē vnto thy chyldren, and ſhalt talke of them when thou art at home in thyne houſe, ād as thou walkeſt by the waye, and when thou lyeſt doune, and whē thou ryſeſt vp: & thou ſhalt bynde thē for a ſygne vpon thine hand. And they ſhalbe warnynges betwene thine eyes and thou ſhalt wryte thē vpon the poſtes of thy houſe and vpon thy gates.

And whē the Lord thy God hath brought the into the lande, whych he ſware vnto thy fathers, Abrahā Iſahac and Iacob, and geueth the great & goodly cyties which yͤ byldedſt not, houſes full of all maner of goodes which thou fylledſt not, and welles dygged which thou dyggedeſt not, vyneyardes and olyue trees which thou plantedſt not, & whē thou haſt eaten & art full: Then beware, leſt thou forget the Lorde, whiche broughte the out of the lande of Egypt from the houſe of bondage.

C ‡Deut.x.d. Matth.iiii.b Luke.iiii.b ☞

‡Thou ſhalt feare the Lorde thy God, & ſerue him, ād ☞ ſwere by his name. Se that ye walke not after ſtraũge goddes the goddes of the nacyons whych are about you. For yͤ Lorde thy God is a gelouſe God amõge you, leſt the countenaũce of the Lorde thy God be moued to wrath agaynſt the and deſtroye the from of the earth.

‡Math.iiii.b ☞

‡Ye ſhall not tempte the Lorde your God as ye dyd in the tentacyon. But kepe the commaundementes of the Lorde your God and his witneſſes and his ordinaũces which he hath commaunded the, and thou ſhalt do that which is right and good in the ſyght of the Lorde: that thou mayſt proſpere, ād that thou mayſt go in, & conquere that good lāde whyche the Lorde ſware vnto thy fathers, to caſt out all thyne enemyes before the as the Lorde hath ſayde

D *Deu.iiii.b

*And whē thy ſonne aſketh the in tyme to come, ſayenge: What meaneth theſe witneſſes, ordinaũces & lawes, which the Lorde oure God hath cõmaunded you? Then thou ſhalt ſaye vnto thy ſõne: we were Pharaos bondmen in Egypt, and the Lorde brought vs out of Egypt with a mightie hāde. And the Lorde ſhewed ſignes & wondres great & euel vpon Egypte, vpõ Pharao & vpon all his houſholde, before our eyes, but broughte vs oute from thence: to brynge vs in, and to geue vs the lande whych he ſware vnto our fathers. And yͤ Lorde hath cõmaunded vs, to do al theſe ordinaunces, & to feare yͤ Lord our God, for our welth all the dayes of oure lyfe, as it is come to paſſe thys daye. Moreouer, thys ſhalbe oure ryghteouſnes before the Lorde oure God, yf we take hede & kepe all theſe cõmaundementes, as he hath commaunded vs.

The. vii. Chapter.

The Iſraelites maye make no couenaunt with the Gentyles. They muſt deſtroye theyr Idolles. Idolaters muſt be ſlayne.

A

When the Lord thy God hath brought the into the lande whyther yͤ goeſt to poſſeſſe it, & hath caſt out many nacions before the: namely the Hethites, the Gergeſites, yͤ Amorites, the Cananites, yͤ Phereſites, the Heuites & the Iebuſites, ſeuen nacions greater, & myghtier than thou

*Exod.xiii.c and.xxxiiii.b

*and when the Lorde thy God hath ſet thē before the, thou ſhalt ſmyte them & vtterly deſtroye them, and make no couenaũt with them, nor haue compaſſyon on them. Thou ſhalt make no mariages wyth them, nether geue thy daughter vnto hys ſonne, nor take his daughter vnto thy ſonne. For they wyl dyſceaue thy ſonne, yͤ he ſhulde not feare me and they ſhall ſerue ſtraũge goddes, ād then wyll the wrath of the Lorde waxe whote agaynſt you, and deſtroye you ſhortly.

*ex.xxxiiii.b Num.xxxiii.f

But thus ye ſhall deale wyth them: *Ye ſhal ouerthrowe theyr alters, & breake doune theyr pylers, cut doune their groues, and burne theyr grauē ymages with fyre.

*Deu.xiiii.a and.xxxvi.d i.Petr.ii.b ‡Exo.xix.a B

*For thou art an holy nacion vnto the Lorde thy God‡ the Lorde thy God hath choſen the, to be a ſeuerall people vnto him ſelfe, aboue al nacyons that are vpon the erth. It was not becauſe of the multitude of you aboue al nacions, that the Lorde had luſt vnto you and choſe you, ſeynge ye were feweſt of all nacyons. But becauſe the Lorde loued you, and becauſe he wolde kepe the *othe whyche he had ſworne vnto youre fathers, therfore hath the Lorde brought you oute thorowe a myghtye hande, and delyuered you oute of the houſe of bondage: euen from the hande of Pharao kynge of Egypte.

*Gen.xxii.c

*Exod.xx.a and.xxxiiii.a ☞

Vnderſtāde therfore, that the Lorde thy God he his God, & that a true God *whych kepeth apoyntmēt ād mercye vnto thē that loue him & kepe his commaundementes, euē thorowe out a thouſande generacyons, and rewardeth thē that hate him ☞ before hys face, ſo that he bryngeth thē to naught, and doth not referre the tyme, but rewardeth hym that hateth hym, before hys face. Kepe thou therfore the commaundementes, and ordinaũces and lawes, whych I commaũde the thys daye that thou do them.

*Exo.xxiii.d

*Yf ye herken vnto theſe lawes, and obſerue & do them, the Lord thy God alſo ſhal kepe vnto the yͤ appoyntment, & the mercye whyche he ſware vnto thy fathers. He wyll loue the, & bleſſe the, & multiplye the: he wyl alſo bleſſe the frute of thy wombe, and the frute of frute of thy londe, thy corne, thy wyne and thine oyle, & ẏ encreace of thine oxẽ, & ẏ flockes of thy ſhepe in the lande, which he ſware C vnto thy fathers to geue the. Thou ſhalt be bleſſed aboue all nacions: there ſhalbe nether man nor woman vnfrutefull amonge you, nor any thing vnfrutefull amõge your *Exo.xxiii.d catell. Moreouer, ẏ Lord will * take awaye from the all maner infirmityes, and wil put *Exo.ix.a. none of the euell diſeaſes * of Egipte (which thou knoweſt) vpõ the, but will ſende them vpon all them that hate the.

Thou ſhall conſume all ẏ nacions which the Lorde thy God ſhall delyuer ẏ: thine eye ſhall haue no pitie vpon them, nether ſhalt thou ſerue their goddes, for that ſhalbe thy decaye. If thou ſaye in thyne hert: theſe nacions are moo than I, how can I caſt them *Deute.xx.a Joſue.viii.b out? * Thou ſhalt not feare them, but remẽbre, what the Lord thy God dyd vnto Pharao ād vnto all Egipte: the greate temptaciõs which thine eyes ſawe, and the ſignes, and wondres, and the mightye hāde & ſtretched out arme, where thorow the Lorde thy God brought the out euẽ, ſo ſhall the Lorde thy God do vnto all the nacyons, of whom thou art afrayed.

*Exo.xxiii.d Joſu.xxiiii.c * Moreouer, the Lorde thy God will ſend hornettes amõge them vntill they that are lefte, and hyde them ſelfes from the, be deſtroyed. Thou ſhalt not feare them, for the Lord thy God is amõg you, â mightie God and a terrible. For the Lorde thy God wyll put out theſe nacions before the by a lytle & *Exo.xxiii.d a lytle * thou mayſt not conſume them at D once, leſt the beaſtes of ẏ felde encreaſe vpon the. But the Lorde thy God ſhall geue thẽ ouer before the, and ſhall deſtroye thẽ wyth a myghtie tempeſt, vntyl he haue brought *Joſ.x.xi.xii. them to naught. * And he ſhall delyuer their kinges ito thine hād, & ẏ ſhalt deſtroye their name frõ vnder heauen. There ſhall no man be able to ſtande before the, vntyll thou haue deſtroyed them. The grauen ymages of *Joſu.vii.a ii.Mac.xii.f. theyr goddes ſhalt ẏ burne wͭ fire, & * couet not the gold and ſyluer that is on them, nor take it vnto the, leſt thou be ſnared ther in. For it is an abhominacyon before the Lord thy God. Bringe not therfore abhomina☞cyon into thyne houſe, leſt thou be ☞ a dāned thinge, as it is: but vtterly defye it and abhorre it, for it is a damned thinge.

¶ The.viii.Chapter.

¶ Moſes putteth the Iſraelites in remembraunce what God hath done to them in the wyldernеſſe,

A All the cõmaundemẽtes whych I commaunde the thys daye, ſhall ye kepe for to do thẽ, that ye maye lyue and multiplie ād go in, and poſſeſſe the lāde whiche the Lorde ſware vnto youre fathers.

And thou ſhalt thinke on all the waye, whych the Lorde thy God ledd the thys .xl. yere in the wilderneſſe, for to humble the, and to proue the, and to wete what was in thyne herte, whether thou woldeſt kepe his cõmaundementes or no, He * humbled the, *Exo.xvi.d. Nume.xi.b. and ſuffred the to hongre, and fedd the with Manna, which nether thou nor thy fathers knewe of, to make the knowe, that ‡ a man ‡Mat.iiii.a. doth not lyue by bread only: but by euery ☞* (worde) that procedeth out of the mouth of B the Lorde, doth a man lyue. * Thy raymẽt *Deu.xxix.a waxed not olde vpon the, nether dyd thy fote ſwell theſe .xl. yeres.

Thys alſo ſhalt thou conſyder in thyne herte, that as a man nourtereth hys ſonne, euen ſo the Lorde thy God nourtereth the. Therfore ſhalt ẏ kepe the commaundementes of the Lorde thy God, that thou walke in hys wayes, and feare him. For the Lorde thy God bryngeth the into a good lande, a lande in the which are ryuers of water, and fountains and ſpringes that ſpringe out of valeyes and hylles: a lande wherin is wheat & barly, vyneyardes, figtrees & pomgranates: a lande wherin is oyle olyue and honie: a lande, wherin thou ſhalt eate bread without ſkarceneſſe, neither ſhalt ẏ lacke anye thinge: a lande * whoſe ſtones are yron, and *Iob.xxviii.a out of whoſe hilles thou ſhalt dygge braſſe. When thou haſt eaten therfore & filled thy ſelfe, thou ſhalt bleſſe the Lorde thy God in that good lande, which he hath geuen the.

Beware, that thou forgett not the Lord thy God, that thou woldeſt not kepe his cõ C maundementes, his lawes & his ordinaũces which I cõmaũde ẏ this daye * yee, & whẽ ẏ *Num.xv.c. i.Corin.x.a haſt eatẽ, & filled thy ſelfe, & haſt bilt goodly houſes & dwelt therin, & whẽ thy beaſtes, & thy ſhepe are waxed manye, & thy ſyluer ād golde is multiplied, & all ẏ ẏ haſt is encreaſed, then beware, leſt thyne herte ryſe & thou forget the Lord thy God, which brought ẏ out of the lande of Egipte, & from the houſe of bondage, and which was thy gyde in the greate and terryble wilderneſſe (wherin were) fyrye ſerpentes, ſcorpions, and drouth without any water. But he brought out water for the, euen out of the rocke of flint: he feed the in the wyldernеſſe with Manna, whych thy fathers knewe not, euen for to humble the, & to proue the, & that he myght ſo do the good at thy later ende.

Leſt thou ſhuldeſt ſaye ĩ thyne herte * my *i.Reg.ii.b. D power & ẏ myght of myne awne hāde hath prepared me this abũdaunce: But remembre ẏ Lord thy God, how that it is he which geueth ẏ power to get ſubſtaunce, for to make good the promeſſe whych he ſware vnto thy fathers, as this daye doth witneſſe.

And yf thou forget the Lorde thy God, and walke after ſtraunge * goddes, and ſerue them, and worſhyppe them, I teſtifie vnto *Deu.iiii.d.

you this daye, that ye ſhal ſurely periſh. As
the nacions which the Lorde deſtroyeth before
you, euen ſo ye ſhall peryſhe, becauſe ye
wolde not be obedient vnto the voyce of the
Lorde your God.

¶The.ix.Chapter.

¶They are forbidden to trust in their awne strength.

A Heare O Iſrael, yͤ paſſeſt ouer
Iordan this daye, to go in, & cōquere
nacions greater & myghtier
then thy ſelfe: cyties greate
*Nu.xiii.g. & walled vp to heauen, a * people
greate and tall, euen the children of the
Enakims, which thou knoweſt of, and of
whom thou haſt herde ſaye: who wyll ſtand
before the children of Enack? Underſtande
therfore this daye, that the Lorde thy God
is euen he which goeth ouer before the as a
Or or (deuouring &) a cōſumig fire, he ſhal deſtroye
them and he ſhall bring them downe before
thy face. He ſhall caſt them out, & bring thē
to naught quickely, as the Lord hath ſayed
vnto the.

Speake not thou in thine hert (after that
the Lorde thy God hath caſt them out before
the) ſayinge: for my righteouſnes yͤ Lord
hath brought me in, to poſſeſſe thys lande.

Nay, but for the wickedneſſe of theſe nacions
the Lorde hath caſt thē out before the
It is not for thy ryghteouſnes ſake or for
thy right hert, yͭ thou goeſt to poſſeſſe theyr
*Leuiti.xx.d land. * But for the wickedneſſe of theſe nacions,
the Lord thy God doth caſt them out
before the, euē to performe the worde, which
the Lorde thy God ſware vnto thy fathers,
Abraham, Iſahac and Iacob.

B Underſtand therfore that it is not for thy
righteouſnes ſake, that the Lorde thy God
doth geue the this good lande to poſſeſſe it
ſeyng thou art a ſtiffenecked people. Remēbre
and forget not, howe thou prouokedeſt
the Lorde thy God in the wyldernesse, ſence
the daye that thou dyddeſt departe out of yͤ
land of Egipte vntil ye came vnto this place,
*Exo.xvii.b and.xxxii.c. ye haue rebelled agenſt the Lorde. * Alſo
in Horeb ye angred the Lorde, ſo that the
Lorde was wroth wyth you, euen to haue
deſtroyed you, whan I was gone vp into
the mount, to receaue the tables of ſtone,
the tables of appoyntemēt, which the Lord
made with you. And I abode in the hyll.xl.
dayes & .xl. nightes, whan I nether did eate
*Exo.xxxi.d bread nor dranke water. * And the Lorde
delyuered me two tables of ſtone, wrytten
with the fynger of God, & in them was accordinge
to all the wordes which the Lorde
ſayed vnto you in the moūt out of the myddeſt
of the fire in the daye, of the gatherynge
together.

And whē the .xl. dayes & .xl. nightes were
ended, the Lorde gaue me the two tables of
ſtone, the tables of the couenaunt, & the Lorde
ſayde vnto me. * Up, and get the doune *Exo.xxxii.b
quyckely from hence, for thy people whych
yͭ haſt broughte out of Egipte, haue marred
all. They are turned attonce out of yͤ waye,
whiche I commaunded them, and haue made
them a molten ymage. Furthermore, yͤ C
Lorde ſpake vnto me ſayinge: I haue ſene
this people, and beholde, it is a ſtiffenecked
people, let me alone, yͭ I maye deſtroye thē,
and put out the name of them frō vnder heauen,
and I will make of the a myghtie naciō
and greater than they be.

And I turned me, and came doune from
the hyll (euen from the hyll that burnt with
fire) and the two tables of the appointment
were in my handes. And I loked, and beholde,
ye had ſynned agenſt yͤ Lord youre God,
& had made you a molten calfe, and had turned
attōce out of the waye whiche the Lord
had cōmaunded you. * And I toke the two *Exo.xxxii.d
tables and caſt them out of my two hādes,
and brake them before youre eyes. * And I *exo.xxxii.d and.xxxiiii.d
fell downe flat before the Lorde: euen as at
the firſt tyme, & .xl. dayes & .xl. nightes I did
nether eate bread nor drīcke water, becauſe
of all youre ſynnes, which ye ſynned, in doynge
wickedly in the ſight of the Lorde in yͭ
ye prouoked hym vnto wrath. For I was
afrayed yͭ for the wrath & fearſneſſe wher wͭ
the Lorde was moued agaynſt you, he wolde
haue deſtroyed you. But the Lorde herde
me at that tyme alſo.

The Lorde was very angrye with Aarō
alſo, euen to haue deſtroyed him: & I made
interceſſiō for Aarō alſo yͤ ſame tyme. And
I toke youre ſynne * the calfe which ye had *Exo.xxxii.e
made, and burnt him with fire, and ſtamped
him & grounde him a good, euen vnto ſmal
duſt. And I caſt the duſt therof into yͤ broke,
that deſcēded out of the mounte. Alſo at
the burnyng, * at the tētacion, and at the ſe- D
pulchres of luſt ye angred yͤ Lorde, lykewiſe *Nume.xi.a
whē the Lord ſent you from Cades Barne,
ſayinge, go vp, & cōquere the land whych
I haue geuen you * ye diſobeyed the mouth *Actes.vii.f
of the Lorde youre God, and nether beleued
him, nor herkened vnto his voyce. Ye haue
bene diſobedient vnto the Lorde, ſence the
daye that I knewe you.

And I fell downe flat before the Lord .xl.
dayes, and .xl. nightes whiche I laye there,
for the Lorde ſayde, that he wolde deſtroye
you. I made interceſſion therfore vnto the
Lorde, and ſayed: * O Lorde God, deſtroye *exo.xxxiii. a.
not thy people & thyne enheritaunce, which
thou haſt delyuered thorow thy greatneſſe,
and which thou haſt brought out of Egipte
thorow a myghtie hād. Remembre thy ſeruauntes
Abraham, Iſahac and Iacob, and
loke not vnto yͤ ſtoburneſſe of this people,
ner to theyr wickedneſſe & ſinne: leſt yͤ lāde

whence thou broughteſt thẽ, ſaye: The Lorde
is not able to bringe them into the lande,
which he promyſed them: and becauſe he hated
them, therfore hath he caryed them out,
to ſlaye them in the wylderneſſe. Beholde,
they are thy people, and thine enheritaũce,
whiche thou broughteſt out in thy myghtye
power and in thy ſtretched out arme.

¶ The .x. Chapter.

¶ The renuyng of the tables. An exhortacyon to geue heede to the Lawe.

A IN the ſame ceaſon the Lord ſayde
*ex.xxxiiii.a vnto me * hewe the two tables of
ſtone lyke vnto the fyrſt, and come
vp vnto me into the mount, &
make the an Arcke of wood, & I wyll wryte
in the tables, the wordes ỹ were in the fyrſt
tables which thou brakeſt, & ỹ ſhalt put thẽ
in the arcke. And I made an arcke of ſethim
*Exo.xxxii.c wood, and hewed two tables of ſtone * lyke
vnto the firſt, & went vp into the mountayne,
hauing the two tables in mine hande.
*ex.xxxiiii.d And he wrote in the tables * accordinge
to the firſt writinge (the ten verſes whiche
the lorde ſpake vnto you in the mount out
of the myddes of the fire, in the daye of the
gathering together) and the Lorde gaue thẽ
vnto me. And I departed, and came doune
*Deu.xxxi.c. from the hill, and * put the tables in the arcke
which I had made: and there they be, as
B the Lorde commaunded me.
*nu.xxxiii.d * And the chyldren of Iſrael toke theyr
iourney from Beroth of the chyldren of Jakan
*Num.xx.d. to Moſera, where * Aaron dyed, and
was buried, and Eleazar his ſonne became
preaſt in his ſtead. Frõ thẽce they departed
vnto Gadgad: & from Gadgad to Jathbath
☞ a lãd which hath ryuers of water. * ☞ The
*Nu.iii.iiii. ſame ceaſon the Lord ſeparated the tribe of
& xviii. Leui to beare the arcke of the appoyntmẽt
of the Lorde, & to ſtande before the Lorde, &
to miniſtre vnto him & to bleſſe in his name
*deu.xviii.a vnto this daye. * Wherfore ỹ Leuites haue
no parte nor enheritaunce wᵗ their brethren
But the Lorde is theyr enheritaunce, as the
Lorde thy God hath promyſed them.
C * And I taryed in the mount, euen as at
*Deut.ix.d. the fyrſt tyme .xl. dayes and .xl. nyghtes, ãd
the Lord herkened vnto me at that tyme alſo,
& the Lorde wolde not deſtroye the. And
the Lord ſayde vnto me: vp, and go forth in
the iourneyes before the people, ỹ they maye
go in, and conquere the lande which I ſware
vnto their fathers, to geue vnto them.
And nowe Iſrael, what doth the Lord thy
*Deute.vi.a God requier of the * but to feare the Lorde
thy God, and to walke in all his wayes, to
*Deute.vi.b * loue him, and to ſerue the Lorde thy God
Mat.xxii.d. with all thine herte & with all thy ſoule: Na-
Joſue.xxii.d mely, that thou kepe the commaundemẽtes
of the Lorde, and his ordinaunces which I
cõmaunde the this daye, for thy welth. Beholde,
heauen and the heauen of heauens is
the Lordes thy God, and the erth wyth all
that therin is: Notwithſtonding, the Lord
had a luſt vnto thy fathers to loue them, &
choſe their ſeed after them, euen you, aboue
all nacions, as thou ſeeſt this daye. D
* Circumciſe therfore the foreſkynne of *Deu.xxx.b.
youre harte, and be nomore ſtiffnecked: For
the Lorde youre God, is God of Goddes, ãd
Lorde of Lordes, a greate God a myghtie &
a terrible ‡ which regardeth no mans perſon ‡Gala.ii.b.
nor taketh gifte: He doeth right vnto the Roma.ii.b.
fatherleſſe and wedowe, and loueth ỹ ſtraũ- Actes.x.e.
ger, to geue him fode and rayment. Col.iii.d.
* Loue ye therfore the ſtraunger alſo: for ye Ephe.vi.b.
were ſtraũgers youre ſelues in the lande of i.Pet.i.c
Egypte. ‡ Thou ſhalt feare the Lorde thy *Exo.xxii.c.
God, & him (onely) ſhalt thou ſerue, to him ‡Deute.vi.c.
ſhalt thou cleue, and ☞ ſwere by his name Math.iiii.b.
he is thy prayſe and thy God, that hath do- Luke.iiii.b.
ne for the theſe greate and terrible thynges, ☞
whych thyne eyes haue ſene. Thy fathers
wẽt doune into Egypte * with .lxx. ſoules, *Gen.xlvi.c
and now the Lorde thy God hath made ỹ &
multiplied the, as the * ſtarres of heauen. *Gene.xv.a.

¶ The .xi. Chapter.

¶ An exhortacyon to regarde the Lawe.

THerfore thou ſhalt loue the Lorde A
thy God & kepe his obſeruaunces,
his ordinaũces, his lawes, and hys
cõmaundementes alwaye. Call to
youre minde this daye ỹ which your childrẽ
haue nether knowẽ nor ſene: euen the nourtoure
of ỹ Lorde youre God, his greatneſſe,
his mightye hande and his ſtretched out arme:
his miracles and his actes which he dyd
in the myddes of Egipte euen vnto Pharao
the kynge of Egipte and vnto all hys land:
& what he dyd vnto the hoſt of Egipt, vnto
their horſes and charettes * how he brought *Exo.xiiii.c.
the water of the red ſee vpon them as they
chaſed you behynde, & how the Lorde hath
brought them to nought vnto this daye: &
what he dyd vnto you in ỹ wilderneſſe, vntyll
ye came vnto this place: & what he dyd
vnto * Dathan and Abiram the ſonnes of *Num.xvi.e
Eliab the ſonne of Ruben, how the erth
opened hir mouth, & ſwalowed them, wyth
their houſholdes and their tẽtes, & all theyr
ſubſtance that was in theyr poſſeſſion, ĩ the
myddes of Iſrael.
Doutles, youre eyes haue ſene all the B
greate actes of the Lorde whych he dyd.
Therfore ſhal ye kepe all the cõmaundemẽtes,
which I commaũde you this daye, that
ye maye be ſtronge & go in and conquere the
lande whether ye go to poſſeſſe it, & that ye
may prolõge your dayes in the lande which

k ii

the Lorde ſware vnto youre fathers, to geue
vnto them and to theyr ſeed, a lande that
*Deu.viii.b floweth with mylcke and honye. *For the
lāde whether thou goeſt to poſſeſſe it, is not
as the lande of Egipte that ye came out of,
☞ where thou ſowedſt thy ſeed and ☞ wateredſt
it wyth thy fete as a garden of herbes:
but the lande whither ye go ouer to poſſeſſe
it, is a lande that hath hilles and valeyes, ⁊
drinketh water of the rayne of heauē. This
lande doth the Lord thy God care for, ⁊ the
eyes of the Lorde thy God are always vpō
it, frō the begynnynge of the yere, vnto the
ende of the yere,

If ye ſhall herken therfore vnto my cōmaundementes,
which I commaunde you
this daye, that ye loue the Lorde your God
⁊ ſerue hym with all youre herte, ⁊ with all
*deu.xxviii.a youre ſoule *I alſo will geue rayne vnto
Joel.ii.f. youre lāde in due ceaſon: the firſt rayne and
Amo.iiii.b. the later, that thou mayeſt gather i thy corne,
thy wyne and thine oyle. And I will ſende
graſſe i thy feldes for thy catel: that thou
mayeſt eate, and fyll thy ſelfe. But beware
that youre herte deceaue you not ⁊ ye turne
aſyde, and ſerue ſtraūge Goddes, and worſhyp
them, and then the Lorde being wroth
*deu xxviii c agaynſt you, *ſhutt vp the heauen, yͤ there
iii.Re.xvii.a be no rayne, and that youre lande yeld not
⁊.xviii.a. her frute, and leſt ye periſh quickly from of
Amos.iiii.b. the good lande, which the Lord geueth you.

C Therfore ſhal ye put vp theſe my wordes
*Deute.vi.a in *youre herte and in youre ſoule, ⁊ bynde
Prouer.iii.a. thē for a ſygne vpon youre hande, that they
maye be as a warnyng betwene youre eyes,
*Deute.vi.b and ye ſhall *teach them youre childrē that
Prouer.iii.a they maye talke of them, when thou ſytteſt
in thine houſe, and whē thou walkeſt by the
waye: when thou lyeſt doune, ⁊ when thou
ryſeſt vp: yee, and thou ſhalt wryte thē vpō
the dore poſtes of thine houſe, and vpon thy
gates, that youre dayes may be multiplied,
⁊ the dayes of youre childrē, in yͤ lād whych
the Lorde ſware vnto your fathers to geue
them, as longe as the dayes of heauen laſt
vpon the erth. For ✠ yf ye kepe all theſe
commaundementes, which I cōmaund you
ſo that ye do them: Namely, that ye loue yͤ
Lord youre God, ⁊ walke in all his wayes,
and cleaue vnto him, Then will the Lorde
caſt out all theſe nacions before you, and ye
ſhalbe the heires of great naciōs and of thē
*Joſue.i.a that are myghtier then youre ſelues. *All
the places where on the ſoles of youre fete
ſhall treade, ſhalbe youres, euen frō the wildernesse
and from Lybanon, ⁊ from yͤ riuer
Euphrates, euē vnto the vttemoſt ſee, ſhall
youre coaſte be. There ſhall no man be able
to ſtāde before you: for the Lord youre God
ſhall caſt the feare ⁊ dreade of you vpon all
the lād that ye ſhall treade vpon, as he hath
ſayde vnto you.

D *Beholde, I ſet before you this daye, a
*Deut.xxx.c bleſſinge and a curſe ‡a bleſſinge: yf ye obeye
‡deu.xxviii.a the commaundementes of the Lorde youre
God which I commaunde you this daye.
And a curſe: yf ye wyll not obeye the commaundmentes
of the Lorde youre God: but
turne out of the waye, wych I commaunde
you this daye, to go after ſtraunge goddes,
which ye haue not knowen.

When the Lorde thy God therfore hath
brought the in to the lande, whether yͧ goeſt
*deu.xxvii.b to poſſeſſe it, thou ſhalt put the *bleſſinge
vpon mount Garizim, and the curſe vpon
mount Ebal, which (mountaynes) are on
the other ſide Jordā on the backe ſyde of the
waye towarde the goinge doune of the ſonne,
in the lāde of the Cananites which dwel
in the playne ouer agenſt Gilgal beſide the
groue of Moreh. For ye ſhal paſſe ouer Jordane,
to go in, and poſſeſſe the lande, which
the Lorde youre God geueth you, ⁊ ye ſhall
conquere it, ⁊ dwel therin. Take hede therfore
that ye do all the cōmaundmentes and
lawes, which I ſett before you this daye.

¶The.xii.Chapter.

¶Idolatrye muſt the Iſraelytes deſtroye and flee frō. They muſt onely do that thyng which God cōmaundeth.

A These are the ordinaunces and lawes
which ye ſhall obſerue and do in the
lande, which the Lord God of thy fathers
geueth the to poſſeſſe it as longe as ye
*Deu.vii.a. lyue vpon yͤ erth. *Ye ſhall deſtroye all places
where in the naciōs which ye ſhal cōquere
ſerued their Goddes, vpon hye mountaynes,
on hilles and vnder euery thick tree.
Ouerthrowe their alters, and breake theyr
pillers, ād burne their groues with fire and
hewe downe the grauē ymages of the Goddes
that they haue, and bringe the names of
☞ them to noughte out of that place. ☞ Ye
ſhall not ſo do vnto the Lorde youre God,
but ye ſhall ſeke the place, which the Lorde
youre God ſhal haue choſen out of al youre
trybes, to put hys name there, and there to
*Exo.xiiii.b dwell. And *thither thou ſhalt come, and
⁊.xvi.b. thither ye ſhall brīge youre burnt ſacrifices
youre offeringes, youre tithes, and heue offeringes
of youre lāde, youre vowes, youre
frewillofferinges ⁊ the fyrſt gēdred of your
oxen and of youre ſhepe. And there ye ſhall
eate before the Lorde youre God, ⁊ ye ſhall
reioyſe in all that ye put youre hande vnto
both ye and youre houſholdes, wherin the
B Lorde thy God hath bleſſed the.

Ye ſhall not do after all the thinges yͭ we
do here this daye, euery man what ſemeth
him good in his awne eyes. For ye are not
yet come to reſt, ⁊ to the enheritaūce, which
the Lorde youre God geueth you. But whā
ye go ouer Jordan, and dwell in the lande

which

whiche the Lorde your God hath geuen you to enheret, and whan he hath geuen you reſt frō all your enemyes rounde aboute, ſo that ye dwell in ſafetie, then vnto ẏ place which the Lorde your God hath choſen, to put his name there, ye ſhall brynge all that I commaunde you: Namelye, your burnt ſacrifices, your offerynges, your tythes, the heueofferynge of youre hande, and all youre ſpeciall vowes, which ye vowe vnto the Lord. And ye ſhall reioyſe before the Lorde youre God, ye ⁊ your ſonnes, and your daughters your ſeruauntes and your maydes, and the

* Deute.x.b. and.xviii.a.

Leuite ẏ is within your gates *for aſmoch as he hath no part nor enheritāce with you.

Take hede that thou offer not thy burntofferinges in euery place ẏ thou ſeeſt: but in the place which the Lorde ſhall haue choſen in one of thy trybes, there thou ſhalt offer thy burntofferynges, ⁊ there ẏ ſhalt do all that I commaunde the. Notwithſtandynge thou mayeſt kyll and eate fleſh in all thy cyties, whatſoeuer thy ſoule luſteth after, accordyng to the bleſſinge of the Lorde thy

*deute.xv.d.

God, which he hath geuen the * both the vncleane and the cleane may eat therof, euē as the roo, or the hert: only ye ſhal not eate the bloud, but powre it vpon the erth as water.

Thou mayſt not eate within thy gates the tithe of thy corne, of thy wine and of thy oyle, and the firſt gendred of thine oxen, and

C

of thy ſhepe, nether any of thy vowes which thou voweſt, nor thy frewil offeringes or heueofferinge of thine hande: but thou muſt eate them before the Lorde thy God, ĩ the place which the Lorde thy God hath choſen: ẏ and thy ſonne, and thy daughter, thy ſeruaunte and thy mayde, and the Leuite that is within thy gates: and thou ſhalt reioyſe

⁂

⁂(and be refreſſhed) before the Lord thy God, in

*Eccle.vii.d

all that thou putteſt thine hande to. * Beware, that thou forſake not the Leuite, as longe as thou liueſt vpon the erth.

If (when the Lorde thy God hath enlarged thy border as he hath promiſed ẏ) thou ſaye: I will eate fleſſh, becauſe thy ſoule lōgeth to eate fleſh: ẏ mayeſt eate fleſh what ſoeuer thy ſoule luſteth. If the place whych the Lord thy God hath choſē to put his name there, be to farre from the, thē thou ſhalt kill of thy oxen ⁊ of thy ſhepe which ẏ Lord hath geuen the, as I haue commaunded the, ⁊ thou ſhalt eate in thine awne cytie, what

* Deut.xv.d

ſoeuer thy ſoule luſteth. * And as the roo ⁊ the herte is eaten, euen ſo thou ſhalt eate thē both the cleane and the vncleane ſhall eate of them. But be ſtrong* that thou eate not

*i.Re.xiiii.e

the bloude. For the bloude, that is the lyfe, and thou mayſt not eate the lyfe with the fleſhe: thou ſhalt not eate it, but powre it vpō the erth as water. Se thou eate it not, that it maye go well with the, and with thy children after the: But thou ſhalt do that, which is right in the ſyghte of the Lorde.

D

☞

* Deu.xiiii.c and.xvi.b

But ☞ thy holye thynges whych thou haſt, and thy vowes * thou ſhalt take, and come vnto the place whych the Lorde hath choſen, and thou ſhalt offer thy burntoffringes, both fleſſhe and bloude vpon the alter of the Lorde thy God, and the bloude of thine offeriges ſhalbe powred out vpon the alter of the Lord thy God, and ẏ ſhalt eate the fleſh. Take hede, and heare all theſe wordes whych I commaunde the, that it maye go well wẏ the, ⁊ with thy chyldren after the for euer, yf thou doeſt ẏ which is good ⁊ ryght in the ſyghte of the Lorde thy God.

When the Lord thy God hath deſtroyed the nacions before the, whether thou goeſt to conquere them, ād ẏ ſuccedeſt in their inheritaunce, and dwelleſt in their lande: Beware, that thou be not taken in a ſnare after them, after that they be deſtroyed before the, and that thou aſke not after their Goddes, ſayinge: how dyd theſe nacions ſerue their Goddes? I wil do ſo lykewiſe. * Nay,

* Deu.xviii.e

thou ſhalt not do ſo vnto the Lord thy God: for all abhominacions, ⁊ ẏ which the Lorde hateth, the ſame haue they done vnto theyr Goddes. For they burne both their ſonnes and theyr daughters with fyre before theyr Goddes. Therfore, whatſoeuer I cōmaunde you, ẏ take hede ye do ⁂(onely, vnto the Lorde) ⁊ * put thou nought therto, nor take ought therfrom.

⁂

* Joſue.i.b Deut.iiii.a. Joſu.xxiii b Prouer.xxx a

¶ The .xiii. Chapter.

¶ The falſſe prophete muſt be put to death. God proueth oure faith by falſſe myracles.

A

* Mat.vii.c.

If there a ryſe amōge you a *prophete or a dreamer of dreames, ⁊ geue the a ſigne, or a wonder, and that ſigne or wonder which he hath ſayde come to paſſe, and then ſaye: let vs go after ſtraunge Goddes whych thou haſt not knowen, and let vs ſerue them: herken not thou vnto the wordes of that prophete or dreamer of dreames. * For the Lorde thy God proueth you, to wete, whether ye loue the Lorde youre God with all youre herte and with all youre ſoule. Ye ſhal walke after the Lorde youre God, and feare hī, kepe hys commaundementes, and herken vnto hys voyce, ſerue him, and cleaue vnto hym. * And the prophete or dreamer of dreames ſhall dye, becauſe he hath ſpokē to turne you awaye frō the Lorde youre God, (which brought you out of the lād of Egipte, and deliuered you out of the houſe of bondage) to thruſt the out of the waye, whych the Lord thy God commaunded the to walke in: and therfore thou ſhalt put the euell awaye from the.

Deute.viii.a

* Je.xxviii.d and.xxix.g zacha.xiii.a.

B

B If thy brother, the ſonne of thy mother, or thyne awne ſōne, or thy daughter, or the wife that lieth in thy boſome, or thy frende which is as thine awne ſoule vnto the, entice yͤ ſecretly, ſaying: let vs go ⁊ ſerue ſtraũge Goddes, which thou haſt not knowen nor yet thy fathers. And they be of the Goddes of the people whych are rounde aboute you, whether they be nye vnto the or farre of frō the, from the one ende of the erth vnto the other. Thou ſhalt not cōſente vnto him, nor herkē vnto him: thine eye ſhall not pitie him nether ſhalt yͧ haue compaſſion on him, nor *Deu.xvii.b kepe him ſecret *but cauſe him to be ſlayne. Thine hande ſhalbe fyrſt vpon hym to kyll C him ⁊ then yͤ hādes of all the people. And yͧ ſhalt ſtone him wͭ ſtones that he dye becauſe he hath gone aboute to thruſt yͤ awaye frō yͤ Lorde thy God, which brought the out of the lande of Egipte, and from the houſe of bondage. And all Iſrael ſhall heare ⁊ feare, and ſhall do no moare any ſoche wickednes as this is, amonge you.

If thou ſhalt heare ſaye in one of thy cyties which the Lord thy God hath geuē the to dwell in, that certen men beynge the children of Belial, are gone out from amonge you, and haue moued the enhabiters of their cytie, ſaying: let vs go and ſerue ſtraunge Goddes, which ye haue not knowen, Then thou muſt ſeke, and make ſerche ⁊ enquere diligētly. And beholde, yf it be true, and the thynge of a ſuertye, that ſoch abhominaciō is wrought amōg you: then thou ſhalt ſmyte the dwellers of that cytie in the edge of yͤ ſwerde, and deſtroye it vtterly, and all that is therin, ⁊ euen the very catell therof wyth the edge of the ſwerde. And gether all the ſpoyle of it ito yͤ myddes of the ſtreate therof, and burne with fire both the cytie and all the ſpoyle therof euery whitte for yͤ Lor D de thy God. And it ſhalbe an heape for euer *Deu.vii d. ii.Mac.xii.f. ⁊ ſhal not be bylt agayne. *And there ſhal cleaue naught of the damned thing in thine hande, that the Lorde maye turne from the fearceneſſe of his wrath, and ſhewe the mercye, and haue compaſſion on the, and multiplie the, as he hath ſworne vnto thy fa- *Exo.xix.a. thers. *Therfore ſhalt thou herkē vnto the voyce of yͤ Lord thy God, to kepe all his cōmaundementes, which I cōmaunde the this daye, that thou do it, which is ryght i yͤ eyes of the Lorde thy God.

¶ The .xiiii. Chapter.

¶ The maners of the gentiles may not be folowed. What beaſtes are cleane to be eaten, and what not.

A YE are the chyldren of the Lorde youre God. *Leui.x.b. *Ye ſhal not cut youre ſelues, nor make you any baldnes betwene youre eyes for any *Deu.vii.a. deed man. *For thou art an holy people vnto the Lord thy God, and the Lorde hath choſen the, to be a ſeueral people vnto hym ſelfe, aboue all the nacions that are vpon the erth.

Thou ſhalt *eate no maner of abhomi- *Leui.xi.a. naciō. Theſe are yͤ beaſtes which ye ſhal eate of: oxen, ſhepe and goates, hert, roo and bugle, wildegoate, vnicorne, wilde oxe ⁊ Cameliō. And all beaſtes that cleaue the hoffe, and ſlytte it into two clawes, and chew the cud, them ye ſhall eate.

Neuertheleſſe, theſe ye ſhall not eate of them that chewe cud and of them that deuide and cleaue the hoffe: the camell, the hare and the conye: which chew cud, bnt deuyde not the hoffe: therfore are they vncleane vnto you: and alſo the ſwyne, though he deuyde the hoffe, yet he cheweth not cud, therfore is he vncleane vnto you: ye ſhall not eate of the fleſh of ſoche, nor touche the dead carkaſſe of them.

*Leui.xvi.b. *Theſe ye ſhal eate of all that are in the waters: All that haue fynnes ⁊ ſcales ſhall ye eate: And whatſoeuer hath not fynnes ⁊ ſcales, of that ye may not eate, but it is vncleane vnto you.

B Of all cleane byrdes ye ſhal eate: but theſe are they of which ye ſhall not eate: yͤ Egle the goſhauke, and the cormerant, the Iriō, the vultur, the kyte after her kynde, and all kynde of rauēs, the Eſtritch, yͤ nyghtcrowe the kuckow, and the ſparow hawk after her kynde, the litle oule, the great oule, the backe, the bytture, the pye, the ſtorke, the heron the Iay in his kynde, the lapwige, the ſwalowe And let all crepinge foules be vncleane vnto you, and not be eaten of: but of all cleane foules ye maye eate. C Ye ſhall eate of nothynge that dyeth alone: But thou ſhalt D geue it vnto ☞ the ſtraunger that is in thy cytie, that he eate it, or thou mayeſt ſel it vnto an alyant. For thou art an holy people vnto the Lorde thy God. Thou ſhalt not *Exo.xxiii.c ⁊.xxxiiii.d. *ſethe a kyd in his mothers mylcke.

Thou ſhalt tythe all the encreaſe of thy ſeed, that yͤ felde brigeth furth yere by yere.

And thou ſhalt eate before the Lorde thy God, (in the place *which he hath choſen, ⁊ *Deut.xii.d. where he hath put his name) yͤ tythe of thy corne, of thy wyne and of thyne oyle, ⁊ the fyrſt gendred of thyne oxen and of thy ſhepe that thou mayſt learne to feare the Lorde thy God all waye.

*If the waye be to lōge for the, ſo that yͧ *Deut.xii.a. art not able to carie it, ⁊ yf the place be farre frō the, which the Lord thy God hath choſē to ſet his name there (⁊ the Lorde thy God hath bleſſed the) then ſhalt yͧ make it in money, ⁊ take yͤ money in thyne hāde, ⁊ go vnto the plate which the Lorde thy God hath choſen, ⁊ beſtowe yͤ money for whatſoeuer thy ſoule luſteth after: for oxē, ⁊ ſhepe, wyne ⁊ ſtrong drynke, ⁊ for whatſoeuer ti yͤ ſoule deſyreth, desireth, and eate there before the Lorde thy D God and be mery: both thou and thyne hous ☞ holde, and the Leuyte that is ☞ within thy * Deute.x.b. &.xviii.a. gates, ſhalt thou not forſake, * for he hathe neither parte nor enheritaunce with the.

‡ Deu.xxvi.c ‡ At the ende of thre yere, thou ſhalt bring forth all the tythes of thyne encreaſe the ſame yere, and lay it vp within thyne awne gates. And the Leuite which hath no parte nor enheritaunce with the, ſhall come, & the ſtraunger, yͤ fatherles & the wydowe, which are within thy gates, ſhall eate & be filled: yͭ the Lorde thy God may bleſſe the, in all the workes of thyne hand which thou doeſt.

¶ The.xv.Chapter.

¶ The forgeuenes of dettes in the ſeuenth yere.

A * Leui.xxv.a ‡ Exo.xxii.d. IN the ſeuenth yere thou ſhalt make a fredome. * And this is yͤ maner of the fredome ‡ whoſoeuer lẽdeth ought with his hãde vnto his neyghboure, maye not aſke agayne (that which he hath lent) of his neyghboure or of hys brother: because it is called the Lordes fre yere: yet of a ſtraunger (and of an aleaunt) * Eccle.iiii.a thou mayſt call it home agayne. But * he yͭ is thy brother, hym ſhall thyne hand remyt, Neuertheles there ſhal be no begger amonge you. For the Lorde ſhall bleſſe the in the lande, which the Lorde thy God geueth the, an enheritaunce to poſſeſſe it: ſo that thou herken vnto the voyce of the Lord thy God to obſerue and do all theſe commaundemẽtes, which I commaunde the this daye. For the Lorde thy God hath bleſſed yͤ as he hath * Deu.xxviii.b promiſed the, & * thou ſhalt lende vnto many nacions, but thou thy ſelfe ſhalt not borowe: And thou ſhalt raygne ouer many nacions, and they ſhall not rayne ouer the.

B * John.xii.c. Yf one of thy * brethren amonge you be poore within any of thy gates in thy lande which yͤ Lord thy God geueth yͤ, yͭ ſhalt not harde thine hert nor ſhut to thine hande frõ thy poore brother: But open thine hãde vnto him, & lẽde hĩ ſufficiẽt for his nede, which he hath. Beware, that there be not a wicked pointe in thyne hert, that thou woldeſt ſaye The ſeuenth yere, the yere of fredome is at hãd, & therfore it greueth the to loke on thy poore brother, & geueſt hĩ naught & he then crye vnto the Lord agenſt the, & it be ſynne vnto yͤ: But geue him, & let it not greue thine hert to geue vnto him. Because that for this thinge, the Lord thy God ſhall bleſſe yͤ in all thy worckes, & in all that thou putteſt * Mat.xxvi.a ☞ thine hãde to. * ☞ The lãde ſhall neuer be without poore: And therfore I cõmaunde yͤ ſayĩg: Thou ſhalt opẽ thine hande vnto thy brother that is neady & poore in thy lande.

* Leui.xxvi.e * If thy brother an Hebrue ſell him ſelfe C to the, or an Hebrueſſe, & ſerue the ſyxe yere, in the ſeuenth yere thou ſhalt let him go fre from the. And whẽ thou ſendeſt him out fre from the, thou ſhalt not let him go awaye emptie: but ſhalt geue him of thy ſhepe, of thy corne, and of thy wyne, and geue him of that, wherwith the Lord thy God hath bleſſed the. And remembre, that thou waſt a ſeruante in the lande of Egipte, and the Lorde thy God delyuered the thence: and therfore I commaunde the this thinge to daye.

* Exo.xxi.a. And yf he ſaye vnto the * I will not go away from the, because he loueth the & thyne houſe, and is well at eaſe with the: Then ſhalt thou take a naule, ãd nayle his eare to the doore therwith, & let him be thy ſeruaũtes ☞ for euer: ☞ D And vnto thy mayde ſeruaũte thou ſhalt do lyke wiſe. And let it not greue thine eye, whã thou letteſt him go out fre frõ the, for he hath bene worth a double hired ſeruaunte to the in his ſeruice ſixe yeres And the Lord thy God ſhall bleſſe the in all that thou doeſt.

* Leu.xxvii.d * All the firſt gendred that came of thine oxen, and of thy ſhepe that are males, thou ſhalt halowe vnto yͤ Lorde thy God. Thou ſhalt do no worcke with the firſt gendred of thine oxen, ner ſhere the firſt gendred of thy ſhepe: Thou ſhalt eate it before yͤ Lorde thy God yere by yere, in the place which yͤ Lord hath choſen, both thou and thine houſholde. If there be any deformyte therin, as yf it be lame, or blynde, or haue any other euell fauoredneſſe, thou ſhalt not offer it vnto the Lord thy God: But ſhalt eate it within thine ☞ * Deut.xii.b. awne ☞ * gates, the vncleane and the cleane indiferently, as the roo and the hert. Only eate not the bloude therof, but poure it vpon the grounde as water.

¶ The.xvi.Chapter.

¶ Of Eaſter, whitſontyde, and the feaſt of tabernacles, what officers ought to be ordeyned.

A * Exo.xxiii.b ‡ Exo.xii.a. OBſerue the * moneth of new corne, that thou mayeſt offer ‡ paſſeouer vnto the Lorde thy God.

For in the moneth whan corne beginneth to rype, the Lorde thy God brought the out of Egipte by nyght. Thou ſhalt therfore offer paſſeouer vnto yͤ Lorde thy God (and ſhepe and oxen) in the place which the Lorde ſhall choſe to put his name there. Thou ſhalt eate no leuened bread with it: but ſeuen dayes ſhalt thou eate vnleuened bred therwith: euen the bread of tribulacion (for thou cameſt out of the lande of Egipte in haſte) thou that mayſt remẽbre the daye, when thou cameſt out of yͤ lande of Egypte, all dayes of thy lyfe.

And there ſhalbe no leuened bread ſene in all thy coaſtes ſeuen dayes longe, neither ſhall there remayne any thinge of the fleſhe which thou offredſt the firſt daye at euen, vntill the mornynge.

B Thou mayſt not offer paſſeouer within
any of thy gates, whych the Lord thy God
* Deu.xiiii.c and.xvi.b] geueth the: but * in the place which ẏ Lorde
thy God ſhall choſe, to ſet his name i, there
thou ſhalt offer Paſſeouer at euen, aboute
the goyng doune of the ſonne, euen in ẏ ceaſon
that thou cameſt out of Egipte. And ẏ
ſhalt ſethe and eate it, i the place which the
Lorde thy God hath choſen, and departe on
the morowe, and get the vnto thy tente.
Sixe dayes thou ſhalt eate ſwete bread, ãd
the ſeuenth daye is a gatherige together before
the Lord thy God: ẏ ſhalt do no worke
* Leu.xxiii.c therin. * Seuen wekes ſhalt thou nombre
vnto the, and begynne to nombre the ſeuen
wekes, whan ẏ begynneſt to put thy ſickell
* Actes.ii.a to the corne, * and kepe ẏ feaſt of wekes vnto
the Lorde thy God, wyth a frewil offeringe
of thyne hãde: whych thou ſhalt geue vnto
the Lorde thy God, accordynge as ẏ Lorde
thy God hath bleſſed the. And reioyſe before
the Lorde thy God, thou and thy ſonne
thy daughter, thy ſeruaunte & thy mayde &
the Leuite that is within thy gates, and the
ſtraunger, the fatherleſſe and the wedowe
that are amonge you, in the place which the
Lord thy God hath choſen to put hys name
C there. And remembre, that thou waſt a ſeruaunte
in Egypte: and thou ſhalt obſerue &
do theſe ordinaunces.

Thou ſhalt alſo obſerue ẏ feaſt of tabernacles
ſeuen dayes, after that thou haſt gethered
in thy corne and thy wyne. And thou
ſhalt reioyſe in that thy feaſt, thou and thy
ſonne, thy daughter, thy ſeruaunte, and thy
mayde, the Leuite, the ſtaunger, and the fatherleſſe
& the wedowe, that are within thy
* i.Re.viii.g gates. * Seuen dayes ſhalt thou kepe holy
daye vnto the Lorde thy God, in the place
which the Lorde ſhall choſe: for ẏ Lord thy
God ſhall bleſſe the in all thy frutes, and in
all ẏ workes of thyne handes, therfore ſhalt
* Exo.xxiii.c thou be glad. * Thre tymes in the yere ſhal
all thy males appeare before the Lorde thy
God, in the place which he ſhal choſe: In the
D feaſt of ſwete bread, in the feaſt of wekes, &
in the feaſt of tabernacles. And they ſhall
* Exo.xxiii.b not * appeare before the Lorde emptie but
euery man accordyng to the gyfte of his hãde,
ãd accordynge to the bleſſyng of the Lorde
thy God which he hath geuen the.

Iudges and officers ſhalt thou make the
in all thy cyties, which the Lorde thy God
geueth the thorow out thy trybes: and they
ſhall iudge the people righteouſly. * Wreſt
* Leui.xix.c. not thou the lawe, nor knowe any perſone,
‡ Exo.xxiii.a Eccle.xx.d. nether take any rewarde: ‡ for giftes blinde
the wyſe, & peruerte the wordes of the righteous.
That which is iuſt and right, ſhalt
thou folowe, that thou mayſt lyue, and enioye
the lande, which the Lorde thy God geueth
the.

Thou ſhalt plante ẏ no groue of what ſoeuer
trees it be, nye vnto the alter of ẏ Lorde
thy God, which thou ſhalt make the.
* i.Re.xv.c.] ii.reg.xviii.b Thou ſhalt ſett the vp no * piler, whiche the
Lorde thy God hateth.

¶ The.xvii. Chapter.

¶ The punyſhement for Idolatrie. The punyſhment of a rebelle. The Inſtitucion of a kynge.

A * Leui.xxii.c. Deute.xv.d. Thou ſhalt offer vnto the Lord thy
God no oxe nor ſhepe * wherein is
blemyſh or any deformite: for that
is an abhominacion vnto ẏ Lorde
thy God.

If there be founde amonge you with in
any of thy gates, which the Lorde thy God
geueth the, man or woman ẏ hath wrought
wickedneſſe in the ſyghte of the Lorde thy
God, ſo that they haue gone beyõde his appoyntment,
and gone and ſerued ſtraunge
* Deu.iiii.c. goddes, and worſhipped them * the ſonne or
moone or any of ẏ hooſt of heauen, which I
haue not commaunded, & it is tolde the, and
thou haſt heard of it: then ſhalt thou enquere
diligently. And if it be true, & ẏ thynge of
a ſuertye, ẏ ſoche abhominaciõ is wrought
in Iſrael, then ſhalt thou bringe forth ẏ mã
or ẏ woman (which haue cõmitted ẏ wyked
thinge) vnto the gates, & ſhalt ſtone them
* Nu.xxxv.d with ſtones, till they dye. * At the mouth of
B two or thre witneſſes ſhall he that is worthy
of death, dye: & at the mouth of one wytneſſe
let no man dye. The handes of the witneſſes
ſhalbe fyrſt vpon him, to kyll hym, &
afterwarde the handes of the people, & thou
ſhalt put the wicked awaye from the.

If there ryſe a matter to harde for the in
iudgemẽt betwene bloud and bloud, betwene
plee and plee, betwene plage and plage,
and the matters come to ſtryfe within thy
gates, Then ſhalt thou aryſe, ãd get the vp
vnto the place which ẏ Lord thy God hath
choſen, and come vnto the preaſtes the Leuites,
and vnto the iudge that ſhalbe in thoſe
* Exo.xviii.c dayes, and aſke * & they ſhal ſhewe the the
ſentence of iudgement, and thou muſt do accordinge
to that, which they of that place
(which the Lorde hath choſen) ſhewe the ãd
thou ſhalt obſerue to do, accordynge to all
that they enfourme the. Accordynge to the
ſentence of the lawes which they teache the
and accordiug to the iudgement which they
tell the, ſhalt thou do, and * bowe not from
* Deute.v.d. Ioſue.i.b that which they ſhewe ẏ, nether to the right
hande nor to the lefte.

C And that mã that will do preſumptuouſly,
and will not herken vnto the preaſt (that
ſtandeth there before the Lorde thy God to
myniſtre) or vnto the iudge, that man ſhall
dye: and thou ſhalt put awaye euell from
Iſrael. And all the people ſhall heare and
feare, & ſhall do no more preſumptuouſly.

When thou art come vnto the lāde which
the Lorde thy God geueth the, and enioyeſt
it, and dwelleſt therin: ⁊ yf thou ſhalt ſaye.
*i.reg.viii.a *I wyll ſet a kynge ouer me: lyke as all the
nacyons that are aboute me: Thē thou ſhalt
make hym kynge ouer the, whom the Lord
thy God ſhall choſe: Euen one from amōge
thy brethren ſhalt thou make kynge ouer ẏ,
D and thou mayſt not ſet a straūger ouer the,
*iii.re.iiii.d which is not of thy brethren. *But he ſhall
not multiplie horſes to hym ſelfe, ner bryng
the people agayne to Egypte thorowe the
multitude of horſſes, for as moch as ẏ Lorde
hath ſayde vnto you: ye ſhall hence forth go
*iii.Re.xi.a no moare agayne ẏ waye. Alſo he *ought
not to multiplye wyues to him ſelfe, leſt his
hert turne awaye, nether ſhall he gether him
‡iii.Reg.x.c Eſa.ii.b ‡ſyluer and golde to moch.

And when he is ſet vpon the ſeate of hys
kyngedome, he ſhall wryte hym out a coppye
of this lawe in a boke, before the Preaſtes ẏ
Leuites. And it ſhalbe with him, ⁊ he ought
*Joſua.i.b to reade therin *all dayes of hys lyfe, that
he maye learne to feare the Lord hys God, ⁊
to kepe all ẏ wordes of thys lawe, and theſe
ordinaūces, for to do them: and that his hert
aryſe not aboue hys brethrē, ⁊ that he turne
not from the commaundement: to the ryght
hand or to the lefte, but ẏ he maye prolonge
hys dayes in his kyngdome: he, and his children in Iſrael.

❡The.xviii.Chapter.

❡The Leuytes had no poſſeſſyōs. Idolatrye muſt be fled. The prophet Chriſt is promiſed. The falſe prophet muſt be ſlayne, ⁊ how he may be knowen.

A THe Preaſtes, the Leuites, and all
*Nu.xviii.c Deu.x.b.and xiiii.d the trybe of Leui *muſt haue no
parte nor enheritaunce wͭ Iſrael:
but ſhall eate the offringes of the
Lord, ⁊ his enheritaūce: Therfore
ſhall they haue no enheritaūce among their
brethren: But ẏ Lord, he is their enheritaunce,
as he hath ſayd vnto them. And this is ẏ
preaſtes dutie of ẏ people, ād of them ẏ offer
ſacrifice, whether it be oxe or ſhepe: They
muſt geue vnto the preaſte, the ſhoulder and
the two chekes, and the mawe, the fyrſt frutes
alſo of thy corne, wyne and oyle, and the
fyrſt of the woll of thy ſhepe ſhalt thou geue
*Num.iii.b and.xviii.a hym. *For the Lorde thy God hath choſen
hym out of all thy trybes, to ſtande and to
miniſtre in the name of the Lord: he and his
B ſonnes for euer. If a Leuite come out of any
of the cyties of all Iſraell, wher he is a ſoiourner,
and come withall the luſt of his herte
vnto the place whych the Lord hath choſen:
he ſhall miniſtre in the name of the Lorde
hys God, as hys other brethren the Leuytes
do, whych remayne there before the
Lorde. And they ſhall haue lyke porcyons
to eate, beſyde that whych commeth to him
of the patrimonye of hys elders.

*When thou art come into ẏ land which *Le.xviii.a and.xx.b Deuter.xii.b and.xviii.c iiii.reg.xxi.a Jerem.vii.b
the Lorde thy God geueth the, ſe that thou
lerne not to do after the abhominacyons of
thoſe nacyons. Let ther not be foūde among
you any one, ẏ maketh his ſōne or daughter
to go thorow the fyre, or that vſeth witchcrafte,
or a choſer out of dayes *or ẏ regar- *Leuit.xix.b
deth the flyeng of foules, or a ſorcerar, or a
charmar, or that counceleth with ſpretes, or
a ſothſayer, or ẏ asketh ⁂ (the trueth) at them ⁂
that be deed. For all that do ſoch thiges, are C
abhominacyon vnto the Lorde, and becauſe
of theſe abhominacyons the Lorde thy God
doeth caſt them oute before the. Thou ſhalt
be perfecte therfore ⁂ (⁊ without blemyſh) in the ⁂
ſyghte of the Lorde thy God. For theſe nacions
which thou ſhalt conquere, herken vnto
choſers out of dayes, and vnto ſorcerers:
But the Lord thy God hath not ſuffred the
ſo to do.

The Lord thy God wyll *sterre vp vnto *Actes.iii.d and.vii.e
the a Prophete amonge you: euen of thy
brethren, lyke vnto me ‡ vnto hym ye ſhall *mat.xvii.b
herken, according to all that thou deſiredeſt
of the Lorde thy God in Horeb, in the daye
of the gathering together, whan thou ſaydeſt:
*Let me heare the voyce of my Lorde *Exod.xx.e
God nomoare, nor ſe thys greate fyre any D
moare, that I dye not. And the Lorde ſayde
vnto me: they haue well ſpokē, I wyll rayſe
them vp a prophet from amonge their brethren
lyke vnto the, and wyll put my wordes
in hys mouthe, and he ſhall ſpeake vnto
them all that I ſhall commaunde him. And
whoſoeuer wyll not herkē vnto the wordes
which he ſhal ſpeake in my name, I wyll requyre
it of hym.

*But the prophete which ſhall preſume *Nu.xvi.a. Deute.xiii.a Jer.xxviii.d Ezech.xiiii.e
to ſpeake a worde in my name, which I haue
not commaunded hym to ſpeake, or that
ſpeaketh in the name of ſtraunge Goddes,
ẏ ſame prophete ſhall dye. And yf thou ſaye
in thine hert: howe ſhall we knowe ẏ worde
which the Lorde hath not ſpoken? ⁂ (Thy ⁂
tokē ſhalt thou haue.) Euen when a prophet ſpea-
keth in the name of ẏ Lorde, ☞ yf ẏ thinge ☞
folowe not, nor come to paſſe, ẏ is the thyng
which the Lord hath not ſpoken. But ẏ prophete
hath ſpoken it preſumptuouſly: Thou
ſhalt not therfore be afrayed of hym.

❡The.xix.Chapter

❡The frauncheſed townes. The punyſhement of hym that beareth falſe wytneſſe.

WHen the Lorde thy God *hath roted A
oute the nacyons, whoſe lande *Deut.xii.d
the Lorde thy God geueth the, and
ẏ ſucedeſt in their enheritaunce, ⁊
dwelleſt in their cyties, and in their houſes:
thou ſhalt *appointe.iii. cyties for the in the *Joſu.xx.a.
myddes of the lande whych the Lorde thy
God geueth the to poſſeſſe it: ☞ thou ſhalt ☞
prepare the waye, and deuyde the coaſtes of

thy lande, which the Loꝛde thy God geueth the to enheret, into thꝛe partes, that * whoſoeuer cõmitteth murther, may flee thither. Foꝛ thys cauſe muſt the ſlayer flye thither, that he may lyue. Who ſo kylleth his neighboure ygnoꝛantly, and hated him not in tyme paſſed: And when a man goeth vnto the wodd wyth hys neyghboure to hew wodd, ☞ (thyncking no harme.) and as his hãde fetcheth a ſtroke wyth the axe to cut downe the tre, the head ſlyppeth from the helue, and ſmyteth hys neyghboure yͭ he dyeth: yͤ ſame ſhal flye vnto one of the ſame cityes ⁊ lyue. Leſt yͤ executer of bloude folowe after the ſlayer while his hert is whote, ⁊ ouertake him, becauſe the waye is lõge, and ſlaye hym, ⁊ yet there is no cauſe woꝛthy of death in hym, in as moche as he hated hym not in tyme paſſed. Wherfoꝛe J commaũde yͤ, ſaying: thou ſhalt appoynte out thꝛe cyties foꝛ the.

* Exo. xxi. .b
B
☞
C

And yf the Loꝛd thy God enlarge thy coaſtes (as he hath ſwoꝛne vnto thy fathers) ⁊ geue the all the lãde which he ſayde he wold geue vnto thy fathers, yͧ ſhalt kepe all theſe commaundementes to do them, which J cõmaunde the thys daye, yͭ thou loue the Loꝛd thy God, and walke in hys wayes euer, and adde thꝛe cyties mo foꝛ yͤ vnto thoſe thꝛe yͭ innocẽt bloude be not ſhed in thy lãd, which the Loꝛd thy God geueth the to enheret, and ſo ☞ bloude come vpon the. * But and yf man hate hys neyghboure, and laye wayte foꝛ hym, and ryſe agaynſt hym, and ſmyte him that he dye, and then flyeth vnto any of theſe cyties: yͤ elders of his cytie ſhall ſende, and fetche him thence, and delyuer hym into the handes of the iuſtice of bloude, that he maye dye. Thyne eye ſhall not ſpare hym, but yͧ ſhalt put awaye innocent bloude from Jſrael, yͭ it maye go well with the. * Thou ſhalt not remoue thy neyghboures marke, which they of olde tyme haue ſett in thyne enheritaunce, that thou ſhalt enheret in the lande, which the Loꝛde thy God geueth the to enioye it.

☞
* Nu. xxx. c.
D
* Job. xxiiii. a

* One wytneſſe ſhall not ryſe agenſt a man foꝛ any maner treſpace, oꝛ foꝛ any maner ſynne, oꝛ foꝛ any maner faute, that he offendeth in. * But at the mouthe of two wytneſſes oꝛ of thꝛe wytneſſes ſhal the matter be ſtablyſhed.

* nu. xxxv. d.
* Deu. xvii. a
Matt. xviii. c
Johñ. viii. c.
ii. Coꝛ. xiii. a.
i. Timot. v. c.
Hebꝛ. x. e
‡ Suſan. i. g

‡ Jf an vnryghteous wytneſſe ryſe vp agenſt a man to accuſe hym of treſpace: then both yͤ mẽ which ſtryue together, ſhall ſtãde befoꝛe the Loꝛd, befoꝛe the Pꝛeaſtes and the iudges, which ſhalbe in thoſe dayes, and the iudges ſhall make diligent inquiſition. And yf the witneſſe be founde falſe, and that he hath geuen falſe witneſſe agenſt his bꝛother then ſhall ye do vnto him, as he had thought to do vnto hys bꝛother, and thou ſhalt put euell away from the. And other ſhall heare, ⁊ feare, ⁊ ſhall hẽceforth cõmyt no moꝛe any ſoch wyckedneſſe amonge you. And thyne eye ſhall haue no cõpaſſyon, but * ☞ ſoule foꝛ ſoule, eye foꝛ eye, toth foꝛ toth, hande foꝛ hande, fote foꝛ fote.

☞
* Exod. xxi. c
Leui. xxiiii. c
Danie. xiii. g
Math. v. f

¶ The. xx. Chapter.

¶ Who ought to go to battell. The Lawe of armes. The Canaanites muſt they kyll.

When thou goeſt oute to battel againſt thyne enemies, and ſeeſt hoꝛſſes and charettes, and people mo then thou, be not * afraid of them, foꝛ the Loꝛd thy God is with the, which bꝛought the out of the land of Egypte. And when ye are come nye vnto battell, the Pꝛeaſt ſhall come foꝛth to ſpeke vnto the people, and ſhall ſaye vnto them: Heare O Jſraell, ye are come vnto battell againſt your ennemies * let not your hertes faynte, neither feare, noꝛ be amaſed noꝛ adꝛead of them. Foꝛ the * Loꝛde youre God goeth with you, to fyghte foꝛ you againſte your ennemies, and to ſaue you.

A
* Deuter. i. d
* Nu. xiiii. b
* De. xxviii. a

And let the officers ſpeake vnto the people, ſayenge: Jf any man haue buylt a new houſe, and haue not dedicate it, let him go ⁊ returne to his houſe, leaſt he dye in the battell, ⁊ an other man dedicate it. And yf any man haue planted a vyneyarde, ⁊ haue not made it comẽ ☞ (and laufull foꝛ euery man to eate of) let him go ⁊ returne agayne vnto his houſe leſt he dye in the batel, and another make it comen. * And yf any man be betrauthed vnto a wyfe, and haue not takẽ her, let him go and returne agayne vnto his houſe, leaſt he dye in the battell, ⁊ an other man take her.

B
☞
* De. xxiiii. a

And let the officers ſpeake further vnto the people and ſaye: * Jf any man feare and be faynte herted, let him go and returne vnto his houſe, leaſt he make his bꝛothers hert faynt as well as his. And when the officers haue made an ende of ſpeaking vnto the people, they ſhall make captaynes of warre ouer them.

* Judi. vii. a

When yͧ comeſt nye vnto a cytie to fight agẽſt it * offre them peace. And yf they anſwere the agayne peaſably, and open vnto the, then let all the people that is foũde therin, be tributaryes vnto the, and ſerue the. And yf they wyll make no peace wyth the, but make warre agenſte the, thou ſhalt beſege it. And when the Loꝛde thy God hath delyuered it into thyne handes, thou ſhalt ſmyte all the males therof wyth the edge of the ſwerde: But the wemen and the chyldꝛẽ, * and the catell, and all that is in the cytie, and all the ſpoyle therof, ſhalt thou take vnto thy ſelfe, and eate yͤ ſpoyle of thyne enemyes, which the Loꝛde thy God hath geuen the. Thus ſhalt thou do vnto all the cyties whych are ☞ a greate waye of from the, ⁊ not of the cyties of theſe nacyons.

* Deute. ii. e
* Joſu. vii. a
☞

D But of the cyties of theſe nacyõs, which the Lorde thy God ſhall geue the to enheret, *Deut.vii.a Joſu.vi.c.& viii.e.&.x.e thou ſhalt ſaue alyue nothing ẏ bretheth.* But ſhalt deſtroye them without redempcyõ, namely the Hethites, the Amorites, the Cananites, the Pherezites, the Heuites, ãd the Jebuſites, as the Lorde thy God hath commaũded the, that they teach you not to do after all their abhominaciõs, which they haue done vnto their goddes, & ſo ye ſhulde ſynne agenſt the Lorde youre God.

When thou haſt beſeged a cytie longe tyme, and made warre agenſt it to take it, deſtroye not the trees therof, that thou woldeſt thruſt an axe vnto them: But eate of them, and cut them not downe. For ẏ trees of the feldes are no men, to come agenſt the and to beſege the. Onely thoſe trees whych thou knoweſt that they are not frutefull. * (But wylde, and fytt for other vſes.) thoſe ſhalt thou deſtroye and cutt downe, and make bulworkes agaynſt the cytie that maketh warre wᵗ the, vntill thou ſubdue it.

The.xxi. Chapter.

Inquiſicyon for murthur. Puniſhement for chyldren that dyſobeye father and mother.

A If one be founde ſlayne in the lande, whych the Lorde thy God geueth the to poſſeſſe it, and lyeth in the felde: and it is not knowne who hath ſlayne hym: Then thyne elders and thy iudges ſhall come forth, ãd mete vnto the cyties that are rounde aboute the ſlayne. And let the elders of that cytie which is next vnto the ſlayne man, take out of the droue, an heyffer that is not laboured with, nor hath drawen in the yocke, and let the elders of that cyte bryng the heiffer vnto a hard valeye, which is nether eared nor ſowen, and ſtryke of the heyffers neck there in the valey.

*Deu.xvii.b Eccleſ.xlv.d *And ẏ Preaſtes the ſonnes of Leui (whõ the Lorde thy God hath choſen to miniſtre, and to bleſſe in the name of the Lorde) ſhall B come furth, and at theyr mouthe ſhall all ſtryfe and plage be tryed. And all the elders of ẏ cytie that come furth to the ſlayne man, ſhall waſhe theyr handes ouer the heyffer ẏ is beheaded in the valley, and ſhall anſwere and ſaye: oure handes haue not ſhed thys bloud, nether haue oure eyes ſene it. Be mercifull Lorde vnto thy people Iſraell, which thou haſt delyuered * and laye no innocent *Jonas.i.d. bloude vnto thy people of Iſraels charge: & the bloud ſhalbe forgeuẽ them. And ſo ſhalt thou put innocent bloud from the, whẽ thou ſhalt haue done that whych is ryght in the ſyght of the Lorde.

Whẽ thou goeſt to warre agaynſt thyne enemyes, and the Lorde thy God hath delyuered them into thyne hãdes, and thou haſt taken them captyue, and ſeeſt amonge the captyues a bewtyfull womã, and haſt a deſyre vnto her, that thou woldeſt haue her to C thy wyfe. Thou ſhalt brynge her home to thyne houſe, and let her ſhaue her head & let her nayles growe, and put her raymẽt that ſhe was taken in, from her, and let her remayne in thyne houſe, and bewepe her father and her mother a moneth longe, and after that ſhalt thou go in vnto her, and marye her, & ſhe ſhall be thy wyfe. And yf thou haue no fauoure vnto her, then lett her go whether ſhe luſteth: and ſell her not for money, nor make cheueſaunce of her, because ẏ haſt ☞ humbled her. ☞ * If a man haue two wyues, one loued and another hated: and *Gene.xxix. and.xxx. they haue borne him children, both the loued and alſo the hated: If the fyrſt borne be the ſonne of the hated: then when the tyme commeth that he dealeth hys goodes amõge his children, he maye not make the ſonne of the beloued fyrſt borne, before the ſonne of ẏ hated which is in deade the fyrſt borne: But he ſhall knowe the ſonne of the hated for the fyrſt borne, and geue hym dowble porcyon of all that he hath. For he is the fyrſt of hys ſtrength, and to hym belongeth the ryght of the fyrſt borne.

* Yf any man haue a ſonne that is ſtoburne and diſobedient, *Exod.xxi.d that he will not herken vnto the voyce of his father and voyce of his mother, and they haue chaſtened him, D and he wolde not herken vnto them: Then ſhall his father and his mother take hym, & bringe him out vnto the elders of that citie, and vnto the gate of that ſame place, & ſaye vnto the elders of the cytie: Thys oure ſonne is ſtoburne and dyſobedyẽt, and wyll not herken vnto oure voyce, he is a ryoter, and a dronckarde. And all the men of that cytie ſhall ſtone him with ſtones vnto death. And thou ſhalt put euell awaye from the, and all Iſrael ſhall heare, and feare. * If a man haue *Joſu.viii.e and.x.e committed a treſpace worthy of death, & is put to death for it, & thou hangeſt hym on tree: hys body ſhall not remayne all nyghte vpon the tree, but thou ſhalt burye hym the ſame daye. For * the curſe of God is on hym *Gala.iiii.c that is hanged. Defyle not thou thy lande, which ẏ Lord thy God geueth ẏ to enheret.

The.xxii. Chapter.

What thou oughteſt to do when ẏ fyndeſt thy neyghboures beaſt goyng aſtraye. A man ſhall not were womẽs clothyng or a woman mãnes clothyng. To weare a cote of woolle & of flaxe is alſo forbyddẽ. The puniſhement of him ẏ accuſeth a man vnrighteouſly: of an aduoutrer alſo and of hym that rauyſheth a mayde.

A Thou ſhalt not ſe thy brothers oxe or ſhepe go aſtraye, & withdrawe thy ſelfe from them: But ſhalt brynge thẽ agayne vnto thy brother. And yf thy brother be not nye vnto ẏ, or yf thou knowe hym not, then

brynge

bringe it vnto thyne owne houſe, & it ſhal remayne
with the, vntyll thy brother aſke after
them, & then delyuer hym them agayne.
In lyke maner ſhalt thou do with his aſſe, &
ſo ſhalt thou do with his rayment: & withal
loſt thinges of thy brother whiche he hathe
loſt & thou haſt founde, ſhalte thou do lykewyſe,
for thou mayſt not hyde it.
*exo.xxiii.a. * Thou ſhalt not ſe thy brothers aſſe or
Math.xii.a oxe falle doune by the waye, and withdrawe
Luke.xiiii.a thy ſelfe from them: but ſhalt helpe hym to
heue them vp agayne.

The womã ſhall not weare that whiche
pertayneth vnto the man, nether ſhall a mã
put on womans raymẽt. For all that do ſo,
are abhominacion vnto the Lord thy God.

If thou chaunce vpon a byrds neſt by
the waye, in whatſoeuer tree it be or on the
grounde, whether they be younge or egges,
and the damme ſyttinge vpon the younge
or vpon the egges: Thou ſhalt not take the
damme wyth the younge. But ſhalt in any
wyſe let the damme go, and take the young
to the, that thou mayſt proſpere and prolonge
thy dayes.

B When thou byldeſt a new houſe, thou
ſhalt make a batelment on the rouffe, that
thou lade not bloude vpon thyne houſe, yf
any man fall therof.

*Leuit.xix.d * Thou ſhalt not ſowe thy vyneyarde
vith diuerſe ſeedes: leſt the frute of the ſeede
which thou haſt ſowen, and the frute of thy
vyneyarde be defyled.

Thou ſhalt not plowe wyth an oxe & an
aſſe together. Thou ſhalt not weare a garment
made of wooll and flaxe together.

*Num.xv.d * Thou ſhalt make yͤ gardes ○* (in the hemmes.)
○* vpon the. iiii. quarters of thy veſture,
where with thou couereſt thy ſelfe.

If a man take a wyfe, and when he hath
lyen with her, hate her, and laye ſhamefull
thynges vnto her charge, and bringe vp an
euell name vpon her, and ſaye: I toke thys
wyfe, and when I came to her, I founde her
not a mayde: Then ſhall the father of the
damſell and the mother bringe forth the tokens
of the damſels virginite vnto the elders
☞ of the cytie in ☞ the gate. And the dãſels
father ſhall ſaye vnto the elders: I gaue
C my daughter vnto this man to wyfe, and he
hateth her: and lo, he layeth ſhamefull thynges
vnto hyr charge, ſayinge: I founde not
thy daughter a mayde. And yet theſe ar the
tokens of my daughters virginite. And
they ſhall ſprede the veſture before the elders
of the cytie. And the elders of that cytie
ſhall take that man and chaſtyce hym, and
mearce hym in an hundred ſycles of ſyluer,
and geue them vnto the father of the dãſell,
becauſe he hath brought vp an euell name
vpon a mayde of Iſraell. And ſhe ſhalbe his
wyfe, and he may not put her awaye all hys
dayes. But and yf yͤ thynge be of a ſuertie,
that the damſell be not foũde a virgen, they
ſhall bringe the damſell ☞ to the dore of ☞
her fathers houſe, and the men of that cytie
ſhall ſtone her with ſtones to death, becauſe
ſhe hath wrought folye in Iſrael, to playe yͤ
whore in her fathers houſe. And ſo yͤ ſhalt
put euell awaye from the.

* If a man be founde lyinge wᵗ a woman *Leuit.xx.b
that hath a wedded huſbande, they ſhall dye D
ether other of them: both the man that laye
with the wyfe, & alſo the wyfe: and ſo thou
ſhalt put awaye euell from Iſraell.

If a mayde be handfaſted vnto an huſbãde,
and then a man fynde her in the towne
and lye wyth her, ye ſhall bringe them both
out vnto the gates of the ſame cytie, & ſhall
ſtone them with ſtones to death: The damſell,
becauſe ſhe cryed not beynge in the cytie:
And the man, becauſe he hath humbled
hys neyghboures wyfe, and thou ſhalt put
awaye enell from the.

But yf a man fynde a betrauthed damſell
in the felde, and force her, and lye wyth her:
Then the man that laye wyth her ſhall dye
alone, but vnto the damſell thou ſhalt do no
harme: becauſe there is in the damſell no
cauſe of death. For as when a man ryſeth
agenſte his neyghboure & ſleyeth hym, euen
ſo is thys matter, For he founde her in yͤ feldes,
and the betrauthed damſell cryed: and
there was no man to ſuckoure her. * If a *Exo.xxii.c
man fynde a mayde that is not betrauthed,
and take her, aud lye wyth her, and they be
founde: Then the man that laye wyth her,
ſhall geue vnto the damſels father fyfty ſycles
of ſyluer. And ſhe ſhall be hys wyfe, becauſe
he hath humbled her, and he maye not
put her awaye all hys dayes.

* No man ſhall take hys fathers wyfe, *Le.xviii.a.
nor vnhele hys fathers couerynge.

¶ The. xxiii. Chapter.

¶ What maner of men may not be admytted into yͤ churche. Pollucions that happen in the nyght. Vſurie.

NOne * that is gelded or hath hys A
preuye membres cutt of, ſhall come *Leuit.xxi.c
into the congregacyon of the Eſa.lvi.a.
Lorde. And he that is borne of a
comen woman, ſhall not come into the congregacyon
of the Lorde, no in the tenth generacyon
he ſhall not entre into the congregacyon
of the Lorde. * The Ammonites *ii.eſ.xiii.a.
and ☞ the Moabites ſhall not come into ☞
the congregacyon of the Lorde, no not in the
tenth generacyon, no they ſhall neuer come
into the congregacyon of the Lorde, becauſe
they met you not wyth bred and water
in the waye, when ye came oute of Egypte,
and becauſe they hyred agenſt the * Balaam *Nu.xxii.b.
the ſonne of Beor, of Pethor, of Meſopotamia,
to curſe the. Neuertheleſſe yͤ Lord
thy God wolde not herken vnto Balaam,

but the Lorde thy God turned the curſe to a bleſſing vnto yͤ, becauſe the Lorde thy God loued the. Thou ſhalt not ſeke the proſperite or welth of them all thy dayes for euer.

* Gen.xxv.c * Thou ſhalt not abhorre an Edomite, for he is thy brother: nether ſhalt thou abhorre an Egipcian, becauſe thou waſt a ſtraunger in his lande. The children that are begotten of them ſhall come into the congregacyon of the Lorde in the thyrde generacyon.

When thou goeſt out with the hoſt agenſt thine enemyes, kepe yͤ from all wickedneſſe. If there be amõg you any mã yͭ is vncleane by the reaſon of vnclenneſſe that chaunceth him by nyght, let him go out of the hoſt, and not come in agayne, into yͤ hoſt, but at euen let hym waſhe him ſelfe wyth water, & then when the ſonne is doune, let hym come into the hoſt agayne. Thou ſhalt haue a place alſo wythout the hoſt, whether thou ſhalt reſorte to, (for thy naturall neceſſite) & thou ſhalt C haue a ſharpe poynte vpon thy wepon, and when thou wylt eaſe thy ſelfe, dygge therwith, and turne and couer that which is departed from the. For yͤ Lord thy God walketh in the myddes of thyne hoſt, to rydd yͤ, and to ſet thyne enemyes before the. Therfore ſhall yͤ place of thyne hoſt be pure, that he ſe no vncleane thynge in the, and ſo turne hym ſelfe from the.

☞ ☞ Thou ſhalt not delyuer vnto hys maſter the ſeruaunt whych is eſcaped from hys maſter vnto the. He ſhall dwell with yͤ, euen amonge you in what place he hym ſelfe lyketh beſt, in one of thy cytyes where it is good for hym, and thou ſhalt not vexe hym. There ſhalbe no whore of the daughters of Iſrael, nor whore keper of the ſonnes of Iſrael. Thou ſhalt nether brynge the hyer of an whore nor the pryce of a dogge into the houſe of the Lord thy God, in any maner of vowe, for euen both of them are abhominacyon vnto the Lorde thy God.

* Exo.xxii.d Leui.xxv.f * Thou ſhalt not hurt thy brother by vſury of money, ner by vſury of corne, ner by ☞ ☞ vſury of any thĩg that he maye be hurt ☞ withall. Unto a ☞ ſtraunger thou mayſt lende vpõ vſurye, but not vnto thy brother, that the Lorde thy God may bleſſe the in all that thou ſetteſt thyne hand to, in the lande whether thou goeſt to conquere it.

* Nu.xxx.d. Eccle.v.a Baruch.vi.e * When thou haſt vowed a vowe vnto the Lorde thy God, thou ſhalt not ſlacke to paye it. For the Lorde thy God wyll ſurely requyre it of the, and it ſhalbe ſynne in the. If thou ſhalt leue vowynge, it ſhalbe no ſynne in the: but that which is once gone out of thy lyppes, thou muſt kepe and do, accordynge as thou haſt vowed vnto the Lorde thy God of a frewyll, and as thou haſt ſpoken with thy mouth.

When thou cõmeſt into thy neyghbours vyneyarde, thou mayſt eate grapes thy belli full at thine awne pleaſure: but thou ſhalt put none in thy veſſell. Euen ſo whan thou commeſt into thy neyghbours corne, * thou mayſt plucke the eares wyth thyne hande, but yͧ ſhalt not moue a ſicle vnto thy neyghbours corne. * Mat.xii.a.

The.xxiiii.Chapter.

Deuorcement is permytted. He that is newly maryed ſhall not be compelled to go to warre.

A When a man hath taken a wyfe and maryed her, yf ſhe fynde no fauour in hys eyes, becauſe he hath ſpyed ſome vnclenneſſe in her. * Then let hym wryte her a bylle of deuorcement, and put it in her hande, and ſende her out of his houſe. * Iere.iii.a Malach.ii.d Matt.xix.a. And when ſhe is departed out of his houſe, let hir go, & be another mans wyfe. And if yͤ ſeconde huſbande hate her, let him wryte her alſo a letter of deuorcement, and put it in her hande and ſende her out of hys houſe: or yf the ſeconde man dye whych toke her to wyfe, her fyrſt man which ſent her awaye, maye not take her agayne to be hys wyfe, after that ſhe is defyled. For that is abhominacyon in the ſyght of the Lord. And thou ſhalt not cauſe the lande to ſynne, which the Lord thy God ſhall geue the to enheret.

* Deu.xx.b B * When a man taketh a newe wyfe, he ſhal not go a warrefare, nether ſhalbe charged with any buſyneſſe: but ſhalbe fre at home one yere, & reioyſe with hys wyfe whych he hath taken. * Exo.xxii.d * No man ſhall take yͤ nether or the vpper mylſtone to pledge, for then he ſhall hurt a mãs lyfe. * Exo.xxi.b * If any mã be foũde ſtealyng any of his brethren the chyldren of Iſrael, and abuſeth hym, or ſelleth hym, the thefe ſhall dye. And yͧ ſhalt put euell awaye from the. Take heade to thy ſelfe as concernynge the plage of leprosye, that thou obſerue diligently. And ye ſhall do accordyng to all that the Preaſtes the Leuytes ſhall teache you: Euen as I commaunded them ſo ye ſhall obſerue to do. Remembre what yͤ Lord thy God dyd vnto * Mir Iam by the waye, after yͭ ye were come oute of Egypte. * Num.xii.a

C When thou doeſt lende thy brother any thĩg, thou ſhalt no go into his houſe to fetche a pledge from thence: but ſhalt ſtande wtout, and the mã that borowed it of the, ſhall brynge the pledge out vnto yͤ. Forthermore, yf it be a pore body, thou ſhalt not ſlepe wt hys pledge, but delyuer hym the pledge agayne whã the ſonne goth doune yͭ he maye ſlepe in his awne rayment, and bleſſe the.

And it ſhalbe ryghteouſnes vnto the, before the Lord thy God * Thou ſhalt not defraude an hyred ſeruaunte that is nedye and poore, whether he be of thy brethren, or of yͤ ſtraũgers that are in thy lande wythin thy * Leuit.xix.c Tobi.iiii.c Eccle.vii.f

gates

*Leuit.xix.c gates. *But ſhalt geue him his hyer ỹ ſame daye, and let not the ſonne go doune theron, For he is nedye, ãd therwith ſuſteyneth his lyfe, leſt he crye agenſt the vnto the Lorde, *Iere.xxxi.e iiii. re.xiiii.b Ezec.xviii.e. and it be ſynne vnto the. *The fathers ſhal not dye for the chyldren, nor the chyldrẽ for the fathers: but euery man ſhall dye for his awne ſynne.

Thou ſhalt not hynder the ryght of the ſtraunger nor of the fatherleſſe, nor take a wedowes rayment to pledge. But remembre that thou waſt a ſeruaunte in Egypte, D and how the Lorde thy God delyuered the thence: And therfore I commaunde the to do this thinge.

*Leuit.xix.b *Whẽ thou cutteſt doune thyne herueſte in thy felde, and haſt forgotte a ſhefe in the felde, ỹ ſhalt not go againe to fett it: But it ſhalbe for the ſtraunger, the fatherleſſe & the wedowe, that the Lord thy God maye bleſſe the in all the workes of thyne hande. When thou beateſt doune thyne olyue tree, ỹ ſhalt not turne agayne to gather vp ỹ thou lefteſt behynd the: but it ſhalbe for the ſtraunger, ỹ fatherleſſe and the wedowe. When thou gethereſt thy vyneyarde, thou ſhalt not gether the grapes cleane after the: but leaue them for the ſtraunger, the fatherleſſe and the wedowe. And remembre that thou alſo waſt a ſeruaũte in the land of Egipte: and therfore I commaunde the to do this thinge.

¶The.xxv.Chapter.

¶The punyſhement of offendars. The lawe of reyſyng ſeed to the brother that is deed. Meaſure and weyghtes.

A If there be ſtryfe betwene mẽ, they ſhall come vnto the lawe, and let the iudges geue ſentence betwene them, and iuſtifye the ryghteous, and cõdemne the vngodly. And yf any man be vngodly, and worthy of ſtryppes, then let the iudge cauſe to take hym doune, and to beate hym before hys face accordinge to his *ii.Cor.xi.c. treſpace vnto a certayne nombre *fourty ſtryppes he ſhall geue hym and not paſſe: leſt yf he ſhulde exceade, and beate hym aboue: that with many ſtryppes, thy brother ſhulde B appere vngoodly before thyne eyes.

*i.Cor.ix.a. i.Timot.v.c. *Thou ſhalt not moſell the oxe that treadeth out the corne. ❧(in the barne.) ❧

*Mar.xii.b. Ruth.iiii.b *Yf brethren dwell together, and one of them dye and haue no childe, the wyfe of the deed ſhall not mary without vnto a ſtraunger: but his brother ſhall go in vnto her, and take her to wyfe, and occupye the rowme of hys kynſmã. And the eldeſt ſonne which ſhe beareth, ſhall ſuccede in the name of his brother which is deed, that his name be not put out of Iſrael.

And yf the man wyll not take hys brothers wyfe, then let her go vp to ỹ gate vnto the elders, and ſaye: My huſbandes brother refuſeth to ſterre vp vnto his brother a name in Iſraell, nether wyll he marye me. Then the elders of hys citye ſhall call him, & comen with him. And yf he ſtande & ſaye: I will not take her, then ſhall hys kynſwomã come vnto him ĩ the preſence of the elders, & looſe his ſhowe of his fote, & ſpit in hys face, and anſwere, & ſaye: So ſhall it be done vnto that man, that doth not bylde vp his brothers houſe. And his name ſhall be called in Iſraell, the vnſhodhouſe.

C If when men ſtryue togeather, one wyth another, the wyfe of the one ronne to, for to ryd her huſbande out of the handes of hym, that ſmyteth hym, and put forth her hande, & take hym by the ſecrettes: Thou ſhalt cut of her hand, and let not thyne eye pytie her.

*Leui.xix.g Miche.vi.c Thou ſhalt not haue in thy bagge *two maner of weyghtes, a greate ãd a ſmall: nether ſhalt thou haue in thyne houſe dyuerſe meaſures, a great & a ſmall. But thou ſhalt haue a ryght, and iuſt weight, and a parfect, and a iuſt meaſure ſhalt thou haue: that thy dayes maye be lengthened in ỹ lande, which the Lorde thy God geueth the. For all that do ſoche thynges, and all that do vnryght, are abhominacyon vnto the Lord thy God.

*Exo.xvii.d *Remembre what Amalech dyd vnto the by ỹ waye, whã ye were come out of Egypte, how he mett the by the waye, & ſmote the hyndmoſt of you, all that were feble & came behynde, when thou waſt faynted and werye, and he feared not God. Therfore when the Lorde thy God hath geuẽ the reaſt from all thyne enemyes rounde aboute, in the lãd whych the Lorde thy God geueth the to enheret and poſſeſſe: ſe that thou put oute the remembraũce of Amalech from vnder heauen, and forget not.

¶The.xxvi.Capter

¶The fyrſt frutes and tythes to the Leuytes, fatherleſſe, wedowes, and ſtraungers.

A Whẽ ✠ thou art come into the lãde whych the Lorde thy God geueth the to enheret, and haſt enioyed it and dwelleſt therin: *Exo.xxiii.c and. xxxiiii.c Prouer. iii.b *take of the fyrſt of all the frute of the erthe, and bryng it out of thy lande that the Lorde thy God geueth the, and put it in a maunde, and go vnto the place whych the Lorde thy God ſhall choſe to ſet hys name in it. And thou ſhalt come vnto the preaſte, that ſhalbe in thoſe dayes, & ſaye vnto hym: I knowledge thys daye vnto the Lord thy God, that I am come vnto the coũtre whych the Lorde ſware vnto oure fathers for to geue vs.

B And the Preaſte ſhall take the maũde out of thyne hande, and ſett it doune before the aulter of the Lorde thy God, and thou ſhalt anſwere, and ſaye before the Lord thy God: The Syrians went aboute to deſtroye my father, *ge.xlvi.a.b *and he went doune into Egypte,

and ſo ſoiourned there wyth a fewe folcke, &
grewe there vnto a nacion greate, myghtie,
*Exo.i.b and full of people. * And the Egipcyans vexed
vs, and troubled vs, and laded vs wyth
moſt cruel bondage. And whã we cryed vnto
*Exod.iii.b the Lorde God of oure fathers, * ỷ Lord
heard oure voyce, and loked on oure aduerſyte,
laboure and oppreſſion. And the Lord
*Exo.xiiii.c * brought vs oute of Egypte in a myghtye
hande, & a ſtretched out arme, and in greate
terrebleneſſe, and ſignes, and wonders. ⊢
And he hath brought vs into this place, and
hath geuen vs this lande, that floweth with
*Deu.xiiii.d mylke & honye. * And nowe ✠ loo, I haue
C brought the fyrſt frutes of the lande which
thou (O Lorde) haſt geuen me. And ỷ ſhalt
ſet it before the Lord thy God, and worſhyp
before the Lorde thy God, and reioyſe in all
the good thynges, which the Lorde thy God
hath geuen vnto the and vnto thyne houſe,
thou and the Leuite, and the ſtraunger that
is amonge you.

Whẽ thou haſt made an ende of tythinge
all the tythes of thyne encreaſe the thyrde
yere, which is ỷ yere of tythynge: thou ſhalt
geue it vnto the Leuite, the ſtraungers, the
fatherleſſe ād the wedowes, that they maye
eate within thy gates, and fyll them ſelues.
And ỷ ſhalt ſaye before the Lorde thy God.
*Leu.xviii.b * I haue brought the halowed thynges out
of myne houſe, and haue geuen them vnto ỷ
Leuytes, the ſtraungers, the fatherleſſe and
the wedowes accordynge to all thy commaundementes
which thou haſt cōmaunded
me: I haue not ouerſkypped thy commaundementes,
nor forgotten them. I haue not
eaten therof in my mournynge nor ſuffred
ought to periſhe thorow vnclenneſſe, ner geuen
ought therof for the deed, but haue herkened
D vnto the voyce of the Lord my God,
*Exod.xix.a and haue done * after all that thou haſt cōmaunded
*Baruc.ii.c me ⊢ * ✠ Loke doune therfore
from thy holy habitacyon, euen from heauē,
and bleſſe thy people Iſraell, and the lande
which thou haſt geuen vs (as thou ſwareſt
vnto oure fathers) a land that floweth with
mylke and honye.

This daye the Lorde thy God hath commaunded
the to do theſe ordynaunces, and
lawes, kepe thou them, ād do them withall
*Exo.xix..b thyne herte, and all thy ſoule. * Thou haſt
Deutero.v.d ſett vp the Lorde thys daye to be thy God,
and to walke in his wayes, and to kepe hys
ordinaunces, hys commaundementes & hys
*Exo.xix.a. lawes, and to herken vnto his voyce. * And
Deuter.vii.a the Lorde hath ſett the vp thys daye, to be a
and.xiiii.a ſeuerall people vnto hym (as he hath promyſed
the) and that thou kepe his commaūdementes,
and to make the hye aboue all nacions
(which he hath made) in prayſe, in name,
and honoure: * and that thou mayſt be
*Iere.xiii.b an holy people vnto the Lorde thy God, as
Deuter.vii.a he hath ſayde. ⊢

¶ The.xxvii. Chapter.

¶ They buyld an alter. The bleſſynges in the hyll Garizim. The Curſes in the hyll Eball.

ANd Moſes with the elders of Iſrael A
cōmaunded the people, ſayinge: kepe all the commaundementes,
whyche I commaunde you
thys daye. * And when ye be come *Iosu.iiii.b
ouer Iordan vnto the lande whyche the
Lorde thy God geueth the, thou ſhalt ſet the
vp great ſtones, and plaſter them with plaſter,
and wryte vpon them all the wordes
of thys lawe, when thou arte come ouer: becauſe
thou arte come into the lande whych
the Lorde thy God geueth the: a lande that
floweth with mylke and honye, as the Lord
God of thy fathers hath promyſed ỷ. Therfore,
when ye be come ouer Iordan, ye ſhall
ſet vp theſe ſtones, whych I cōmaunde you
this daye in moūt Ebal, and ỷ ſhalt plaſter
them wyth plaſter. * And there ſhalt thou *Ios.viii.g
bylde vnto the Lord thy God, ‡ an altare of ‡ Exod.xx.d
ſtones, & lifte vp no yron vpon them: Thou
ſhalt make the altare of the Lorde thy God
of whole ſtones, and offer burntofferynges
theron vnto the Lorde thy God. And thou
ſhalt offer peaceofferynges, & ſhalt eate there,
& reioyſe before the Lorde thy God. And B
thou ſhalt wryte vpon the ſtones all ỷ wordes
of thys lawe, manifeſtly and well.

And Moſes and the Preaſtes the Leuytes
ſpake vnto all Iſrael ſayinge: take hede
& heare (O Iſrael) thys daye thou art become
the people of the Lorde thy God. Thou
ſhalt herken therfore vnto the voyce of the
Lorde thy God, and do hys commaūdementes,
and his ordinaunces whych I cōmaund
the this daye. And Moſes charged the people
the ſame daye, ſaying: Theſe ſhall ſtāde
vpon * mount Garizim to bleſſe the people, *Deute.xi.d
when ye are come ouer Iordan: Symeon,
Leui, Iuda, Iſachar, Ioſeph, and Ben Iamin.
And theſe ſhall ſtāde vpō mount Ebal
to curſe: Ruben, Gad, Aſer, zabulon, Dan,
and Nephthali. And the Leuytes ſhall anſwere
& ſaye vnto all the men of Iſrael wyth
a loude voyce.

* Curſed be the man that maketh any *Exode.xx.a
caruen or molten ymage (an abhominacyon C
vnto the Lorde, the worke of the handes of
the crafteſman) and putteth it in a ſecrette
place: and all the people ſhall anſwere and
ſaye, Amen.

* Curſed be he ỷ curſeth his father, & hys *Exod.xxi.b
mother, and all the people ſhall ſaye, Amen.

* Curſed be he that remoueth his neyghbours *Deut.xix.b
marke, & all ỷ people ſhall ſaye, Amē.

* Curſed be he ỷ maketh ỷ blynde go out *Leuit.xix.b
of his waye, & all ỷ people ſhall ſaye, Amen.

* Curſed be he that hyndreth the ryght of *Deu.xxiiii.d
the ſtraunger, fatherleſſe and wedowe, and

all the people ſhall ſaye, Amen.
*Le.xviii.a. * Curſed be he that lyeth wyth hys fathers
wife and vnhealeth hys fathers couetynge,
and all the people ſhall ſaye, Amen.
*Leu.xviii.c * Curſed be he that lyeth wyth any maner
of beaſt, & all ẏ people ſhall ſaye, Amen.
*Le.xviii.b. * Curſed be he that lyeth with hys ſyſter
D the daughter of his father, or ẏ daughter of
his mother, & all ẏ people ſhall ſaye, Amen.
*Le.xviii.b. * Curſed be he, ẏ lyeth with his mother in
lawe, and all the people ſhall ſaye, Amen.
*Exo.xxi.b. * Curſed be he ẏ ſmyteth his neyghboure
ſecretly, and all the people ſhall ſaye, Amen.
Curſed be he that lyeth wyth hys neyghbours wyfe, & all
the people ſhall ſaye, Amen.
*Ezec.xxii.c * Curſed be he that taketh a reward to
ſlaye the ſoule of innocent bloud, and all the
people ſhall ſaye, Amen.
*Gala. iii.b * Curſed be he that continueth not in all
the wordes of thys lawe to do them, and all
the people ſhall ſaye, Amen.

¶ The .xxviii. Chapter.

¶ The promyſes of the bleſſynges vnto them that regarde the commaundementes, and the curſſes to the contrarye.

A *Leu.xxvi.a IF * thou ſhalt herken diligently
vnto the voyce of the Lorde thy
God, and obſerue and do all hys
commaundemẽtes, which I commaunde
the thys daye, The Lorde wyll ſet
the on hye aboue all nacyons of the erth.
*Deute.xi.d * And all theſe bleſſynges ſhall come on the,
and ouertake the, yf thou ſhalt herken vnto
the voyce of the Lorde thy God. Bleſſed
ſhalt thou be in the towne, and bleſſed in the
feldes: bleſſed ſhalbe the frute of thy body,
and the frute of thy grounde, and the frute
of thy cattell, the encreace of thyne oxẽ, and
the flockes of thy ſhepe: bleſſed ſhalbe thy
baſket and thy ſtore. Bleſſed ſhalt thou be,
when thou goeſt out, and bleſſed when thou
*Deute.xx.a comeſt in. * The Lorde ſhall geue ouer thine
enemyes that riſe agẽſt the, ẏ they maye
fall before thy face. They ſhall come out agenſt
the one waye, and flee before the ſeuen
wayes. The Lord ſhall put ẏ bleſſynge vpõ
the in thy ſtore houſes, & in all that ẏ ſetteſt
thyne hande to, & will bleſſe the in the lande
which the Lord thy God geueth the.
The Lord ſhall make the an holye people
vnto hym ſelfe, as he hath ſworne vnto
the: yf thou ſhalt kepe the commaundementes
of the Lorde thy God, and walke in
hys wayes..
And all nacyons of the erth ſhall ſe, that
the name of ẏ Lord, is called vpõ ouer the, &
they ſhalbe aferde of the. And the Lord ſhall
make the plentuous in goodes, in the frute
of thy body, in the frute of thy catell, & in the
frute of thy grounde, in the lande whych the
Lorde ſware vnto thy fathers, to geue the.
The Lorde ſhall open vnto the hys good
*Deute.xi.b treaſure, euen the heauen * to geue rayne
vnto thy land in due ceaſon, ãd to bleſſe all
*Deu.xv.a. the laboures of thyne hande. * And ẏ ſhalt
B lende vnto many nacions, but ſhalt not borowe
thy ſelfe. And the Lord ſhall ſet the before
and not behynde, & thou ſhalt be aboue
only, and not beneth: yf that thou herkẽ vnto
the commaundementes of the Lorde thy
God, which I commaunde the thys daye, to
*Deut.iiii.a kepe & to do them. And ſe that thou * bowe
and.xvii.b. not aſyde from any of theſe wordes, whych
I cõmaund the this daye, ether to the ryght
hande or to the lefte, that thou woldeſt goo
after ſtraunge goddes to ſerue them.
*Leu.xxvi.b * But and yf thou wylt not herken vnto
the voyce of the Lord thy God, to kepe &
to do all his commaundementes and his ordinaunces,
which I commaund ẏ thys daye:
*Baruc.i.e. * all theſe curſes ſhall come vpon the, and
Daniel.ix.c ouertake the: Curſſed ſhalt ẏ be in ẏ towne,
and curſſed in the felde: curſſed ſhall thy baſkett
be, & thy ſtore. Curſſed ſhall be the frute
of thy body, and the frute of thy lande, and
the frute of thyne oxen, and ẏ flockes of thy
ſhepe. Curſſed ſhalt thou be whẽ thou goeſt
in, & curſſed when thou goeſt out. The Lord
ſhall ſende vpon the, curſſyng, deſtructyon,
and rebuke in all that ẏ ſetteſt thyne hande
to, and that thou doeſt: vntyll he deſtroye ẏ
and bryng the to nought quyckely, becauſe
of the wickedneſſe of thyne inuencyons, and
becauſe thou haſt forſaken me. The Lorde
ſhall make the peſtilẽce cleaue vnto the, vntyll
he haue conſumed the from of the lande,
*Leu.xxvi.b whether thou goeſt to enioye it. * The Lorde
ſhall ſmyte the with ſwellynge, with feuers,
hect, burnynge, and wyth the ſwerde,
with wetherynge, and with blaſtynge. And
they ſhall folowe the vntyll thou peryſhe.
*Leu.xxvi.c * And the heauen that is ouer thy head
Deuter.xi.b ſhalbe braſſe, and the erth that is vnder the,
C yron. The Lord ſhall turne the rayne of the
lande vnto powder and duſt: euen from heauen
ſhall they come doune vpon the, vntyll
thou be brought to nought. And the Lorde
ſhall plage the before thyne enemyes: Thou
ſhalt come oute one waye agenſt them, and
flee ſeuen wayes before them, and ſhalt be
ſcatered amonge all the kyngdomes of the
erthe. And thy carkeſſe ſhalbe meate vnto
all maner foules of the ayre, and vnto the
beaſtes of the erthe, and no man ſhall fraye
them awaye.
*Exod.ix.a. * The Lord will ſmyte ẏ with the botche
of Egypte, and the emarodes: ſcalle, & maũgeneſſe,
that ẏ mayeſt not be healed therof.
And ẏ Lord ſhall ſmyte the wyth madneſſe,
and blyndneſſe and daſynge of herte. Thou
ſhalt grope at noone dayes, as ẏ blynd gropeth
in darkeneſſe, and ſhalt not proſper in
thy wayes. Thou ſhalt be oppreſſed wyth
wronge, and be polled euermore, ãd no man
*ii.xxx.pil. ſhall ſucker ẏ. * Thou ſhalt be betrowthed
vnto

vnto a wyfe, & another man ſhall lye wyth her. *Deu.xxv.b. * Thou ſhalt buylde an houſe, and not dwell therin. Thou ſhalt alſo plante a vyneyarde, and ſhalt not gather the grapes. Thyne oxe ſhalbe ſlayne before thyne eyes, and thou ſhalt not eate therof. Thyne aſſe D ſhalbe violently taken awaye euen before thy face, and ſhall not be reſtored to yͤ agayne. Thy ſhepe ſhalbe geuen vnto thyne enemyes, and no man ſhall reſcue them. Thy ſonnes & thy daughters ſhall be geuen vnto another nacyon, & thyne eyes ſhall ſe it, and daſe vpon them all the daye lõge, and there ſhalbe no myghte in thyne hãde. The frute of thy lande and all thy laboures ſhall a nacyon whych thou knoweſt not, eate, & thou ſhalt continually ſuffre violence onely, and be oppreſſed alwaye: ſo that thou ſhalt be cleane beſyde thy ſelfe, for yͤ ſyghte of thyne eyes whych thou ſhalt ſe.

The Lorde ſhall ſmyte the in the knees and legges, with a myſcheuous botche that can not be healed: euen from the ſole of thy fote vnto the toppe of thy head.

*Deut.iiii.d. ii.Paralip. xxxiii.b. iiii.Re.xxiiii. d. Iere.xxiiii.a. *The Lorde ſhall brynge the & thy kynge (which thou ſhalt ſet ouer the) vnto a nacyon, which nether thou nor thy fathers haue knowne, that there yͤ mayeſt ſerue ſtraũge Goddes: euen wod and ſtone. And thou ſhalt be wondred at, ſpoken of, and ieſted at amonge all nacyons, whether yͤ Lorde ſhall carye the. Thou ſhalt carye moche ſeed out into the felde, and ſhalt gether but lytle in: for the greſhoppers ſhall deſtroye it. Thou ſhalt plante a vyneyarde and dreſſe it, but ſhalt nether drynke of yͤ wyne, nether gether the grapes, for the wormes ſhall eate it. Thou ſhalt haue oliue trees thorowe out all thy coaſtes, but ſhalt not anoynte thy ſelfe with yͤ oyle, for thyne olyue trees ſhalbe roted out. Thou ſhalt beget ſonnes, and daughters, but ſhalt not haue thẽ: for they ſhalbe caryed awaye captyue. All thy trees and frute of thy lande ſhalbe marred wyth blaſtynge.

E The ſtraunger that is amonge you, ſhall clyme aboue the vp on hye, and thou ſhalt come doune beneth alowe. He ſhall lẽde the, and thou ſhalt not lende hym: he ſhalbe before, and thou behynde.

Moreouer, all theſe curſes ſhall come vpõ the, and ſhall folowe the and ouertake the, tyll thou be deſtroyed: becauſe thou herkenedſt not vnto the voyce of the Lorde thy God, to kepe hys commaundementes, and hys ordinaunces, whych he commaunded ☞ the, and they ſhalbe vpon the as ☞ myracles & wonders, and vpon thy ſeed for euer, becauſe thou ſeruedſt not the Lorde thy God wyth ioyfulneſſe and with a good herte, whan thou haddeſt aboundance of all thinges, therfore thou ſhalt ſerue thyne enemye, whych the Lorde ſhall ſende vpon the: in hunger and thyrſt, in nakedneſſe, and in nede of all thynge: and he ſhal put a yocke of yron vpõ thy necke, vntyll he haue brought the to nought.

And the Lorde ſhall brynge a nacyon vpõ the from a farre, and from the ende of the worlde, as ſwyfte as an egle flyeth: a nacion whoſe tonge thou ſhalt not vnderſtande: a harde fauoured nacyon, whych ſhall not regarde the perſon of the olde, nor haue compaſſyon on the younge. Theſame ſhall eate the frute of thy cattell, and the frute of thy lande, vntyll he haue deſtroyed the: and ſhal leaue the nether corne, wyne, nor oyle, nether the encreaſe of thyne oxen, nor the flockes of thy ſhepe: vntyll he haue brought the to nought. And he ſhall kepe the in, in all thy cyties, vntyll he haue caſt downe thy hye walles and ſtronge holdes, wherin thou truſtedſt, thorowe out all the lande. And he F ſhall beſege the in all thy cyties thorow out all thy lande, which the Lorde thy God hath geuen the.

*And thou ſhalt eate the frute of thyne *iiii.reg.vi.e Thren.iiii.b Baruch.ii.a Leuit.xxvi.d owne bodye: the fleſhe of thy ſonnes, and of thy daughters, whyche the Lorde thy God hath geuen the, in that ſtraytneſſe and ſege, wherwyth thyne enemye ſhall beſege the: ſo that it ſhall greue the man (that is tender & exceadynge delycate amonge you,) to loke on hys brother and vpõ hys wyfe that lyeth in hys boſome, and on the remnaunte of hys chyldren, which he hath yet lefte: for feare of geuynge (vnto anye of them) of the fleſhe of hys chyldren, whom he ſhall eate, becauſe he hath nothynge lefte hym in that ſtraytneſſe & ſege, wherwyth thyne enemye ſhall beſege the in all thy cyties.

Yee, and the woman that is ſo tender and delycate, that ſhe dare not adue nture to ſet the ſole of her foote vpon the grounde, (for ſoftneſſe and tenderneſſe) ſhalbe greued to loke on her huſbande that lyeth in her boſome, & on her ſonne and on her daughter: and on hyr after byrthe (that is come oute from betwene her legges,) and her chyldrẽ whych ſhe ſhall beare: For whan all thynges lack, ſhe ſhal eat thẽ ſecretly, in the ſege & ſtraytneſſe, wherwyth thyne enemye ſhall beſege the in thy cyties.

*Yf thou wylt not kepe and do all the *Exo.xv.d wordes of thys lawe (that are wrytten in thys booke,) and feare thys gloryous and fearful name of the Lorde thy God: yͤ Lorde wyll ſende vnto the and thy ſeed, great plages and of longe continuaunce, euell ſyckneſſes and of longe duraunce. Moreouer, he wyll brynge vpon the all the dyſeaſes of Egypte, and thoſe which thou waſt afrayed of ſhall cleaue vnto the. And al maner ſyckneſſes, and all maner plages whych are not

* Deut. x. d.

written in the boke of thys lawe, wyll the Lorde brynge vpon the, vntyll he brynge the to noughte. And ye ſhalbe lefte fewe in nombre, where before ye were as the * ſtarres of heauen in multytude: becauſe thou woldeſt not herken vnto the voyce of the Lorde thy God.

* Iere. xxxi. c.

G * And it ſhall come to paſſe, ẏ as the Lord reioyſed ouer you, to do you good, & to multiplie you: euen ſo he wyll reioyſe ouer you, to deſtroye you, & to brynge you to nought. And ye ſhalbe waſted from of the land, whether thou goeſt to enioye it. And the Lorde ſhall ſcater the amonge all nacyons, from the one ende of the worlde vnto the other, and there thou ſhalt ſerue ſtraũge goddes, whych thou nor thy fathers haue knowne: euen wod and ſtone.

And amõge theſe nacyõs thou ſhalt fynde no eaſe, neyther ſhall the ſole of thy foote haue reſt. But the Lorde ſhall geue ẏ there an vnquyet herte, & daſyng eyes, & ſorowe of mynde. And thy lyfe ſhall hãge before the and thou ſhalt feare both daye, and nyghte, & ſhalt haue no truſt in thy lyfe. In the mornynge thou ſhalt ſaye, wolde God it were nyght. And at nyght thou ſhalt ſaye: wolde God it were mornynge: for feare, of thyne harte, which thou ſhalt feare and for the ſyghte of thyne eyes, which thou ſhalt ſe.

* Exo. xiiii. d.

And the Lorde ſhall brynge ẏ into Egypt agayne wyth ſhyppes, by the waye whych I had the, that thou ſhuldeſt * ſe it no moare. And there ye ſhalbe ſolde vnto youre enemyes, for bondmen & bondwemen: and no man ſhall bye you.

¶ The. xxix. Chapter.

¶ The people are exhorted to obſerue the commaundementes, whych yf they breake, they are threatned to be plaged.

* Exo. xix. a.

A These are ẏ wordes of the * appoyntment, which the Lorde commaunded Moſes, to make with the chyldren of Iſrael in the lande of Moab, beſyde the appoyntmẽt which he made with them in Horeb, and Moſes called all Iſrael, and ſayde vnto them: Ye haue ſene all that the Lorde dyd before youre eyes in the lãde of Egypt. vnto Pharao and vnto all hys ſeruauntes, and vnto all hys lãde, the greate tẽptacyõs which thyne eyes haue ſene, thoſe greate miracles & wonders: and yet ẏ Lorde hath not geuen you an herte to perceaue, & eyes to ſe, and eares to heare vnto thys daye.

* Deu. viii. a.

And I haue led you. xl. yeare in the wyldernesse: and youre * clothes ore not waxed olde vpon you, and thy ſhowe is not waxed olde vpon thy fote. Ye haue eaten no bread, nor droncke wyne or ſtronge dryncke, that ye myghte knowe, howe that I am ẏ Lord youre God.

* Nu. xxi. e.
* Deu. iiii. a.
* Ioſua. ix. d.
* Gen. xvii. a.

B * And ye came vnto this place, & Sehon the kynge of Heſbon, and Og kynge of Baſan came out agaynſt vs vnto battell, and we ſmote them, and toke theyr lande, & gaue it for an inheritaunce vnto the Rubenites and Gadites, & to the halfe trybe of Manaſſe. * kepe therfore the wordes of this appoyntment & do them, that ye maye vnderſtande all that ye ought to do. Ye ſtãde thys daye euery one of you before ẏ Lorde your God: youre captaynes, youre trybes, your elders, youre offycers, and all the men of Iſrael: youre chyldren alſo, youre wyues & the ſtraunger that is in thyne hoſte * from the hewer of thy wod, vnto the drawer of thy water: that thou ſhuldeſt go into the appoyntment of the Lord thy God, and into his othe * which the Lord thy God maketh with the thys daye. For to make the a people vnto hym ſelfe, and that he maye be vnto the a God, as he hath ſayde vnto the, and as he hath ſworne vnto thy fathers Abraham Iſahac and Iacob.

C I make not thys bonde & this othe wyth you only: but both with hym that ſtandeth here with vs this daye before the Lord oure God, and alſo wyth hym that is not here wyth vs thys daye. For ye knowe, howe we haue dwelt in the lande of Egypte, and how we came thorowe ẏ myddes of the nacyons whych ye paſſed by. And ye haue ſene theyr abhominacyons and theyr ydolles: (wod and ſtone, ſyluer & golde) whych were amonge them.

* Iere. v. c.

☞ ✠

Leſt there be amõge you man or wõman, kynred or trybe, whoſe hert turneth awaye thys daye from the Lorde oure God, to go and ſerue the goddes of theſe nacyons: and leſt there be amõge you ſome roote that beareth gall & wormwod, ſo that when he heareth the wordes of thys ooth, he bleſſe hym ſelfe in his hert, ſayinge. * I ſhall haue peace. I wyll walke in the meanynge of myne owne hert, ✠ (To put the ☞ dronken to the thyrſtye.) And ſo the Lorde wyll not conſent to be mercyfull vnto hym, but then the wrath of the Lorde and hys gelouſye ſhall ſmoke agaynſt that man, and all the curſes that are wrytten in thys boke ſhalt lyght vpon hym, and the Lorde ſhall do out hys name from vnder heauen, and the Lorde ſhall ſeparate hym vnto euell out af all the trybes of Iſrael, accordyng vnto all the curſes of the appoyntment, that are wrytten in the boke of thys lawe.

D So that ẏ generacyon to come of youre chyldren, that ſhall ryſe vp after you, & the ſtraunger that ſhall come from a farre lãde ſhall ſaye, when they ſe the plages of that lande, and the diſeaſes wherwith the Lorde hath ſmytten it, howe all ẏ landes is burnt vp ẇ brymſtone & ſalt, and that it is neyer

ſowen nor beareth, nor any graſſe groweth
therin, lyke as in yͤ place of yͤ ouerthrowynge
* Gene.xix.e of * Sodome, Gomor, Adama, and zeboim:
whyche the Lorde ouerthrewe in hys
wrath & angre: Euen then ſhall all nacyõs
* Iere.xxii.b and c. ſaye: * wherfore hath yͤ Lorde done of thys
iii. Reg.ix.b. facyon vnto thys lande? O howe fearſe is
thys great wrath? And men ſhall ſaye: because
they lefte the teſtament of the Lorde
God of theyr fathers, whych he made wyth
them, when he brought them out of the lãde
of Egypt. For they went and ſerued ſtraũge
goddes, and worſhypped them: Goddes
which they knewe not, and which had geuen
them nought. And the wrath of the Lorde
waxed whote agaynſt thys lande, to brynge
vpon it all the curſes that are written
in this boke. And the Lorde caſt them out
of theyr lãde in angre, wrath, and greate indignacyon,
& caſt them into a ſtraunge lãde
as thys daye beareth wytneſſe. The ſecrettes
*I.Cor.iiii.a of the lorde oure God * are opened vnto
vs, and to oure chyldren for euer, yͭ we maye
do all the wordes of thys lawe.

The.xxx. Chapter.

The worde of God is at hande.

A When all theſe wordes are come vpon
the, the bleſſynge and the curſe which
I haue ſet before the, thou ſhalt turne
vnto thyne hert, amonge all the nacyõs
whether yͤ Lorde thy God hath thruſte the,
and come agayne vnto the Lorde thy God,
and herken vnto his voyce in all theſe thynges
that I commaunde the thys daye: thou
and thy chyldren wythall thyne herte & all
thy ſoule. And yͤ Lord thy God wyll turne
thy captiuite, and haue cõpaſſyon vpon the
and wyll turne, and fet the agayne from all
the nacyõs, amõge whych yͤ Lorde thy God
ſhall haue ſcatered the. Though thou waſt
caſt vnto yͤ extreme partes of heauen: euen
from thence wyll the Lorde thy God gether
the, & from thence wyll he fet the, & the Lorde
thy God wyll brynge the into the lande
whych thy fathers poſſeſſed, and thou ſhalt
enioye it. And he wyll ſhewe the kyndneſſe,
*Deut.x.d. and multiplye the aboue thy fathers. * And
B the Lorde thy God wyll circumcyſe thyne
hert, & the hert of thy ſeed, that thou mayeſt
loue the Lord thy God wythall thyne hert,
& all thy ſoule, that thou mayeſt lyue. And
the Lord thy God wyll put all theſe curſes
vpon thyne enemyes, and on them that hate
the, and that perſecute the.

But thou ſhalt turne, & herken vnto the
voyce of the Lorde, and do all hys cõmaundemẽtes,
which I commaunde yͤ thys daye.
And the Lord thy God wyll make the plenteous
in all the workes of thyne hãde, in the
frute of thy bodye, and in the frute of thy catell,
* Ier.xxxii.f & in yͤ frute of thy lãde for thy welth. *
For the Lorde wyll turne agayne & reioyſe
ouer the to do the good, as he reioyſed ouer
thy fathers. If thou herken onely vnto the
voyce of the Lord thy God, to kepe his commaundementes
and his ordinaunces which
are written in the boke of thys lawe, and yf
thou turne vnto yͤ Lorde thy God wythall
thyne hert & all thy ſoule.

* For the commaundemẽt whych I com C
maunde yͤ thys daye, is not ſeparated from * Roma.x.b
the, nether farre of. It is not in heauen, that
thou neadeſt to *(cõplayne and) ſaye: who ſhall *q
go vp for vs to heauen, & fet it vs, that we
maye heare it, and do it? Nether is it beyonde
the ſee: that thou ſhuldeſt ſaye: who ſhall
go ouer the ſee for vs, and fet it vs, that we
maye heare it, and do it? But the worde is
very nye vnto the: euen in thy mouth and in
thyne hert, that thou do it.

* Beholde I haue ſet before the this daye * Deut.xi.d.
lyfe and good, death and euell: For where
as I commaunde the thys daye, to loue the
Lorde thy God, to walke in his wayes, and
to kepe hys commaundementes, hys ordinaunces,
and hys lawes (yf thou ſo do) thou
ſhalt lyue and multiplye, and the Lorde thy
God ſhall bleſſe the in yͤ lande, whether thou
goeſt to poſſeſſe it.

But and yf thyne herte turne awaye, ſo D
that yͭ wylt not heare: but ſhalt goo aſtraye
and worſhyppe ſtraunge goddes, and ſerue
them, I pronounce vnto you alſo this daye,
that ye ſhall ſurely peryſhe, & that ye ſhall
not prolonge youre dayes vpon the lande
whether thou paſſeſt ouer Jordan, to go and
poſſeſſe it.

* I call heauen & erth to recorde this daye * Deu.iiii.d.
agaynſt you, that I haue ſet before you lyfe
& death, bleſſynge & curſynge. Therfore
choſe lyfe, yͭ both thou & thy ſeed maye lyue,
that thou mayeſt loue the Lorde thy God,
and be obedient to hys voyce, & cleaue vnto
hym. For he is thy lyfe, and yͤ length of thy
dayes, that thou mayſt dwell vpon the erth
whych the Lorde ſware vnto thy fathers:
Abraham Iſahac and Jacob, to geue them.

The.xxxi. Chapter.

Moſes beynge readye to dye, ordereth Joſue to rule
the people in hys ſteade. Thys boke Deuteronomye
is wrytten & layde, in the tabernacle beſyde the arcke.
The Leuites are charged to reade it to the people.

And Moſes wẽt & ſpake theſe wordes A
vnto all Iſrael, and ſayd vnto them:
I am an hũdred & twenty yeare olde
thys daye, and can nomore go out and in.
Alſo the Lorde hath ſayde vnto me * thou * Num.xx.d.
ſhalt not goo ouer thys Jordan. The Lorde
thy God he wyll go ouer before the, and
he wyll deſtroye theſe nacyons before the,
and thou ſhalt conquere them. * And Joſua * Nu.xxvii.d
he ſhall go before the, as yͤ Lorde hath ſayde.
And the Lorde ſhall do vnto them, as he
dyd to * Sehon and Og kynges of yͤ Amo- * Num.xx.e.

rites, and vnto the lande of them, whom he deſtroyed. And the Lorde ſhall geue them ouer before youre face, that ye maye do vnto them, B accordynge vnto all the commaundementes which I haue commaunded you. Plucke vp youre heartes therfore & be ſtronge, dreade not, nor be aferde of them: for the Lord thy God hym ſelfe doth go wyth the. He ſhal not fayle the, nor forſake the.

And Moſes called vnto Ioſua, and ſayde vnto hym in ẏ ſyghte of all Iſrael: * Be ſtronge & bolde, for thou muſt go with thys people vnto the lāde, which the Lorde hath ſworne vnto theyr fathers, to geue them, and ẏ ſhalt geue it them to enheret. And the Lorde he doth go before ẏ: He ſhall not fayle the, neyther forſake the: feare not therfore, nor be diſconfyted. And Moſes wrote thys lawe, and delyuered it vnto the preaſtes the ſonnes of Leui (whych * bare ẏ arcke of the C teſtament of the Lorde) and vnto all the elders of Iſrael, and Moſes cōmaūded them, ſayinge: * At ẏ poynt of ſeuen yeares in the ſolempnite of the fre yeare, euen in the feaſt of Tabernacles, when all Iſrael is come to apeare before the Lord thy God, in the place, which he hath choſen: ẏ ſhalt reade thys lawe before all Iſrael in theyr eares. Gether the people together: men, wemen & children, and the ſtraunger that is wythin thy gates, that they maye heare, and lerne and feare ẏ Lorde youre God, and kepe, and obſerue all the wordes of thys lawe, and that their chyldren whych knowe nothīge, maye heare, and lerne to feare ẏ Lord your God, as longe as ye lyue in the lande, whether ye go ouer Iordan to poſſeſſe it.

*Ioſua.i.b. iii.Reg.ii.a.

*Num iii.v.

*Eſd.viii.a.

D And ẏ Lorde ſayde vnto Moſes: Beholde thy dayes are come, that thou muſt dye. Call Ioſua therfore, and ſtande ye in the tabernacle of wytneſſe, that I maye geue him a charge. And Moſes and Ioſua went, and ſtode in the tabernacle of wytneſſe. And the Lorde apeared in ẏ tabernacle: euen in the pyller of the cloude. And the * pyller of the cloude ſtode ouer the dore of the tabernacle. And the Lorde ſayde vnto Moſes: beholde, thou ſhalt ſlepe with thy fathers, and thys people wyll ryſe vp, and go a whorynge after ſtraunge goddes of the lande (whether they go) and wyll forſake me, & breake the appoyntmēt, whych I haue made wᵗ them. And then my wrath wyll waxe whote agaynſt them, and I wyll forſake them, and wyll hyde my face from them, & they ſhalbe conſumed. And moch aduerſite and tribulacyons ſhall come vpon them, ſo ẏ then they E wyll ſaye: Are not theſe troubles come vpō me, becauſe God is not wyth me? And I alſo wyll ſurely hyde awaye my face in that daye, for all the euels ſake whych they ſhall haue wrought, in that they are turned vnto ſtraunge Goddes.

*Exo.xxxiii.d.

Now therfore wryte ye this ſonge for you and teache it the children of Iſrael, and put it in theyr mouthes, ẏ thys ſonge maye be my wytneſſe agaynſt ẏ chyldren of Iſrael. For I wyll bryng them into ẏ lāde (whych I ſware vnto their fathers) that floweth wᵗ mylke & honye, and they ſhall eate, and fyll them ſelues, and waxe fat, and turne vnto ſtraunge goddes, and ſerue them, and blaſpheme me, and breake my couenaunt. F And then when moch myſchefe & tribulacyon is come vpon them, thys ſonge ſhall anſwere them, as a wytneſſe. For it ſhall not be forgotten out of the mouthes of their ſeed: for I knowe theyr imaginacyon, whych they goo about euē nowe, before I haue broughte thē into ẏ lāde whych I ſware. ✠ Moſes therfore wrote thys ſonge the ſame ceaſon, & taught it ẏ children of Iſrael. And he gaue Ioſua the ſonne of Nun a charge, & ſayd: * be bolde, and ſtronge, for ẏ ſhalt bryng the chyldren of Iſrael into the lāde, ☞ whych I ſware vnto them, & I wyll be wyth the.

*Ioſua.i.b. iii.Reg.ii.a.

☞

And when Moſes had made an ende of wrytynge out of the wordes of thys lawe in a boke vnto ẏ ende of them, Moſes commaūded the Leuites, whych bare ẏ arcke of the teſtamēt of ẏ Lorde, ſayinge: take ye the boke of this lawe, * and put it in the ſyde of the arcke of the teſtamēt of the Lorde youre God, that it maye be there for a wytneſſe agaynſt ẏ: For I knowe thy ſtubburneſſe * and thy ſtyffe necke: whyle I am yet a lyue wyth you thys daye, ye haue bene dyſobe- G dient vnto the Lord: and howe moch more after my death?

*Deut.x.a.

*iiii.Reg. xvii.c. Mala.iii.b.

Gather vnto me all ẏ elders of youre trybes and youre offycers, that I maye ſpeake theſe wordes in their eares, and call heauen, and earth to recorde agaynſt thē. For I am ſure that after my death, ye wyll vtterly be corrupte, and turne from the waye whych I haue cōmaunded you: & tribulacyon wyll come vpon you in the later dayes, becauſe ye ſhall haue wrought wyckedneſſe in the ſyght of the Lorde, to prouoke hym thorow the workes of your hādes. And Moſes ſpake in ẏ eares of all ẏ cōgregacyon of Iſrael the wordes of thys ſonge, vntyll he had ended them.

The .xxxii. Chapter.

The ſonge of Moſes.

A HEare O ye heauens, and * I ſhall ſpeake, & let ẏ erth heare ẏ wordes of my mouth. * My doctrine ☞ ſhall droppe as doeth ẏ rayne, & my ſpeach ſhall flowe as dothe the dewe, as the ſhower vpō the herbes, & as the droppes vpon ẏ graſſe. For I wyll call on the name of the Lorde: Aſcrybe ye honoure vnto oure God.

*Miche.iii.b Eſa.i.a.

*Eſa.lv.c.

☞

*Gen.i.d Eccl.xlii.d *Perfecte is the worke of yͤ mooſt myghtye God: for all hys wayes are iudgemente. He is a God of truth, wythout wyckedneſſe: ryghteous, and iuſt is he.

○* ○* Frowardly haue they done agaynſt him thorow their deformities: not his awne children, but a wycked ⁊ frowarde generacyon. Do ye ſo rewarde the Lorde, O foolyſhe nacyon ⁊ vnwyſe? *Mala.i.b Ier.i.d *Is not he thy father, ⁊ thyne owner? *hath he not made the, and ordeyned the? Remembre the dayes of the worlde that is paſt: conſydre the yeares frō tyme to tyme. *Iob.viii.d *Aſke thy father, and he wyll ſhewe the: thy elders, ⁊ they wyll tell the. Whē the moſt hygheſt deuyded the naciōs, and whan he ſeparated the ſonnes of Adam, he put the borders of the nacyōs, faſt by the multitude of the chyldren of Iſrael.

B For the Lordes parte is hys folke, ⁊ Iacob is the porcion of hys enheritaunce.

☞ ☞ He founde him in a deſerte lande, in a voyde groūde, ⁊ in a rorynge wylderneſſe. He led hym aboute, he gaue hym vnderſtandynge, and kepte him as the apple of his eye

As an egle yͤ ſtereth vp her neſt and flotereth ouer her yoūge, ⁊ ſtretcheth out hir wynges, ſo doth he take them vp, ⁊ beareth thē on his ſhoulders. The Lorde alone was hys gyde, ⁊ there was no ſtraunge God wt him.

He caryed him vp to an hye lande, that he myght eate the encreaſe of the feldes. *Pſal.lxxxi.c *And he fed hym wyth honye out of the rocke, and with oyle out of the moſt harde ſtone. With butter of kyne, ⁊ mylcke of the ſhepe, wyth fat of the lambes and of fat rammes and he goates, with yͤ fat, of moſt plēteous wheate C ☞ and that thou myghteſt drynke ☞ the moſt pure bloude of the grape.

But he that ſhulde haue bene vpryght, whan he waxed fat, ſpurned with hys hele.

Thou art well fed, yͭ art growen thycke: thou art euen laden wyth fatneſſe.

And he forſoke God his maker, ⁊ regarded not the God of his ſaluacion. They prouoked hym to angre with ſtraunge goddes: euē wt abhominacyons prouoked they hym. *Pſal.cvi.e *They offred vnto deuels, and not to God, euē to goddes whō they knewe not: to newe goddes that came newlye vp, whō theyr fathers feared not. Of God that begate the thou art vnmyndeful, ⁊ haſt forgotten God that made the. The Lorde therfore ſawe it, and was angrye, becauſe of the prouokynge of hys ſonnes and of hys daughters.

And he ſayde: I wyll hyde my face from them, ⁊ wyl ſe what their ende ſhall be. For they are a very frowarde generaciō, chyldrē in whom is no fayth. They haue angred me wyth that whych is no God, and prouoked me with theyr vanyties. *Rom.x.d *And I alſo wyll ☞ prouoke them with thoſe ☞ whych are no people, I wyll anger them wyth a foolyſhe nacion. *For fyre is kyndled in my wrath, D Ierem.xv.c ⁊ burneth vnto the bottome of hel. And hath cōſumed the earth with her encreaſe, and ſet a fyre the botoms of the mountaynes. I wyl heape miſcheues vpon them, ⁊ wyll deſtroye them wyth myne arowes.

They ſhalbe burnt with hunger, and conſumed wt heate, and with bytter deſtruccyon Iere.v.b Ioel.i.b *I wyl alſo ſende the teeth of beaſtes vpon them, with the furiouſnes of ſerpētes in the duſt. Without forth, ſhal yͤ ſwerde robbe thē of their children: and within in the chamber, feare both younge men and younge wemen, ānd the ſuckelynges wyth the men of graye heades. I haue ſaid: I will ſkater thē abrode and make the remembraunce of thē to ceaſſe from amonge men. Were it not that I feared the wrath of the enemye, leſt their aduerſaries ſhulde vtterly wythdrawe thē ſelues and leſt they ſhulde ſaye: our hye hande hath done all thys, and not the Lorde.

For it is a naciō without forecaſt, nether is there any vnderſtandyng in them: O that they were wyſe, and vnderſtode thys, that they wolde conſyder theyr later ende.

Howe ſhulde one chace a thouſande, and two put ten thouſande to flyghte: excepte theyr maker had ſolde them, and excepte the Lorde had ſhut them vp?

E For theyr God is not as oure God i.Reg.v.d *oure enemyes alſo them ſelues are iudges.

For their vyne is of the vineyarde of Sodome, and of the feldes of Gomorra: Theyr grapes are grapes of gall, and their cluſters be bytter.

Their wyne is the poyſon of draggons, ⁊ the cruell gall of aſpes. Is not thys layde in ſtore with me, ⁊ ſealed vp amonge my treaſures? Roma.xii.d. Hebr.x.f *Vengeaūce is myne, and I wyll rewarde: their fete ſhal ſlyde in due tyme, For the daye of theyr deſtruccion is at hande, ād the thynges that ſhall come vpon thē, make haſte.

ii Mac.vii.a *For the Lorde ſhall iudge hys people, and haue compaſſyon on hys ſeruauntes: F whan he ſeyth that their power is gone, and that they be in a maner ſhut vp, or brought to naught and forſaken.

And he ſhall ſaye Iere.ii.d *wher are theyr goddes? theyr God in whom they truſted.

The fat of whoſe ſacrifyces they dyd eate and drācke the wyne of their drynckeofferinges? let them ryſe vp and healpe you, and be your protectyon ○* (in neceſſitie.)

○* Se nowe howe that I, *Deu.iiii.f *I am God, and there is none but I: i.Re.ii.c *I kyll, and wyll make alyue: I wounde, and I will heale: *Iob.x.b *neither is there any that can delyuer out of my hād

For I will lyft vp myne hand to heauen, ⁊ will ſaye: I lyue euer.

If I whet the edge of my ſwerde, ⁊ myne hande take holde to do iuſtice, I wyll recompence

compence vengeaunce on myne enemyes, ād wyll rewarde them that hate me.

☞ I wyl make myne arowes droncke wyth bloude, ⁊ my ſwerde ſhal eate fleſhe, ād that for the bloude of the ſlayne, ⁊ for their captiuite, ſens the ☞ begynnynge of the wrath of the enemye.

*Rom.xv.b

*Prayſe ye hethen his people, for he wyll auenge the bloude of hys ſeruauntes, ⁊ wyll auenge hym of hys aduerſaries, and wylbe mercyfull vnto his lande, and to his people.

G And Moſes came and ſpake all the wordes of thys ſonge in the eares of the people, he and Ioſua the ſonne of Nun. And Moſes ſpake all theſe wordes vnto the ende to all the people of Iſraell, and ſayde vnto them:

*Deu.vi.b and.xi.e

☞ *Set your hertes vnto al yͤ wordes whych I ☞ teſtyfye vnto you thys daye: and ye ſhall commaūde them vnto youre chyldren, that they maye obſerue and do all the wordes of thys lawe. And let it not be a vayne worde vnto you: for in it is your lyfe, ⁊ thorowe thys worde ye ſhall prolonge your dayes in the lande whether ye go ouer Iordan, to conquere it.

And the Lorde ſpake vnto Moſes yͤ ſelfe ſame daye, ſayinge: get the vp in to this mountayne Abarim. ⊶ (That is to ſaye a paſſage) vnto mounte Nebo, whyche is in the lande of Moab ouer agaynſt Iericho. And beholde the lande of Canaan, which I geue vnto the chyldren of Iſrael to poſſeſſe: And dye in the mount whych thou goeſt vp vnto, and thou ſhalt be gathered vnto thy people. *As Aaron thy brother dyed in mount Hor, ād was gathered vnto hys people: becauſe ye treſpaſed agaynſt me amonge the chyldren of Iſrael *at the waters of ſtryfe, at Cades in the wyldernesse of zin: for ye ſanctifyed me not amonge the chyldren of Iſrael. Thou ſhalt therfore ſe the land before the, and ſhalt not go thyther vnto the land whiche I geue the chyldren of Iſraell.

⊶ *Num.xx.d. and.xxxiii.e *Num.xx.a.

❡The.xxxiii.Chapter.

❡Moſes dyenge bleſſeth all the trybes of Iſrael.

*Exo.iii.a ‡Exod.xix.a ☞ *Sapie.iii.a ⊶

A Thys is the bleſſynge wherwyth Moſes the man of God bleſſed the chyldren of Iſraell before hys death, and ſayde: *The Lorde came from Sinai and ſhewed hys beames ‡ from Seir vnto them, and ap[illegible]ed from mounte Pharan, and he came wyth thouſandes of ☞ ſayntes, and in his ryghte hande a lawe of fyre for thē. And he loued the people. *All hys ſayntes alſo are in thy handes. They ⊶ were ſmyttē to go after thy fete, and to receaue of thy wordes. Moſes gaue vs a lawe to be an enheritaunce of the congregacion of Iacob. And he was in Iſrael kynge whē the heades of the people, and yͤ trybes of Iſrael were gathered together.

Let Ruben lyue, and not dye: and be fewe in nombre. This ſame alſo happen to Iuda. And he ſayde: heare Lorde the voyce of Iuda, and brynge hym vnto hys people: hys handes ſhalbe good ynough for him, yf thou helpe hym agaynſt hys enemyes.

And vnto Leui he ſayde: ☞ Thumim ⁊ vrim ſhalbe with the, ⁊ wyth euery one that is godly in yͤ. Thou dyddeſt proue hym alſo in the tentacyon ⁊ ſtriuedſt with hym at the waters of ſtryfe. He that hath ſayde vnto his father ād to his mother: I haue not ſene him, ☞ And he that knewe not his brethrē, ner knewe his awne chyldren, thoſe are they that haue obſerued thy worde, and ſhal kepe thy couenaunt. They ſhall teache Iacob thy iudgementes, and Iſrael thy lawe. They ſhall put cens before thy noſe, and the burnt ſacrifice vpon thyne altare. Bleſſe Lord his fyrſt frutes and accept the worke of his handes, ſmyte yͤ loynes of thē that ryſe agaynſt him, and of thē that hate him, that they ryſe not agayne. B ☜ ☜

And of Ben Iamin he ſayde. The Lordes derlynge ſhall dwell in ſafetye vpon hym ⁊ the Lorde ſhall couer him all the daye lōge, and he ſhall dwell betwene his ſhoulders.

And of Ioſeph he ſayd: bleſſed of yͤ Lorde is his lande for the frutes of heauē, thorowe the dewe and ſprynges that lye beneth, and for the ſwete frutes of the encreaſe of yͤ ſonne and rype frutes of the moone: for the firſt frutes of the principal moūtaynes, and for the frutes yͤ the hylles brynge furth for euer and for the frutes of the earth, and fulneſſe therof: and for the good wyll of hym yͤ dwelt in the *buſhe, ſhall the bleſſynge come vpon the heade of Ioſeph, ⁊ vpon the toppe of the heade of him yͤ was ſeparated frō amōge his brethren ☞ his firſtborne oxe hath bewtie, and his hornes are as the hornes of an vnycorne. And with them he ſhall trouble yͤ nacions together, euen vnto the endes of the worlde. Theſe are alſo the many thouſādes of Ephraim, ⁊ the thouſandes of Manaſſes. C *Exod.iii.a ☜

And vnto zabulon he ſayde: Reioyce zabulon in thy goynge oute, and thou Iſacher in thy tentes. They ſhall call the people vnto the hyll and there they ſhall offer offerynges of ryghteouſnes. For they ſhall ſucke of the abundaūce of the ſee, and of treaſure hyd in the ſande. D

And vnto Gad he ſayde: bleſſed be yͤ rowme maker Gad: he dwelleth as a Lyon, that catcheth the arme wyth the heade. He ſawe therfore his begynnynge, ād that there was a porcyon there to hyde the lawgeuer, ād he came wyth the heades of the people, and executed the ryghteouſnes of the Lorde and his iudgementes with Iſrael.

And vnto Dan he ſayde: Dan is a Lyons whelpe, he ſhall flowe from Baſan.

And vnto Nephthali he ſayd: Nephthali

hath abundaũce of Gods good pleoſure, ⁊ is fylled with the bleſſynge of the Lorde, ⁊ ſhal haue hys poſſeſſyõs towarde the ſouthweſt.

And to Aſer he ſayd: Aſer ſhalbe bleſſed with children: he ſhalbe acceptable vnto his brethren, ⁊ ſhall dyppe hys fote in oyle. Thy dwellinge be yron and braſſe, and thyne age be as thy youth.

There is none lyke vnto yͤ God of Iſrael: which though he ſyt vpon the heuen as vpõ a horſe, yet is he thy helper; whoſe glorye is in the celeſtiall places. The eternall God is thy refuge, ⁊ vnder the armes of the Euerlaſtynge God ſhalt thou lyue. He ſhal caſt out the enemye before the, and ſaye: deſtroye. Iſrael then ſhall dwell in ſafetye, ⁊ alone. And the eye of Iacob ſhalbe vpon a land of corne and wyne, and hys heauens ſhall droppe the dewe. Happy art thou o Iſrael, who is lyke vnto the? O people that art ſaued in the Lorde which is the ſhylde of thy helpe, ⁊ ſwerde of thy glory. Thyne enemyes haue loſt their ☞ ſtrength to the warde, ⁊ thou ſhalt ☞ tread vpon the heygth of them.

¶ The .xxxiiii. Chapter.

¶ Moſes dyeth. Iſrael wepeth. Joſua ſucceedeth in Moſes roume.

A *Nu.xxvii c *Deu.iii.d AND *Moſes went from the playne of Moab vp into mount Nebo and vnto the toppe of * the hyll that is ouer againſt Iericho. And the Lorde ſhewed hym all the lande of Gilead, euen vnto Dan, and all Nephthaly and the lande ☞ of ☞ Ephraim and Manaſſe, ⁊ al the lande of Iuda: euen vnto the vtmooſt ſee, and the ſouth, and the regyon of the playne of Iericho the cytie of paulmetrees, euẽ vnto zoar. B And the Lord ſayd vnto hym. *Thys is the lande whych I ſware vnto Abraham, Iſaac and Iacob ſayinge: I wyll geue it vnto thy ſeed. I haue cauſed the alſo to ſe it wyth thine eyes, *but yͧ ſhalt not go ouer thither. *Gene.xii b and.xv.d *Deu.iiii.e

So Moſes the ſeruaunt of the Lorde dyed there in the lande of Moab accordyng to the worde of the Lorde. And he buryed hym in a valey in the lãde of Moab ouer agaynſt the houſe of Peor, but no man knoweth of his ſepulchre vnto this daye. C Moſes was an hundred and twẽtye yere olde when he dyed: hys eye was not dymme, nor hys naturall coloure abated. And the chyldren of Iſraell *wepte for Moſes in the playne of Moab thyrty dayes. And the dayes of wepyng and mournynge for Moſes were ended. *Num.xx.d

And Joſua the ſonne of Nun was full of the ſpryte of wyſdome: *for Moſes had put hys handes vpon hym. D And the chyldren of Iſrael were obedyent vnto hym, and dyd as the Lorde commaunded Moſes. And there aroſe not a prophet ſence in Iſrael lyke vnto Moſes, whom the Lorde knewe face to face, accordynge vnto all the myracles and wonders which the Lorde ſent hym to do in the lande of Egypte, vnto Pharao and all hys ſeruauntes and before all his lande: and accordynge to all that myghtye hande, and all the greate viſions, which Moſes ſhewed in the ſyght of all Iſrael. *Nu.xxvii d

¶ The ende of the fyfth booke
of Moſes, called in the Hebrue: Elle-
haddebarim, and in the Latin
Deuteronomium.

¶ The ſeconde parte of the Byble contaynyng theſe bookes. ❧

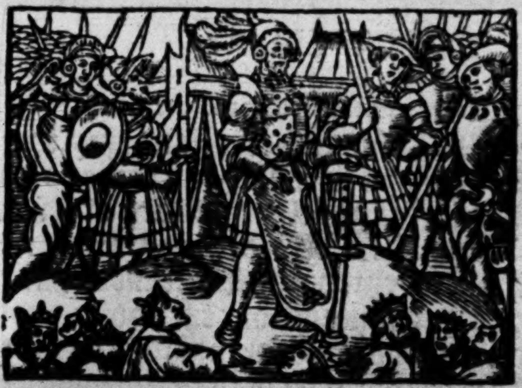
The booke of Joſua.
The booke of the Judges. ❧
The booke of Ruth.
The fyrſt booke of Samuel.
The.ii.booke of Samuel.
The.iii.booke of the Kynges.
The.iiii.booke of the Kynges.
The.i.booke of the chronycles.
The.ii.booke of yͤ chronycles.
The fyrſt booke of Eſdras.
The.ii.booke of Eſdras.
The booke of Heſter.
The booke of Hiob.

not in May

¶ The boke of Joſua
whom the Hebrues call Jehoſua.

¶ The fyrſt Chapter.

¶ The Lorde courageth Joſua to inuade the lande of promeſſe, and commaundeth him continually to reade Deuteronomie.



AFter yͤ death of Moſes yͤ
A ſeruaũt of yͤ Lord, it happened
alſo that the Lord
ſpake vnto Joſua yͤ ſõne
of Nun, Moſes miniſter,
ſayĩg: moſes my ſeruaũt
is deed. Now therfore vp
& goo ouer Jordan yͤ & all
this people, vnto yͤ lãde yͤ which I geue vnto
yͤ children of Iſrael. * All yͤ places yͤ the *Deute.xi.c.
ſooles of youre fete ſhall treade vpõ haue I
geuẽ you as I ſayde vnto Moſes frõ the wildernes
& this Libanon vnto yͤ greate ryuer
Euphrates: all the lande of yͤ Hethites, euẽ
vnto the great ſee towarde the going downe
of the ſonne, ſhalbe youre coaſte. There
ſhall not a man be able to wythſtande yͤ all
the dayes of thy lyfe. * For as I was with *Joſue.iii.b
Moſes ſo will I be with the ‡ and will not ‡Heb.xiii.b.
B fayll the, nor forſake the. * Be ſtrong therfore
and bolde: for vnto this people ſhalt yͤ *Deu.xxxi.f. iii.Reg.ii.a
deuyde the lande which I ſware vnto their
fathers to geue them. Onely be thou ſtrong
and as bolde as thou cãſt, that thou mayeſt
obſerue & do according to all yͤ lawe, whych
Moſes my ſeruaunt cõmaunded yͤ. * Tourne *Deute.v.g.
therfrom nether to the right hand, nor to
the lefte: that thou mayſte do wyſely in all
thou takeſt in hande: * let not the booke of *Deu.xvii.d
this lawe departe out of thy mouthe: But
C recorde therin daye and night yͤ thou mayſt
obſerue, & do accordyng to all that is written
therin. For then ſhalt thou make thy
waye proſperouſe, & then thou ſhalt do wyſely.
Haue not I cõmaunded, the that thou
ſhuldeſt be ſtronge & hardye & not feare ner
be faynt harted: For I the Lorde thy God
am with the, whether ſoeuer thou goeſt.

Then Joſua commaunded the officers of
the people, ſaying: Goo thorowe yͤ myddes
of the hooſte, & cõmaunde the people, ſayĩg:
prepare you vitayles: for after thre dayes
ye ſhall paſſe ouer this Jordan, to goo in &
enioye the lande, which the Lord your God
geueth you, to poſſeſſe it.

And vnto yͤ Rubenites, Gadites, & halfe
the trybe of Manaſſes ſpake Joſua ſaying:
* Remember ☞ the worde, which Moſes ☞
the ſeruaunt of the Lorde cõmaunded you, *Nu.xxxii.d.
ſayinge: the Lorde youre God hathe geuen D
you reaſt, & hathe geuen you thys lãd. Youre
wyues, youre chyldren, and youre catell
ſhall remayne in yͤ lãde which Moſes gaue
you in this ſayde Jordan: But ye ſhall go
before youre brethren armyd, all yͤ be men
of warre, and helpe them vntill the Lorde
haue geuẽ youre brethren reaſt, as he hathe
you, and vntill they alſo haue obtayned the
lande, which the Lorde youre God geueth
them. And then ſhall ye retourne vnto the
lande of youre poſſeſſion & enioye it, whych
lãde Moſes yͤ Lordes ſeruaunt gaue you on
this ſyde Jordã towarde yͤ ſonne ryſynge.
And they anſwered Joſua ſayinge: * All *Deute.v.d.
that yͤ haſt cõmaunded vs, we will do, and *Iere.xlii.a.
whether ſoeuer thou ſendeſt vs, we wyll go
According as we obeyed Moſes in all thinges,
ſo wyll we obey the: onlye the Lord thy
God be wyth the as he was wͭ Moſes. And
whoſoeuer he be yͤ doth dyſobeye thy mouth
and will not herken vnto thy wordes in all
that thou cõmaundeſt him, let him dye: Onlye
be ſtronge and of good courage.

¶ The .ii. Chapter.

¶ Joſua ſendeth ſpyes to Jericho, which were hyd of Rahab.

AND Joſua the ſonne of Nun ſent out A
of Sethim two men to ſpye ſecretly
ſayinge: go and vewe the lande and
alſo Jericho. And they went, and came into
a harlotes houſe, named Rahab, ãd lodged
there. And it was tolde the kinge of Jericho
& ſayde: Beholde, there came men in hyther
to nyght, of the children of Iſrael, to ſpye
out the countreye.
And the kyng of Jericho ſent vnto Rahab
ſaying: bryng forth yͤ men that are come to
the, & which are entred into thyne houſe: for
they be come to ſearche out all the lande. C

And the woman take the two men * and *Heb.xi.f. Iaco.ii.d.
hid them. And ſayde thus: in dede there came
men vnto me, but I wiſt not whẽce they
were. And aboute the tyme of the ſhuttynge
of the gate when it was darcke, the men
went out, whether the men went I wot not B
folowe ye after them quycklye, for ye ſhall
ouer take them. But ſhe brought them vp
to the rooffe of the houſe, & * hydd thẽ wyth *Joſue.vi.e
the ſtalckes of flaxe, which ſhe had lyinge
abroade vpon the roffe. And the men of the
cytye purſued after them, the waye to Jordan,
euen vnto the ferye, and as ſone as they
whych purſued after them were gone out,
they ſhut the gate.

And or euer they were aſlepe, ſhe came vp
vnto them vpon the rooffe, and ſayde vnto
the men: I knowe ẏ the Lorde hathe geuen
*Deutero. xxviii.a. Joſua.v.a. you the lande *for the feare of you is fallen
vpon vs, & the enhabiters of the land faynt
at the preſence of you. For we haue heard,
*Exo.xiiii.e how the Lord *dried vp the water of ẏ redd
ſee before you when you came out of Egypte,
& what you dyd vnto the two kinges of
the Amorites, that were on the other ſide
*Nume.xxi.f. and.g. Jordan *Sehon, & Og, whom ye vtterlye
deſtroyed. And as ſone as we had heard theſe
⊕ thynges ⊕(we were ſore afraied, &) oure hertes
dyd fainte. And there remayned no moare
courage in any man at the preſence of you.
For the Lorde youre God, he is the God in
heauen aboue, and on the earth benethe.

Now therfore (I pray you) ſweare vnto
*Deute.x.d. me *by ẏ Lord, that as I haue ſhewed you
C mercie, ye ſhall alſo ſhewe mercie vnto my
fathers houſe, & geue me a true token. And
that ye ſhall ſaue alyue, bothe my father, &
my mother, my brethren, & my ſyſters, and
all that they haue. And that ye ſhall delyuer
☞ ☞ oure ſoules from death.

And the men anſwered her: oure liues for
you to dye, yf ye vtter not thys oure buſynes.
And when the Lorde hath geuen vs the
*Joſu.vi.c. lãd, *we will deale mercifully & truly with
the. And then ſhe let them downe by a coarde
*i.Re.xix.c. Actes.ix.d. *thorow a windowe: For her houſe was
by the towne wall. And ſhe dwelt by ẏ towne
wall. And ſhe ſayde vnto them: gett you
into the mountayne, leſt the purſuers mete
you, and hyde youre ſelues there thre dayes,
vntyll the purſuars be retourned, and then
ſhall ye goo youre awne waye.

And the men ſayde vnto her: we wyll be
blameleſſe of this thy othe, which thou haſt
made vs ſweare. Beholde, when we come into
the lãde, thou ſhalt bynde this purple coarde
in the window, which thou latteſt vs
downe bye. And thou ſhalt bring thy father
and thy mother, thy brethrẽ, and all thy fathers
houſholde, euen into thy houſe.

D And then whoſoeuer doth go out at the
☞ dores of thy houſe, ĩto ẏ ſtreat, ☞ his bloude
ſhalbe vpõ his awne head, and we wylbe
giltleſſe. And whoſoeuer ſhalbe with the in
the houſe, hys bloude ſhall be on oure heade,
yf any mannes hande touche hym: And yf
thou vtter theſe oure wordes, we wilbe quyte
of thy othe which ẏ haſt made vs ſweare.
And ſhe ſayd: accordynge vnto youre wordes,
ſo be it: and ſhe ſent them awaye to departe.
And ſhe bounde the purple coarde in
the windowe.

And they departed, & came into ẏ mountayne,
and there aboade thre dayes, vntyll
the purſuars were returned. And the purſuars
ſought them thorowe out all ẏ waye
but founde them not. And the two men returned,
and deſcended from the mountayne,
and paſſed ouer, and came to Joſua the
ſonne of Nun, and tolde hym all ẏ had chaũced
them. And they ſayde vnto Joſua: the
Lorde truly hathe delyuered into oure handes
all the lande, and all the inhabiters of
the contrey faynte at the preſence of vs.

¶The.iii.Chapter.

¶Joſue with the people paſſe ouer Jordan.

AND Joſua roſe erlye: and they remoued
from Settim, and came to Jordan, A
he and all the children of Iſrael,
and lodged there, before they went ouer.

And after thre dayes it fortuned, that the
officers went thorow out the hooſte, & commaunded
the people ſayinge: when ye ſe the
arcke of the teſtamẽt of the Lord your God
& the preaſtes that are Leuites bearing it:
ye ſhal departe from youre place, & go after
it. So yet that there ſhall be a ſpace betwene
you & it, aboute a two thouſande cubites B
by meaſure. And ye ſhall not come nye vnto
it, that ye maye knowe the waye, by which
ye muſt go: for ye haue not gone thys waye
in tymes paſt ⊕(& beware, that ye approche not nye
vnto the arcke) And Joſua ſayde vnto the people: ⊕
*☞ Sanctifie youre ſelues, for to morowe
ẏ Lorde ſhall do wonders amõge you. ☞

And Joſua ſpake vnto the preaſtes, ſaying: *Leuit.xx.g. Nume.xi.d. i.Reg.xvi.b. Joſue.vii.c.
Take vp the arcke of the couenaunt: ãd
go before the people. And they toke vp the
arcke of the teſtament and went before the
people.

And the Lorde ſayde vnto Joſua: thys
daye will I begynne to ☞ magnifie the in ☞
the ſyght of all Iſrael, ẏ they maye knowe
how that *as I was with Moſes ſo wyll I *Joſua.i.a.
be with the. And thou ſhalt commaunde the
preaſtes that beare the arcke of ẏ couenaũt
ſaying: when ye are come to the edge of the
waters of Jordan, ye ſhall ſtãde ſtyll in it.

And Joſua ſayde vnto the Chyldren of
Iſrael: come hither, and heare the wordes
of the Lorde youre God. And Joſua ſayde,
Herbye ye ſhall knowe that the liuyng God
is amonge you, and that he wyll wythout C
fayle caſt out before you, ẏ Cananites, and
the Hethites, the Heuites, the Pphereſites,
the Gergeſites, the Amorites, and the Jebuſites:
Beholde, the arcke of the appointemẽt
of the Lorde of all the worlde goeth before
you into Jordan. Nowe therfore take from
amonge you twelue men out of the trybes
of Iſrael, out of euery tribe a man.

And as ſone as the ſooles of the fete of the
preaſtes (that beare the arcke of the Lord ẏ
Gouernour of all the worlde) tread in the
waters of Jordan, the waters of Jordan
⊕(that are beneth, ſhall ronne downe, and) ſhalbe deuided: ⊕
and ẏ waters that come from aboue,
ſhall ſtande

ſhall ſtande ſtill vpon an heape. And it fortuned,
that when the people were departed
frō theyr tentes to goo ouer Jordā, the preaſtes
*Actes.vii.f bearyng * yͤ arcke of the appointement,
went before the people. And as ſone as they
that bare the arcke came vnto Jordā, & the
D fete of the preaſtes that bare the arcke were
*eccle.xxiiii.b, dipped in the brym of the water * (For Jordan
vſeth to fill all hys banckes all the tyme
of harueſt) the waters alſo yͭ came downe
from aboue, dyd ryſe vp vpon an heape
☜* ☜*(and appeared as great as a mountayne,) & departed
farre frō yͤ cytie of Adā, yͭ was beſyde Zarthan.
And yͤ waters yͭ were beneth towarde
the ſee of the wildernes, fell awaye & departed
*pſal.lxvi.b into the ſalt ſee, and the people * went
ryght ouer agaynſt Jericho, And the preaſtes
that bare the arcke of the appointemēt
of the Lorde, ſtode drie within Jordane ready
prepared, & all the Iſraelites went ouer
thorow the drye, vntill all the people were
gone cleane ouer thorow Jordan.

¶ The.iiii.Chapter.

¶ Joſua ſetteth vp twelue ſtones in Jordan.

A AND it fortuned, that whan the people
*deu.xxvii.a were all gone * ouer Jordā, the Lorde
ſpake vnto Joſua, ſayinge: Take
you twelue men out of the people out of euery
trybe a man. And commaunde you them
ſayinge: take you hence out of the myddes
of Jordan (euen out of the place where the
the preaſtes ſtoode in a redynes) twelue
☜* ☜*(of the moſt hardeſt) ſtones, which ye ſhall take
awaye wyth you, and leaue them in the
place, where you ſhall lodge this night.
And Joſua called the twelue men, which he
had prepared of the children of Iſrael, out
of euery trybe a man, and Joſua ſayde vnto
them: gett you before the arcke of the Lorde
youre God, euen thorow the myddes of
*deu.xxvii.a Jordan * and take vp euery man ot you a
ſtone vpon hys ſhulder, according vnto the
nombre of the trybes of the chyldren of Iſrael,
that thys maye be a ſigne among you.
That whē youre childrē aſke theyr fathers
in tyme to come, ſayīge: what meane theſe
ſtones with you? Ye maye anſwere thē how
that the waters of Jordan deuyded at the
preſence of the arcke of the appointement of
the Lorde. For whan it went ouer Jordan,
the waters of Jordā deuided: And theſe ſtones
are become a memoriall vnto the children
B of Iſrael for euer.
And the children of Iſrael dyd euen ſo as
*iiii.reg.xviii.e Joſua commaunded, and toke vp * twelue
ſtones out of the myddes of Jordan, as the
Lorde ſayde vnto Joſua, accordynge to the
nōbre of the tribes of the children of Iſrael,
and caried them awaye with them vnto the
place where they lodged, & layed thē doune
there. And Joſua ſet vp twelue ſtones alſo
in the myddes of Jordan, in the place where
the fete of the preaſtes which bare the arcke
of the teſtament, ſtode.
And there haue they cōtinued ☞ vnto thys ☞
daye. For the preaſtes which bare the arcke
ſtode in the myddes of Jordā, vntill all was
finiſhed that the Lorde commaūded Joſua
to ſaye vnto the people, accordīg to all that
Moſes charged Joſua. And yͤ people haſted
and went ouer. It fortuned alſo, that whan
all the people were cleane ouer, the arcke of C
the Lorde went ouer alſo, and the preaſtes
before the people. * And the childrē of Ruben, *Nu.xxxii.e
& the chyldren of Gad, & halfe the tribe
of Manaſſes went before the children of Iſrael
armed, as Moſes charged them. Euen
fourty thouſande prepared for warre, went
before the Lorde vnto battell, thorow the
playne of Jericho. * that daye the Lord magnfied *Joſue.iii.b
Joſua in the ſight of all Iſrael, and
they ☞ feared hym, as they feared Moſes ☞
all dayes of his lyfe.
And the Lord ſpake vnto Joſua, ſaying:
cōmaunde the preaſtes that beare the arcke
of witneſſe, to come vp out of Jordan. Joſua
therfore commaunded the preaſtes, ſaying:
Come ye vp out of Jordan, And when yͤ D
preaſtes that bare the arcke of yͤ apoyntement
of the Lorde were come vp out of the
myddes of Jordā, & as ſone as the ſoales of
the preaſtes fete were ſet on the drye land, yͤ
waters of Jordan retourned agayne vnto
their place, and wēt ouer all their banckes,
as they dyd before. And the people came vp
out of Jordan the tenth daye of the firſt moneth,
and pitched in Gilgal, euen in the eaſt
border of the cyte Jericho.
And the twelue ſtones which they toke
out of Jordan, did Joſua pitche in Gilgal.
And he ſpake vnto the chyldren of Iſrael,
ſaying: * Yf youre childrē aſke their fathers *Exo.xii.d.
in tyme to come, ād ſaye: what meane theſe
ſtones? ye ſhall ſhewe your children, & ſaye,
Iſrael came ouer this Jordā on drye land.
For the Lord youre God dryed vp yͤ water
of Jordan before you, vntyll ye were gone
ouer, as the Lord your God dyd the red ſee
* which he dried vp before vs, tyll we were
gone ouer: that all the people of the worlde *Exo.xiiii.e
maye knowe the hande of the Lorde, how
myghtie it is, and that ye myght feare the
Lorde youre God for euer.

¶ The.v.Chapter.

¶ The cananites are afearde:

AND it fortuned that when all yͤ kīges A
of the Amorites which are beyonde
Jordan weſt warde, & all the kynges
of the Cananites which were by yͤ ſee, hearde,
how the Lord had dryed vp the waters
of Jordan before yͤ children of Iſrael, vntill
they were gone ouer * theyr hertes fainted *Joſue.ii.b.
for feare. And ther was no ſprete in thē any
moare for the preſence of yͤ childrē of Iſrael. B

That ſame tyme the Lorde ſayde vnto Joſua:
* Exo.iiii.c. * Make the ſharpe knyues (of ſtone) ād
goo to agayne and circumcyſe the chyldren
of Iſrael the ſecond tyme.

And Joſua made hī ſharpe knyues (of ſtone)
& circūciſed the children of Iſrael in the
toppe of the foreſkines. And this is ẏ cauſe
why Joſua circūciſed all the people ẏ came
out of Egipte: Namely ſuch as were males
becauſe that all the men of warre, dyed in ẏ
wyldernes by the waye, after they came out
of Egypt. For all the people that came out
were circumciſed. But all the people ẏ were
borne in the wilderneſſe by the waye after
they came out of Egypte, were not circumciſed.
For the children of Iſrael walked forty
yeres in the wilderneſſe, tyll all the people
of the men of warre that came out of
Egipte were conſumed, becauſe they harkened
not vnto the voyce of the Lorde.

Wherfore the Lord ſware, th[illegible] wolde
* Nu.xiiii.c. not ſhewe them the land * whych the Lorde
ſware vnto theyr fathers, th[illegible]e wolde geue
‡ Nu.xiii.d. vs, euen a lande ‡ that floweth wyth milke
C and honye. And their children whom he
ſett vp in their ſtead: them Joſua circūcyſed:
for they were vncircūciſed, becauſe they
circumciſed them not by the waye.

And when they had circumciſed all ẏ people,
they abode ſtyll together ī the hoſte till
they were whole. And the Lorde ſayde vnto
Joſua: this daye I haue taken awaye ẏ ſhame
of Egypte from you: wherfore the name
of the ſame place is called Gilgal vnto this
daye. And the children of Iſrael abode in
* Exod.xi.a. Gilgall * & helde the feaſt of paſſeouer the
fourtene daye of the moneth at euen in the
playne of Jericho. And they did eat of ẏ corne
of the lād on the morowe after paſſeouer
ſwete cakes & parched corne ī the ſelfe ſame
D daye, For the * Manna ceaſed on ẏ morowe
* Exo.xvii.g after they had begonne to eat of the corne of
the lande, nether had the chyldren of Iſrael
Manna any more, but dyd eat of the corne
of the lande of Canaan that yere.

And it fortuned that when Joſua was
nye to Jericho, he lyfte vp his eyes & loked:
and beholde, there ſtode a man agaynſt him,
hauing a ſwerde drawen in his hande. And
Joſua went vnto him, and ſayde vnto hym:
arte ẏ on oure ſyde or on our aduerſaryes.

And he ſayde, Naye, but as a captayne of
the hooſte of the Lord am I now come. And
Joſua fell on his face to the earth, ād dyd reuerence,
and ſayd vnto him, what ſayth my
Lorde vnto hys ſeruaunt? And the captayne
* Exod.iii.b. of ẏ Lordes hooſte ſayd vnto Joſua * do
Actes..vii.d. thy ſhoo of thy fote, for ẏ place wheron thou
ſtandeſt, is holy. And Joſua dyd ſo.

¶The.vi.Chapter.

¶The walles of Jericho fall, and it is deſtroyed.

AND Jericho was ſhut vp, & locked becauſe A
of the childrē of Iſrael, nether
myght any man go out or ī. And the
Lorde ſayd vnto Joſua: beholde, I haue geuen
into thyne hand Jericho and her kynge
and the ſtrong men of warre.

And ye ſhall cōpaſſe the cytie, all ye that
be men of warre, & go rounde about it once
and ſo ſhall you do ſyxe dayes. And ſeuen
preaſtes ſhall beare before the Arke, ſeuen
trompettes of rammes hornes * (that be vſed
in the Iubyle). And ẏ ſeuenth daye, ye ſhal cōpaſſe
the cytie ſeuē tymes, and the preaſtes
ſhall blowe wyth the trompettes.

And when they make a longe blaſte with
the rammes horne, & ye heare the ſounde of
the horne, all the people ſhall ſhowte with a
great ſhowte. And then ſhall the ☞ wall ☞
of the citie fall doune, & the people ſhal aſcēde
vp, euery man ſtreight before him. And
Joſua the ſonne of Nun, called the preaſtes
and ſayde vnto them: take vp the arcke of ẏ
appointement, and let ſeuen preaſtes beare
ſeuen trompettes of rammes hornes before
the arcke of the Lorde. And he ſayde vnto ẏ
people, go and compaſſe the cytie: and lett
him that is harneſſed, go before the arcke of
the Lorde. And when Joſua had ſpoken vnto
the people, the ſeuen preaſtes bare the ſeuen
trompettes of rammes hornes, & went
forth before the arcke of the Lorde & blewe B
wyth the trompettes, and the arcke of the
couenaunt of the Lorde folowed them.

And all the men of armes wēt before the
Preaſtes, that blewe with the trompettes,
and the commē people came after the arcke:
and the preaſtes that went blewe with trōpettes.
And Joſua commaunded the people
ſayinge: Ye ſhall not ſhowte, ner make any
noyſe wyth youre voyce, neyther ſhall any
worde procede out of youre mouthe, vntyll
the daye I byd you ſhowte, then ſhal ye ſhowte.
And ſo the arcke of the Lord compaſed
the cytie, and went aboute it once: and they
retourned into the hooſte, and lodged there.

And Joſua roſe erly in the morning, and
the Preaſtes toke vp the arcke of the Lord,
and ſeuen Preaſtes bare ſeuen trompettes
of rammes hornes, and went before the arcke
of the Lorde, and blewe with the trōpettes.
And all the men of armes went before
them, but the comen people came after the
arcke of the Lorde, which went before with
the blowing of the trompettes. And the ſeconde
daye they compaſed the cytie once, ād
retourned agayne īto the hooſte, and ſo they
dyd ſyxe dayes.

And when the ſeuēth daye came, they roſe
early: euē wyth the dawnige of the daye,
and compaſed the cytie after the ſame maner
ſeuen tymes: only that daye they compaſed
the cytie ſeuen tymes.

And at the ſeuenth tyme, whan the preaſtes
blewe wᵗ the trõpettes, Joſua ſayd vnto the
C people, ſhowt, for the Lorde hath geuen you
☞ yͤ cytie. And the cytie ſhalbe ☞ daned both
it and all that are therin, vnto the Lorde:
onlye Rahab the harlot ſhall lyue, and all
that are with her in the houſe, becauſe ſhe
*Joſue.ii.a. * hid the meſſengers that we ſent. And in
any wyſe be ye ware of the excommunicate
thynges, leſt ye make youre ſelues excom-
municate, & take of the excõmunicate thin-
ges, & make the hoſte of Iſrael excõmunicate
& trouble it. But all yͤ ſiluer, golde, veſ-
ſelles of braſſe, & yron ſhalbe conſecrate vn-
to the Lorde, & ſhal come into his treaſurie.

And the people ſhowted, and blewe with
trompettes. And when the people heard the
ſounde of the trõpe, they ſhowted wᵗ a great
ſhowt: & the * wall fell downe, so that yͤ peo-
*Hebr.xi.f. ple went vp into yͤ cytie, euery mã ſtreyght
before him, & toke the cytie. And they vtter-
ly deſtroyed all that was in the cytie, bothe
man and woman, younge and olde, oxe, ſhe-
pe and aſſe, with the edge of the ſwerde.

Then Joſua ſayde vnto the two mẽ that
*Hebr.xi.f had ſpyed out yͤ contreye: * goo into the har
D lottes houſe, and brynge out thence the wo-
*Joſue.ii.a. man, and all that ſhe hath, * as ye ſware to
her. And the younge men that were ſpyes,
went in, and brought out Rahab, and her
father and mother and her brethren, and all
yͤ ſhe had. And they brought out all her kin-
red, & put them without the hoſte of Iſrael.

And they burnt the cytie with fier, and
all that was therin. Only the ſiluer and the
golde, the veſſels of braſſe and yrõ they put
vnto the treaſure of the houſe of the Lorde
* And Joſua ſaued Rahab the harlott, and
*Heb.xi.f. her fathers houſholde, and all that ſhe had,
and ſhe dwelt in Iſrael, euen vnto this daye
becauſe ſhe hid the meſſengers, whych Jo-
ſua ſent to ſpye out Jericho.

And Joſua ſware at that tyme, ſayinge:
curſed be the man before the Lorde, that ri-
ſeth vp, & bildeth this cytie Jericho: he ſhall
iii. Re.xvi.g. laye the foundacion * in ☞ his eldeſt ſonne,
☞ and in his youngeſt ſonne ſhal he ſett vp the
gates of it. And ſo the Lord was with Jo-
ſua, and hys fame was noyſed thorowe out
all landes.

The.vii.Chapter.

Hai is ſpyed out. Acan is ſtoned.

A But yet the chyldrẽ of Iſrael treſ-
*Deute.vii.d.xiii.d. paſed in the * excõmunicate thin-
‡Joſu.xxii.b ges: And ‡ Acan the ſonne of Car-
i.Para.ii.a my, the ſonne of zabdi, the ſonne
ii.Mac.xii.f. of zareth of the trybe of Juda to-
ke of the excommunicate thynges. And the
wrath of the Lorde waxed whote agaynſt
the chyldren of Iſrael.

And Joſua ſent men frõ Jericho to Hai,
which is beſyde Bethauen, on the eaſt ſyde
of bethel, & ſpake vnto them, ſayinge: get
you vp, & vewe the countrey. And the men
went vp, & ſpyed out Hai. And retourned to
Joſua, and ſayde vnto hym, let not all the
people go vp, but let as it were a two or thre
thouſande men goo vp, and ſmyte Hai and
make not all the people to laboure thether,
for they are but fewe.

And ſo there went vp thether of the peo-
ple, aboute a thre thouſande men, and they
fled before the men of Hai. And the men of
Hai ſmote of them vpon a thyrtye and ſixe
men: for they chaſed them from before yͤ ga-
te euen vnto Sebarim, & ſmote them in the
goyng doune. Wherfore, the hertes of yͤ peo-
ple * for feare, melted awaye lyke water. B
And Joſua rente his clothes, and fell to the *Pſal.xxii.c
earth vppon his face before the arcke of the
Lord, vntill the euen tyde, he and the elders
of Iſraell, and put earth vpon theyr heddes.

And Joſua ſayde * Alas, O Lorde God, *Deute.ix.d
wherfore haſte yͤ brought this people ouer
Jordan, to delyuer vs into the hande of the
Amorites, and to deſtroye vs: wold to God
we had bene content, & dwelt on the other
ſyde Jordan. Oh Lorde what ſhall I ſaye,
when Iſraell turneth theyr backes before
theyr enemyes: Surely the Cananites, and
all the enhabiters of the lande ſhall heare of
it, & ſhall cõſpire agaynſt vs, & deſtroye the
name of vs out of the worlde. And what
wilt thou do vnto thy myghtie name?

And the Lorde ſayde vnto Joſua, get yͤ
vp: wherfore lyeſt thou thus vpõ thy face?
Iſrael hath ſynned, & they haue tranſgreſ-
ſed myne appointement, which I cõmaun-
ded them: for they haue taken of the excom-
municate thinges, and haue ſtolen, and diſ-
ſembled, & put them vnto theyr awne ſtuffe
And therfore is it that yͤ chyldren of Iſrael
cannot ſtande before theyr ennemyes, but
ſhall turne theyr backes before theyr enne-
myes becauſe they be excommunicate. Ne-
ther will I be wᵗ you any moare, excepte ye
rote out yͤ excommunicate frõ amonge you. C

* Vp therfore, & ☞ ſanctifie the people, ☞
and ſaye: ſanctifie youre ſelues agaynſt to *Exod.xix.b
morowe: for ſo ſayd the Lord God of Iſrael
There is a damned thynge amonge you (O
Iſrael) & therfore ye cannot ſtande agaynſt
youre enemyes, vntill ye haue put the dam-
ned thynge from amonge you. To morowe
marnyng therfore ye ſhalbe brought accor-
ding to youre trybes. And yͤ tribe which the
Lord taketh, ſhal come according to yͤ kyn-
reds therof. And the kinred which the Lord
ſhal finde gyltie, ſhall come by houſholdes
And the houſholde which yͤ Lord ſhall finde
fautye, ſhall come man by mã. And he that
is founde in yͤ excõmunicacion, ſhalbe burnt
with fire, he and all that he hath, becauſe

he hath tranſgreſſed the couenaunt of the Lorde and wrought folye in Iſraell.

And ſo Joſua roſe vp erly in the mornyng and brought Iſraell by theyr trybes: and ẏ trybe of Juda was caught. And he brought the kynredes of Juda, and toke the kynrede of the zarehites. And he brought ẏ kynrede of the zarehites, man, by man, ⁊ zabdi was caught. And he brought his houſholde man by man, and Acan the ſonne of Carmy, the ſonne of zabdi, the ſonne of zareth in the trybe of Juda was caught.

D ☞ And Joſua ſayde vnto Acã: my ſonne, I ☞ beſeche the, geue glorie to ẏ Lorde God of Iſraell, ⁊ geue hym prayſe, and ſhewe me what thou haſt done, hyde it not from me.

And Acan anſwered Joſua, ⁊ ſayde: of a truthe I haue ſynned agaynſt ẏ Lord God of Iſraell, ⁊ thus ⁊ th⁹ haue I done. I ſawe among the ſpoyle a goodlye Babylonyſhe garment, ⁊ two hundred ſicles of ſiluer, ãd a tonge of golde of fyftie ſicles weyghte, and I coueted them, and toke them. And behold they lye hyd in the earthe in my tente and the ſyluer is ther vnder.

And ſo Joſua ſent meſſẽgers: which whã they canne vnto his tent, behold, they were hid in his tent, and the ſyluer there vnder.

Therfore, they toke them out of the myddeſt of hys tent, and brought them vnto Joſua, and vnto all the chyldren of Iſrael, and layed them out before the Lorde.

And Joſua toke Acan the ſonne of zareth and the ſyluer, ⁊ the garment, and the tonge of golde, and his ſonnes and his daughters, hys oxen, ⁊ hys aſſes, hys ſhepe, ⁊ his tent, ⁊ all that he had: and all Iſraell wyth hym brought them vnto the valeye of Acor.

And Joſua ſayde: In as moche as thou haſte troubled vs, the Lorde ſhall trouble ẏ this daye. And all Iſraell ſtoned hym wyth ſtones, and burned thẽ wyth fyre, and ouerwhelmed them wyth ſtones. And they caſt vpon him a great heape of ſtones vnto this daye. And ſo the Lorde turned from the wrathe of hys indignacyon. And the name of the place is called ẏ valeye of Acor vnto this daye.

¶ The. viii. Chapter.

¶ The ſeege ⁊ wynnyng of Hay. The kyng therof is hãged. Joſua ſetteth vp an altare. He bleſſeth the people.

A And the Lorde ſayde vnto Joſua: *feare not, nether be thou faynt harted. Take all the men of warre wyth the and vp, and get the to Hai, Behold, I haue geuen into thy hande, the kyng of Hai, and hys people, hys cytie and his lande.

*Deut. vii. c.

And thou ſhalt do to Hai ⁊ her kynge, as thou dydeſt vnto *Jericho and her kynge, Neuertheleſſe, the ſpoyle and *catell therof, ſhall ye take vnto youre ſelues: And laye a watch vnto ẏ towne, on ẏ backſyde therof.

*Joſu. vi. d.
*Deut. xx. c.

And ſo Joſua aroſe, and all the men of warre, to go vp agaynſt Hai. And Joſua choſe oute thyrtie thouſande ſtronge men of warre, and ſent them awaye by nyght. And he commaunded them, ſayinge: beholde, ye ſhall laye awayte vnto ẏ towne on the backſyde therof. Go not very farre frõ the cytie but be all readye.

And I and all the people that are wyth me, will aproche vnto the cytie. And when
B they come out againſt vs, as they did at the firſt tyme, then will we flee before thẽ. For they wyll come oute after vs and we wyll bring them out of the cytie. For they wyll ſaye: they flee before vs, as at the firſt tyme and we will flee before them. In the meane tyme ſhall ye ryſe vp from lying awayte, ⁊ deſtroye the cytie: For the Lord youre God will delyuer it into youre hande. And whã ye haue taken the cytie, ye ſhal ſet it on fire.

Accordynge to the commaundement of the Lorde ſhall ye do: beholde, I haue charged you. Joſua therfore ſent them forth, and they went to lye awayte, ⁊ abode betwene Bethel and Hai, on the weſt ſyde of the cite of Hai. But Joſua lodged that nyght amõge the people.

And Joſua roſe vp erlye in the morninge, and nombred the people and went vp, he, and the elders of Iſrael before the people agaynſt Hai. And all the men of warre that were with him, went vp and drue nye, and came agaynſt the cytie, and pitched on the north ſyde of Hai, ⁊ there was a valeye betwene them and Hai. And he toke vpon a
C fyue thouſande mẽ, ⁊ put them to lye awayte, betwene Bethell and Hai, on the weſtſyde of the cytie. And they put the people (euẽ all the hoſte that were on the northſyde) agaynſt the cytie, and the lyers awayte on the weſt. And Joſua walked the ſame night in the myddes of ẏ valeye. And it fortuned, that when the kyng of Hai ſawe it, they haſted ⁊ roſe vp earlye, ãd the men of the cytie went oute agaynſt Iſraell to battell, he and all his people at a tyme apoynted, euen before the playne, and wiſt not that there were lyers awayte on the backeſyde of the cytie.

And Joſua ⁊ all Iſrael fayned them ſelues to be put to the worſſe before thẽ ⁊ fled towarde the wilderneſſe. And all the people of ẏ towne were called together, to folowe
D after them. And they folowed after Joſua ⁊ were drawen a waye from the cytie: And there was not a man left in Hai and in Bethel, ẏ went not out after Iſraell. And they left the cytie open, ⁊ folowed after Iſraell.

And the Lorde ſayde vnto Joſua: ſtretch out the ſpere ẏ is ĩ thine hãd, towarde Hai, for I will geue it into thy hand. And Joſua ſtretched out the ſpere yͭ he had in hys hande, towarde the cytye. And yͤ lyers awayte roſe quycklye oute of theyr place, & ranne aſſone as Joſua had ſtretched oute hys hande, and they entred into the cytie and toke it, & haſted, & ſett the cyte on fyre. And when yͤ men of Hai loked backe after them, they ſawe yͤ ſmoke of the citie aſſende vp to heauen. And they had no leaſure to flee ether this waye or that, & the people that fled to the wilderneſſe, turned backe again vpõ the folowers.

E And when Joſua and all Iſrael ſawe that the lyers awayte had taken the cytie, & that the ſmoke of it aſcended, they turned againe and layed on the men of Hai. And the other yſſued oute of the cytie agaynſte them. And ſo were they in yͤ myddes of Iſrael: for theſe were on the one ſyde of them, and the reſt on *Joſu.vi.c. the other ſyde. * And they layed vpõ them, ſo that they let none of them ſkape, nor remayne. And the kynge of Hai they toke alyue, and brought hym to Joſua. And when Iſraell had made an ende of ſlaying, all the inhabiters of Hai in the felde of the wylderneſſe, where they chaſed them, ãd when they were all fallen on the edge of the ſwerde, vntyll they were waſted, all the Iſraelites returned vnto Hai, and ſmote it in the edge of the ſwerde. And all that fell that daye, both of men and wemen, were twelue thouſande, euen all the men of Hai.

For Joſua plucked not hys hande backe agayne, whych he ſtretched out vpon yͤ ſpere, vntyll he had vtterlye deſtroyed all yͤ en- *Nu.xxxi.d habytoures of Hai. * Only the catell and Deuter.xx.c. the ſpoyle of yͤ cytie, Iſraell toke vnto them F ſelues, accordyng vnto yͤ worde of the Lorde, whyche he commaunded Joſua. And Joſua ſet Hai on fyre, and made it an heape for euer, and a wylderneſſe, euen vnto thys daye. And yͤ kyng of Hai he hanged on tree, vntyll euen. And aſſone as the ſonne was *Deut.xxi.d downe, Joſua commaunded * yͭ they ſhulde take the carkas doune of the tree, and caſte it at the entering of the gate of the citie, and *Joſu.vii.d * laye theron a greate heape of ſtones, that remayneth vnto thys daye.

*deu.xxvii.a Then Joſua * bylt an altare vnto the Lorde God of Iſraell, in mounte Eball, as Moſes the ſeruaunt of the Lorde cõmaunded the chyldren of Iſraell, and as it is written *deu.xxvii.a in the * booke of the lawe of Moſes: an ☞ ‡altare of whole ſtones, ☞ ouer which no *Exod.xx..d man hath lyfte any tole of yron. And they ſacrifyed theron burnt ſacrifyces vnto the Lorde, and offered peace offrynges. And he wrote there vpon the ſtones, a rehearſall of the lawe of Moſes, and wrote it in the preſence of the chyldren of Iſraell.

G And all Iſraell and the elders therof, and theyr officiers & iudges ſtode, parte on thys ſyde the arcke, ãd parte on that ſyde, before the preaſtes, that were Leuites, which bare the arcke of the apoyntement of the Lorde: as well the ſtraunger, as they yͭ were borne among them: halfe on them on yͤ forefronte of the mounte Garizim, and halfe of them on the forefronte of mounte Eball: as Moſes the ſeruaunt of the Lord had commaunded before, that they ſhulde bleſſe the people Iſraell. Afterwarde, he red all the wordes of the lawe, the bleſſynges and curſynges, accordyng to all that is written in the boke of the lawe: And there was not one worde of all that Moſes commaunded, whych Joſua read not before all the congregacyon of Iſraell: The wemen and chyldren, (and the ſtraungers that were come) ſtõdyng amonge them.

The.ix.Chapter.

The Gibeonytes obtayne peace of Joſua.

A And it fortuned that whẽ all the kynges that dwell on thys ſyde Jordan in the hylles and valeys, and a longe by all the coaſtes of yͤ great ſee, ouer agaynſt Libanon (Namely the Hethithes, yͤ Amorites, the Cananites, the Phereſites, the Heuites and the Jebuſytes) heard therof, they gathered them ſelues together, to fyght agaynſt Joſua, and agaynſt Iſraell wyth one accorde.

* And the enhabitoures of Gibeon heard *ii.reg.xxi.a what Joſua had done vnto Jericho, and to Hai: And they dyd worke wylylye, & went, and made them ſelues amballadoures, and toke (them vitailes, and) olde ſackes vpõ theyr ☞ Aſſes, and wyne bottelles olde, and rent and worne, and olde clouted ſhoes vpõ theyr fete, and theyr raymẽt was olde, and all theyr prouiſion of breade was dryed vp, and hored. And they came vnto Joſua into the hoſte, to Gilgall, and ſayde vnto hym and vnto all the men of Iſraell: we be come from a B farre countreye, and nowe make ye agremẽt wyth vs. And the men of Iſraell ſayde vnto the Heuite: paraduenture thou dwelleſt amonge vs, and then howe can I make peace wyth the?

And they ſayde vnto Joſua: We are thy ſeruauntes. And Joſua ſayde vnto them agayne: what are ye? and whence come ye? They anſwered hym: Frõ a verye farre coũtrye thy ſeruauntes are come, for the name of the Lord thy God: for we haue heard the fame (of the power) of hym, and all that he did ☞ in Egypte, and all that he dyd to the two * Kynges of the Amorites yͭ were beyonde *Num.xxi.f Jordan, Sehon kynge of Heſbon, and Og kynge of Baſan, whych was at Aſtharoth. Wherfore, oure elders and all the enhabytoures of oure coũtrey ſpake to vs, ſayinge: take vitayles wyͭ you to ſerue by the waye, & go mete them, and ſaye vnto them: we are youre ſeruaũtes. And nowe make ye a couenannt of peace with vs. Thys oure foode of bread, we toke wyth vs oute of oure houſes whotte, the daye we departed to come vnto you. And nowe beholde, it is dryed vp ⁊ hored. And theſe bottelles of wyne whych we filled, were newe: and ſe, they be rent. And theſe oure garmentes and ſhoes are worne for oldneſſe, by the reaſon of the exceadyng long Journeye.

C And the men toke of their vitayles, and coũceled not wyth the mouthe of the Lorde. And Joſua made peace wyth them, and * made a couenaũt wyth thẽ, that they ſhulde be ſuffred to lyue: and the Lordes of the congregacyon ſware vnto them. And it fortuned, ẏ thre dayes after they had made peace wyth thẽ, they hearde that they were theyr neybourcs, and ẏ they dwelte amõge them. And the chyldrẽ of Iſrael toke theyr Journey, and came vnto their cyties the thyrde daye: and theyr cyties were Gibeon, ⁊ Caphira, Beeroth and kariat Jarim. And the chyldrẽ of Iſraell ſlewe them not, becauſe ẏ Lordes of ẏ congregacyon had ſworne vnto them by the Lorde God of Iſraell. And all the multitude murmured againſt ẏ Lordes. But all the Lordes ſayde vnto all the congregacyon: we haue ſworne vnto thẽ by the Lord God of Iſrael, ⁊ therfore we maye

D not hurte them. But this we wyll do to thẽ: We wyll let them lyue, leſt wrath be vpon vs, becauſe of the othe whych we ſware vnto them. And the Lordes ſayd vnto them agayne: Let them lyue, * and hewe wodd, ãd drawe water vnto all the cõgregacyon, and they dyd as the Lordes ſayde vnto them.

* iii.re.xxi.a

* De.xxix.b.

And Joſua ſent for them, ⁊ talked wyth them, and ſayde: wherfore haue ye begyled vs, ſayeng: We dwell farre from you, whan ye dwell amonge vs? and now are you curſſed, ⁊ there ſhall not ceaſe to be of you, bond men and hewers of wodd ⁊ drawers of water for the houſe of my God.

And they aunſwered Joſua and ſayde: it was tolde thy ſeruaũtes, how that ẏ Lorde thy God had cõmaunded hys ſeruaũt Moſes to geue you all the land, and to deſtroye all ẏ enhabitoures therof out of your ſyght, ⁊ therfore we were exceadyng ſore afrayed ☙ ☙ (and dyd prouyde) for oure lyues at the preſence of you, ⁊ haue done thys thynge: ⁊ beholde we are in thine hãde, as it ſemeth good ãd ryght in thyne eyes to do vnto vs, ſo do.

And euen ſo dyd he vnto them, and ryd them oute of the hande of the chyldren of Iſraell, and they ſlewe them not. And Joſua made them ẏ ſame daye hewers of wodd, ãd drawers of water for the congregacyon and for the aulter of God vnto thys daye, in the place which God ſhulde choſe.

The. x. Chapter.

The Amorites are ouer come of Joſua. It rayneth ſtones. The ſonne ſtãdeth ſtyl. The. v. kynges are hanged.

A AND it fortuned, that when Adonizedec kynge of Jeruſalẽ had heard how Joſua had taken Hai, ãd had deſtroyed it, and howe that * as he had done to Jericho and her kyng, euẽ ſo he had done to Hai and her kyng, and how the inhabytoures of Gibeon had made peace wyth Iſraell, and were amonge them, they feared excedinglye, for Gibeon was a great cytie, as any cytie of the kyngdome, ãd was greater then Hai, and all the mẽ therof were very myghtye.

* Joſu.vi.c. and.viii.a

Wherfore Adonizedec kynge of Jeruſalẽ ſent vnto Hoham kynge of Hebron, and vnto Pirea kyng of Jarmuth, ⁊ vnto Japhia kynge of Lachis, and vnto Dabir kynge of Eglon, ſaying: Come vp vnto me, ⁊ healpe

B me, ẏ we maye ſmyte Gibeon: for they haue made peace wyth Joſua and with ẏ chyldrẽ of Iſraell. Therfore ẏ. v. kynges of ẏ Amorites, the kyng of Jeruſalem, ẏ kynge of Hebron, the kyng of Jarmuth, the kyng of Lachis, ⁊ ẏ kyng of Eglõ geathered thẽ ſelues togeather, they with all theyr hoſtes, ⁊ beſeged Gibeon, and made warre agaynſt it.

And the men of Gibeon ſent vnto Joſua ⁊ to the hoſte to Gilgal, ſaying: withdrawe not thy hãde from thy ſeruauntes, come vp to vs, to ſaue vs: ⁊ to helpe vs. For all the kĩges of ẏ Amorites which dwell in ẏ moũtaynes are geathered togeather againſt vs.

And ſo Joſua aſcended from Gilgall, he and all the people of warre wyth hym, ⁊ all the men of myghte, and the Lorde ſayde vnto Joſua, feare them not, for I haue delyuered them into thyne hande. Nether ſhal any of them ſtãde agaynſt ẏ. Joſua therfore came vnto them ſodenlye, and went vp from Gilgall all nyght. And the Lorde troubled them before Iſraell, and ſlewe them wyth a

C great ſlaughter at Gibeon, and chaſed them a longe the waye that gothe vp to Bethoron, and ſmote them to Eſaka ãd Makeda. And it fortuned, ẏ as they fled from Iſrael, ⁊ were in the goyng doune to Bethoron, the Lorde caſt downe great ſtones from heauen vpon them, vntyll Eſaka. And there were mo deed wyth hayle ſtones, then they were whom the chyldren of Iſraell ſlewe wyth the ſwerde.

Then ſpake Joſua before the Lorde, in the daye when ẏ Lorde delyuered the Amorites before the chyldren of Iſraell, and he ſayde in the ſyght of Iſraell. * Sũne ſtande thou ſtyll vpon Gibeon, and thou Mone, in Aialon. And the ſunne abode. and the mone ſtode ſtyll, vntyll the people aduẽged them ſelues vpõ theyr enemyes. Is not this wrytten in ẏ boke of ẏ ryghtwes?

* Ecc.xlvi.a

D ☞ The ſonne (I ſaye) abode in the myddes of heauen, and haſted not to goo doune by yͤ ſpace of a whole daye. And there was no daye lyke that, before it, or after it, that the Lorde hearde yͤ voyce of a man. For the Lorde fought for Iſraell.

D And Joſua returned and all Iſraell with hym vnto the hooſte to Gilgall: but the fyue kynges fledde, and were hyde in a caue at Makeda. And it was tolde Joſua of one ſaying, the fyue kynges are founde hyd in a caue which is at Makeda. And Joſua ſayd rowle greate ſtones vpon the mouthe of the caue, and ſet men by it, for to kepe them. And ſtande ye not ſtylle, but folowe after youre enemyes, and ſmyte all the hindmoſt, And ſuffre them not to entre into theyr cyties, for the Lorde youre God hath delyuered them into youre hande. And it fortuned, when Joſua and the chyldren of Iſraell had made an ende of ſlaying them with an excedynge greate ſlaughter tyll they were waſted, the reſt that remayned of them, entred into walled cyties.

And all the people returned to the hooſte, to Joſua at Makeda in peace, neyther dyd any man moue hys tonge agaynſt the chyldren of Iſraell. Then ſayde Joſua: open the mouthe of the caue, and bryng oute theſe.v. kynges vnto me oute of the caue. And they dyd ſo, and brought thoſe fyue kynges vnto hym, oute of the caue, euen the kynge of Jeruſalem, the kynge of Hebron, the kynge of Jarmuth, the kynge of Lachys, and the kynge of Eglon.

E And it fortuned, that when they brought oute thoſe kynges vnto Joſua: Joſua called for all the men of Iſraell, and ſayde vnto the chefe of the men of warre, which went with hym: come nere, & put youre fete vpon the neckes of theſe kynges. And they came neare: and put theyr fete vpon the neckes of them. And Joſua ſayde vnto them: Ye ſhall not feare, ner be faynt harted. But be ſtrõg and plucke vp youre hertes, for thus ſhall the Lorde do to all youre enemyes agaynſt whom ye fyght.

And then Joſua ſmote them, and ſlewe them, & hanged thẽ on fyue trees. And they hãged ſtill vpon yͤ trees vntyll the euening. And at yͤ going doune of yͤ ſonne it fortuned that Joſua gaue commaundemẽt, and they
*Joſu.viii.f toke thẽ doune of yͤ * trees, and caſt thẽ into yͤ caue, (where in they had bene hyd), and layed greate ſtones in yͤ caues mouthe, whych remayne vnto thys daye.

And that ſame daye Joſua toke Makeda, and ſmote it wyth yͤ edge of the ſwerde,
*Deute.xx.d and the kynge therof alſo * deſtroyed he vtterly, wyth all the ſoules that were therin, and let nought remayne. And he dyd
*Joſu.vi.d. to the kynge of Makeda * as he dyd to the kynge of Jericho.

Then Joſua wente from Makeda, and all Iſraell wyth hym vnto Libna, & fought agaynſt Libna. And the Lorde delyuered it and the kynge therof into the hande of Iſraell, and he ſmote it wyth the edge of the ſwerde, and all the ſoules that were therin. He let nought remayne in it, but dyd vnto the kynge therof as he dyd vnto the kynge of Jericho.

F And Joſua departed from Libna, and all Iſraell wyth hym, vnto Lachis, and beſegedit, and aſſauted it. And the Lorde delyuered Lachys into the hande of Iſraell. Which toke it the ſeconde daye, and ſmote it with the edge of the ſwerde, & all the ſoules that were therin, doing accordyng to all, as he had done to the cyte of Libna.

Then Horam kynge of Geſer came vp to helpe Lachis: And Joſua ſmote hym & hys people, vntyll naught remayned of hym.

And from Lachis Joſua departed, vnto Eglon, and all Iſraell wyth hym, and they beſeged it, and aſſaulted it, and toke it the ſame daye, and ſmote it with the edge of the ſwerde, and all the ſoules that were therin he vtterlye deſtroyed the ſame daye, accordyng to all that he had done to Lachis.

G And Joſua departed vp from Eglon and all Iſraell with him, vnto Hebrõ. And they fought agaynſt it, and whan they had taken it, they ſmote it with the edge of the ſwerde, and yͤ kynge therof, and all the townes that pertayned to it, and all the ſoules that were therin, and he lefte nought remaynyng: but did according to all, as he had done to Eglõ, and deſtroyed it vtterlye, and all the ſoules that were therin.

And Joſua returned, and all Iſrael with hym to Dabir, and fought agaynſt it. And whan he had taken it, and the kynge therof, and all the townes that pertayned therto, they ſmote them wyth the edge of yͤ ſwerde, and vtterlye deſtroyed all the ſoules yͭ were therin, nether let he ought remayne. Euen as he dyd to Hebron, ſo he dyd to Dabir and yͤ kynge therof, as he had done alſo to Libna and her kynge.

Joſua therfore ſmote all the hyll countreys, and the ſouthe countreys, and the valeyes, and the hyll ſydes, & all their kynges, & let nought remayne of them, but vtterly deſtroyed all that * breathed, as the Lorde *Deut.xx.d. God of Iſraell commaunded. And Joſua ſmote them from Cades barne vnto Aſah, and all the cõtrey of Goſan, euen vnto Gibeon. All thoſe kynges and theyr lande dyd Joſua take at one tyme: becauſe the Lorde God of Iſraell fought for Iſraell. And Joſua and all Iſraell returned, vnto the hoſte that was in Gilgall.

¶ The.xi. Chapter

¶ The battell of Joſua wyth dyuers kynges.

And

A AND it fortuned, that when Jabin
kynge of Hazor had hearde
thoſe thinges: he ſent to Jobab
kyng of Madon, ⁊ to the kyng
of Simron, and to the kynge of
Achſaph, and vnto the kynges that are by
northe in ỷ moũtaynes, ⁊ playnes towarde
the ſoutheſyde of Cencroth, and in the lowe
countreys, ⁊ in ỷ borders of Dor weſtwarde
and vnto the Cananytes bothe by Eaſte ⁊
weſte, ⁊ vnto the Amorites, Hethites, Pheresites,
and Jebuſites in the mountaynes: ⁊
vnto the Heuites that were vnder Hermon
in the lande of Mizpa: And they came oute
and all their hoſtes with them, a multytude
of folke, euen as the ſande that is on the ſee
ſhore in a great nombre with horſſes ⁊ charettes
excedynge manye. And all theſe kynges
mett together, and came, and pytched
together at the waters of Merom, for to
fyght agaynſt Iſraell.

And the Lorde ſayde vnto Joſua: be not
afrayde at the preſence of them: for tomorowe
about thys tyme wyll I delyuer them
all ſlayne before Iſraell: thou ſhalt hough
theyr horſſes, ⁊ burne theyr charettes wyth
B fyre. And ſo Joſua came and all the men of
warre wyth hym agaynſt them by the waters
of Merom, and ſodenlye fell vpõ them.
And the Lorde delyuered them into ỷ hande
of Iſraell: and they ſmote them, and chaſed
them vnto greate Sidon, ⁊ vnto the whote
waters, and vnto ỷ valeye of Mizpa which
is Eaſtwarde: and ſmote them vntyll they
had none remaynynge of them. And Joſua
dyd vnto them, as the Lorde bad hym: he
houghed theyr horſſes, and burnt theyr charettes
wyth fyer.

And Joſua at that tyme turned backe, ⁊
toke Hazor, ⁊ ſmote the kynge therof wyth
the ſwerde. And Hazor before tyme was ỷ
head of all thoſe kingdomes. And they ſmote
all the ſoules ỷ were therin wyth the edge
of the ſwerde, vtterlye deſtroying all: ⁊ nothing
that breathed, was let remayne. And
he burnt Hazor ẘ fyer. And all the cyties of
thoſe kynges, and all the kynges of them,
dyd Joſua take, and ſmote them wyth the
C edge of the ſwerde, and vtterlye deſtroyed
*Exo.xxiii.d. and.xxxiiii.b Deuter.vii.a them * as Moſes the ſeruaunt of the Lorde
commaunded.

But Iſraell burnt none of ỷ cyties ỷ ſtode
☞ ſtill in their ſtrẽgth ☞, ſaue Hazor onlye
that Joſua burnt, And all the ſpoyle of the
ſayde cyties and the catell, the childrẽ of Iſrael
caught vnto them ſelues. But the men
onlye they ſmote wyth the edge of ỷ ſwerde
vntyll they had deſtroyed them, nether left
they ought that had breath. As the Lorde
commaunded Moſes hys ſeruaunt, ſo dyd
Moſes commaunde Joſua, and euen ſo dyd
*Deuter.x.c. Joſua * ſo that he mynyſhed no worde, of
all that the Lorde commaunded Moſes.

And ſo Joſua toke all the lande, the hylles
and all the ſouthe countreye, and all the
land of Gaſon, and the lowe countrey, and ỷ
playne, and the mountayne of ☞ Iſraell, ☜
⁊ the lowe countreye of the ſame, euen from
the mounte of partyng, ỷ gothe vp to Seir
vnto the playne of Gad in the valeye of Libanon
vnder mounte Hermon. And all the
kynges of the ſame he toke, ⁊ ſmote them.
and ſlewe them.

Joſua made warre longe tyme ẘ thoſe D
kynges: nether was there anye cytie ỷ made
peace wyth ỷ chyldren of Iſraell, ſaue thoſe
Hethites that enhabited Gibeon, and therfore
all other they toke wyth battell, for it
came of the Lorde, whych dyd harden theyr
hartes, that they ſhulde come agaynſt Iſraell
in battell: ⁊ that they ſhulde deſtroye
them vtterlye, and ſhewe them no mercy,
but to bryng them to naught. As the Lorde
commaunded Moſes.

And that ſame ceaſon came Joſua, and
deſtroyed the Enakites oute of the mountaynes:
Namely, oute of Hebron, Dabir,
Anab, and oute of all the moũtaynes of Juda,
and oute of all the mountaynes of Iſraell.
And Joſua deſtroyed them vtterlye
with theyr cyties. There was not one Enakite
leafte in the lande of the chyldren of Iſraell,
onlye in Aſah * Geth, and Aſdod, there *ii.re.xvii.e
remayned of them.

And Joſua toke ỷ whole land, according
to all that the Lorde ſayd vnto Moſes, and
Joſua gaue it for a poſſeſſyõ vnto Iſraell *
accordynge to their partes and trybes: ⁊ the *Nu.xxvi.f.
lande reſted from warre.

¶The.xii.Chapter.

¶What kynges Joſua and the chyldren of Iſraell kylled, whych were in nombre.xxxi.

THeſe are the kynges of the lande, A
whych the chyldren of Iſraell ſmote,
and poſſeſſed theyr lande on the
other ſyde Jordan eaſtwarde, from
the ryuer Arnon, vnto mount Hermon, and
all the playne eaſtwarde: * Sehon kyng of *Num.xxi.c
the Amorites, that dwelt in Heſbon, and ruled Deuter.iii.a
from Aroer, which is beſyde the ryuer of
Arnon, and from the myddell of the ryuer,
and from halfe Gilead vnto the ryuer Jabock,
whych is the border of the chyldren of
Ammon: And from the playne vnto the ſee
of Cynneroth eaſtward, and vnto the ſee in
the playne: euen the ſalt ſee eaſtwarde, the
waye to Beth Jeſymoth, ⁊ from the ſouthe
vnder the ſprynges of the hyll.

And the coaſte of Og kynge of Baſan B
which was of the rẽnaunt of the Giauntes,
and dwelt at Aſtharoth, and Edrai: ād raygned
in mount Hermon, and in Salcah: and
in all Baſan, vnto the border of the Geſurites,
and

rites ⁊ the Macathites, ⁊ halfe mount Gilead,
vnto yͤ borders of Sehō kynge of Heſbon.
*Num.xxi.f and.g — * Moſes yͤ ſeruaunt of the Lorde, ⁊ the
‡Nu.xxxii.f. and.xxxiii.c. — children of Iſrael ſmote them, ‡and Moſes
Joſua.xiii.b Deuter.iii.b — the ſeruaunt of the Lorde, gaue theyr lande
for a poſſeſſyon, vnto the Rubenites, Gaddites,
and halfe the trybe of Manaſſes.

These are the kynges of the countreye,
which Joſua ⁊ the chyldren of Iſrael ſmote
on thys ſyde Jordan, weſtwarde, from the
playne of Gad, whych is in the valey of Libanon,
euen vnto the partynge mount that
gothe vp to Seir. Which lande Joſua gaue
C vnto the trybes of Iſraell to poſſeſſe, to euery
man hys parte: in the vpper lande, ⁊ nether
lande, in playnes, and hyll ſydes, in the
wilderneſſe, and ſouthe countrey: the Hethites,
the Amorites, the Cananites, the Pheresites,
the Heuites, and the Jebuſites.

*Joſu.vi.a. — * The kynge of Jericho: was one. The‡
‡Joſ.viii.a. — kynge of Hai whych is beſyde Bethel: one.
*Joſ.viii.a — The * kynge of Jeruſalem: one. The kynge
of Hebrō: one. The kynge of Jarmuth: one.
The kynge of Lachys: one. The kynge of
Eglon: one. The kyng of Gaezer: one. The
kynge of Debir: one. The kynge of Geder:
D one. The kynge of Horma: one. The kynge
of Arad: one. The kyng of Libna: one. The
kynge of Adullam: one. The kynge of Makeda:
one. The kynge of Bethel: one. The
kynge of Thapuah: one. The kynge of Hepher:
one. The kyng of Aphek: one. The kīg
of Lazaron: one. The kynge of Madon: one.
The kyng of Haſor: one. The kyng of Simron
meron: one. The kyng of Achſaph: one.
The kynge of Thaenach: one. The kyng of
Megiddo: one. The kynge of Kaedes; one.
The kynge of Jokneam of Charmell: one.
The kynge of Dor in the countreye of Dor:
one. The kynge of the nacyons of Gilgall:
one. The kynge of Thirza: one. All the kynges
togeather thyrtye and one.

¶ Joſua is commanded to deuyde the lande to the chyldren of Iſraell.

xiii. A JOſua was olde, and ſtrycken in
yeares, and the Lorde ſayde vnto
hym: thou art olde and ſtrycken in
yeares, ād there remayneth yet exceding
moche lāde to be poſſeſſed. Thys is
the lande that yet remayneth, all yͤ regyons
of the Philiſtines: ⁊ all Geſuri: from Nilus
which is on yͤ outwarde parte of Egypt, vnto
yͤ borders of Aeckron northward, whych
lande is counted vnto Cananye, euen fyue
Lordſhippes of the Philiſtines, the Aſathites,
Aſoothites, aſcalonites, Gethites, Akaronites,
⁊ the Euites. And from the ſouthe:
all the lande of the Cananytes, and yͤ caue,
that is beſyde the Sydonians, euen vnto
Aphek, and to the border of the Amorytes.
And the lande of the Giblites, and all Libanon
towarde yͤ ſonne riſynge, from yͤ playne
of Gad vnder mount Hermon, vntyl a man
come to Hemath: all yͤ enhabitoures of the
hyll countrey frō Libanon vnto the whotte B
waters, and all the Sidonians, wyll J caſt
out from before the chyldrē of Iſraell: onely
ſe that thou in any wyſe deuyde it by lotte
vnto the Iſraelites, to enherett, as J haue
commaūded the. Now therfore deuyde thys
land to enheret, vnto the nyne trybes ⁊ the
halfe trybe of Manaſſes. For wyth yͤ other
halfe the Rubenites and the Gaddites haue
receaued theyr enheritaunce, * whych Moſes — *Nu.xxxii.f
gaue them beyonde Jordan eaſtwarde: — Deuter.iii.b
euen as Moſes the ſeruaūt of the Lorde gaue
them: from Aroer that lyeth on the brym
of the ryuer Arnon, and from the citie yͭ is in
the myddes of the ryuer. And all the playne
of Medeba vnto Dibon, ⁊ all the cyties of
Sehō kynge of the Amorites, which raygned
in Heſbon, euen vnto the border of the
chyldren of Ammon: and Gilead, ⁊ the border
of Geſuri and Machati, and all mount
Hermō, with all Baſan vnto Salecah: euē
all the kyngdome of Og in Baſan, whyche
raygned in Aſtharoth and Edrai, which ſame
remayned yet of the reſt of the Giauntes.
These dyd Moſes ſmyte, ⁊ caſt thē out.

Neuertheleſſe the chyldren of Iſraell expelled
not the Geſurites and the Machathites:
But the Geſurites and the Machathites
dwell amonge the Iſraelites euen vnto
thys daye, Only vnto the trybe of Leui, he
gaue none enheritaunce: * But yͤ offerynge — *Nu.xviii.c
of the Lorde God of Iſraell is theyr enheritaunce,
as he ſayde vnto them.

Moſes gaue vnto the trybe of the chyldren C
of Ruben enheritaunce accordynge to
theyr kynredes. And theyr coaſt was from
Aroer that lieth on the bancke of the ryuer
Arnon, ⁊ from the cytie that is in yͤ myddes
of the ryuer, and all the playne whych is by
Medeba, Heſbon, wyth all theyr townes
that lye in the playne: Dibon and the hyll
places of Baal, and the houſe Baalmeon:
and Jahazah, and Kedemoth and Mephaah
Kiriathaim, Sabamah, and zarath zahar
in the mounte of the valleye, the houſe of
Peor, and the ſprynges of the hylles: and
Bethpheor, and the ſprynges of Phaſgah: ⁊
Bethieſimoth: and all the cyties of the playne.
And all the kyngdome of Sehon kynge
of the Amorites, whyche raygned in Heſbon,
which Moſes ſmote * with the Lordes — *Nu.xxxi.a
of Madian, Eui, Reken, zur and Hur and
Reka, the whych were dukes of Sehon
dwellyng in the coūtrey. And Balaam alſo
the ſonne of Beor the ſotheſayer, dyd yͤ chyldrē
of Iſraell ſlaye with the ſwerde, among
other of them that were ſlayne. And the border
of the chyldren of Ruben was Jordan
with the countrey yͭ lyeth theron. This was
the enheritaunce of the chyldren of Ruben

after their kynredes, cyties ⁊ vyllages pertaynynge
therto.
D And Moſes gaue enheritaunce vnto the
trybe of Gad, euen vnto yͤ chyldren of Gad
he gaue by theyr kynredes. And theyr coſtes
were Jazer, ⁊ all the cytyes of Gilead,
and halfe the lāde of yͤ chyldren of Ammon,
vnto Aroer yͭ lyeth before Rabba. And frō
Heſbon vnto Ramoth, Mazphah, ⁊ Betonim:
ād from Mahanaim vnto yͤ borders of
Lidbir. And in yͤ valey they had Betharam
Bethnimra, Socoth, and zaphon, yͤ reſt of
the kyngdome of Sehon kynge of Heſbon,
vnto Jordan and the cooſtes that lye therō,
euen vnto the edge of the ſee of Ceneroth,
on the other ſyde Jordan eaſtward. This is
the enheritaunce of the chyldrē of Gad after
theyr kynredes, theyr cyties and vyllages.

And Moſes gaue enheritaunce vnto the
halfe trybe of Manaſſes. And thys was the
poſſeſſion of the halfe trybe of Manaſſes by
theyr kynredes. Theyr cooſte was frō Mahanaim,
euē all Baſan, ⁊ all yͤ kyngdome of
Og kynge of Baſan, and all the townes of
Jair which lye in Baſan, euen thre ſkore cyties,
⁊ halfe Gilead, Aſtaroth, ⁊ Edrai, cyties
*nu. xxxii.g ties of yͤ kyngdome of Og in Baſan * whiche
pertayne vnto the chyldren of Machir yͤ
ſonne of Manaſſes, euen yͤ halfe porcyon of
the chyldren of Machir by their kynredes.

These are the thynges which Moſes dyd
diſtribute in the feldes of Moab on the other
ſyde Jordan ouer agaynſt Jericho eaſtwarde.
*Joſ.xviii b * But vnto the trybe of Leui, Moſes gaue
none enheritaunce, for the Lorde God of
*Nu.xviii.c Iſraell is theyr enheritaunce, * as he ſayde
vnto them.

The.xiiii. Chapter.

Caleb requyreth the heritage that was promyſed hym, and Hebron was geuen hym.

A AND these are the countreyes whyche
the chyldren of Iſraell enhereted in
*nu.xxxiiii d the lande of Canaan, * whych Eleazer
the preaſte, and Joſua the ſonne of Nun
and the auncient heades of the trybes of the
chyldren of Iſraell, dyſtributed to them.
*Nu.xxvi.f. and.xxxiii.g. * By lotte they receaued theyr poſſeſſyons
as the Lorde commaunded by the hande of
Moſes, to geue vnto the nyne trybes, and
vnto the halfe trybe. For Moſes had geuen
enheritaunce vnto two trybes and an halfe
on yͤ other ſyde Jordā. But vnto yͤ Leuites
he gaue none enheritaūce amōge thē. * For
*Ge.xlviii.c the chyldrē of Joſeph were two trybes, Manaſſes
⁊ Ephraim. And therfore they gaue
no parte vnto the Leuites in the lande, ſaue
cyties to dwell in wyth the ſuburbes of the
*Nu.xxxv.a ſame, for theyr beaſtes and cattell. * As the
Lord commaunded Moſes: euen ſo the chyldren
of Iſrael did whē they deuided yͤ lande.
B And the chyldren of Juda came vnto Joſua
*Nu.xiiii.d in Gilgall. * And Caleb the ſonne of
Jephune the keneſyte ſayd vnto hym: thou
wotteſt what the Lorde ſayde vnto Moſes
the mā of God, about my matter and thyne
in Cades Barne. * Forty yeare olde was *Nu.xiii.e.
I whē Moſes the ſeruaūt of the Lorde ſent
me frō Cades Barne to ſpye oute the lande.
And I brought hym worde agayne euen as
it was in myne herte. Neuertheleſſe my brethren
that went vp wyth me, dyſcouraged
the herte of the people. And I folowed the
Lord God.

And Moſes ſware yͤ ſame daye, ſaying: C
* the lande wheron thy fete haue troaden, *Nu. xiiii.d Deuter.i.f
ſhalbe thyne enheritaūce and thy chyldrens
for euer, becauſe yͧ haſt folowed the Lorde
God. And beholde, the Lorde hath kept me
alyue (as he ſayde) * thys fortye and fyue *Ecc.xlvi.b
yeares, euē ſence the Lorde ſpake thys word
vnto Moſes, whyle the chyldren of Iſraell
wanderyd in the wylderneſſe. And nowe lo,
I am thys daye foureſkore ⁊ fyue yere olde:
⁊ yet am as ſtronge at thys tyme, as I was
when Moſes ſent me: looke how ſtronge I
was thē, ſo ſtronge am I now whether I go
to warre, or come agayne.

Now therfore geue me thys mountayne D
wherof the Lorde ſpake in that daye, for yͧ
herdeſt in that daye, how the Enakims are
there, and the cityes great ⁊ walled. Peraduenture
the Lorde wylbe wyth me, ⁊ I ſhall
be able to dryue thē out, as the Lorde ſayde.
And Joſua bleſſed him, ⁊ gaue vnto Caleb
the ſonne of Jephune, ☞ Hebrō to enheret: ☞
And Hebron therfore became yͤ enheritaūce
of Caleb the ſonne of Jephune the keneſyte,
vnto thys daye: becauſe he folowed yͤ Lorde
God of Iſraell. And the name of * Hebron *Joſu. xv.c
was called in olde tyme, kariath arbe. For
the ſame was a great mā amonge the Enakims.
And the ☞ lande ceaſed from warre. ☞

The.xv. Chapter.

The lotte of the chyldren of Juda ⁊ the names of the cyties and vyllages of the ſame.

THys was the Lotte of the trybe of the A
chyldren of Juda by theyr kynredes:
Namely, towarde the border of Edom
in the wylderneſſe of zin, ſouthwarde,
euen from the vtmooſt parte of the ſouthe
coſte. * And theyr ſouth coſte was from the *nu.xxxiiii a
brynke of the ſalt ſee, from a rock that leaneth
ſouthwarde. And it wēt out to yͤ ſouth
ſyde toward the goyng vp to Acrabim, and
went a longe to zinna, and aſcēded vp on the
ſouthſyde vnto Cades Barne: and went a
longe to Hezron, and went vp to Adar, and
fett a compaſe to Karca. From thence went
it a longe to Azmon, ⁊ reached vnto the ryuer
of Egypt: ād yͤ ende of that coſte was on
the weſt ſyde. And thys is theyr ſouth coſte.

Theyr eaſt coſte is the ſalt ſee, euen vnto B
the edge of Jordan. And their border in the
northe

north quarter was from the rocke of the ſee and from the edge of Jordan. And the ſame border went vp to Bethhagla, and wente a longe by the northſyde of Betharabah, and vp from, thence to the ſtone of Bohen ỹ ſonne of Ruben. And agayne, the ſame border went vp to Dabir from the valeye of Acor, and ſo northwarde, turnyng towarde Gilgall, that lyeth before ỹ goynge vp to Adonim, whych is of the ſouthe ſyde of the ryuer. And the ſame border went vp to ỹ waters of the fountayne of the Sonne, and ended at the *iii.Reg.i.b * well of Rogell. And then went vp to the valeye of the ſonne of Hennō, euen vnto the ſouthe ſyde of Jebuſi: the ſame is Jeruſalem. And then went vp to the toppe of the hylle that lyeth before the valeye of Hennon weſtwarde, and by the edge of the valeye of the Giauntes northwarde: And then it compaſeth from the toppe of the hyll vnto the fountayne of the water of Nephthoah, and gothe oute at the cities of mount Ephron: and draweth to Baala, whyche is ☞ kiriathiarim, ☞ (That is, a cytye of woddes.) and then it compaſeth from Balah weſtard vnto mount Seir, and then goeth a longe vnto the ſyde of mount Jarim, (which is Cheſalon) on ỹ north ſyde. And cometh downe C to Bethſames, and gothe to Thamnah, and gothe oute agayne vnto the ſyde of Akaron northwarde: And then draweth to Secron and gothe a longe to mounte Balah, and goeth out at Jabnel: & the endes of the coaſtes leaue at the weſt ſee. And the weſt border was the great ſee, and the ſame coaſte was the coaſt of the children of Juda rounde about in their kynredes.

And vnto Caleb the ſonne of Jephune dyd Joſua geue a parte amonge the chyldrē of Juda, accordynge to the mouthe of the Lorde, euen *Joſ.xiiii.d * kiriatharbe of the father of Enock, whyche cytie is Hebron. And Caleb droue thence the thre ſonnes of Enack, Seſai, and Ahman, and Thalmai, which were, the ſonnes of Enack. And he went vp thēce, to the enhabitoures of Dabir. And the name of Dabir in the olde tyme was kariath ☞ ſephar. ☞ (That is, a cytye of letters.) And Caleb *Judic.i.c i.Reg.xvii.c ſayde: * he that ſmyteth kariath ſepher, and taketh it: to hym wyll I geue Acſah my D daughter to wyfe. And Othniel, the ſonne of Kenes, the brother of Caleb toke it. And he gaue hym Acſah hys daughter to wyfe: And as ſhe went in vnto hym, ſhe moued hym, to aſke of her father a felde. And ſhe a lyghted of her aſſe. And Caleb ſayde vnto her, what ayleth the? Who anſwered: gyue me a bleſſynge: for thou haſt geuen me a ſouth ☞ (and drye.) lande: geue me alſo ☞ ſprynges of water. And he gaue her ſprynges of water, bothe aboue and benethe. Thys is the enheritaunce of the trybe of the chyldren of Juda by theyr kynredes.

And the vttmoſt cytyes of the trybe of the chyldren of Juda, towarde ỹ coaſtes of Edom ſouthward, were: Rabzel, Eder and Jagur: Kinah, Dimonah, and Adada: Kedes, Hazor and Jethnan: ziph, Telem and Baloth, Hazor, Hadathah, Karioth Heſron (whych is Hazor) Eman, Sami, and Moladah: Hazargadah, Haſmon and Bethpheleth: Haſar ſual, Berſabe, and Bazothah: Baalah, Jim, and Azen: Eltholad, Cecill, and Horma: zikelag, Medemenah and Sen E ſenah: Labaoth, Selhim, Ain and Rimon: all theſe cytyes are twentye and nyne wyth theyr villages. And in ỹ lowe contreye they had Eſthaol, zareah, and Aſenah: zoneah, Enganim, Thaphuah ād Enam: Jarmuth Adulā, Socoh, and Azkah: Saarem, Adithaim, Gederah, and Gederothaim: Fourtene cytties with their villages.

zenan, Hadazah, and Magdalgad: Deleam, Mizpa, and Jektheel: Lachis, Bazcath and Eglon: Cabon, Lahamam, and Cethlis Gaderoth, Bethdagon, Maamah and Makedah: Syxtene cyties wyth theyr vyllages.

F Lebnah, Ether, and Aſan: Jephthah, Aſnah, and Nezib: Keilah, Kahezip, and Mareſah: nyne cyties wyth theyr vyllages. Akron wyth her townes & vyllages. From Akron & from ỹ weſt, all that lyeth aboute Aſdod wͭ theyr vyllages. Aſdod wyth her townes & vyllages. Azah wyth her townes & vyllages, euen vnto the ryuer of Egypte and the greate ſee was theyr coaſte.

And in the moūtaynes, they had Samir Jathir, and Socoh, Danah: and Kariah ſenath, whych is Dabir: Anab, Eſthemoh, ād Anim, Gozen, Holon, and Giloh, a leuen cyties wyth theyr vyllages. Arab, Dumah, & G Eſeā: Jamin, Beththaphuah, and Aphcah: Humatah, & Kariath arbe: whych is Hebrō and zior: nyne cyties wyth theyr vyllages. Maon, Carmel, Siph, and Jutah: Jeſraell, Jukadan, and Sanoeh: Cain, Gabaah, and Thamnah: ten cyties with theyr vyllages. Halhull, Bethzur, and Gedor: Maarath, Bethanoth, & Elthecon: Syxe cyties wyth theyr vyllages. Kariath Baal whyche is Kariath Jarim ☞ (the cytie of woddes) and Harabba: two cyties wyth theyr vyllages. ☞

In the wylderneſſe they had Betharabah, Meddin & Sacacah: Nebſon, the cytye of ſalt, and Engaddi: Syxe cytyes wyth theyr vyllages. Neuertheles, the Jebuſites that were ỹ enhabiters of Jeruſalem, coulde not ỹ chyldren of Juda caſt oute. But the Jebuſites dwell wyth the chyldren of Juda at Jeruſalem vnto thys daye.

The.xvi. Chapter.

The Lotte of parte of Ephraim.

A And the lotte of yͤ chyldren of Joſeph
felle frõ Jordan by Jericho,
vnto the water of Jericho Eſtwarde,
and to yͤ wylderneſſe that
goeth vp from Jericho thorow out mount
Bethel : & goeth oute from Bethel to Lus,
& runneth a longe vnto the borders of Arcimataroth:
& goeth downe agayne weſtwarde
euen to the coaſte of Japhlethi, and vnto
B the coaſte of Bethhoron the nether, and to
Gaſor, and the endes of theyr coaſtes leaue
at the weſt ſee. And ſo the chyldren of Joſeph
Manaſſes and Ephraim toke theyr enheritaunce.

And yͤ border of the chyldren of Ephraim
was by theyr kynreds: Theyr border on the
eaſt ſyde, was : Ataroth, Ador, euen vnto
Bethhoron yͤ vpper, & wẽt out weſtward to
C Machmathah on the Northſide, and returneth
Eſtwarde vnto Thaanath Silo, and
paſt it on the Eſtſide vnto Jonoah, & went
downe from Jonoah to Atharoth and Naarath,
& came to Jericho, & went out at Jordan.
And theyr border went frõ Thaphuah
weſtwarde vnto the ryuer kanah, & the endes
were the weſt ſee. This is yͤ enheritaunce
of the trybe of the chyldrẽ of Ephraim by
their kynredes. And the ſeparate cyties for
D the children of Ephraim, were amonge yͤ enheritaunce
of the children of Manaſſes : euẽ
the cyties wͭ their villages. And they draue
not out yͤ Cananites yͭ dwelt in Gaſor : but
the Cananites dwelt amõge the Ephraites
vnto this daye, and ſerue vnder tribute.

¶The.xvii.Chapter.

¶The Lotte or porcyon of the halfe tribe of Manaſſes. The Cananites are become tributaries to the Iſraelytes. Manaſſes & Ephraim requyre a greater porcyon of heritage.

A This was the lotte of yͤ trybe of Manaſſes,
*Ge.xlviii.c whych was the * Eldeſt ſonne
of Joſeph. And Machir the Eldeſt
ſonne of Manaſſes whych was the father
of Gilead (and a man of warre) had
Gilead and Baſan. Thys was the poſſeſſion
of the reſt of the chyldren of Manaſſes
by their kynredes : Namely, of the chyldren
of Abiezer: the chyldren of Heleck: the chyldren
of Ariel : the chyldren of Sichem, the
chyldren of Hepher : yͤ chyldren of Semida:
for theſe were yͤ male children of Manaſſes
the ſonnes of Joſeph by theyr kynredes.

*Nu.xxvi.d xxvii.a. and xxxvi.a *But zelaphead yͤ ſonne of Hepher, yͤ ſonne
of Gilead: the ſonne of Machir, the ſonne
of Manaſſes, had no ſonnes but daughters
B whoſe names are theſe : Mehela, Noa, Hagla,
Melcha ãd Thirza: which came before
Eleazar the preaſte, & before Joſua the ſonne
*Nu.xxvii. d.&.xxxvi.a of Nun, & before the Lordes ſaying * the
Lord cõmaunded Moſes to geue vs an enheritaunce
amonge oure brethrẽ. And therfore
according to the cõmaundement of the
Lord, he gaue thẽ an enherytaunce amonge
the brethren of theyr father. And there felle
ten porcyons to Manaſſes, beſyde the lande
of Gilead and Baſan, which is on the other
ſyde Jordan, becauſe the daughters of Manaſſes
dyd enherett amonge hys ſonnes.
And Manaſſes other ſonnes, had the lande
of Gilead.

And the coaſte of Manaſſes was from
Aſer to Machmathah that lyeth before Sichem
and went a longe on the ryght hande,
euen vnto the enhabiters of Entaphuah, &
the lande of Thaphuah belõged to Manaſſes,
whych Thaphuah is beſyde the border
of Manaſſes, and beſyde the border of the
children of Ephraim. And the coaſte deſcended
vnto yͤ ryuer Canah ſouthwarde, euen
to the ryuer of the cyties of Ephraim, and
betwene the cyties of Manaſſes. The coaſte C
of Manaſſes wente alſo on the northſyde to
the ryuer, and the endes of it go out at yͤ ſee,
ſo that the ſouth pertayned to Ephraim, ãd
the northe to Manaſſes, and the ſee is hys
border. And they mette togeather in Aſer
northwarde, and in Jſacar eaſtwarde. And
Manaſſes had in Jſacar and in Aſer. Bethſean,
and her townes: Jiblean, and hir townes:
and the enhabitoures of Dor, wyth the
townes pertaynyng to the ſame: and the enhabitoures
of Endor wyth the townes of yͤ
ſame : and the enhabitoures of Thaanath
wyth her townes : and the enhabitoures of
Magedo with the townes of the ſame, euen
thre cõtreys. Yet the chyldren of Manaſſes
coulde not ouercome thoſe cyties. But the
Cannanites preſumed to dwell in the ſame
lande. Neuertheleſſe, aſſone as yͤ children of
Jſrael were waxed ſtrong, they put yͤ Cananites
vnder trybute, but expelled them not.

And the chyldren of Joſeph ſpake vnto D
Joſua ſaying: why haſt thou geuen me but
one lotte and one porcyon to enheret, ſeyng
J am a greate people, & for as moche as the
Lorde hath bleſſed me hitherto? And Joſua
anſwered them : yf yͤ be moche people, then
gett the vp to the wodde contreye, and prepare
for thy ſelfe there in the lande of the
Pherеſites and of the Giauntes, yf mounte
Ephraim be to narowe for the. And the children
of Joſeph ſayd: The hill is not ynough
for vs: ãd all the Cananites that dwell in yͤ
lowe contreye haue charettes of yron, ãd ſo
haue they that enhabite Bethſean, and the
townes of the ſame, ãd they alſo that dwell
in the valeye of Jezreel. And Joſua ſayde
vnto the houſe of Joſeph, Ephraim & Manaſſes:
ye be moche people, and haue greate
power, & ſhall not therfore haue one lotte.
Therfore yͤ hyll ſhalbe youres, & ye ſhall cut
downe the wodd yͭ is in it : ãd the endes of it
ſhalbe youres, yf ye caſt oute the Cananites
which haue yrõ charettes, & are very ſtrõge.

¶The

¶The.xviii. Chapter.

¶Certen are ſent to deuyde the lande to the other ſeuen trybes. The Lot of the chyldren of Ben Jamin.

A AND the whole cōgregacyon of yͤ children
of Iſrael came together at Silo,
⁊ ſet vp the tabernacle of witneſſe
there, and the lande was in ſubieccyon before
them. And there remayned amōge yͤ chyldren
of Iſrael ſeuen trybes, whych had not
yet receaued their enheritaunce. And Joſua
ſayd vnto the chyldren of Iſrael: how long
are ye ſo ſlacke to come, and poſſeſſe yͤ lande
whych the Lord God of youre fathers hath
geuen you? Geue out from amonge you for
euery trybe thre men, yͤ I maye ſende them.
And that they maye ryſe, and walke thorowe
the lande and diſtribute it accordyng
to the enheritaūce therof, and come agayne
to me.

B And let them deuyde it vnto them into ſeuen
partes. And Juda ſhall abyde in theyr
coaſte on the ſouth, and the houſe of Joſeph
ſhall ſtande in theyr coaſtes on the northe.
Deſcribe ye the lāde therfore into ſeuen partes,
and bryng yͤ deſcripcyon hether to me,
and I ſhall caſt lottes for you here before
*Joſu.xiii.d and.xiiii.a. the Lord oure God. But * the Leuites haue
no parte among you, for yͤ preaſthode of the
*Joſu.xii.d. Lorde is theyr enheritaunce. * And Gad,
and Ruben, and halfe yͤ trybe of Manaſſes
haue receaued theyr enheritaunce beyonde
Jordan eaſtwarde, whych Moſes the ſeruaunt
of the Lorde gaue them,

And the men aroſe, and wēt theyr waye,
and Joſua charged them yͤ went to deſcribe
the lande, ſaying: departe, and go thorowe
the lande, and deſcribe it, and come agayne
to me, yͤ I maye here caſt lottes for you before
the Lorde in Silo. And yͤ men departed,
and walked thorowe the lāde, ⁊ deſcribed it
C by cyties into ſeuen partes, in a boke, ⁊ retourned
to Joſua into yͤ hoſte at Silo. And
Joſua caſt lottes for them in Silo before
the Lorde, and there Joſua deuyded the lād
vnto yͤ chyldren of Iſrael, to eche theyr porcyon.
And the lotte of the trybe of the chyldren
of Ben Jamin came vp accordyng to
their kynredes. And the coaſte of their lotte
came out betwene the chyldren of Juda and
the children of Joſeph. And their north coaſte
was from Jordan, and went vp to yͤ ſyde
of Jericho on the northſyde, ⁊ went vp thorowe
the mountaynes weſtward, and they
ended at the wyldernesſe of Bethauen: and
wēt frō thēce towarde Lus, euen to yͤ ſouthſyde
of Lus (the ſame is Bethel) ⁊ deſcēded
agayne to Atrothadar, vnto the hylle that
lyeth on yͤ ſouthe ſyde of yͤ nether Bethorō.
And yͤ coaſte turneth thence, ⁊ cōpaſeth the
corner of the ſee ſouthwarde, euen from the
hyll yͤ lyeth before Bethoron ſouthwarde;
and goeth out at kyriathbaal which is kyriath
Jarim, a cytie of yͤ chyldren of Juda:
this is the weſt quarter: and yͤ ſouth coaſte
goeth from yͤ edge of kyriathiarim, and gothe
out weſtwarde, and thence it turneth to
the water well of Nephthoah, and cōmeth
downe agayne to yͤ edge of yͤ hyll, that lyeth
before yͤ valeye of yͤ ſonne of Hennon, euen D
in the valeye of the Giauntes northwarde
and deſcēdeth into yͤ valeye of Hēnon beſyde
Jebuſy ſouthwarde, and gothe downe to
the well of Rogell, and compaſeth from the
north, and goeth forth to yͤ well of yͤ ſonne,
and departeth from thence to the places of
Geliloth, whych are toward the goyng vp
vnto Adomim: ⁊ goeth downe to the ſtone
of Bohan the ſonne of Ruben: ⁊ then goeth
alōge towarde the ſyde of the playne, northwarde:
and goeth downe into yͤ feldes: and
goeth alōg to yͤ ſyde of Bethhaglah northwarde,
and endeth at the poynte of the ſalt
ſee north therfrom, euen at the ſouth ende of
Jordan. Thys is the ſouthe coaſte.

And Jordan kepeth in thys coaſt on the
eaſtſyde, ⁊ thys is yͤ enheritaunce of yͤ chyldren
of Beniamin by theyr coaſtes rounde
aboute thorow out theyr kynredes. These
were the cyties of the trybes of the chyldren
of Beniamin thorow out theyr kynredes:
Jerico, Bethhaglah, and yͤ playne of kaziz:
Betharabah, zamarim, and Bethel: Auim,
Pharah, and Ophrah: Chepar Ammona,
Ophni, ⁊ Gabai, twelue cyties wyth theyr
villages. Gibeon, Ramah, ⁊ Beroth: Mazphah,
Caphairah, and Mozah: Reken, Jarephel,
and Tharelah, zela, Eleph, and Jebuſy,
which is Jeruſalem, Gibeath, and kyriath,
fourtene cyties wyth theyr villages.
Thys is the enheritaunce of the chyldren of
Beniamin thorowe out theyr kynredes.

¶The.xix. Chapter.

¶The lottes or partes of zabulon, Iſachar, Aſer, Nephthali, Dan, and Joſua.

AND yͤ ſecōde lotte came out for yͤ trybe A
of yͤ chyldren of Simeon by theyr
kynredes. And theyr enheritaunce
was in the myddes of yͤ enheritaunce of the
chyldren of Juda. And they had in theyr enheritaunce,
Berſabe, Sabe, and Moladah,
Hazorſual, Balah, ⁊ Azem, Eltolad, Bethul
⁊ Hormah, zikelag, Bethmarcaboth
and Hazetſuſah, Bethlebaoth, ⁊ Saruhen
thyrtene cyties wyth theyr villages. Aim,
Remon, Ether, ⁊ Azan, foure cyties wyth
theyr villages: ⁊ therto all yͤ villages that
were rounde about theſe cyties, euen vnto
Balaſath, Beor, ⁊ Rāmath, ſouthwarde.
Thys is yͤ enheritaunce of yͤ trybe of yͤ chyldren
of Simeō thorow out their kynredes.
Out of yͤ lotte of yͤ chyldren of Juda, came

B the enhethe enheritaunce of yͤ chyldren of Symeon. For the parte of the chyldren of Juda was to moche for them: and therfore yͤ chyldren of Symeon had theyr enheritaunce in yͤ enheritaunce of them.

And the thyrde lotte aroſe for yͤ chyldren of zabulon thorow out their kynredes. And the coaſtes of their enheritaũce came to Sarid, and wẽt vp weſtwarde, and to Marealah, B and reached to Dabaſeth, & came thence to the ryuer that lyeth before Jokneuen: and turned from Sarid eaſtwarde towarde the ſonne ryſyng vnto yͤ border of Chiſloth Thabor: and then goeth out to Dabereth, and goeth vp to Japhia: & from thẽce goeth a lõge eaſtwarde, to Gethah, Jepher, Jthah and Jazin, and goeth to Remon, Methoar, and Neoh. And compaſeth it on the northe ſyde to Nathan, and endeth in the valeye of Jephthahel. And Jatath, Nahalol, Semron, Jedalah, & Bethlehem: twelue cyties with theyr villages. This is yͤ enheritaunce of the chyldren of zabulon thorowe out theyr kynredes, and theſe are yͤ cyties wyth theyr villages.

And the fourth lot came out for the chyldrẽ of Jſachar by their kynredes. And their coaſt was Jeſraelah, Caſuloth, & Sunem. Hapharaim, Sion, and Anaharath: Harabith kyſion, and Abez: Rameth, Enganim, Enhadah, and Bethphazez. And his coaſte reacheth to Thabor; and Sahazimah and Bethſames, and endeth at Jordan, Syxtene cyties with theyr villages. Thys is the enheritaunce of the trybe of the chyldren of Jſachar by theyr kynredes. And theſe are the cyties with theyr villages.

C And the fyft lotte cam oute for the trybe of the chyldren of Aſer by theyr kynredes. And their coaſte was: Helkath, Hali, Betẽ, and Achſap: Alamelech, Amaad & Miſeal: and came to Carmel weſt warde, & to Sihor Labanath, and turneth towarde the ſonne ryſyng to Bethdagon, and cõmeth to zabulon & to the valeye of Jephthahell, towarde yͤ northeſyde of Bethemek & Negel, and goeth out on yͤ lyfte ſyde of Cabul: & to Hebron, Rohob, Ramon, & kanah, euen vnto great Sidon. And then the coaſt turneth to Ramah & to the ſtrong cytie of zor, and turneth to Hozah, and endeth at the ſee, by the poſſeſſion of Achzibah: Amah allſo & Aphek and Rohob: Twentye and two cyties with theyr villages. Thys is the enheritaunce of the chyldrẽ of Aſer by their kynredes: Theſe are the cyties with theyr villages.

And the Sixt lotte cam out for yͤ chyldren of Nephthali by theyr kynredes. And their coaſte was from Heleph & from Elom to zaenanim, Adami, Nekeb and Jabneel euen to Lakum, and doth go out at Jordan. And then the coaſt turneth weſtwarde to Aſanoth Thabor, and then goeth out from thẽce to Hukokah, and reacheth to zabulon on the ſouthe ſyde, and goeth to Aſer on the weſt ſyde, & to Juda vpon Jordan towarde the ſonne ryſynge. And their ſtronge cyties are zidin, zer, Hamath, Racath & Cenereth, Adamah, Hermah & Hazor: kedes, Edrai, and Enhazor: Jeron, Magdelel: Horẽ, Bethanah & Bethſames: nynetene cyties with theyr villages. This is the enheritaunce of the trybe of the chyldren of Nephthali by theyr kynredes: theſe allſo are yͤ cyties and theyr villages.

D And the ſeuenth lotte came out for yͤ trybe of yͤ chyldren of Dan by theyr kynredes. And the coaſte of theyr enheritaunce was: zaraah, Eſthaol. * Jrſames, Saelabin, Aialon Jethlah: Eglon & Thẽnathah and Akaron: Eltheketh, Gibethon & Baalath: Jehud Benebarak & Gathermon, Metericon & Aarcon, with yͤ border yͤ lyeth before Japho. And yͤ coaſtes of yͤ chyldren of Dan wẽt out from them. And yͤ chyldren of Dan wẽt vp to fyght agaynſt Leſen, and toke it, and ſmote it with the edge of yͤ ſwerde, and cõquered it, & dwelt therin, & called it * Dan after the name of Dan theyr father.

* Other wiſe called, the cytie of the ſonne.

* Jud. xviii. g

Thys is the enheritaunce of the trybe of the children of Dan in their kyntedes, theſe allſo are yͤ cyties with theyr villages. Whẽ they had made an ende of deuydyng yͤ lande by her coaſtes, the chyldren of Jſrael gaue an enheritaunce vnto Joſua yͤ ſonne of Nun amonge them, accordyng to yͤ worde of the Lorde they gaue hym the cytie which he aſked, euẽ * Thãnath ſerah in mouñte Ephraĩ. And he builte yͤ cytie & dwelt therin‡. Theſe are the enheritaunces whych Eleazar the preaſt, and Joſua the ſonne of Nun, and the auncient fathers of the trybes of yͤ chyldren of Jſrael deuyded by lotte in Siloh before the Lorde, in yͤ dore of yͤ tabernacle of wytneſſe, and ſo they made an ende of deuydyng the contreye.

* Joſ. xxiiii. e

‡ Nu. xxiiii. b

The. xx. Chapter.

The cyties of refuge or Sanctuaries.

A The Lorde allſo ſpake vnto Joſua ſayinge: Speake to the chyldren of Jſrael, and ſaye: * Appoynte out from amonge you cyties of refuge, wherof J ſpake vnto you by the hand of Moſes, that the ſlear that kylleth any perſon vnwares and vnwyttynglye maye flee thyther. And thoſe cyties ſhalbe youre refuge from the auenger of bloud. And he that doth flee vnto one of thoſe cyties, ſhall ſtande at the entryng of the gate of the cytie, and ſhall ſhewe hys cauſe in the eares of the elders of the cytie.

* Nu. xxxv. a Deut. xix. b.

And they ſhall take hym into yͤ cytie vnto them, and geue him a place, that he maye

dwell amonge them.
B And yf ẏ auenger of bloude folowe after
him, they ſhall not delyuer the ſlear into his
hande: becauſe he ſmote his frende ignorantlye,
and hated hym not before tyme.
And he ſhall dwell in the ſayde cytie vntyll
☞ ☞ he ſtande before the congregacyon
*Nu.xxxv.c. in iudgement, * and vntyll ẏ death of ẏ hye
preaſte that ſhalbe in thoſe dayes: for then
ſhall the ſlear retourne, and come vnto hys
C awne cytie, and vnto hys awne houſe, & vnto
ẏ cytie from whēce he fled. And they ſanctifyed
☞ ☞ kedes in Galile, in mount Nephthali,
and Sichem in mount Ephraim, and
kyriatharbe (whych is Hebron) in ẏ mountayne
of Juda. And on ẏ other ſyde Jordan
ouer agaynſt Jericho eſtwarde, they appoiñted
Bozor in the wylderneſſe vpon ẏ playne,
out of the trybe of Ruben: and Ramoth
D in Gilead out of the trybe of Gad: and Golan
in Baſan out of the trybe of Manaſſes.
Theſe were the cyties appoynted for all the
chyldren of Iſrael, and for ẏ ſtraunger that
ſoiourned amōge them, that whoſoeuer kylled
any perſon ignorātlye, the ſame myght
flee thether, & ſhulde not die by ẏ hand of the
auēger of bloude, vntyll he ſtode before the
◦ congregacion ◦ (to declare hys cauſe.)

The.xxi. Chapter.

The cyties geuen to the Leuites, in nombre.xlviii.

A AND then came the pryncipall fathers
of the Leuites vnto Eleazar ẏ preaſte,
and vnto Joſua the ſonne of Nun,
and vnto ẏ auncīet fathers ẏ were ouer the
trybes of ẏ chyldren of Iſrael, & ſpake vnto
them at Silo in the lande of Canaan, ſaying:
*Nu xxxv.a. Joſu.xx.a. * the Lorde cōmaunded by Moſes, to
geue vs cyties to dwel in, with ẏ ſuburbes
therof, for oure catell. And the chyldren of
Iſrael gaue vnto the Leuites out of theyr
enheritaunce at the byddyng of ẏ Lorde theſe
cyties folowyng wᵗ theyr Suburbes.
And the lotte cam out for ẏ kynred of the
Cahathites: & ẏ chyldren of Aaron ẏ preaſte,
whych were of ẏ Leuites, had geuen thē
by lot, out of the trybe of Juda, out of ẏ trybe
of Simeon, and out of the trybe of Beniamin:
thyrtene cyties. And the reaſt of the
chyldren of Cahath had by lotte, out of the
kynredes of ẏ trybe of Ephraim, out of the
trybe of Dan, and out of the halfe trybe of
Manaſſes: ten cyties. And the chyldren of
Gerſon had by lotte out of the kynredes of
the trybe of Iſacar, and out of the trybe of
Aſer, out of the trybe of Nephthali & out of
the other halfe trybe of Manaſſes in Baſan:
thyrtene cyties. And ẏ children of Merari
by theyr kynredes, had out of the trybe
B of Ruben, and out of the trybe of Gad, and
out of the trybe of zabulon, twelue cyties.
And ẏ chyldren of Iſrael gaue by lotte vnto
the Leuites theſe cyties with theyr Suburbes:
as the Lord cōmaunded by Moſes.
And they gaue out of the trybe of ẏ chyldren
of Juda, and out of the trybe of ẏ chyldren
of Simeō, theſe cyties by name: which
the chyldren of Aaron beyng of ẏ kynredes
of the Cahathites, & of ẏ chyldren of Leui,
obtayned: for theyrs was the fyrſt lotte.
And they gaue them kariath Arbe of the
father of Enack (which is Hebron) in ẏ hyll
contreye of Juda, with the Suburbes of the
ſame rounde about it. But the londe that
pertayned to the cytie, and the villages therof,
gaue they to * Caleb ẏ ſonne of Jephune,
*Joſ.xiiii.d. to be hys poſſeſſyon.
And thus they gaue to ẏ chyldren of Aaron
the preaſt, a cyte, to the which the ſlayer
myght flye: euen Hebron wyth her Suburbes:
Libna with her Suburbes: and Jathir
with her Suburbes, and Eſtimoa with her
Suburbes: Holon wᵗ her Suburbes, Dabir
with her Suburbes: Ain with her Suburbes:
Jutah wᵗ her Suburbes: Bethſames
with her Suburbes: nyne cyties out of thoſe
two trybes. And out of the trybe of Beniamin,
they gaue Gibeon with her Suburbes:
Gaba with her Suburbes: Anatoth
with her Suburbes: Almon with her Suburbes:
foure cyties. All theſe cyties of ẏ children
of Aarō preaſtes, were thyrtene cyties
with theyr Suburbes. And the kynredes of
the chyldren of Cahath that were Leuites:
that is to ſaye ẏ other chyldren of Cahath,
had cyties geuen them for theyr lotte, out
of ẏ trybe of Ephraim. For they gaue them C
the cytie that ẏ ſlear myght flye vnto: Sichem
with her Suburbes in mount Ephraim:
and Gazer with her Suburbes: & Kabzaim
with her Suburbes: and Bethoron
with her Suburbes: foure cyties.
And out of ẏ trybe of Dan: Eltheke with
her Suburbes: Gibthon wᵗ her Suburbes:
and Aialon with her Suburbes, Gath remon
with her Suburbes: foure cyties.
And out of the halfe trybe of Manaſſes,
Thanach with her Suburbes: and Gathremon
with her Suburbes: two cyties. All
the cyties for the other kynredes of the chyldren
of Cahath, were ten with theyr Suburbes.
And vnto the chyldren of Gerſon, which
were of the kynredes of the Leuites, they
gaue out of the other halfe trybe of Manaſſes,
the cytie of refuge for the ſlear: Golan
in Baſan with her Suburbes: and Beeſterah
with her Suburbes: two cyties. And
out of the trybe of Iſachar, Kyſiō with her
Suburbes: and Daberah with her Suburbes:
& Jarimoth with her Suburbes: Enganim
with her Suburbes: foure cyties.
And out of the trybe of Aſer, Miſael with

her Suburbes: Abdon with her Suburbes, Halakath with her Suburbes: and Rohob with her Suburbes: foure cyties. And out of the trybe of Nephthali, the cytie for the ſlear to flye vnto: kedes in Galile with her Suburbes: and Hamothdor with her Suburbes: and Carthan with her Suburbes: thre cyties. All the cyties of the Gerſonites thorowe out theyr kynredes, were thyrtene cyties with theyr Suburbes.

D And vnto the other kynredes of the chyldren of Merari, the reſt of the Leuites, they gaue out of the trybe of zabulon: Jecnam with her Suburbes: and Carthah with her Suburbes: Damna with her Suburbes, and Nahalal with her Suburbes: foure cyties. And out of the trybe of Ruben, Bozor with her Suburbes: and Jahelah with her Suburbes: Kedmoth with her Suburbes, and Maphaath with her ſuburbes: foure cyties. And out of the trybe of Gad they gaue the cytie for the ſlear to flye vnto: Ramoth in Gilead with her Suburbes, and Mahanaim with her Suburbes, Heſbon with her Suburbes: and Jaſer with her Suburbes: foure cyties in all, ſo that all ẏ cyties of the chyldren of Merari thorow out theyr kynredes (whych were the reſt of the kynredes of the Leuites) were by ther lot, twelue cyties. And all the cyties that ẏ Leuites had among the poſſeſſyon of the chyldren of Iſrael were .xlviii. with theyr ſuburbes. And theſe cyties laye euery one ſeuerally, hauĩg theyr ſuburbes roũde aboute them thorow out all the ſayde cyties. And ẏ Lorde gaue vnto Iſrael all the lande whych * he ſware to geue vnto their fathers. And they conquered it, and dwelt therin. And the Lorde gaue them reſt rounde aboute, accordyng to all that he ſware vnto their fathers: ād there ſtode not a man of all theyr enemyes before thẽ. The Lorde alſo delyuered all their enemyes into theyr handes. * There ſkaped ☞ nothyng of all the good thynges, whych the Lord had ſayde vnto the houſe of Iſrael, But all came to paſſe.

*Gen.xvii.a.

*Joſ.xxiii.d.

☞

¶ The .xxii. Chapter.

¶ Ruben, Gad, and the halfe trybe of Manaſſes are ſent agayne to theyr poſſeſſyōs. They buylde an altare for a memoriall.

A Then Joſua called vnto the Rubenites the Gaddites and to the halfe trybe of Manaſſes, & ſayde vnto thẽ: * ye haue kept all that Moſes the ſeruaunt of the Lorde commaunded you, and haue obeyed my voyce in all that I commaunded you: ye haue not lefte youre brethren of a long ceaſon vnto this daye, but haue kept the commaundement of the Lorde youre God.

*Nu.xxxii.e.

And now that the Lorde hath geuen reſt vnto youre brethren as he promyſed them, therfore retourne ye, and go vnto youre tẽtes, and vnto the lande of youre poſſeſſyon, which Moſes the ſeruaunt of the Lorde gaue you on the other ſyde Jordan.

But in any wyſe take dilygent hede, and do the commaundement and lawe, whych Moſes the ſeruaunt of the Lorde charged you: * that ye loue the Lorde youre God, and walke in all hys wayes, and kepe hys commaundementes, and cleaue vnto hym, and ſerue hym wyth all youre hertes, & all youre ſoules. And ſo Joſua bleſſed ☞ them and ſent them awaye. And they went vnto theyr tentes.

*Deut.x.c.

☞

B Unto the one halfe of the trybe of Manaſſes Moſes gaue poſſeſſyō in Baſan: and vnto ẏ other halfe therof gaue Joſua amonge theyr brethren on this ſyde Jordan weſtwarde. And Joſua ſent them awaye alſo vnto theyr tentes, and bleſſed them, & ſayd vnto them: retourne with moche riches vnto youre tentes, and wyth a great multitude of catell, wyth ſyluer & golde, wyth braſſe & yron, and wyth moche raymẽt and * deuyde the ſpoyle of youre enemyes with youre ☞ brethren.

*Deut.xx.c.
Nu.xxxi.d.
Joſua.viii.c.
i.Reg.xxx.c.

☞

C And the chyldren of Ruben, the chyldren of Gad, and halfe the tribe of Manaſſes, returned, and departed from the chyldren of Iſrael out of Silo (whych is in the lande of Canaan) to go vnto the contreye of Gillad, to the lande of theyr poſſeſſyon, whych they had opteyned, accordyng to the worde of the Lorde by the hande of Moſes. And when they came vnto ẏ place of Geliloth beſyde Jordan (that is in the lande of Canaan) there ẏ chyldren of Ruben, the chyldren of Gad, and ẏ halfe trybe of Manaſſes, buylt an altare faſte by Jordan, and that a great altare to ſe to. Whych when the chyldren of Iſrael hearde of, they ſayd: beholde, ẏ chyldren of Ruben, the chyldren of Gad, and the halfe trybe of Manaſſes haue buylt an altare in the forefrōte of the lande of Canaan euen in Geliloth beſyde Jordan on the ſyde of the chyldren of Iſrael. And when ẏ chyldren of Iſrael heard of it, ẏ whole congregacyon of ẏ chyldren of Iſrael gathered them together to Silo, to make batell agaynſt them. And the chyldren of Iſrael ſent vnto the chyldren of Ruben, and to the chyldren of Gad, and to the halfe trybe of Manaſſes, into the lande of Gilead, Phinehes the ſonne of Eleazar ẏ preaſte, and wyth hym ten Lordes, of euery chefe houſe a Lord, thorow out all ẏ tribes of Iſraell, whych were heades of theyr fathers houſholdes among the thouſandes of Iſrael. And they went vnto the chyldren of Ruben, and to the chyldren of Gad, & to the chyldren of the halfe trybe of Manaſſes, vnto the lande of Gilead, and

they ſpake with them, ſaying.
D Thus ſaye the hole congregacyon of the
*Judi.xx.b. Lorde * What tranſgreſſion is thys that ye
haue tranſgreſſed agaynſt yͤ God of Iſrael,
to turne awaye thys daye from the Lord
in that ye haue bylded you an altare, for to
rebelle thys daye agaynſt the Lorde? Is the
*Nu.xxv.a. * wycked dede of Peor to lyttel for vs,
wherof we are not yet cleanſed vnto thys
daye, and for the whych there was in the cō-
gregacyon of the people a plage of yͤ Lord?
Ye alſo are turned awaye thys daye from
the Lorde. And ſeynge ye rebelle to daye a-
gaynſt the Lorde, it will come to paſſe, that
to morow he ſhalbe wroth wyth all the cō
gregacyon of Iſrael. Notwithſtandyng yf
☞ ye ☞ thynke, that the lāde of youre poſſeſ-
ſyon is vncleane, then come ouer vnto the
lande of the poſſeſſyon of the Lorde, where
in the Lordes tabernacle dwelleth, & take
poſſeſſion amonge vs. But tranſgreſſe not
agaynſt yͤ Lorde, nor prouoke vs, to buylde
you anye other aulter, ſaue the aulter of the
*Joſu.vii.a. Lorde oure God. * Dyd not Acan the ſonne
of zareth treſpaſe in yͤ excōmunicate thyng,
and wrath fell on all the congregacyon of
Iſrael, which, notwithſtandynge yͭ he was
but one man, yet he alone periſhed not for
hys wyckedneſſe?

E Then yͤ chyldren of Ruben & the chyldren
of Gad, & halfe yͤ trybe of Manaſſes anſwe-
red, and ſayde vnto the heades ouer yͤ thou-
ſandes of Iſrael: The God of goddes, yͤ Lor
de, God of goddes, euen yͤ Lord he knoweth,
and Iſrael alſo ſhall knowe. If it be to re-
belle, or to trāſgreſſe agaynſt yͤ Lorde, then
thou Lorde ſaue vs not thys daye. Or elles
yf we haue bylt vs an aulter to turne from
folowyng yͤ Lorde, or to offer theron burnt
offryng or meatoffrynge, or to offer peace
offrynges theron: let the Lorde require it.
☙ ☙ (and iudge) And yf we haue not rather done
it of a carefulnes & of a ſure occaſyon, ſayē-
ge: In tyme to come your chyldren myght
ſaye vnto oures: What haue ye to do wyth
the Lorde God of Iſrael? yͤ Lorde hath ma-
de Jordan a border betwene vs and you (ye
chyldren of Ruben and of Gad) ye haue no
parte therfore in yͤ Lorde: and ſo ſhall youre
chyldren make oure chyldren ceaſſe frō fea-
rynge the Lorde.

☙ Therfore we ☙ (take better aduiſement &) ſayd:
F We wyl make vs an aulter, not for burnt-
*Gen.xxxi.g. Joſua.xxiiii. offerynge, nor for ſacrifyce, but for a * wyt-
neſſe betwene vs and you, and oure genera-
cyōs after vs, that we ſhulde ſerue the Lor-
de, with oure offerynges, ſacrifyces & peace
offerynges before hym: and that youre chyl
dren ſhulde not ſaye to oures in tyme to co-
me: ye haue no parte in the Lorde.

Therfore ſayde we, that yf they ſhulde ſo
ſaye to vs or to oure generacyons in tyme
to come, that we wolde ſaye agayne: Behol
de the faſſion of the aulter of yͤ Lorde, which
oure fathers made, nether for burntofferyn-
ges nor ſacrifices, but for a wytneſſe betwe-
ne vs & you. God forbyd, that we ſhuld re-
bell agaynſt yͤ Lorde, and turne thys daye
from after hym, and buyld any other aulter
for burntofferynges, oblacyons, or ſacrify-
ces, ſaue the altare of the Lord oure God,
that is before his tabernacle.

And when Phinehes the preaſte, and the
G Lordes of yͤ congregacyon and heades ouer
the thouſandes of Iſrael, which were wyth
hym, hearde theſe wordes that the chyldren
of Ruben, and the chyldren of Gad, and the
chyldrē of Manaſſes ſpake, they were well
content. And Phinehes the ſonne of Elea-
zar yͤ preaſte ſayde vnto yͤ chyldren of Ru-
ben, and to the chyldren of Gad, and to the
chyldren of Manaſſes: this daye we percea-
ue, yͭ the Lord is amōge vs, becauſe ye haue
not done thys treſpaſe agaynſt the Lorde:
Nowe ye haue ryd the chyldren of Iſrael
out of the hande of the Lorde.

And Phinehes the ſonne of Eleazar the
preaſte wyth yͤ Lordes, retourned from the
chyldren of Ruben, and from yͤ chyldren of
Gad out of yͤ lande of Gilead vnto yͤ lāde of
Canaan, to yͤ chyldren of Iſrael, & brought
them thys worde agayne. And the ſayeng
pleaſed yͤ chyldren of Iſrael, and they bleſ-
ſed ☞ God, & dyd not entēde to go agaynſt
them in battell, & to deſtroye yͤ lāde whych H
the chyldren of Ruben and Gad dwelt in.
And the chyldren of Ruben, and yͤ chyldren
of Gad called the aulter: Oure wytneſſe,
that the Lorde is God.

¶ The .xxiii. Chapter.

¶ Joſua exhorteth the people, that they ioyne
not them ſelues to the Gentyles.

AND it came to paſſe a lōge ceaſon af- A
ter that yͤ Lorde had geuen reſte vnto
Iſrael from all theyr enemyes roun-
de about, that Joſua waxed olde, and was
ſtricken in age. And Joſua called for all Iſ-
rael, & for theyr elders, theyr heades, theyr
iudges & offycers, & ſayde vnto them: I am
olde and ſtryken in age.

And ye haue ſene all that yͤ Lorde youre
God hath done vnto all theſe naciōs before
you, howe yͤ Lorde youre God hath fought
for you. Beholde, I haue ſubdued vnto you
theſe naciōs yͭ remayne, to be an enheritaū-
ce for youre trybes: euen from Jordan, and
(from yͤ lande) of all the nacyōs that I haue
deſtroyed, euen vnto yͤ great See weſtwar-
de ☙ (And there remayne yet many nacyons.) And the ☙
Lorde youre God ſhall expell them before
you, and caſt them from out of youre ſyght,
& ☙ ye ſhall conquere theyr lande, as yͤ Lor-
de youre God hath ſayde vnto you.

B So to therfore * as ſtrongly as ye maye,
*Deu.xxxi.b. that ye take hede and do all that is wrytten
‡Deut.xii.d. in the boke of the lawe of Moſes, ‡ that ye
and.xxviii.b. bowe not a ſyde therfrom, to the ryght hãd
Prouer.iiii.d or to the lefte: and leſt that whan ye come amonge
theſe nacyons, (euen amonge theſe
that are left with you) ye make mencion or
ſweare by the names of their goddes, & that
ye nether ſerue them, nor bowe youre ſelues
vnto them. But that ye ſticke faſt vnto the
lorde youre God, as ye haue done vnto this
C daye. So ſhall the Lorde caſt out before you
great nacyons & myghtye, as no man hath
*Deu.xxxii.d bene able to ſtande before you hytherto. *
One man of you ſhal chaſe a thouſande: for
the Lorde youre God he fyghteth for you,
as he hath promyſed you. Take good hede
therfore vnto youre ſelues, that ye loue the
Lorde youre God.

Els, yf ye go backe & cleaue vnto the reſt
of theſe naciõs that remayne with you, and
ſhall make mariages wͭ them, & go in vnto
them, & they to you: be ye ſure, that yͤ Lorde
youre God wyll nomore caſt out all theſe
*Nu.xxxiii.g nacyõs from before you. * But they ſhalbe
ſnares and trappes vnto you and ſcourges
in youre ſydes, & thornes in youre eyes, vntyll
ye peryſhe frõ of thys good lãde, whych
the Lorde youre God hath geuen you.

D And behold, this daye, do I entre into the
waye of all the worlde, and ye knowe in all
*Iosu.xxi.d. your hertes & in all youre ſoules, that * nothyng
hath fayled of all the good thynges
whych the Lord youre God promyſed you:
But all are come to paſſe, & nothyng hath
fayled therof. Therfore, as all good thiges
are come vpon you, whych the Lorde youre
God promyſed you, ſo ſhall yͤ Lorde bryng
vpon you all euell, vntill he haue deſtroyed
you from of thys good lande, which yͤ Lorde
youre God hath geuen you, when ye haue
tranſgreſſed the appoyntment of the Lorde
youre God, which he commaunded you: and
haue gone and ſerued ſtraunge goddes, and
bowed youre ſelues to them. Then ſhall the
wrath of the Lorde waxe whote vpon you,
& ye ſhall peryſhe quicklye from of the good
lande, whych he hath geuen you.

¶The.xxiiii.Chapter.

¶ Joſua exhorteth the people to the kepyng of the lawe. He dyeth. The bones of Joſeph are buryed. Eleazar dyeth.

A AND Joſua geathered all the trybes of
Iſrael to Sichem, and called for the
elders of Iſrael, and for their heades,
iudges & officers, and they preſented them
ſelues before God. And Joſua ſayde vnto
all the people: thus ſayth the Lord God of
*Gene.xi.d. Iſrael: * youre fathers dwelt on the other
ſyde of the floud in olde tyme: euen Thareh
the father of Abraham & Nachor, & ſerued
ſtraunge goddes.

And I toke youre father Abraham from
the other ſyde of yͤ floude, and brought hym
thorow out all yͤ lãde of Canaan, and multyplyed
hys ſeed, and * gaue hym Iſahac. *Gene.xxi.a. Mat.i.a.
And I gaue vnto Iſahac, Jacob & Eſau.
‡ And I gaue vnto Eſau mount Seir, to ‡Gen.xxxvi.a
poſſeſſe it. But Jacob and his chyldren wẽt
downe into Egypte.

I ſent Moyſes alſo & Aaron. And I * plaged *Exo.vii.viii.
Egypte: & whan I had ſo done among ix.x.&.xiiii.
them, I brought you out, & I brought youre
fathers out of Egypte. And as they came
vnto the ſee, the Egypcians folowed after
youre fathers with charettes and horſmen: B
vnto yͤ red ſee. * And whan they cryed *Exo.xiiii.c.
vnto the Lord, the Lord put darckneſſe betwene
you and the Egypciãs, and brought
the ſee vpon them, and couered them. And
youre eyes haue ſene what I haue done to
the Egypciãs. And ye dwelt in the wylderneſſe
a longe ceaſon.

And * I brought you into the lãde of the *Nu.xxi.d.
Amorites, which dwelt on yͤ other ſyde Jordan.
And they fought with you: and I gaue
them into your hand, that ye myght cõquere
theyr cõtre. And I deſtroyed them from
out of youre ſyght.

* Then Balak the ſonne of Ziphor, kyng *Nu.xxii.a.
of Moab aroſe, and warred agaynſt Iſrael, Deut.xxiii.a.
and ſent & called Balaam yͤ ſonne of Beor
for to curſſe you. But I wolde not herken
vnto Balaam, & therfore he rather bleſſed
you. And ſo I delyuered you out of hys hãde.
And ye went ouer Jordan, and came vnto
Jericho, and the men of Jericho fought
agaynſt you: the Amorites, Phereſites, Canaanites,
Hethites, Girgoſites, Heuites,
and Jebuſites, and I delyuered them into
youre hande.

C And I ſent * hornettes before you, which *Deut.vii.c
caſt them out of youre ſyght: euen the two
kynges of the Amorites: but not with your
owne ſwerde, or wyth youre owne bowe.
And I haue geuen you a lande, in whych ye
dyd no laboure, and cyties whych you bylt
not, and whych ye dwell in: vineyardes alſo,
and Olyue trees whych ye planted not,
and wherof ye do eate.

* Now therfore feare yͤ Lorde, and ſerue *i.Reg.vii.a
hym ĩ perfectneſſe & truthe: And put awaye Tob.xiiii.c.
the goddes, whych youre fathers ſerued on
the other ſyde of the floude, and in Egypte,
and ſerue ye the Lorde. And yf it ſeme euell
vnto you to ſerue the Lorde, then choſe you
thys daye whom you wyll ſerue: whether
the goddes which youre fathers ſerued (that
were on the other ſyde of the floude) ether
the Goddes of the Amorites, in whoſe land
ye dwell. As for me and my howſe, we wyll
ſerue the Lorde.

D The people anſwered & ſayde: God forbyd,
that we ſhulde forſake the Lorde, and
ſerue

ſerue ſtraunge goddes. For the Lorde oure God, he it is that brought vs & oure fathers out of the lande of Egypte, & from the howſe of bõdage, and which dyd thoſe great miracles in oure ſyght, and preſerued vs in all the waye that we went, and amonge all the nacyons which we came thorowe. And the Lorde dyd caſt out before vs all ẏ nacyons, ſpecially the Amorites, which dwelt in the lande. And therfore wyll we alſo ſerue the Lorde, for he is oure God.

E And Joſua ſayd vnto the people, Ye can not ſerue the Lorde: for he is an holye God, and a gelous God, and cannot beare youre iniquite and ſynne. Yf ye forſake the Lorde and ſerue ſtraunge goddes, * he wyll turne and do you euell, and cõſume you, after that he hath done you good. And the people ſayde vnto Joſua: naye, but we wyll ſerue the Lorde.

*Joſ.xxiiii.d.

And Joſua ſayde vnto the people: ye are wytneſſes youre ſelues, that ye haue choſen you the Lorde, to ſerue hym: and they ſayd: we are wytneſſes. Then put awaye (ſayde ☞ he) the ſtraunge ☞ goddes which are amõge you, and bowe youre hertes vnto ẏ Lorde God of Iſrael. The people ſayde vnto Joſua: the Lord youre God wyll we ſerue, F and his voyce wyll we obeye, And ſo Joſua * made a couenant with the people ẏ ſame daye, and ſet an ☞ ordinaunce & lawe ☞ before them in Sichem.

*iiii.Reg. xxiii.a.

And Joſua wrote theſe wordes in ẏ boke of ẏ lawe of God, and * toke a great ſtone, and pitched it on ende in the ſayde place, euen vnder an oke that was in the ſanctuarye of the Lorde. And Joſua ſayde vnto all the people: beholde, * this ſtone ſhalbe a witneſſe vnto vs, for it hath hearde all the wordes of the Lorde whych he ſpake wyth vs, It ſhalbe therfore a wytneſſe vnto you, leſt ye denye (and diſſemble with) youre God. And ſo Joſua let the people departe, euery man vnto hys enheritaunce.

*i.Reg.vii.d

*Gen.xxxi.g. Joſua.xxii.f.

G And after theſe thynges it came to paſſe, that Joſua the ſonne of Nun, the ſeruaunt of the Lorde dyed, beyng an hundreth & ten yeres olde. And they buryed hym in the contrey of hys * enheritaunce, euen in Thannath Sareth, which is in mount Ephraim, on the northſyde of the hyll of Gaas.

*Joſu.xix.b.

And Iſrael ſerued the Lord * all ẏ dayes of Joſua, and all the dayes of ẏ elders that ouer lyued Joſua, and whych had knowne all the worckes of the Lorde that he had done for Iſrael. And the * bones of Joſeph, which the chyldren of Iſrael brought out of Egypte, buryed they in Sichem * in a parcell of grounde, whych Jacob bought of the ſonnes of Hemor the father of Sichem, for an hundreth peaces of ſyluer, and it became the enheritaunce of the chyldren of Joſeph. And Eleazar the ſonne of Aaron dyed, whom they buryed in a hill that pertayned to Phinehes hys ſonne, which (hyll) was geuen hym in mount Ephraim.

*ii.Paralip. xxxiiii.g.

*Gene.l.d. Exo.xiii.d.

*Ge xxxiii.d

¶ The ende of the boke of Joſua,
whom the Hebrues call
Jehoſua.

¶ The booke of Judges, called in the Hebrue Sophtim and in the Latin Judicum.

¶ The fyrſt Chapter.

¶ After Joſua was dead, Juda was conſtitute Lorde ouer the armye.

A After the death of Joſua it came to paſſe, that the chyldren of Iſrael aſked yͤ Lorde ſaying: who ſhall go vp for vs agaynſt yͤ Cananites, and who ſhall fyrſt fyght agaynſt thē. ☞ *Joſ.xxiii.a. And yͤ Lorde ſayde, ☞ Juda ſhall go vp * beholde I haue delyuered yͤ lāde into his hādes. ☞ And Juda ſayde vnto Simeon ☞ his brother: come vp wyth me in my lotte, that we maye fyght agaynſt yͤ Cananites: And I lykewyſe wyll go wyth yͤ into thy lotte. And ſo Symeon went wyth hym.

And Juda went vp, and the Lorde delyuered the Cananites, and Pheresites into theyr hādes. And they ſlewe of them in Bezek ten thouſand men. And they foūde Adonibezek ☞ ☞ in Bezek. And they fought agaynſt hym, and ſlewe yͤ Cananites & Pheresites. But Adonibezek fled, and they folowed after hym, and caught hym, and cut of hys thombes & hys great toes. And Adonibezek ſayde: thre ſkore & ten kynges hauyng theyr thombes and great toes cut of, B *Leu.xxiiii.c Judi.xv.a. geathered theyr meate vnder my table: *as I haue done, ſo God hath done to me agayne. And they brought hym to Jeruſalem, and there he dyed.

The chyldren of Juda fought agaynſt *Deu.xx.c. Jeruſalem, and toke it * and ſmote it wyth the edge of yͤ ſwerde, and ſet the cytie on fire: After warde the chyldren of Juda went to fight agaynſt yͤ Cananites, that dwelt in yͤ mountayne, and towarde the ſouth, & in the lowe contreye. And Juda went agaynſt the Cananites that dwelt in Hebron, which before tyme was called kariath Arbe. And ſlewe Seſai, Ahiman, & Thalmai. And frō thence they went to the inhabiters of Dabir, whoſe name in olde tyme was called kariathſepher. (that is a cytie of lettres.)

And Caleb ſayde * he that ſmyteth kariathſepher, & taketh it, to hym wyll I geue C *Joſua.xv.c. Acſah my daughter to wyfe. And Othoniel the ſonne of kenez Calebs younger brother toke it: to whom he gaue Acſah hys daughter to wyfe, & as they went, ſhe counſeled hym to aſke of her father a felde. And then ſhe lyghted of her aſſe: and Caleb ſayde vnto her: What ayleth the? She anſwered vnto hym: geue me a bleſſynge: for thou haſt geuen me a Southward (or drie) lāde, geue me alſo ſpringes of water. And Caleb gaue her ſpringes both aboue and benethe. And the children of the ☞ kenite, Moſes father in lawe wēt vp * out of yͤ cytie of ‡ palme trees ☞ *Joſu.iiii.a. ‡Deu.xxxiiii.a. with the children of Juda into the wyldernesse of Juda, that lyeth in yͤ Southe of Arad, & they went, and dwelt amōge the people.

D And Juda went wyth Simeon hys brother, and they ſlew the Cananites that enhabited zephath, and vtterlye deſtroyed it, * and called the name of the cytie Horma. *Nu.xxi.a. And at the laſt Juda toke Azah wyth the coaſtes therof, and Aſkalon wyth the coaſtes therof, and Akaron wyth the coaſtes therof. And the lorde was wyth Juda, and he conquered the mountaynes, but coulde not dryue out the enhabiters of the valeyes because they had charettes of yron. And they gaue * Hebron vnto Caleb, as Moſes *Joſ.xiiii.b. ſayde, And he expelled thence the thre ſonnes of ‡ Enack. *Nu..xiii.c.

* And the chyldren of Beniamin dyd not *Joſu.xv.g. E caſt out the Jebuſites, that enhabited Jeruſalem, but the Jebuſites dwell wyth the chyldren of Ben Jamin in Jeruſalem vnto ☞ thys daye. ☞

* And in lyke maner they that were of the *Joſu.xv.a. houſe of Joſeph went vp to Bethel, and the lord was wyth them, and yͤ houſe of Joſeph ſerched out Bethel, which before tyme was called Lus. And the ſpyes ſawe a man come out of yͤ cytie, & they ſayd vnto hym: ſhewe vs the waye into yͤ cytie, * & we wyll ſhewe *Joſua ii.c. the mercy. And whan he had ſhewed them the waye into the cytie, they ſmote it wyth the edge of the ſwerd, but let yͤ man & all his houſholde goo free. And the man went into the lande of the Hethites, and buylt a cytie, and called yͤ name therof Lus, which is the name therof vnto thys daye.

* Nether dyd Manaſſes expelle Bethſean F *Joſ.xvii.c. with her townes, Thaanach wͭ her townes, the enhabitoures of Dor with her townes, the enhabitoures of Jeblaam with her townes, nether yͤ enhabitoures of Magedo with her townes, bnt the Cananites were bolde to dwell in the lande. But it came to paſſe that as ſone as Iſrael was waxed myghtie they put yͤ Cananites to tribute and expelled them not.

In lyke

*Joſu.xvi.d *In lyke maner Ephraim expelled not the Cananytes that dwelt in Gazer, but the Cananytes dwelt ſtylle in Gazer amonge them.

Nether dyd zabulon expelle the enhabytoures of Ketron, nether the enhabytoures of Nahalol: But the Cananytes dwelte amonge them, and became trybutaries.

G Nether dyd Aſer caſt out the enhabytoures of Acho, nether the enhabytoures of zydon, & of Ahalab, Aczib, ād Halbah, Aphek, nor of Rohob, but yͤ Aſerites dwelt amonge the Cananites the enhabytoures of yͤ lande for they myght not dryue them out.

Nether dyd Nephthalim dryue out the enhabytoures of Bethſames, nor the enhabytoures of Bethanath, but dwelt amōgeſt the Cananytes, the enhabytoures of yͤ lande Neuertheleſſe, the enhabytoures of Bethſames and of Bethanath became trybutories vnto them.

And the Amorites troubled the chyldrē of Dan in the moūtayne, and ſoffered them not to come downe to yͤ valey. And the Amorites were content to dwell in mount Heres ☞(whych is by interpretacyon: a wytneſſynge) in Hailō and in Salabim. And the hande of Joſeph preuayled, ſo that they became trybutaries: and the coaſte of the Amorytes was frō the goynge vp to Acrabim, and from the rocke vpwarde.

¶The.ii.Chapter.

¶The Angel rebuketh yͤ people, becauſe they had made peace wyth the Cananites. Idolatrers are punyſhed.

A ☞ ☞ AND ☞ the angel of the Lord came vp frō Gilgall to ☞ Bochim, and ſayd: I made you to go out of Egypte, and haue brought you vnto the lande whyche I ſware vnto your fathers. *And I ſayde: I wyll not breake myne appoyntment that I made with you. And ye alſo ſhal make no couenaunt wyth the enhabytoures of this lād but ſhall breake downe theyr aultares: Neuertheleſſe, ye haue not herkened vnto my voyce, why haue ye this done? Wherfore I haue lykewyſe determyned, that I wyl not caſt thē out before you: but they ſhalbe thornes vnto you, ād their goddes ſhalbe a ſnare vnto you. And when the angell of the Lorde ſpake theſe wordes vnto the chyldren of Iſrael, the people cryed out and wept: and called the name of the ſayde place. *Bochim, and offred ſacrifyces vnto the Lorde.

*Deu.vii.a. and.xii.a

*A place of ſoch as wepe

B And when Joſua had ſent the people awaye, the chyldren of Iſraell went euerye man into hys enherytaunce to poſſeſſe the lande. *And the people ſerued the Lorde all the dayes of Joſua, and all the dayes of the elders that outelyued Joſua, and had ſene all the great workes of the Lord that he dyd for Iſraell: and Joſua the ſonne of Nun the ſeruaunt of the Lorde *dyed, when he was an hundred & ten yeres olde: whom they buryed in the cooſtes of hys enherytaūce: euen in ☞ Thamnath Hares in moūt Ephraim on the northſyde of the hyll Gaas. And euen ſo all that generacyon were put vnto theyr fathers, and there aroſe another generacion after them which nether knewe the Lorde, nor yet the worckes whyche he had done for Iſraell

*Jo.xxiiii.g

*Jo.xxiiii.g ☞

And then the chyldrē of Iſrael *dyd wyckedlye in the ſyght of the Lorde, and ſerued ☞ Baalim, and forſoke the Lorde God of their fathers, whyche brought them oute of the lande of Egypte, and folowed ſtraunge Goddes, euen of the Goddes of the nacyons that were rounde aboute them, and bowed them ſelues vnto thē, and angred the Lorde. They forſoke the Lord, and ſerued Baal ād ☞ Aſtharoth, and the wrath of the Lorde wared hote agaynſt Iſrael, ād he delyuered them into the handes of raueners, that ſpoyled them, and ſolde them into the handes of their enemyes rounde aboute them, ſo that they had no power any lōger to ſtāde before theyr enemyes. But whether ſoeuer they went out, the hand of the Lord was agaynſt them with euel lucke, euen as the Lorde promyſed them, & as he ſware vnto them. And he punyſhed them ſore.

*Iudi.iiii.a ☞ C ☞

Neuertheleſſe, the Lorde rayſed vp Judges, which delyuered them out of the handes of theyr oppreſſers, and yet for all that they wolde not herken vnto theyr Judges: But rather went a whoryng after ſtraunge goddes, and bowed themſelues vnto them, and turned quickly out of the waye, which theyr fathers walked in obeying the commaundementes of the Lorde: But they dyd not ſo.

And when the Lord rayſed them vp Judges, he was wyth the Judge, and delyuered them out of the handes of their enemyes all the dayes of the Judge *for the Lorde had compaſſyon ouer theyr ſorowynges, whych they had, by the reaſon of thē that oppreſſed them & vexed thē: yet for all that *as ſone as the iudge was dead, they turned & dyd worſe then theyr fathers, in folowynge ſtraūge goddes, and in ſeruyng them, and ceaſed not from their owne inuencions, nor from theyr malycyouſe waye.

*Exod.ii.h

*Iudi.iii.h D

And the wrath of the Lorde was moued agaynſt Iſrael, & he ſayde: becauſe this people hath tranſgreſſed myne appoyntemente which I commaunded theyr fathers, & haue not herkened vnto my voyce, I wyll hencefurth not caſt out before them one mā of the nacions, which Joſua left whē he dyed, that through them I maye *proue Iſrael, whether they wyll kepe the waye of the Lorde & walke therin, as theyr fathers dyd or not.

*Deu.xiii.a

And ſo the Lorde left thoſe nacions, & droue them not out ymmedyatlye, nether delyuered them into the hande of Ioſua.

¶The.iii.Chapter.

¶Othoniell delyuereth Iſrael. Ahud kylleth kyng Eglon. Samgar kylleth the Philiſtines.

A These are the nacyons which the Lorde left, that he myghte proue Iſraell by thẽ: euen as many of Iſrael as had not knowen all the warres of Canaan: Onlye for the lernyng of the generacion of the children of Iſrael: that he alſo myght teach thẽ warre, in aſmuche as they that were before ☞ thẽ ☞ knewe nothyng therof, of thoſe whõ he left, there were fyue Lordes of the Philiſtines, and all the Cananites, and the Sodonites, and the Heuites that dwelt in moũt Libanon: euen from mounte Baal Hermon vnto Hemath. Thoſe remayned to proue Iſrael by, and to wete, whether they wold herken vnto the cõmaundementes of the Lorde which he commaunded theyr fathers by the hande of Moſes.

And the chyldrẽ of Iſrael dwelt amonge the Cananites, Hethites, Amorites, Pheresites, Heuites, and Iebuſites *and toke the *Deut.vii.a daughters of them to be their wyues, & gaue theyr awne daughters to theyr ſonnes, & ſerued theyr Goddes. And the chyldrẽ of Iſraell dyd wyckedly in the ſyght of the Lord, and forgate the Lord theyr God, and ſerued B Baalim & Aſeroth. Therfore the Lord was angry with Iſrael, and delyuered thẽ into yͤ handes of Chuſan Riſathaim kyng of Meſopotamia, and the children of Iſrael ſerued Chuſan Riſathaim. viii. yeares.

And when the chyldrẽ of Iſrael cryed vnto ☞ the Lorde, the Lorde ſtered vp a ☞ ſauer to yͤ chyldrẽ of Iſrael, & ſaued thẽ: one Othoniel the ſonne of kenes, Calebs yoũger brother. And the ſprete of the lorde came vpon him. And he iudged Iſrael, and went oute to warre. And yͤ Lorde delyuered Chuſan Riſathaim kynge of Meſopotamia into hys hande, & his hande preuayled agaynſt Chuſan Riſathaim. And the lãde had *reſt fourty *ii.par.xv.d yeres, and Othoniel yͤ ſonne of kenes dyed. And the childrẽ of Iſrael went to againe and commytted wyckedneſſe in the ſyght of the Lorde. And the Lord ſtrengthed Eglon the kynge of the Moabites, agaynſt the children of Iſrael, becauſe they had commytted wyckedneſſe before yͤ Lord. And this (Eglõ) gethered vnto him the chyldren of Ammon, and the Amalekites, and went ãd ſmote Iſrael, and cõquered the citie of Paulme trees. And ſo the chyldren of Iſrael ſerued Eglon the kynge of Moab. xviii. yeres. But when they cryed vnto the Lorde, the Lorde ſtered thẽ vp a ſauer, Ahud the ſonne of Gera the ſonne of Gemini, a man that coulde do nothynge handſomlye with his ryght hand.

C And by him the chyldren of Iſrael ſent a preſent vnto Eglon the kinge of Moab: but Ahud made hym a dagger wyth two edges, of a cubite length, and he dyd gyrde it vnder hys rayment vpon his ryght thygh, and caryed the preſent vnto Eglon yͤ kyng of Moab: And Eglon was a very fat man. And it fortuned that whẽ he had preſented the preſent, he ſent yͤ people that bare it awaye but ☞ he hym ſelfe turned agayne (from the place of grauẽ ymages, that was by ☞ Gilgal) and he ſayd: I haue a ſecret errand vnto the, O kynge. Whiche ſayde: kepe ſylence. And all that ſtode before hym, went oute from hym.

And Ahud came vnto hym, and in a ſomer parler, which he had, ſat he hym ſelfe alone, and Ahud ſayde: * I haue meſſage vnto the *iii.reg.iii.c D from God. And he aroſe out of his ſeat. And Ahud put forth hys lefte hande, & toke the dagger from his ryght thyghe, and thruſt it into hys bely, and the haft went in after the blade. And the fat, cloſed the haft ſo that he myght not drawe the dagger out of hys bely, but the dyrt came out. Ahud gat him out at a poſterne dore, and ſhut the dores of the parler about hym, and locked them.

When he was gone oute, hys ſeruauntes came, and whan they ſawe that the dores of the parler were locked, they ſayde: peraduenture ☞ he couereth his fete in his ſomer chãber. ☞ And they taryed tyll they were aſhamed, and beholde: ſeyng he opened not the dores of the parler: they toke a keye, and opened them. And beholde, theyr lorde was fallen downe dead on the earthe. And Ahud eſkaped (whyle they taryed) and was gone beyonde, to the place of the grauẽ ymages, and eſkaped into Seirath.

And when he was come *he blewe a trompette *Num.x.a in mount Ephraim. And the chyldren of Iſraell wente downe with hym from the hyll and he went before them. And he ſayde vnto them, folowe me: for the Lord hath delyuered youre enemyes, the Moabites into youre hande. And they deſcended after hym, and toke the paſſages of Iordan, towarde Moab, and ſuffered not a man to paſſe ouer. And they ſlewe of the Moabites the ſame tyme vpon a ten thouſande men, which were al fat and men of warre, ãd there ſkaped not a man, *ſo Moab was ſubdued that daye, *Deut.ii.b vnder the hande of Iſrael: and the lande had reſt. lxxx. yeares.

After hym was Samgar the ſonne of Anath, whyche ſlewe of the Philiſtines. vi. hundred men wyth an oxe goade, and delyuered Iſraell alſo.

¶The.iiii.Chapter.

¶Debora and Barak delyuer Iſrael: Siſera is kylled of Iael.

And the

A And the chyldren of Iſraell beganne agayne
to do wyckedly in the ſyght of
the Lord, when Ahud was dead. And
☞ the Lorde ☞ ſolde them into the hande of
Jabin kyng of Canaan, that raygned in Hazor,
whoſe captayne of warre was called
Siſara, which dwelt in Haroſeth of the Gentyles.
☞ ☜ And the chyldren of Iſraell cryed
vnto the Lorde: for he had nyne hundred
charrettes of yron, ⁊ twenty yeares he troubled
the chyldren of Iſraell verye ſore.

And Debora a Prophetyſſe, the wyfe of
Lapidoth iudged Iſraell the ſame tyme, ⁊
the ſame Debora dwelte vnder a paulme
tree betwene Ramath ⁊ Bethel, in mounte
Ephraim.

And the children of Iſrael came vp to her
*Judi.v.b for iudgemēt. And ſhe ſent ⁊ called *Barak
the ſonne of Abinoā, out of Kedes Nephthalim,
and ſayd vnto him. Hath not the Lorde
God of Iſrael cōmaunded the to leade with
fayre wordes men to moūte Thabor, ⁊ take
with the ten thouſande mē, of the chyldrē of
Nephthalim ād of the chyldren of zabulon?
*pſ.lxxxiii.b And I wyll brynge vnto the, to the *ryuer
B Kyſon, Siſera, the captayne of warre vnto
Jabin, with his charrettes, and his people, ⁊
wyll delyuer hym into thyne handes. And
Barak ſayd vnto her: yf thou wylt go with
me, I wyll go: But ⁊ yf thou wilt not come
wyth me, I wyll not go: She ſayde: I wyll
ſuerly go with the, but this iourneye ỹ thou
takeſt ſhal not be for thyne honoure, for the
Lorde ſhall ſell Siſara into the hande of a
woman. Debora wēt with Barak to Kedes
And Barak called zabulō and Nephthalim
to Kedes, and led after hym ten thouſande
men: and Debora went vp wyth hym.

But Haber the kenite (which was of the
*Num.x.b childrē of *Hobab the father in lawe of Moſes)
remoued from the other kenytes, ⁊ pytched
hys tent vntyll the playne of zaanaim
whych is by Kedes.

And they ſhewed Siſara, that Barak ỹ
ſonne of Abinoam was gone vp to mounte
Thabor. And Siſara gathered together all
his charrettes, euen.ix. hūdred charretes of
yron, ⁊ all the people ỹ were with hym from
of Haroſeth of the gentyles, vnto the ryuer
C Kyſon. And Debora ſayde vnto Barak:
vp, for thys is the daye in whyche the Lorde
hath delyuered Siſara into thyne hand: Is
not the Lorde gone oute before the? And ſo
Barak went downe from mounte Thabor,
and ten thouſande men after hym.

But the Lorde deſtroyed Siſara and all
his charrettes, ād all his hoſte with the edge
of the ſwearde, before Barak: ſo ỹ Siſara
lyghted downe of his charrett, ⁊ fled awaye
on hys fete. But Barak folowed after the
charrettes and after the hooſt, euē vnto Haroſeth
of the gentyles. And all the hooſte of
Siſara fell vpō the edge of the ſwearde, and
there was not a man leafte. Howbeit Siſara
fled awaye on his fete to the tent of Jael
the wyfe of Haber the Kenyte: for there was
peace betwene Jabin the kynge of Hazor, ⁊
the houſholde of Haber the kenite.

And Jael went out to mete Siſara, and
ſayde vnto him: turne in my lord, turne into
me, feare not. And whā he had turned in vnto
her into her tent, ſhe couered hym wyth a
☞ mantell. And he ſayde vnto her, geue me ☜
a lyttell water to drynk, for I am thyrſtye:
And ſhe opened *a bottell of mylke, ād gaue *Judi.v.d
hym drynck, ⁊ couered hym. And agayne he D
ſayde vnto her: ſtande in the dore of the tent,
and whan any man dothe come and enquere
of the, whether there be any man here, thou
ſhalt ſaye: naye.

Then Jael Habers wyfe toke a nayle of
the tente, ⁊ an hammer in her hande, ⁊ went
ſoftlye vnto hym, and ſmote the nayle into
the temples of hys head, and faſtened it into
the grounde, for he ſlombred ſore, and was
weery: And ſo he dyed.

And beholde, as Barak folowed after
Siſara, Jael came out to mete him, ⁊ ſayde
vnto him: come, ⁊ I wyll ſhew the the man,
whō thou ſekeſt. And when he came into her
tēte: Beholde, Siſara laye deed, ⁊ the nayle
was in his tēples. And ſo God brought Jaben
the kyng of Canaan into ſubieccyō that
daye before the chyldren of Iſrael. And the
hande of the chyldren of Iſrael proſpered, ād
preuayled agaynſt Jabē the kyng of Canaā
vntyll they had brought hym to naught.

¶ The.v.Chapter.

¶ The ſonge and thanckeſgeuynge of Debora and
Barak after the victorye.

Then Debora and Barak the ſonne of A
Abinoā ſange the ſame daye, ſayeng:
Prayſe ye the Lord, ☜ for ỹ auenging ☜
of Iſraell, and for the people that became ſo
wyllyng. Heare O ye kynges, herken O ye
prynces: I, euē I, wyl ſyng vnto the Lorde,
I wyll prayſe the Lorde God of Iſrael.

Lorde, *whan thou wenteſt out of Seir, *Deu.iiii.b
whā thou departedſt out of the felde of Edō,
the erth trembled, ⁊ the heauens rayned: the
cloudes alſo dropped water. *The moūtaynes *pſ.xcvii.a
melted before the Lord, euen as dyd Sinai,
before the Lorde God of Iſrael.

In the dayes of *Samgar the ſonne of *Judi.iii.d
Anath, in the dayes of †Jael ☞ the hye wayes †Judi.iiii.c
were vnoccupyed: And the rōners of the ☜
pathes walked thorowe bywayes.

The inhabiters of the townes were gone,
they were gone in Iſrael, vntyll I Debora
came vp, which came vp a mother in Iſrael.
☞ They choſe newe goddes, and then had ☜
they (the enemye) in the gates, though B
there were ſhilde ād ſpeare. There was not
a ſhilde or ſpeare ſene amonge fourtye thouſande

lande of Iſrael:

My heart loueth ẏ gouerners of Iſrael, and them that are willyng amonge the people. O prayſe ye the Lorde.

Speake ye ẏ ryde on fayre aſſes & that ſit vppermoſt in iudgemēt, & walke by ẏ waies

At the cryeng of the archers amonge the drawers of water, there ſhall they ſpeake of ☞ the ryghteouſnes of the Lorde ☞ hys ryghteouſneſſe in the vnfenced places of Iſraell: then ſhall the people of the Lorde go downe to the gates.

Vp Debora vp, get the vp, & ſyng a ſōge: ★Iudi.iiii.a ★Aryſe Barac, and leade the captiuyte captyue, ☞ ☞ thou ſonne of Abinoam.

Then ſhall they that remayne, haue domynion of the proudeſt of the people (of Iabin:) The Lorde ſhall for my ſake haue ☞ domynion ouer the myghtie. ☞ Oute of ★ Ephraim ★Iud..iii.d was there a roote of them agaynſt Amaleck, and after the, Beniamin amonge thy people. Out of Machir came rulers, ād out of zabulon they that gouerne the penne of the wryter.

And of Iſachar, there were prynces with Debora, Iſachar alſo and Barac were ſent on theyr fete into the valley, whan in the departyng awaye of Ruben there were great men, and wyſe of herte.

C Why abodeſt thou amonge the ſhepe foldes, to heare the bleatinges of the flockes, & to ſeparate thy ſelfe away with greate men and wyſe of herte?

Gilead alſo abode beyonde Iordane: and why doth Dan remayne in ſhyppes?

Aſer contynued on the ſee ſhore, & taryed in his decayed places.

But ẏ people of zabulon haue ieoparded theyr lyues euen vnto the death, lyke as did Nephthalim in the hye places of the felde.

The kynges came & fought, then foughte the kynges of Canaan in Thamnah, by the waters of Megiddo, and wanne no money.

They fought from heauē, euen the ſtarres in theyr courſes fought agaynſt Siſera.

The ryuer of Cyſon remoued them, that auncient ryuer, the ryuer Cyſon: My ſoule ſhall treade (hym) downe myghtely.

D Then were the horſe hoffes ſmytten aſunder, by the meanes of the praunſynges that theyr mighty men made.

Curſe ye the cytie of Meros (ſayd the angell of the Lord) curſſe the inhabitours therof, becauſe they came not to helpe the Lorde, ☞ ☞ to helpe the Lorde with the myghtie.

Iaell the wyfe of Haber the Kenyte ſhalbe bleſſed aboue other wemen, bleſſed ſhall ſhe be aboue other wemen in the tent.

★Iudi.iiii.c. ★He aſked water, & ſhe gaue hym mylck, ſhe brought furth butter in a lordlye dyſſhe.

★Iudi.iiii.d ★She put hir hande to the nayle, and hyr ryght hande to the ſmythes hāmer: with the hammer ſmote ſhe Siſera, and ſmote hys heade, woūded hym, & pearſed hys temples.

He bowed hym downe at hyr fete, he fell downe & laye ſtyll: At hir fete he bowed him downe and fel. And whē he had ſoncke downe, he laye ſtyll deſolate.

The mother of Siſera loked out at a wyndowe, and cried thorow the latteſſe: Why is his charret ſo longe a cōmynge? Why tarye the wheles of his cartes?

All the wyſe ladyes anſwered her, ye and her awne wordes anſwered hyr ſelfe.

Surely they haue founde, they deuyde the ſpoyles: euery mā hath a dāſell or two: Siſera hath a praye of diuerſe coloured garmētes, euē a praye of raymēt dyed with ſondry coloures, ād ẏ are made of nedle worke: rayment of dyuerſe coloures & of nedle worke which is mete for hym ẏ is chefe in diſtributyng of ẏ ſpoyles. So periſhe all thyne enemyes: O Lord: but they ẏ loue him, let them be as the ſonne when he ryſeth in his might.

And the lande had reſt fourtye yeares.

¶The.vi.Chapter.

¶Iſraell is oppreſſed of the Madianites: Gedeon is ſent of God to be theyr delyuerer.

AND the chyldren of Iſrael ★cōmytted wyckednes in the ſyght of the Lorde. A ★Joſu.iiii.a And ẏ Lorde delyuered them into the handes of Madiā ſeuen yeres. And ẏ hande of Madian preuayled agaynſt Iſrael, ād becauſe of the Madianites, the chyldren of Iſrael made them dennes in the moūtaynes & caues and ſtronge holdes. And when Iſrael had ſowen, the Madianites, ẏ Amalechites and they of ẏ eaſt contrey came vp together agaynſt thē: & pytched theyr tentes agaynſt them, and deſtroyed the encreaſe of the erth, euē tyl thou come vnto Azah: & left no ſuſtinaunce for Iſrael, nether ſhepe, oxe or aſſe: for they went vp, they and their cattell, and came with their tētes as a multitude of greſhopers: ſo ẏ bothe they & alſo theyr camels B were without nōbre. And they entred into ẏ land to deſtroy it. And ſo was Iſrael exceadingly impouerysſhed in ẏ ſyght of ẏ Madianites, & cryed vnto ẏ Lord. And whē the childrē of Iſraell cryed vnto ẏ Lord, becauſe of the Madianites, the Lord ſent vnto them a prophet, which ſayd vnto them: Thus ſaith ẏ Lord God of Iſrael: I fet you frō Egypt and brought you out of the houſe of bōdage, and I ryd you oute of the hande of the Egypciās, & out of ẏ hand of all ẏ oppreſſed you & caſt them out before you, & gaue you theyr land. And I ſayd vnto you: I am the Lorde your God, ★feare not ẏ goddes of the Amorites, ★iiii.regum xvii.g Iere.x.a in whoſe lande you dwell. But you haue not obeyed my voyce. And the angell of the Lorde came, and ſate vnder an Oke whiche was in Ephrah, that pertayned vnto Ioas the father of the Eſcrites. And

his ſonne Gedeon preſſed out whetẽ out of ẏ
eares in a preſſe, to hyde it frõ the Madianites:
& the angell of the Lorde apeared vnto
hym, and ſayde: the Lorde is wyth the, thou
C mygħtie mã of warre. And Gedeon anſwered
him: Oh my Lorde, yf the Lord be wyth
vs, why is al this come vpon vs? ye & where
be al his myracles whych oure fathers tolde
vs of, and ſayd: Dyd not the Lorde bring vs
oute of Egypte? But nowe the Lorde hath
forſaken vs, & delyuered vs in to the handes
of the Madianites. And ẏ Lord loked vpon
hym, ãd ſayd: Go hence in this thy myght, &
thou ſhalt delyuer Iſraell out of ẏ hãdes of
the Madianites: Haue not I ſent the? And
he anſwered hym: Oh Lord, wherwith ſhall
I ſaue Iſrael? Beholde, my kynred is poore
in Manaſſes, and I am lytle in my fathers
houſe. The Lorde ſayde vnto hym: I wyl be
with the, and thou ſhalt ſmyte the Madianites,
as they were but one man. And he anſwered
hym: Oh: yf I haue founde grace in
thy ſight, then ſhewe me a ſygne, ẏ it is thou
that talkeſt with me. Departe not hence, vntyll
I come agayne vnto the, & tyll I bryng
myne offrynge, and haue ſet it before the.

D And he ſayde: I wyll tarye, vntyll thou
come agayne. And Gedeon went in, & made
redye a kyd, and ſwete kakes of an Epha of
flowre, & put it wyth the fleſhe in a baſket, &
put ẏ broth in a pot, and brought it out vnto
him vnder the Oke, & preſented it. And ẏ
angell of God ſayd vnto hym: take the fleſh
& ẏ ſwete kakes, & laye thẽ vpõ thys rocke,
and powre out, the broth. And he did ſo. Thẽ
the angell of the Lorde put forth the ende of
the ſtaffe ẏ he held in his hande, and touched
*iii. re. xviii. e the fleſh & the ſwete kakes. And * there aroſe
vp fyre out of the rocke, and cõſumed ẏ fleſh
and the ſwete kakes. But the angell of the
Lorde vaniſhed out of his ſyght. And when
Gedeon perceaued that it was an angell of
the Lord, he ſayd: Alas, O Lord God * haue
* exo. xxxiii. d
Judi. xiii. d I therfore ſene an angell of the Lord face to
face, that I ſhulde dye? And the Lorde ſayde
vnto hym: peace be vnto the feare not, thou
E ſhalt not dye. Then Gedeõ made an aultare
there, vnto the Lorde, & called it: The Lorde
of peace. And vnto thys daye it is yet in
Ephrath, ẏ pertayneth vnto the father of ẏ
Eſerites. And it fortuned that ẏ ſame night
the Lorde ſayde vnto him: take a yong bullock
out of thy fathers droue, and another of
vii. yeares olde, and deſtroye the aultare of
Baal ẏ thy father hath, ãd cutte downe the
groue ẏ is by it, & make an aultare vnto the
Lorde thy God vpõ ẏ toppe of this rocke in
a cõuenient place. And take the ſeconde bullock,
& offer burnt ſacrifyce vpon the wod of
ẏ groue, which ẏ ſhalt cut downe. Then Gedeõ
toke ten mẽ of his ſeruaũtes, & dyd as ẏ
Lorde bad him. But becauſe he durſt not do
it by daye for feare of his fathers houſholde
& of the men of the cytie, he dyd it by nyght.

F And whẽ the men of the cytie were vp early
in the mornyng: Beholde, the aultare of
Baal was brokẽ, and the groue cut downe ẏ
was by it, & the ſecõde bullock offered vpon
the aulter that was made. And they ſayde
one to another: who hath done this thing: &
whan they enquered & aſked, they ſayde: Gedeon
ẏ ſonne of Joas hath done this thynge.
Then the men of the cytie ſayde vnto Joas:
brynge out thy ſonne, that he maye dye: becauſe
he hath deſtroyed ẏ aulter of Baal, ãd
cut downe the groue ẏ was by it. And Joas
ſayd vnto all ẏ ſtode by hym: wyl ye pleade
Baals cauſe? or wyll ye be hys defenders? he ☞
that hath medled agaynſt hym, ☞ let hym
dye or the mornyng. Yf he be a God, let hym
be auenged of hym, that caſt downe his aulter?
And from that daye was Gedeon called ☞
☞ Jerobaall, becauſe his father had ſayde:
Let Baal be auenged of hym, that hath broken
downe his aulter.

G All the Madianites therfore, & the Amalekites
and they of the Eaſt, were gathered
together, and wente and pytched in the valeye
of Jeſraell: but the ſprete of the Lorde
came vpon Gedeon. * And he blewe a trompette, * [illegible]
& called ‡ Abiezer to folowe hym, and ‡ Judi. viii. a
ſent meſſengers thorowe out all Manaſſes
and called them, which alſo dyd folow hym.
And he ſent meſſengers vnto Azer, zabulon
and Nephthalim, & they came to mete hym.
And Gedeõ ſayd vnto God: wilt thou ſaue
Iſrael in my hãd, as thou haſt ſaid: Behold,
I wyll put a flece of wolle in the threaſſhing
place. And yf the dewe come on the flece onelye,
and it be drye vpon all the earth beſyde,
then ſhall I be ſure, that thou wylt ſaue Iſrael
by my hãd, as thou ſaydeſt. And it cam
ſo to paſſe. For he roſe vp early on the morowe,
& thruſt the flece together, & wronge ẏ
dewe therout, and fylled a bowle of water: &
Gedeon ſayde agayne vnto God, be not angrye
with me, ẏ * I ſpeake once more. For I * Ge. xviii. d
wyll proue once agayne by the flece. Let it
be drye onlye vpon the flece, and dewe vpon
all the grounde. And God dyd ſo that ſame
nyght: For it was drye vpon the flece onely
and there was dewe on all the grounde.

¶ The. vii. Chapter.

¶ Gedeon wyth. iii. hundred men ouercometh the
Madianites: Oreb and zeb are ſlayne.

A Then * Jerobaall (otherwyſe called * Judi. viii. g
Gedeon) and all the people
that were wyth hym, roſe vp early,
and pytched beſyde the well
of Harad, ſo that the hooſte of the Madianites
were on the northſyde of the rocke
that boweth towarde the valley. And the
Lorde ſayde vnto Gedeon: the people that
are with the, are to many for me to geue the
Madianites

Madianites into theyr handes, leſt Iſraell make theyr vaunte agaynſt me and ſaye: myne awne hande hath ſaued me. Now therfore make a proclamacyon in the eares of yͤ people, and ſaye: * yf any man dreade or be afearde, let hym returne. And yͤ people aroſe earlye. And there departed & returned of the people which weare at mounte Gilead. xxii. thouſande: and there abode ten thouſande.

* Deu. xx. b
i Mach. iii. g

B And the Lorde sayd vnto Gedeon: yͤ people are yet to many, bryng them downe vnto the water, and I wyll trye them vnto the there. And of whome I ſaye vnto the, thys ſhall go wyth the, the ſame ſhall go with the And of whom ſoeuer I ſaye vnto yͤ, this ſhal not go wyth the, the ſame ſhall not go. So he brought downe the people vnto the water, and yͤ Lorde ſayd vnto Gedeon: as many as lappe the water wyth theyr tonges, as a dogge doth, them put by them ſelues, and ſo do them that knele downe vpon theyr knees to dryncke. And the nōbre of them that put there handes to theyr mouthes and lapped, were. iii. hundred men. But all the rēnaunt of the people kneled downe vpō their knees to dryncke water. And the Lorde ſayd vnto C Gedeon: By theſe thre hundred men that lapped water, wyll I ſaue you and delyuer the Madianites into thyne hande. And let all the other people go euery man vnto hys place.

They therfore of the people toke vitailes wyth them, & their trompettes. And he ſent all yͤ reſt of Iſrael, euery mā vnto hys tent, and conforted thoſe thre hundred with him. And the hooſt of Madian was beneth hym in a valeye. And it fortuned that the ſame nyght the Lorde ſayd vnto hym: Aryſe, get the downe vnto the hooſt, for I haue delyuered it into thyne hande. But & yf thou feare to go downe, then go thou and Pharah thy lad downe to the hooſt, and thou ſhalt herkē what they ſaye, and ſo ſhall thyne handes be ſtronge, to go downe vnto the hooſte.

Then wente he downe and Pharah hys lad, euen harde vnto the men of armes that were in the hooſt. And the Madianites, the Amalekites, and all they of the Eeaſt, lay a longe in the valey, lyke a multitude of greſhopers, and theyr camelles were wythoute nombre, euen as the ſande by the ſee ſyde in multitude. And when Gedeon was come: D Beholde, there was a man that told a dreame vnto hys neyghboure, & ſayde: Behold, I dreamed a dreame, and me thought that a loffe of barlye breade, tōbled into yͤ hooſte of Madian, and came vnto a tente, & ſmote it that it felle, and ouerturned it, that the tente laye alonge. And his felowe anſwered and ſayde: thys is nothynge elles ſaue the ſwerde of Gedeon the ſonne of Ioas a man of Iſrael: for into hys hande hath God delyuered Madian, and all the hooſte.

When Gedeon hearde the tellynge of the dreame, and the interpretaciō of ☞ the ſame ☞ he worſhypped, and returned vnto the hooſt of Iſrael, and ſayde: vp, for the Lorde hathe delyuered into your hande the hooſt of Madian. E And he deuyded the thre hundred men into thre companies, and gaue euery man a trompet in hys hande, wyth an emptye pytcher, and lampes therin, and ſayde vnto thē: loke on me, and do lykewyſe: that when I come to the ſyde of the hooſte, euen as I do ſo do you: When I blowe with a trōpet and all that are wyth me, blowe ye wyth trompettes alſo on euerye ſyde of the hooſte, and ſaye: here is the ſwearde of the Lorde and of Gedeon.

And ſo Gedeon & the thre hundred men yͭ were with him, came vnto the ſyde of yͤ hoſte in the begynnynge of the myddell watche, & reyſed vp the watchemen. And they blewe F with theyr trōpettes, & brake the pytchers, yͭ were in theyr handes. And all yͤ thre cōpanyes blewe wͭ trompettes, & brake the pytchers, and helde the lāpes in their lefte handes, and the trompettes in theyr ryghte, to blowe wythall. And they cryed: the ſwearde of the Lorde and of Gedeon. And they ſtode ſtyll, euery man in hys place rounde aboute the hooſt. And they wythin the hooſte, rāne, & cryed, & fled. And the thre hundreth blewe with trompettes, and the Lorde ſet * euery mānes ſwearde vpon hys neyghboure, thorow out all the hooſt. And the hooſte fled to G Bethſitah, to zererath, & to the edge of the playne of Meholah vnto Tabath. And the men of Iſrael beynge gathered together out of the trybe of Nephthalim, of Aſer, and of all Manaſſes folowed after the Madianites. And Gedeon ſent meſſengers vnto all mounte Ephraim, ſaying: come downe agaynſt the Madianites, and take before thē yͤ waters vnto Bethbarah & to Iordan. Thē all the men of Ephraim geathered together and toke the waters vnto Bethbarah, and to Iordan. And they toke two captaynes of the Madianites, Oreb and zeb, and ſlewe Oreb vpon the rocke Oreb, and zeb at the preſſe zeb, and folowed after Madian. And brought the heades of Oreb and zeb, to Gedeon on the other ſyde Iordan.

* i. reg. xiiii. c
ii. Para. xx. c

☞ The. viii. Chapter.

☞ Ephraim maketh inſurreccion agaynſt Gedeon, but is ſone pacyfyed.

A AND the men of Ephraim ſayd vnto hym: why haſt yͭ ſerued vs thus, yͭ thou calledſt vs not when yͭ wenteſt to fyght with yͤ Madianites? And they chodewͭ him a good ☞ (ꝙ had all mooſte done hym vyolence.) And he ſayd vnto thē: What dede haue I done lyke vnto youres: ☞ is not a not a cluſter of Ephraim better, then the wyne herueſt of Abiezer? God hath delyuered into your handes the Lordes of Madian Oreb and zeb. And what was I able to do lyke as you haue done? And then theyr ſpirites abated from of hym, whē he had ſayde that. And Gedeon came to Iordan to paſſe ouer, he and the thre hundred men that were with hym, very faynte, and yet folowed the chace. And he ſayde vnto the mē of Socoth: geue I praye you kakes of bread vnto the B people that folowe me: for they be fayntye, that I maye folowe after zebah ād zalmona kynges of Madian. And the Lordes of Socoth ſayde: are the handes of zebah and zalmona nowe in thyne hādes, that we ſhulde geue bread vnto thyne armye? Gedeon ſayde, therfore when the Lorde hath delyuered zebah and zalmona into myne hande, I wyll teare the fleſhe of you with the thornes of the wyldernes and wyth breers. And he wente vp thence to Phanuel, and ſpake vnto them lykewyſe. And the men of Phanuel C anſwered hym, as dyd the men of Socoth. And he ſayd alſo vnto the men of Phanuel: when I come agayne in peace, I wyl breake downe thys towre. zebah and zalmona were in Carkar, and theyr hooſtes with them, vpon a .xv. thouſande men, whyche were all that were lefte of all yͤ hooſtes of them of the Eaſte: For there were ſlayne an hūdred and twentye thouſande mē, that drewe ſwerdes.

D And Gedeon wente thorowe them, that dwelt in Tabernacles on the Eaſte ſyde of Nobah and Iebahah, and ſmote the hooſte: for the hooſt did caſt no perrelles. And whā zebah and zalmona fledde he folowed after them, and toke the two kynges of Madian, zebah and zalmona, and diſcomforted all the hooſte.

And Gedeon the ſonne of Ioas returned frō battayll, afore the ſonne was downe, ād caught a ladde of the men of Socoth, and enquered of hym. And he wrote hym of the lordes and Elders of Socoth .lxxvii. men. And he came vnto the men of Socoth, and ſayde: Beholde, here I haue zebah and zalmona, wyth which ye dyd caſt me in yͤ tethe, ſayinge: are the handes of zebah & zalmona alredye in thyne hande, that we ſhulde geue breed vnto thy fayntie men? And he toke yͤ elders of the citie, and thornes of the wyldernesse and breers, & made the men of Socoth to fele thē. And he brake downe the towre of *iii.re.xii.c *Phanuel, and ſlewe the men of the cytie.

And thē ſayd he vnto zebah & zalmona, E what maner of mē were they whom ye ſlew at Thabor? and they anſwered: the lykeneſſe of the and them is all one, euē after the faſhion of the chyldren of a kynge. And he ſayde: they were my brethren, euen my mothers chyldren. As trulye as the Lorde lyueth, yf ye had ſaued theyr lyues, I wolde not ſleye you. And he ſayde vnto Iether hys eldeſt ſonne: vp and ſleye them: But the lad drue not hys ſwearde, for he feared ☞ becauſe he was yet yonge. Then zebah & zalmona ſayde: Ryſe thou, & falle vpon vs: for as the man is, ſo is hys ſtrength. And Gedeon aroſe and ſlewe zebah and zalmona, ād toke awaye the ornamentes, that were on theyr camels neckes.

Then the men of Iſrael ſayde vnto Gedeon: Raygne thou ouer vs, bothe thou, thy ſonne & thy ſonnes ſonne, for thou haſt delyuered vs oute of the hande of Madiah. And Gedeon ſayd vnto them: I wyll not raygne ouer you, nether ſhal my chylde raygne ouer you, but the Lorde ſhall raygne ouer you.

F And agayne Gedeon ſayde vnto them: I wolde deſyre a certayne requeſt of you, euen that you wolde geue me euery man the *earynges of hys praye. *Exo.xxxii.a For they had golden earynges, becauſe they were Iſmaelites: ād they anſwered: We wyll geue them. And they ſpred a mantell, and dyd caſt there in euery man the earynges of hys praye: and yͤ weyght of the golden earynges that he requyred, was a thouſande and ſeuen hundred ſycles of golde, beſyde cheynes, pommannders and purple ☞ rayment that was on yͤ kynges of Madian, and beſyde the cheynes that were about theyr camels neckes. And Gedeon made an ☞ Ephod therof, and put it in hys cytie Ephrah. And all Iſrael went a *whorynge after it, in the ſame place, whiche thynge became a ruyne vnto Gedeon ād to hys houſe. *Eze.xviii.b and.xx.d Thus was Madian broughte lowe before the chyldren of Iſraell, ſo that they lyfte vp theyr heades no more. And the contrey was in quietneſſe fortye yeares in the dayes of Gedeon.

G And Ieroboall the ſonne of Ioas wente, and dwelte in hys awne houſe. And Gedeon had *lxx. ſonnes of his bodye begotten, for *iiii.reg.x.a he had many wyues. And his cōcubine that was in Sichē, bare him a ſonne alſo, whoſe name he called Abimelech. And Gedeon the ſonne of Ioas dyed, in a good age, and was buryed in the ſepulchre of Ioas hys father, euē in Ephrah, that pertayned vnto the father of the Ezrites.

But it fortuned, that as ſone as Gedeon was deed, yͤ chyldrē of Iſrael turned awaye & went a whorynge after Baalim, & made a couenaūt wͭ Baal to be their God, & yͤ chyldrē of Iſrael thought not on the Lorde their God, which had delyuered thē out of yͤ hādes of all theyr enemyes on euery ſyde. Nether ſhewed they mercy on yͤ houſe of Ieroboall, otherwyſe called Gedeon, accordyng to al yͤ goodneſſe which he had ſhewed vnto Iſrael.

¶ The .ix. Chapter.

¶ Abimelech is made kynge.

A Abimelech the ſonne of Jerobaal wēt
to Sichē, vnto his mothers brethren
and communed with them and with
all his mothers fathers kynred, ſaying: ſay
I praye you, in the eares of all the inhabitours
of Sichem: whether is better for you
that all the ſonnes of Jerobaal (which are.
lxx. perſonnes) raygne ouer you? either that
one raygne ouer you? Remember that I am
of your bone, and of your fleſhe. And his mothers
brethren ſpake of him in the audience
of the men of Sychem al theſe wordes, and
their hartes were moued to folowe Abimelech.
For they ſayd: he is our brother. And
they gaue him. lxx. peces of ſyluer out of the
temple of Baal Berith, where with Abimelech
hyred vayne and lyght perſonnes whiche
went with him. And he wente vnto hys
*ii.par.xxi.a fathers houſe at Ephrah * and ſlewe all his
brethren, the ſonnes of Jerobaall, euen. lxx
⁕ perſonnes ⁕ with one ſtone. Notwithſtandinge,
yet Joatham the youngeſte ſonne of
Jerobaal eſcaped, for he hyd hym ſelfe. And
all the men of Sichem gathered togyther,
and all the houſe of Mello, and came and
made Abimelech kynge in the playne, where
the great ſtone was by Sychem.

And when they tolde it to Joatham, he
went and ſtode in the toppe of mount Garizim,
and lyfte vp his voyce, and cryed, and
ſayde vnto them: Herken vnto me ye mē
B of Sichem, that God maye herken vnto
*iiii.Eſdre iiii.b you. * The trees went forthe to annointe a
kynge ouer them, and ſayde vnto the olyue
tree: raygne thou ouer vs. But the olyue
tree ſayde vnto them: ſhulde I leaue my fatneſſe,
which both goddes and men prayſe in
me, and go to be promoted ouer the trees?
And the trees ſayde to the fygge tree: come
thou, and be kynge ouer vs. The fygge tree
aunſwered them: ſhulde I forſake my ſwetnes,
and my good frute, and go to be promoted
ouer the trees? Then ſayde the trees vnto
the vyne: come thou and be kynge ouer
vs. The vyne ſayd vnto them: ſhuld I leaue
my wyne wherby I cheare both goddes and
men, and go to be promoted ouer the trees?
Then ſayd all the trees vnto the fyrre buſh:
come thou, & raygne ouer vs. And the fyrre
buſhe ſayde vnto the trees: yf it be true that
ye wyll annoynte me kynge ouer you, then
come, and put youre truſte vnder my ſhaddowe.
Yf no, the fyre come oute of the fyrre
buſſhe, and waſte the Cedre trees of Libanon.

C Now therfore, yf ye do truely and vncorruptly,
to make Abimelech kynge: and yf
ye haue dealte well with Jerobaal and his
houſe, and haue done vnto him accordinge
to the deſeruing of his hãdes, iudge ye. For
euen he (my father) fought for you, and aduentured
hys lyfe, and ryd you oute of the
hãd of Madian. And ye are ryſen vp againſt
my fathers houſe this daye, and haue ſlayne
his children, euen. lxx. perſonnes with one
ſtone, and haue made Abimelech the ſonne
of his mayde ſeruaunt, kynge ouer the men
of Sichem, because he is youre brother: yf
ye then haue dealt truly and purely with Jerobaal
and with his houſe this daye, then reioyſe
ye with Abimelech, and let him reioyſe
with you. But yf you haue not dealt truly,
then I praye God a fyre maye come oute
of Abimelech, and conſume the men of Sichem
and ye houſe of Mello. And that there
maye come a fyre frome amonge the men of
Sichem, and out of the houſe of Mello, and
conſume Abimelech. And Joatham ran awaye,
and fled, and went to Beer and dwelt
there, for feare of Abimelech his brother.
When Abimelech had raygned thre yeare,
God ſent a ſprete of hate betwene Abimelech,
and the men of Sichem. And the cytezens
of Sichem rayled vpon Abimelech, &
wiſſhed that the wyckednes done to the. lxx
ſonnes of Jerobaal might come on him, and
that God wolde laye the bloude of them vnto
Abimelech their brother which ſlewe thē
and vpon the other men of Sichem whiche
ayded him in the kyllynge of his brethren. ¶
And the cytezens of Sichem ſet men to laye
awayte for him in the toppe of the mountaynes,
which men ⁕ (whyle they taryed for his cõming) ⁕
robbed all that came along the waye by thē.
And it was tolde Abimelech.

And Gaal the ſonne of Abed came with D
his brethren, and they gat them to Sichem.
And the men of Sichem put their cõfidẽce
in him. And they went out into the feldes, &
gathered in their grapes, and troade them, &
made mery: and went into the houſe of their
goddes, and dyd eate and drynke, and curſed
Abimelech. And Gaal the ſonne of Abed
ſayde: what is Abimelech? and what is Sichem?
that we ſhulde ſerue him? Is he not ye
ſonne of Jerobaal? and zebul is his officer?
Serue ſuche as come of * Hemor the father *Ge.xxxiiii.a
of Sichem, for what reaſon is it that we
ſhuld ſerue him? wold God this people were
vnder my hande, then wolde I take Abimelech
out of the waye. And he ſpake agaynſte
Abimelech: make thyne hoſte greater, & go
out. And when zebull the ruler of the cytie
herde the wordes of Gaal the ſonne of Abed
he was wroth, and ſent meſſengers vnto Abimelech
priuely, ſayenge: Beholde, Gaal
the ſonne of Abed and his brethren be come
to Sichem: and beholde, they ſet the cytie againſt
the. Now therfore vp by nyght, thou
and all the people yt is with the, and lye in
wayte in the feld. And aryſe early in ye morninge
as ſone as the ſonne is vp, and fall vpon
the citie. And yf he and the people that is
with him, come out againſte the, do to hym
what

E what thine handes ſhalbe able. And Abimelech
roaſe vp, ⁊ all the people yͭ were wͭ hym
by night. And they layd awayte agaīſt Sichẽ
in foure cõpanyes. And Gaal yͤ ſonne of
Abed went out, ⁊ ſtode in yͤ entring of yͤ gate
of the cytie. And Abimelech roſe vp, ⁊ the
folcke yͭ were wͭ him, frõ laying awayt. And
whẽ Gaal ſawe the people, he ſayd to zebul
beholde, there come people downe frõ yͤ top
of yͤ moũtaynes. And zebul ſayde vnto him:
the ſhadow of the hylles ſeme men vnto the
❧ ❧(⁊ by yͤ erroure art yͤ diſceaued.) ⁊ Gaall anſwered
agayn, ⁊ ſayd: ſe, there come folcke downe
by yͤ myddell of yͤ land, ⁊ another cõpany
come a lõg by yͤ plaine of yͤ charmars. Then
ſayd zebul vnto hym: where is nowe thy
mouth yͭ ſayd: what felow is Abimelech, yͭ
we ſhulde ſerue hĩ? Is not this yͤ people yͭ yͧ
haſt deſpyſed? Goo out nowe ⁊ fyght wͭ thẽ.
And Gaall went out befoꝛe the cytizens of
Sichẽ, and fought wͭ Abimelech. And Abimelech
chaſed hym, that he fledd befoꝛe him
❧ ❧(⁊ he dꝛoue hym into yͤ cytie) ãd many were ouerthꝛowẽ
⁊ wounded, euen vnto yͤ entering of
yͤ gate. And Abimelech dwelt at Arumah.

And zebul thꝛuſt out Gaall ⁊ hys bꝛethꝛẽ
that they ſhulde not dwell in Sichem
❧ ❧(⁊ ſuffred thẽ not to tarye therin.) And on the morow,
F it happened yͭ yͤ people went out into yͤ
felde. And they tolde Abimelech. And he toke
yͤ people, ⁊ deuided thẽ into thꝛe cõpanies
and layd awayte in the feldes, and loked, ãd
beholde, the people were come out of the cytie,
and he ranne vpon them, and ſmote thẽ.

And Abimelech, ⁊ the cõpanies yͭ were wͭ
hym, reached further, ⁊ ſtode in the entringe
of the gate of the cytie. And yͤ two other cõpanies
ranne vpon all the people yͭ were in
the feldes, ⁊ ſlue them. And whẽ Abimelech
had fought againſt yͤ cytie all that daye, he
toke it, ⁊ ſlewe the people yͭ was therin, ⁊ deſtroyed
yͤ cytie ⁊ ſowed ſalt thoꝛow it. And
when all the men of the towꝛe of Sichem
heard that they entered into a ſtrong holde
of the houſe of theyꝛ God Baall Berith
❧ ❧(where they made a bonde with him: ⁊ therof dyd the place
take yͤ name, which place was exceading ſtrong.) And it
was tolde Abimelech, that all the men of yͤ
tower of Sichem were geathered together,
⁊ Abimelech gat him to mount zelmon, bothe
he ⁊ all the people that were wyth hym,
⁊ toke axes with him ⁊ cut downe bowes of
trees, ⁊ toke thẽ and bare them on his ſhulder,
⁊ ſayde vnto the folcke that were wyth
*Iudi.vii.c. hym * what ye haue ſene me do, ſpede youre
ſelues, and do lykewyſe as I haue done.
G And all the men yͭ were among yͤ people, cut
downe bowes, ⁊ folowed Abimelech, ⁊ put
them into the holde, and ſet the holde a fyre
❧ by thẽ: ſo that ❧(with ſmoke and fyꝛe) all yͤ men
of the tower of Sichem were ſlayne, vpon a
thouſande men and wemen.

Then went Abimelech to Thebez, and beſeged
it, and toke it. But there was a ſtrong
towꝛe with in the cytie, ⁊ thither ranne all
the men and wemen, and all the chefe that
were in the cytie, and ſhut it to them, ⁊ got
them vp ❧(by the bulworkes) to the toppe of the ❧
towꝛe. And Abimelech came vnto the towre,
and fought agaynſt it, and wẽt harde vnto
the doꝛe of the towꝛe, to ſet it on fier. And
a certayne woman * caſt a pece of a mylſtone *ii.Re.xi.b.
vpon his head, and all to bꝛake his bꝛayne
panne.

Then Abimelech called haſtelye vnto the
young man that bare his harneſſe, and ſayd
vnto hym: * dꝛawe thy ſwerde and ſlee me, *i.Re.xxxi. i.Para.x.a
yͭ mẽ ſaye not of me: a womã ſlew him. And
hys lad thꝛuſt him thoꝛow, and he dyed.

And when the men of Iſrael ſawe yͭ Abimelech
was deed, they departed, euery man
vnto his awne houſe. And thus * the wyckedneſſe *Iudi.ix.a.
of Abimelech which he dyd vnto
hys father, in ſleynge his ſeuentye bꝛethꝛẽ
and therto all the wyckedneſſe of the mẽ of
Sichem, dyd God bꝛyng vpon theyꝛ heedes
And vpon them came the curſſe of Ioathan
the ſonne of Ierobaal.

❡The.x.Chapter.

❡Thola and Iair are Iudges of Iſrael.

A After Abimelech there aroſe, to defẽde
Iſrael, one Thola (yͤ ſõne of Phuah)
❧ ❧ hys vncles ſonne, a mã of Iſakar
which dwelt in Samir in mount Ephꝛaim.
And he iudged Iſraell.xxiii.yere and dyed,
and was buryed in Samir. And after hym
aroſe Iair a Gileadite, and iudged Iſrael.
xxii.yere. And he had thyꝛtie ſonnes that
*rode on thyꝛtie Aſſe coltes, and they had *Iudi.xii.b.
thyꝛtie cyties, whych are called the townes
of Iair vnto thys daye, and are in the lande
of Gilead. And Iair dyed and was buried
in kamon.

B *And yͤ children of Iſrael wꝛought wyckedneſſe *Iudg.ii.b. iii.a.iiii.a.vi.a. viii.g.x.xiii.a
yet agayne, in yͤ ſyght of the Loꝛd,
⁊ ſerued Baalim and Aſtaroth, ⁊ the goddes
of Siria, the goddes of Sidon, and the
goddes of Moab, the goddes of the childꝛen
of Ammon, and the goddes of the Philiſtynes,
and foꝛſoke the Loꝛde ⁊ ſerued not him
And the Loꝛd was wꝛoth with Iſrael, and
ſolde thẽ into the handes of the Philiſtines,
⁊ into the handes of the childꝛen of Ammõ:
which frõ that yere foꝛth, pylde ⁊ oppꝛeſſed
yͤ childꝛẽ of Iſrael.xviii.yere. all that were
on the other ſyde Ioꝛdan: in the lande of the
Amoꝛites which is in Gilead. Moꝛeouer, yͤ
C children of Ammõ wẽt ouer Ioꝛdan to fight
agaynſt Iuda, Beniamin, and the houſe of
Ephꝛaim: ſo yͭ Iſrael was ſoꝛe cõbꝛed, And
the childꝛen of Iſrael cried vnto the Loꝛde,
ſayinge: we haue ſynned agaynſt the: foꝛ we
haue foꝛſaken oure awne God, and haue
ſerued Baalim. And the Loꝛde ſayde vnto

to ẏ children of Iſrael: dyd not ẏ Egipciãs, the Amorites, ẏ childrẽ of Ammõ, ẏ Philiſtines, ẏ Sidonytes, ẏ Amaleckites, ãd the Maonites, oppreſſe you? And ye cryed to me ⁊ I delyuered you out of theyr handes, And for all that ye haue forſaken me, ⁊ ſerued ſtraunge goddes, wherfore I will helpe you no more. Go and crye vnto the goddes which ye haue choſen and * let thẽ ſaue you in ẏ tyme of your tribulaciõ. D And ẏ children of Iſrael ſayd vnto ẏ Lord: We haue ſinned do ẏ vnto vs whatſoeuer pleaſe ẏ, delyuer vs onely this daye. And they put away the ſtraũge goddes frõ thẽ ⁊ ſerued ẏ Lord. And his ſoule had pytie on the miſerie of Iſrael.

*Deu.xxxii.c
Iere.ii.c.

Then the chyldrẽ of Ammõ geathered togeather, ⁊ pitched in Gilead. And ẏ children of Iſrael geathered them togeather, ⁊ pitched i Mizpa. And ẏ Lords of Gilead ſayd eche to other: whoſoeuer will beginne ẏ battell againſt the children of Ammõ, the ſame ſhalbe hed ouer all ẏ enhabiters of Gilead.

¶ The.xi.Chapter.

¶ Jephthah delyuereth Iſrael from the Ammonites.

A AND there was one Jephthah a Gileadite, a ſtrong man, ẏ ſonne of an harlott: and Gilead begat Jephthah. And Gileads wyfe bare him ſonnes, which when they were come to age thruſt out Jephthah, and ſayde vnto him, ẏ ſhalt not enherett in oure fathers houſe, for ẏ art the ſonne of a ſtraunge woman. Then Jephthah fled frõ his brethren, ⁊ dwelt in the lãd of Tob. And there geathered ydle ❧(⁊ theuiſhe)men to Jephthah, and went out with hym. And it chaunced in proceſſe of tyme, that the children of Ammõ made warre agaynſt Iſrael. And whan ẏ childrẽ of Ammon fought thus agaynſt Iſrael, the elders of Gilead wẽt to fet Jephthah out of ẏ lãde of Tob ❧(to helpe them) ⁊ ſayde vnto hym: come ⁊ be oure captayne, ẏ we maye fyght wᵗ the children of Ammõ. Jephthah anſwered ẏ elders of Gilead: did not ye hate me ⁊ expel me out of my fathers houſe? howe happeneth it then, ẏ you come vnto me now in tyme of your tribulaciõ? And the elders of Gilead ſayd vnto Jephthah: Therfore we turne agayne to the nowe, that thou mayeſt go with vs, ⁊ fyght agaynſt the childrẽ of Ammon ⁊ be oure heed ouer all the ĩhabiters of Gilead. And Jephthah ſayd vnto the elders B of Gilead: If ye brynge me home agayn to fight with the chyldren of Ammon, then yf the Lord delyuer them before me, ſhall I be your heed? And the elders of Gylead ſayd to Jephthah: ẏ Lorde be witneſſe betwene vs yf we do not accordĩg to thy wordes. Then Jephthah went wyth the elders of Gilead.

And the people made hym heed and ruler ouer them. And Jephthah rehearſed all hys wordes before the Lorde in ☞ Mizpa. ☞

And Jephthah ſent meſſengers vnto ẏ king of the childrẽ of Ammõ ſaying: what haſt ẏ to do wᵗ me, ẏ thou art come agaynſt me, to fyght in my land? The king of ẏ chyldren of Ammon anſwered vnto the meſſengers of Jephthah: Becauſe Iſrael toke awaye my lãd, when they came out of Egypt: euẽ from Arnon vnto Jabok, and vnto Jordã. Now therfore reſtore thoſe lãdes agayne wᵗ faire meanes. And Jephthah ſẽt meſſẽgers againe vnto ẏ kĩg of ẏ childrẽ of Ammõ: ⁊ ſayde vnto hi: thꝰ ſayth Jephthah: * Iſrael toke not awaye the lãd of Moab, ner ẏ lãd of ẏ chyldrẽ of Ammõ. But when Iſrael came out of Egipt, ⁊ walked thorow ẏ wilderneſſe, euen vnto the redd see, they came to Cades * ⁊ ſẽt meſſengers vnto ẏ kyng of Edõ, ſaying: let me (I praye ẏ) go thorow thy land. But the king of Edõ wolde not agre therto. And in lyke maner they ſent vnto ẏ king of Moab, but he wold not cõſent. And ſo Iſrael abode ſtill ĩ Cades. And thẽ they wẽt alõg thorow the wilderneſſe, ⁊ cõpaſed the land of Edõ, ⁊ the land of Moab, ⁊ came along by the eaſt ſyde of ẏ land of Moab, ⁊ pitched on ẏ other ſyde of Arnõ, ⁊ wolde not come wyth in the coaſte of Moab: * for Arnõ was the vtmoſt border of Moab. And thẽ Iſrael * ſent meſſengers vnto Sehõ, king of the Amorites, ⁊ kyng of Heſbon, ⁊ ſayd vnto hym: Let vs paſſe thorow thy land vnto oure awne coũtreye. But Sehon cõſented not to Iſrael, ẏ he ſhulde go thorow his coaſt: but gathered all his people togeather, ⁊ pitched in Jazah ⁊ fought with Iſrael. And the Lord God of Iſrael delyuered Sehõ ⁊ all his folke into ẏ handes of Iſrael. And ſo Iſrael ſmote thẽ ⁊ cõquered all the lãd of the Amorites, the enhabiters of the ſayd contrey. And they conquered al the coaſtes of the Amorites, from Arnõ vnto Jabok, ⁊ frõ the wilderneſſe vnto Jordã. So nowe, ſeyng the Lord God of Iſrael hath caſt out ẏ Amorites before hys people Iſrael, ſhuldeſt thou poſſeſſe the lãde? Naye, but what people Camos thy God dryueth out, that land poſſeſſe thou. Euẽ ſo whatſoeuer nacyon the Lorde oure God expelleth, that lande ought we to enioye.

C
*Deute.ii.d.
*Num.xx.c.
*Nu.xxi.c.
*Deut.ii.c.d
D

* And art ẏ better then Balack the ſonne of zephor kyng of Moab? dyd he ſtryue wᵗ Iſrael or fight agaynſt them, all the whyle Iſrael dwelt in Heſbon and her townes, in Aroer ⁊ her townes, ⁊ in all the cyties ẏ be along by the coaſtes of Arnon, thre hundred yeres? why dydeſt thou not recouer them in all that ſpace? Wherfore, I haue not ſynned agaynſt the. But thou doeſt me wronge, to warre agaynſt me. The Lorde therfore whych is a Judge, be Judge thys daye betwene the chyldren of Iſrael, and the chyldren of Ammon. Howbeit, the kynge of the

*Nu.xxii.a.
Deut.xxiii.a.
E

of the childrē of Ammō, harkened not vnto the wordes of Jephthah, which he ſent him.

Then the ſprete of the Lorde came vpon Jephthah. And he paſſed ouer to Gilead ād to Manaſſes, ād came to Mazphah yͭ lyeth F in Gilead, and from thence vnto yͤ chyldren of Ammon. And Jephthah vowed a vowe vnto the Lord, and ſayd: * Num. vi. a. * If thou ſhalt delyuer the children of Ammon into my handes, then that thinge that cometh out of the dores of my houſe againſt me, when I come home in peace, from the childrē of Ammon, ſhalbe the Lordes, and ☞ I will offer it vp ☞ for a burntoffering: And ſo Jephthah went vnto the children of Ammon to fyght wyth them. And the Lord delyuered them ito his handes. And he ſmote them from Aroer till thou come to Menith, euen .xx. cytes: and ſo forth to the playne of the vyneyardes, with an exceding great ſlaughter. And thus the children of Ammō were brought vnder, before the children of Iſrael,

When Jephthah came to Mazphah vnto his houſe, ſe, his daughter came out againſt him, with tymberelles ⁊ daūſes, which was his onely child: ſo that beſyde her, he had nether ſonne, nor daughter. And whē he ſawe G her, he rent his clothes, and ſayde: Alas my daughter, *⸰ ⸰* thou haſt brought me lowe, and art one of thē that troubleth me. For I haue opened my mouth vnto yͤ Lorde ⁊ cannot go backe. And ſhe ſayd vnto him: my father yf yͧ haue opened thy mouth vnto the Lord, then do wͭ me accordig to it that proceaded out of thy mouth, for as moch as the Lorde hath aduenged yͤ ⸰* ⸰*(⁊ geuen the vyctory) of thyne enemyes the children of Ammon. And ſhe ſayde vnto her father: do this moche for me: let me alone two monethes, that I maye ☞ ☞ go downe to the moūtaynes, ⁊ bewayle my virginyte, I ⁊ my felowes. And he ſayd go, ⁊ he ſent her awaye two monethes. And ſo ſhe went with her cōpanions, ⁊ lamented her maydenheed vpon the moūtaynes. And after the ende of the two monethes, ſhe turned agayne vnto her father, which ☞ dyd ☞ with her accordynge to hys vowe which he had vowed, ⁊ ſhe had knowne no man. And it grewe to a cuſtome in Iſrael. The daughters of Iſrael came yere by yere to lament the daughter of Jephthah yͤ Gyleadite, foure dayes in a yere.

❡ The .xii. Chapter.

❡ The battayll of Jephthah againſt Ephraim. After the deeth of Jephthah ſucceedeth Elon. After Elon Abdō.

A * Judi. viii. a. And yͤ men of Ephraim geathered thē ſelues together, and wēt northward, ⁊ ſayde vnto Jephthah: * Wherfore wenteſt yͧ to fyght wͭ the children of Ammō, ⁊ dydeſt not call vs to go with the? we will therfore burne thine houſe vpō yͤ wͭ fier: and Jephthah ſayd vnto thē: I ⁊ my people were at great ſtryfe wͭ the childrē of Ammon. And when I called you, ye deliuered me not out of their hādes. And whē I ſawe yͭ ye deliuered me not, * I ☞ put my lyfe in my hādes, * Job. xiii. c Pſal. cxix. d. ☞ ⁊ went vpon the childrē of Ammō. And the Lorde delyuered them into my handes. Wherfore then are ye come vpō me nowe, to fight wͭ me? Jephthah therfore gathered together all yͤ men of Gilead, ⁊ fought wͭ the B Ephraites. And yͤ men of Gilead ſmote the Ephraites becauſe they ſayde: Ye Gileadites are but rūneagates of Ephraī amonge yͤ Ephraites ⁊ the Manaſſites. Moreouer, the mē of Gilead toke the paſſages of Jordā before yͤ Ephraites. And whē thoſe Ephraites yͭ were eſcaped, ſayd: let vs go ouer, then C yͤ men of Gilead ſayde vnto them: Art thou an Ephraite? they ſayde: naye. Then ſayde ☞ they vnto him: then ſaye: ☞ Schibboleth ⸰* ⸰*(which is by interpretacyō, an eare of corne.) And he ſayd: Sybboleth: for he coulde not ſo pronounce. And then they toke him, and ſlewe him at yͤ paſſages of Jordan. And there were ouerthrowē at that tyme of yͤ Ephraites .xlii. M. And Jephthah iudged Iſrael .vi. yeare, ⁊ dyed, ⁊ was buryed in one of the cyties of Gilead. After thys man, iudged Iſraell one Abezan of Bethlehē, D ⁊ he had .xxx. ſonnes and .xxx. daughters, whō he ſent out, and toke .xxx. other in, for his ſonnes. And when Abezan had iudged Iſrael .vii. yere, he dyed, and was buried at Bethlehem.

After hī, Elon a zabulonite iudged Iſrael .x. yere, ⁊ Elon the zabulonite dyed, ⁊ was buryed in Aialon, in the coūtre of zabulon.

After hym, Abdon the ſonne of Hellell a Pharathonite iudged Iſraell. And he had .xl. ſonnes, and thyrty neuews, that rode on .lxx. aſſe coltes. And when Abdon the ſonne Hellel the Pharathonite had iudged Iſrael eyght yeare, he dyed, ⁊ was buryed in Pharthon in the lande of Ephraim, in the mount of the Amalekites.

❡ The .xiii. Chapter.

❡ Iſrael beyng an ydolater is oppreſſed of the Philiſtynes. The byrth of Samſon. The ſacrifice of Samſons father.

A And the chyldren of Iſrael began agayne to committe wickednes in the ſight of yͤ Lord. * And the * Judi. x. b. Lord deliuered them into the hādes of the Philiſtines .xl. yeare. And ther was a man in zaraah of the kynred of Dan, named Manoah, whoſe wyfe was barrē, ⁊ bare not. And yͤ Aungell of the Lord apeared vnto the woman: ⁊ ſayde vnto her: Beholde, thou art barrē, and beareſt not: But thou ſhalt cōceaue, ⁊ beare a ſonne And now beware * yͭ thou drincke no wyne, * Num. vi. a. ner ſtrong dricke, nether eate any vncleane

thing:for ſe, thou ſhalt cõceaue and beare a
i.Re.i.b. ſõne. And there may no raſor come on hys
*Nu.vi.a. heed. For the ladd ſhalbe an*abſtayner vnto
God,euẽ frõ his*(in fancye & from his) byrth.
And he ſhal begynne to delyuer Iſraell out
of the handes of the Phyliſtines.

Then the wyfe came, & tolde her huſband
ſayenge:a man of God came vnto me, & the
faſſiõ of him was lyke the faſſion of an Angell
of God,exceadĩg fearfull. But I aſked
B hym not whence he was, nether tolde he me
*Gene.xvi.c Luke.i.c. hys name,but ſayd vnto me:*behold, thou
ſhalt be with childe & beare a ſonne, ãd now
drincke no wyne nor ſtrong drincke, nether
eate any vncleane thing:for the ladd ſhalbe
an abſtayner to God euẽ from hys*(infancy and from hys) byrth,to the daye of hys death.

Then Manoah made interceſſyon to the
Lorde,and ſayde: I praye the my Lorde,let
the mẽ of God which thou ſendeſt, come once
moare vnto vs , and teache vs what we
ſhal do vnto the ladd, when he is borne. And
God hearde the voyce Manoah,and the angell
of God came agayne vnto the wyfe as
ſhe ſat in the felde. But Manoah her huſband
was not with her. And the wyfe made
haſt and ranne,and ſhewed her huſbande, &
ſayde vnto hym. Beholde,the man apeared
vnto me,that came vnto me to daye.

And Manoah aroſe, and went after hys
wyfe,and came to the man, and ſayde vnto
hym: art thou the mã that ſpakeſt vnto my
wyfe? And he ſayde: I am. Manoah ſayde:
C now when thy ſaieng is come to paſſe: what
ſhalbe the maner of the childe, & what ſhall
he do? And the angell of the Lord ſayd vnto
Manoah: thy wyfe muſt abſteyne from all
that I ſayde vnto her: ſhe maye eate of nothing
yͤ cometh of the vyne tree,ner drincke
wyne or ſtrõg drincke, nor eate any vncleane
thynge: But muſt obſerue all that I bad
her. Manoah ſayde vnto the aungell of the
Tob.xii.b. Lord: we will kepe the ſtyll, vntyll we haue
made redye a kydd,and haue ſet it before
the. And the angell of the Lord ſayde vnto
Manoah:though thou make me abyde.* I
*Ge xviii.a. Tob.xii.b. wyll not eate of thy ☞ bread. And yf thou
☞ wylt offre a burntoffring,thou muſt offer it
vnto the Lord. For Manoah wiſt not, that
it was an angell of the Lord. And Manoah
ſayd agayne vnto yͤ angell of yͤ Lord: what
is thy name,that when thy ſayinge is come
to paſſe we maye do the ſome worſhyppe?
And the angell of the Lord ſayd vnto hym:
*Ge.xxxii.g *why aſkeſt thou after my name, which is
☞ ☞ Secrete.

D And ſo Manoah toke a kydd wͭ a meate
offeringe and offered it vpon a rocke vnto yͤ
Lorde. And the angell dyd wonderouſlye.
Manoah and hys wyfe lokynge vpon. And
when the flame came vp towarde heauẽ frõ
the aultare,the angell of the Lord aſcended
vp i the flame of the aultare. And Manoah
and hys wyfe loked vpon it,and fell flat on
their faces vnto the groũde. But the angell
of the Lord dyd nomoare apeare vnto Manoah
ãd his wife. And then Manoah knew
that it was an angel of the Lorde,and ſayd
vnto hys wyfe*we ſhall ſuerlye dye, becauſe *ex.xxxiii.d. Iudi.vi.c.
we haue ſene God. But hys wyfe ſayde
vnto him: Yf yͤ Lord wold kyll vs,he wolde
not haue receaued a burntoffring & a meate
offring of oure hãdes,nether wolde he haue
ſhewed vs all theſe thinges,nor wolde now
haue tolde vs any ſoche. And the wyfe bare
a ſonne,and called his name Sãſon. And yͤ
ladd grewe,and the Lord bleſſed hym. And
yͤ ſprete of yͤ Lord begãne to moue hym in
the hoſt of Dã, betwene zaraah & Eſthaol.

¶ The.xiiii.Chapter.

¶ The mariage of Samſon. He kylleth a lyon. He propoundeth a ryddle. He kylleth thyrtye. Hys wyfe forſaketh hym,and taketh another.

SAmſon wẽt downe to Thãnath, A
and ſawe a womam in Thãnath
of yͤ daughters of yͤ Phyliſtines,
and he came vp,and tolde hys father
and his mother,and ſayde: I
haue ſene a woman in Thãnath of yͤ daughters
of yͤ Philiſtines. And now geue me her
to wyfe. Then hys father and mother ſayde
vnto him*Is there neuer a woman among
the daughters of thy brethren,and amonge *Deut.vii.a
all my people, but that thou muſt go , and
take a wyfe of the vncircumciſed Phyliſtynes?
And Sãſon ſayd vnto his father:geue
me thys woman,for ſhe pleaſeth me well.
But hys father ãd mother wyſt not that it
was the Lordes doynge, and that he ſought
an occaſion againſt the Philiſtines,for at yͤ
tyme the Philiſtines raygned ouer Iſrael.

Then went Samſon and hys father and B
his mother downe to Thamnath,and came
to yͤ vyneyardes of Thãnath. And beholde
a yonge*(wood) lyon roared vpõ hym. And
the ſprete of the Lord came vpon hym, And
he tare him,as he wolde haue rent a kydde,
and yet had nothynge in hys hande, nether
tolde his father & mother what he had done.
And he went downe,& talked with the woman,
which ſemed well fauored in the ſight
of Samſon.

And within a ſhorte ſpace after, as he
wẽt thyther agayne to take her to wyfe, he
turned oute of the waye, to ſe yͤ carkaſſe of
the lyon. And beholde,there was a ſwarme
of bees,and honye in the carkaſſe of the lyõ.
And he toke of the honye in his handes, and
wente eatynge,and came to hys father and
mother,and gaue them alſo. And they dyd
eate. But he tolde not them , that he had
taken the honye oute of yͤ carkaſſe of yͤ lion. C
And ſo his father came vnto the woman,

and Samſõmade there a feaſte, for ſo vſed the yonge men to do. And when they (the cytesyns of ỷ place) ſawe him, they brought.xxx. companions to be with him. And Samſon ſayd vnto thẽ: I wyll nowe put forth a ryddle vnto you. And yf you can declare it me within.vii. dayes of the feaſt, ⁊ fynde it out. I will geue you.xxx. ſhyrtes, ⁊.xxx. chaunge of Garmentes: But ⁊ yf you cãnot declare it me, then ſhall ye geue me.xxx. ſhertes ⁊ xxx. chaũge of garmẽtes. And they anſwered hym: put forth thy rydle, that we maye heare it. And he ſayd vnto them: Out of the eater came meate: and out of the ſtronge came ſwetnes. And they could not ĩ.iii. dayes expounde the ryddle. And when the ſeuenth daye was come, they ſayde vnto Samſons
D wyfe: flater thyne huſbãd, (and perſwade him) that he maye declare vs the ryddle, leſt we burne ỷ ⁊ thy fathers houſe with fyer. Haue ye called vs hyther, to make vs beggers? And Sãſons wyfe wepte before him (complayned) and ſayde: Surely thou hateſt me ⁊ loueſt me not: for thou haſt put forth a ryddle: vnto the chyldren of my folcke, and haſt not tolde it me. And he ſayde vnto her: Beholde, I haue not tolde it my father and my mother, and ſhall I tell it the?

And Samſons wyfe wepte before hym vii. dayes, whyle the feaſt laſted. And ỷ.vii daye he told her, becauſe ſhe laye ſo ſore vpõ him. And ſhe tolde it the childrẽ of her folke. And the men of the cytie ſayd vnto hym the ſeuenth daye, before the ſonne went downe. What is ſweter then honye, ⁊ what is ſtrõger then a lyon?
☞ Then ſayd he vnto thẽ: If ye had not ☞ plowed with my caulfe, ye had not founde out my ryddle. And ỷ ſprete of the Lorde came vpon hym. And he went downe to Aſkalõ, and ſlewe thyrty men of them, and ſpoyled them, and gaue chaunge of garmentes vnto them which expounded the ryddle. And he was wroth, and wẽt vp to hys fathers houſe. But Samſons wyfe was geuen to one of his companyons, that he had taken vnto hym.

¶The.xv.Chapter.

¶Samſon tyeth fyrebrandes to Foxe tayles. Wyth the Jawe bone of an aſſe he kylleth a thouſande men. Out of a great tothe in the Jawe God geueth hym water.

A But it chaunced within a while after, euen in the tyme of whete herueſt, ỷ Samſon viſyted his wyfe with a kyd, ſayenge: I wyll go into my wyfe into the chaumber: but her father wolde not ſuffre hym to go in. And her father ſayde: I thought that thou haddeſt hated her, ⁊ therfore gaue I her vnto one of thy cõpanions. Is not her yõger ſyſter fayrer then ſhe? Take her in ſteade of the other Samſon ſayde vnto thẽ: Now am I more blameleſſe then the Philiſtines, ãd therfore wyll I do them diſpleaſure.

And Samſon went out, and caught thre hundred foxes, ⁊ toke fyrebrandes, and faſtened tayle to tayle, and put a fyer brãd in the myddes betwene two tayles. And whã he had ſet the brãdes of fyer, he ſent thẽ out (that they myght ronne abrode, whych wẽt immediatly) into ỷ ſtandyng corne of the Philiſtines, ãd burnt vp both the reped corne and alſo the ſtanding, with the vyneyardes and olyues. B
Then the Philiſtines ſayde: who hath done this? And it was tolde them that Samſon the ſonne in lawe of the Thamnite, becauſe he had taken his wyfe, and geuen her to his companyon. And the Philyſtines came vp and burnt her and her father with fyer.

And Samſon ſayd vnto them: Though ye haue done this, yet wyll I be aduẽged of you and then I wyll ceaſe. And he ſmote them legge and thygh with a myghtie plage. And then he went and dwelt in the caue of the rocke Etam.

Then the Philiſtines came vp, ⁊ pitched in Juda, and laye ĩ (a place, that was afterwarde called) Lehi (that is a Jawe bone, wher their hoſt was ſcatered abrode.) And the mẽ of Juda ſayd, why are ye come vp vnto vs? They anſwered: to binde Samſon are we come vp, ãd to do to hym as he hath done to vs. C Then thre thouſande men of Juda went downe to the caue of the rocke Etam, and ſayde to Samſon: wotteſt thou not that ỷ Philiſtines are rulers ouer vs? Wherfore then haſt thou done thus vnto vs? He anſwered them * as they dyd vnto me, ſo haue I done vnto them.

*Leu.xxiiii.c Judi.i.b

And they ſayd vnto hym agayne: we are come downe to bynde the, ãd to delyuer the into the hãd of the Philiſtines. And Samſon ſayd vnto them: ſwere vnto me (a promes me) that ye ſhal not fal vpon me your ſelues. They anſwered hym, ſayenge: No, but we will bynde the, and delyuer ỷ vnto theyr handes: But we will not kyl the. And they boũde him with two new cordes, ⁊ brought hym from the rocke. And when he came to Lehi, the Philiſtines ſhowted againſt him. And the ſprete of the Lorde came vpõ hym, and the cordes that were vpon hys armes, became as flaxe that was burnt wͭ fyer, for the bandes lowſed from of hys handes. And he founde a rotten Jawe bone of an aſſe, ãd put forth hys hande, and caught it, and ſlue a thouſande men therwith. D

And Samſon ſayde: With the Jawe of an aſſe, haue I made heapes of them: wyth ỷ Jawe of an aſſe haue I ſlaine a thouſand men. And whẽ he had left ſpeakyng, he caſt awaye the Jawe bone out of hys hand, and called ỷ place: ☞ Ramath Lehi (That is by interpretacyõ the lyftynge vp of the Jawe bone.) ☞ And he was ſore a thriſt, and called on ỷ Lorde, ⁊ ſayde: Thou haſt geuen this great victory,

in the hãde of thy ſeruaũt. And now I muſt
dye for thyrſt, and fall into the hãdes of the
vncircũciſed. But God brake a great toth
that was i the Iawe, and there came water
therout. And whẽ he had droncke, his ſprete
came agayne, ⁊ he was refreſhed, wherfore
the name therof was called vnto this daye
the well of the caller on, which came of the
Iawe. And he iudged Iſraell i the dayes of
the Philiſtines, twenty yeares.

¶ The. xvi. Chapter.

¶ Samſon lyfteth vp the gates of Gaza. He was
deceaued by Dalila: He pulleth downe the houſe
vpon the Philiſtines, and dyeth with them.

*Otherwiſe called Gaza.

A Then wẽte Samſon to Azath, * and
ſawe ther an harlot, and went in vnto
her. And it was tolde the Azathites,
ſayẽg: Sãſon is come hither. And they
wẽt aboute, ⁊ layde awayte for hym there,
all nyght in the gate of the cytie, ⁊ were ſtil
all the nyght, ſaying: in the mornyng whan
it is daye, we ſhall kyll hym. And Samſon
toke his reſt till mydnyght, ⁊ aroſe at mydnyght,
and toke the dores of the gate of the
cyte, and the two ſyde poſtes, and rent them
of, with the barre and all, and put thẽ vpon
his ſhoulders, ãd caried them vp to the top
of an hyll, that is before Hebron.

And after thys, it fortuned, that by the
ryuer of Sorek, he loued a woman, called
Dalila: vnto whom came the Lordes of the
Philiſtines, and ſayde vnto her: perſwade
B hym, and ſe wherin his great ſtrength lieth
and by what meane we maye ouercome hĩ
that we maye bynde him, to bring hym vnder,
and euery one of vs ſhall geue the a leuẽ
hundred ſyluerlynges.

And Dalila ſayde to Samſon: Oh, tell
me where thy great ſtrength lieth, and how
thou myghteſt be bounde, and brought vnder.
Samſon anſwered vnto her: If they
bynde me with ſeuen grene wythes ẏ were
neuer dryed, I ſhalbe weake as other men.

And then the Lordes of the Philiſtines
brought her ſeuen wythes ẏ were yet grene
⁊ neuer dryed, and ſhe boũde hĩ therwith.
Notwythſtandynge ſhe had men lyinge in
wayte with her i the chaũbre. And ſhe ſayd
vnto hym: the Philiſtines be vpon ẏ Samſon.
And immediatly he brake ẏ cordes as
a ſtrynge of towe ☞(that is twyned) breaketh,
when it fealeth fier. And ſo his ſtrẽgth was
not knowen.

And Dalila ſayde vnto Samſon: Se, ẏ
C haſt mocked me ⁊ tolde me lyes. Now therfore
tel me, wherwith ẏ mighteſt be boũde.
He anſwered her: yf they bynde me wyth
new ropes that neuer were occupied, I ſhall
be weake, and as another man. Dalila therfore
toke new ropes, and bounde hym therwith,
and ſayd vnto him: the Philiſtines be
vpon the Samſon. And there were lyers of
wayte i the chamber, ⁊ he brake them from
of hys armes, as they had bene but a threde.
And Dalila ſayd vnto Samſon: hytherto
thou haſt begyled me, and tolde me lyes: yet
tell me, howe thou myghteſt be bounde. He
ſayde vnto her: If thou plattedeſt ẏ. vii. lokes
of my head with an heare lace. And ſhe
faſtened them with a nayle, and ſayde vnto
hym: ẏ Philiſtines be vpõ the Sãſon. And
he awaked out of his ſlepe, ⁊ plucked awaye
the nayle, that was in the plattinge with ẏ
heare lace. And ſhe ſayd vnto hym agayne:
How canſt thou ſaye that ẏ loueſt me, when D
thyne herte is not with me? beholde, ẏ haſt
mocked me this thre tymes, ⁊ haſt not tolde
me, wherin thy greate ſtrength lyeth.
And as ſhe laye vpon him with her wordes
continually vexyng of hym, hys ſoule was
encombred euen vnto the death. And ſo he
tolde her al his hert, ⁊ ſayd vnto her: * there
neuer came raſer vpõ myne heed, for I haue
bene an abſtayner ☞(that is to ſaye conſecrate) vnto
God, euen from my mothers wõbe: therfore
whan I am ſhauen, my ſtrength wyll
go from me, and I ſhall waxe weake, ãd be
lyke all other men. And when Dalila ſawe
that he had tolde her all his hert, ſhe ſent ãd
called for ẏ Lordes of ẏ Philiſtines, ſayẽg:
come vp yet this once, for he hath ſhewed me
all his herte.

*Num. vi. a. Iudi. xiii. a.

Then the Lordes of the Philiſtines came
vp vnto her, ⁊ brought ẏ money i theyr handes.
And ſhe made hym ſlepe vpõ her knees
☞(⁊ to laye hys heed downe in her lappe,) ⁊ ſhe ſẽt for
a man, ⁊ he dyd ſhaue of the ſeuen lockes of
his heed, ⁊ begãne to vexe him, ⁊ his ſtrẽgth
was gone frõ him. And ſhe ſayde: the Philiſtines
be vpon the Samſon. And he awoke
out of his ſlepe, ⁊ ſayd: I wil go out now as
at other tymes before, ⁊ ſhake my ſelfe, ⁊ he
wiſt not ẏ the Lord was departed frõ hym. E
But the Philiſtines toke him, and put oute
his eyes, ⁊ brought him downe to * Azath,
and bounde hym with two fetters of braſſe.
And ☞ he dyd grynde in the preſon houſe,
howbeit the heare of his head beganne to
growe agayne after that he was ſhauen.

*Or Gaza.

Then the Lordes of ẏ Philiſtines gathered
them together, for to offer a ſolempne
offrynge vnto Dagõ theyr God, and to reioyſe:
for they ſayde, oure God hath delyuered F
Samſon oure enemy into oure handes.
And when the people ſawe hym, they prayſed
theyr God: for they ſayde: our God hath
delyuered into oure handes oure enemy, ⁊
deſtroyer of oure countreye, which ſlue manye
of vs. And when theyr hertes were merye,
it fortuned, that they ſayde: ſende for
Samſon, that he maye make vs laugh.
And they fette Samſon out of the preſon
houſe, and he played before them, and they
ſet him betwene the pyllers. And Samſon G

ſayde

ſayd vnto the ladd that leed him by ẏ hand: ſet me that I maye touche the pyllers, that the houſe ſtande vpō, and that I maye leane to them. And the houſe was full of mē & women. And there were all ẏ Lordes of the Philiſtines. And there were vpon the rouſe a thre thouſande men and wemen, that behelde whyle Samſon played.

And Samſon called vnto the Lord, and ſayde: O Lorde God, thyncke vpon me, and ſtrengthen me, at thys tyme onlye, O God that I maye be aduenged of the Philiſtines for my two eyes. And Samſon caught the two middel pillers on which the houſe ſtode and on which it was borne vp, ẏ one in hys ryght hande, and the other in hys lefte, and ſayde: my ſoule ſhall dye with the Philiſtines, and bowed them withall hys myght. And the houſe fell vpō the Lordes and vpō all the people that were therin. And ſo the deed which he ſlewe at hys deeth, were moo then they which he ſlewe in hys lyfe. And then his brethren & all ẏ houſe of his father came downe, and toke him vp, & brought hī & buried him betwene zarah & Eſtahol, i the buryinge place of Manoah hys father. And he iudged Iſraell twentye yeares.

¶The.xvii.Chapter.

¶Of Micah whoſe mother made hym an Idoll of ſyluer.

A There was a man in moūt Ephrai named Micah, and he ſayde vnto hys mother: the leuen hūdreth ſyluerlynges that were taken from the, aboute which thou curſedſt, & ſpakeſt it in myne eares. Behold, the ſyluer is with me, I toke it awaye. And hys mother ſayde: bleſſed be ẏ my ſonne, in ẏ Lord. And when he had reſtored the leuen hūdred ſyluerlynges to his mother agayne, his mother ſayde: I vowed the ſyluer vnto ẏ Lord of myne hande for the my ſonne: that ẏ ſhuldeſt make a grauē ymage and an ymage of B metall. Now therfore, I wyll geue it the agayne. And when he reſtored the moneye againe vnto his mother, his mother toke two hūdreth ſyluerlynges, ād gaue thē to a goldſmyth, which made therof a grauē image, and a ymage of metall, and it was i the houſe of Micah. And the man Micah had a temple of goddes, and made an Ephod and Theraphim, ※(That is to ſaye, a garment for the preſte, and Idols.) ※ And fylled the hande of one of C hys ſonnes whych became hys preaſte. *In thoſe dayes there was no kyng i Iſrael, but euery man dyd that which was good in his awne eyes.

*Iu.xviii.a and.xxi.d

And there was a yonge mā out of Bethlehem Iuda, of the kynred of Iuda: whych yonge man was a Leuite, & ſoiourned ther. And the man departed oute of the cytye of Bethlehē Iuda, to go dwel where he coulde finde a cōueniēt place. And he came to moūt Ephraim, to the houſe of Micah as he iourneyed. And Micah ſayd vnto hym. Whēce D commeſt thou? The leuite anſwered him. I am of Bethlehē Iuda, & go to dwell where I maye finde a place ※(o whence I maye lyue it to be for my profyt.) ※ And Micah ſayde agayne vnto him: dwell with me, and be vnto me a father and a preſte. And I wyll geue the ten ſyluerlynges by yeare, two garmētes, and thy meate and drpncke.

And the Leuite was content to dwell wt the man, and was vnto hym as one of hys awne ſonnes. And Micah cōſecrated the hāde of the Leuite, and the yonge man became hys preſte, and was in the houſe of Micah. Then ſayd Micah: now I am ſure, that the Lorde wyll be good vnto me, ſeinge: I haue a Leuite to my preſte.

¶The.xviii.Chapter.

¶The chyldren of Dan take the goddes and the preſte of Micah awaye. They deſtroye Lais, and after bylde it agayne.

IN thoſe dayes *there was no king A in Iſraell. And in thoſe dayes the tribe of Dan ſought them an enheritaunce to dwell i *for vnto that tyme ☞ there fel none enheritaunce vnto them amonge the trybe of Iſraell. ☞

*Iud.xvii.d

*Ioſu.xix.d

And ẏ children of Dan ſent of their kired fyue actyue men in feates of warre oute of theyr coaſtes, euen out of zaraah and Eſtahol, to vewe the land and ſearche it out, and ſayde vnto thē: go, and ſearche out the lāde: Which whā they came to moūt Ephraim, euē to ẏ houſe of Micah, they lodged there. And whē they were in the houſe of Micah, they knewe the voyce of ẏ yong man the leuite: and when they turned in thyther, they ſayd vnto hym: who brought the hyther? what makeſt thou in thys place? and what haſt thou here? And he anſwered thē: thus and thus dealeth Micah with me, and hath B hired me, and I am become hys preſte. And they ſayde vnto hym agayne: ☞ Aſke councell now of God, that we maye knowe, whe- ☞ ther the waye which we go, ſhalbe proſperous, or no. And the preſte ſayde vnto them go in peace, for the Lord gydeth your waye whych ye go.

Then the fyue men departed, & came to Lais, and ſawe the people that were therin, how they dwelt careles, after ẏ maner of ẏ Sydons, ſtyll, and without caſtinge of parelles: and that no man made any trouble i the land, or vſurped any dominiō, but were farre from the Sidons, and had no buſines with other men. And they came vnto theyr brethrē, to zaraah & Eſtahol. And their brethren ſayd vnto them: what haue ye done? And they anſwered: Aryſe, that we maye C

* Nu.xiii.a. go vp agaynſt them, * for we haue ſene the lande: ſurely a very good one. And do ye ſit ſtill: be not ſlouthful to departe. But come to cõquere ẏ lande * (it ſhalbe no laboure.) Yf ye will go, ye ſhal come vnto a people that caſteth no parelles, & it is a very large coũtre: which God hath geuen into your hãdes. It is alſo a place, which doth lacke nothinge ẏ is in the world.

And there departed thence of the kynred of the Dannites, euẽ out of zaraah and Eſthaol, ſyxe hundred men appointed with inſtrumẽtes of warre. And they wẽt vp, and pitched in kariath Jarim whych is ĩ Juda. Wherfore they called the place, the hooſt of D Dan, vnto thys daye: and it is on the backſyde of kariath Jarim. And they wẽt thẽce vnto mount Ephraim, & came to the houſe of Micah. Then anſwered ẏ fyue men that went to ſpye out the coũtre of Lais, & ſayde vnto their brethren: wot ye not ẏ there is in theſe houſes an Ephod, ☞ Theraphim, a ☞ grauen ymage, & an ymage of metall? Now therfore conſydre what ye haue to do.

And they turned thyther warde and came to the houſe of ẏ yong man the Leuite, euen vnto the houſe of Micah, and ſaluted hym peaſably. And the ſyxe hundred mẽ gyrded with weapons of warre, whych were of the ☞ children of Dan, ſtode by ẏ enteringe of the gate. And the fyue men that wẽt to ſpye out the lande, went in thither and toke the kerued Image, and the Ephod, Theraphim, & E the ymage of metall. And the preſte ſtode ĩ the enteringe of the gate with the ſyxe hundred men ẏ were armed vnto batayl, whyle the other wente into Micahs houſe, and fet the kerued ymage the Ephod, Theraphim, and the ymage of metal. Then ſayd ẏ preſte vnto thẽ: what do ye? They anſwered hym: holde thy peace, ☞ laye thyne hande vpon ☞ thy mouth, and come with vs, to be oure father & preſte. It is better for ẏ to be a preſte vnto the houſe of one man, then to be a preſt vnto a trybe or kynred in Iſraell? And the preſte was glad and toke the Ephod, and ☞ Theraphim, and the grauen ymage, & went with the people. And they turned & departed, and put the childrẽ, the catell and theyr other ſubſtaunce before them.

And when they were a good waye from F the houſe of Micah, the men that were ĩ the houſes, and in Micahs houſe, made an outecrye, and folowed after the children of Dan, and called vnto thẽ. And they turned theyr faces, and ſayde vnto Micah: what ayleth the, ẏ thou makeſt an outcrye? And he ſayd ye haue taken awaye my goddes whych I made, and alſo the preſte, & go youre wayes with thẽ. And what haue I more? how then ſaye ye vnto me, what ayleth the? And the children of Dan ſayde vnto him let not thy voyce be hearde amonge vs, leſt angrye felowes runne vpon the, & thou looſe thy lyfe with the lyues of all thyne houſholde. And ſo the children of Dan wente theyr wayes.

And when Micah ſawe that they were to ſtronge for hym, he turned and went backe vnto hys houſe agayne.

And they toke the thynges which Micah had made, & the preſte which he had, & came G vnto Lais, euen vnto a people that were at reſt & without miſtruſt, & ſmote thẽ wyth the edge of the ſwerd, & burnt the cytie wyth fyre. And there was no mã to helpe becauſe Lais was farre from Sidon, & they had no medelyng with any other mã. And the cytie ſtode ĩ the valey that lyeth by Bethrehob.

And they buylt thẽ there a cytie, & dwelt therin. * And called it Dan, after the name * Joſu.xix.d of Dan theyr father which was borne vnto Iſraell. Howbeit, in very dede the name of the cytie was Lais at the begynnynge.

And the children of Dan ſet them vp the grauen ymage. And Jonathan the ſõne of Gerſon, the ſonne of Manaſſes ãd hys ſonnes were the preſtes in ẏ trybe of Dan * vn- * Ju.xviii.g tyll they were caried awaye out of the land captyue. And they ſet them vp the kerued ymage whych Micah made, all the whyle that the houſe of God was in Silo.

¶ The.xix. Chapter.

¶ Of the Leuyte, whoſe wyfe was vyllanouſly kylled in Gibea.

IT chaunced in thoſe dayes, when there was no kynge in Iſrael, that a cer- A tayn leuyte ſogeournynge on the ſyde of mount Ephraim, toke to wyfe a cõcubyne out of Bethlehem Juda: and hys concubyne played the whore by hym, and went awaye from hym, vnto her fathers houſe to Bethlehem Juda, and there continued foure monethes. And her huſbande aroſe, & went after her, to ſpeake frendely vnto her, and to bring her home agayne, hauynge his ladd wyth hym, and a couple of aſſes.

And ſhe brought hym vnto her fathers houſe, and when the father of the damoſell ſawe hym, he reioyſed of hys comyng. And his father in lawe the damoſels father kept hym. And the Leuite aboade with him thre dayes, and ſo they dyd eate and drinck, and lodged there.

The fourth daye whan they aroſe erly in B the mornynge, the man ſtode vp, to departe And ẏ damoſelles father ſayd vnto his ſonne in lawe: cõfort thyne hert with a morſell * of bread, & then go your waye. And they * Ge.xviii.a. ſate downe, & dyd eat and dryncke both of them togeather. And the damoſelles father ſayd vnto the mã: Be cõtent I praye the, & tarye all nyght, and let thyne herte be mery And when the man ſtode vp to departe, hys father ĩ lawe cõpelled him to turne agayne

and to tarye all nyght there. And he roſe vp
erlye the fyfthe daye to departe, and the damoſelles
father ſayd, comforte thine herte: ⁊
they taryed vntyll after middaye. And they
dyd eate bothe of them togeather.

C And when the man aroſe to departe with
his cõcubine and hys lad, hys father in lawe
the damoſelles father ſayde vnto hym: beholde,
the daye gothe faſt awaye ⁊ draweth
towarde euẽ, tary all nyght: at yͤ leaſt waye
tarye thys daye here, that thyne hert maye
be merye. And to morowe get you erlye vpõ
your waye, that thou mayeſt get the to thy
tent. Neuerthelater the mã wolde not tary,
but aroſe and departed, and came as farre as
Jebus, (whych is Jeruſalem) and hys two
aſſes laden, and hys concubyne and hys lad
with hym. And when they were faſt by Jebus
the daye was ſore ſpent, and the young
mã ſayde vnto his maſter: come J praye the
and let vs turne in, into thys cytie of the Jebusites
⁊ lodge all nyght there. His maſter
anſwered hĩ: we will not turne into a ſtraũge
cytie that are not of the childrẽ of Jſrael:
D we wyll go forth to Gibea. And he ſayd vnto
hys lad, go forwarde, and we ſhall come
to one of theſe places to lodge all night ether
in Gibea or in Rama. And they went forwarde
vpon theyr waye, and the ſonne wẽt
downe vpon them, when they were faſt by
Gibea which belongeth to them of Ben Jamin.
And they turned thytherwarde to go
in, and lodge all nyght in Gibea. And when
he came, he ſat hym downe in a ſtreate of the
cytie, for there was no man that toke them
to lodginge. And behold, there came an olde
man from his worcke, out of the felde at euẽ,
which was alſo of moũt Ephraim, ⁊ dwelt
as a ſtraũger in Gibea. But the men of the
place were the children of Jemini. And whẽ
he had lyfte vp hys eyes, he ſawe a wayefaring
man in the ſtreate of the cytie. And the
E olde man ſayde: whether goeſt thou? And
whence comeſt thou? He anſwered hym: we
come from Bethlehem Juda, towarde the
ſyde of mount Ephraim: from thence am J,
and J went to Bethlehem Juda, ⁊ go nowe
to the houſe of the Lord. And there is no mã
that receaueth me to houſe. We haue ſtraw
and prauender for our Aſſes, and bread and
wyne for me and thy handmayde, and for
the lad that is wyth thy ſeruaunte, and we
lacke nothynge.

F The olde man ſayd: peace be with the, all
that thou lackeſt ſhalt thou fynde wyth me:
onelye abide not in the ſtreate all night, and
ſo he brought hym into his houſe, and gaue
fodder vnto hys Aſſes. And they waſhed
theyr fete, and dyd eate and drynck. And as
they were makynge their hertes merye, beholde,
the men of the cytie which were wycked,
beſet the houſe rõude about, ⁊ thruſt at
the dore, and ſpake to the man of the houſe,
the olde man, ſayinge: brynge forth the man
that came into thyne houſe, that we maye
knowe hym.

And * the man of the houſe, the olde man *Gene.xix.b
went out, and ſayde vnto thẽ, Oh, naye my
brethrẽ, do not ſo wickedlye, ſeyng that this
man is come into myne houſe: do not ſo vnmete
a thing. Beholde, here is my daughter
a mayden, and this mãnes concubyne, them
J wyll bryng out nowe vnto you, and hũble
them, and do wyth them what ſemeth you
good: but vnto this man, do not ſo abhominable
a thynge. But the men wolde not herken
to hym. And the mã toke hys cõcubyne,
and brought her out vnto thẽ, which knewe
her, and abuſed her, all the nyght, euen vnto
the mornynge. And when the daye beganne
to ſprynge, they let her go.

And then came the woman in the dawenynge G
of the daye, ⁊ fell downe at the doore
of the mannes houſe, where her Lorde was,
tyll it was daye. And her Lorde aroſe vp in
the mornyng, and opened the dores of yͤ houſe,
and went oute to go hys waye. And beholde,
the woman, euen his concubine laye a
longe before the dore of the houſe, ⁊ her handes
ſtretched out vpon the threſholde. And
he ☞(thinkyng her to haue bene aſlepe) ſayd vnto her: ☞
vp and let vs be goynge. But ſhe anſwered
not. Then the man ☞(perceauyng that ſhe was deed) ☞
toke her vp vpon an Aſſe, and ſtode vp, and
gat hym vnto hys awne home. And whẽ he
was come vnto hys houſe, he toke a knyfe, ⁊
caught hys concubine, and deuided her with
the bones into twelue peces, and ſent her into
all quarters of Jſrael. And all that ſawe
it ſayde: there was no ſoche dede done or ſene
ſence yͤ children of Jſrael cã out of Egypt
vnto this daye, ☞ conſyder the matter, take ☞
aduiſement, and ſaye youre myndes.

The.xx.Chapter.

C The batell of yͤ Jſraelites agaynſt the trybes of Ben Jamin for the Leuites wyfe which was kylled.

Then all the chyldrẽ of Jſrael wẽt A
out: and the congregacyon was
gathered togeather as it had ben
but one man, euen from Dan to
Berſeba, and vnto the lande of
Gilead, vnto the Lorde ☞ in Mizpa, and ☞
there ſtode folke out of all quarters ãd of all
the trybes of Jſraell, in the cõgregacyon of
the people of God, foure hundred thouſande
fote men that drewe ſwerdes. And whan
the chyldren of Ben Jamin hearde that the
children of Jſraell were gone vp to Mizpa,
and had ſayde. O ye chyldren of Jſraell, tell
vs how this wickedneſſe happened. And the
Leuite, the womãs husbãde that was ſlayne,
anſwered and ſayde, J came into Gibea
that is in Ben Jamin with my concubine to

lodge all nyght. And the men of Gibea roſe agaynſt me, and be ſet the houſe roūde aboute vpon me by nyght, and thought to haue ſlayne me: and my concubyne haue they ſo forced, that ſhe is deed. And I toke my concubyne, and cutt her in peces: and ſent her thorowe out all the landes of the enherytaunce of Iſraell. For they haue commytted abhominacyon and folly in Iſraell. Beholde, ye are all chyldren of Iſrael. Ponder thys matter, and geue youre aduyſe in the caſe.

And all the people aroſe, as it had ben one man, ſaying, there ſhall not a man of vs go
B to his tent, nether turne into his houſe. But this ſhalbe it that we wyll do to Gibea: We will go vp by lotte agaynſt it. And we will take ten men of the hundred thorowe out all the trybes of Iſraell, and an hundred of the thouſande, and a thouſande out of ten thouſande, to fett vitayle for the people to make that they maye go agaynſt Gibea Ben Iamin, because of all the abhominacyon, that they haue wrought in Iſrael. And ſo all the men of Iſraell gathered togeather agaynſt the cytie, knyte togeather, as it had ben but one man. And the trybes of Iſraell ſent mē thorowe all the trybe of Ben Iamin ſaying
*Ioſ.xxii.d. * what wyckedneſſe is thys that is happened amonge you? Nowe therfore deliuer vs the men, thoſe chyldren of Belial which are in Gibea, that we maye ſley them, and put awaye euell from Iſraell.

Neuerthelater, the childrē of Ben Iamin wolde not herkē vnto the voyce of their brethren the chyldren of Iſraell: but geathered them ſelues togeather oute of the cyties vnto Gibea, to come out and fight agaynſt the chyldren of Iſraell. And the chyldrē of Ben Iamin were nombred at that tyme, out of yͤ cyties .xxvi. thouſande mē that drewe ſwerdes, beſyde the enhabiters of Gibea, whych were nombred ſeuen hundred choſen men. And amonge all theſe folke were ſeuen hundred left hāded men, which euery one coulde
C ſlyng ſtones at an heare breadeth, and not myſſe. And the chyldren of Iſraell beſyde Ben Iamin, were nombred foure hundred thouſande men that drewe ſwerdes, & were all men of warre.

And the chyldren of Iſraell aroſe, & went vp to Bethel, & aſked councell of God, who ſhulde begynne the battell agaynſt the chyldren of Ben Iamin? And the Lord ſayd Iuda ſhall begynne. And the chyldrē of Iſrael ſtode vp earlye and beſeged Gibea. And the men of Iſraell wente out to battell agaynſt Ben Iamin, and the men of Iſrael put them ſelues in aray to fight agaynſt them, beſyde Gibea. And the chyldren of Ben Iamin came oute of Gibea, and deſtroyed of the Iſraelites that daye .xxii. thouſande men, and brought them to the earth.

And the folke of the chyldren of Iſraell plucked vp theyr hartes, & went to agayne, & made battell in the ſame place where they dyd the fyrſte daye. And the chyldren of Iſraell went vp, and wept before the Lord vnto D
euen, and aſked of the Lorde, ſayeng: ſhal we go agayne to battell againſt the chyldrē of Ben Iamin our brethren? And the Lord ſayde: go vp agaynſt them. And the chyldrē of Iſraell came out agaynſt the chyldren of Ben Iamin the ſeconde daye. And the chyldren of Ben Iamin went agaynſt them out of Gibea, the ſeconde daye, and deſtroyed to the earthe of the chyldren of Iſraell once agayne .xviii. thouſand men that drew ſwerdes euery man of them.

Then the chyldren of Iſraell and all the people went vp and came vnto Bethel, and wepte and ſat there before the Lord, and faſted the ſame daye vnto euē, & offered burnt-offerynges and peace offerynges before the Lorde. And the chyldren of Iſrael aſked the Lorde: for there was yͤ arcke of the apoyntemēt of God, in thoſe dayes. And ☞ Phinehes ☜
the ſonne of Eleazar, the ſonne of Aarō waytynge vpon it at that tyme, ſayde: ſhall I get me vp to go out any moare to battell agaynſt the chyldren of Ben Iamin my brethren, or ſhall I ceaſe? The Lorde ſayde: go, E
for to morowe I will delyuer thē into youre hādes. And Iſraell ſet lyers awayte rounde about Gibea. And the childrē of Iſraell wēt vp agaynſt the chyldren of Ben Iamin the thyrde tyme, and put them ſelues in araye agaynſt Gibea, as twyſe before. And the chyldren of Ben Iamin came out agaynſt yͤ people, and were drawen awaye from the cytie, And they beganne to ſmyte of the people deed (as twiſe before, by two hye wayes of which one gothe vp to Bethell ād yͤ other to Gibea thorowe the felde) vpon a thyrtye men of Iſrael. And the chyldren of Ben Iamin ſayde. They are fallen before vs, as at the fyrſt. But the chyldren of Iſrael ſayde: let vs flye and plucke them awaye from the cytie, vnto the hye wayes.

And all the men of Iſrael roſe vp out of theyr place, and put them ſelues in araye at Baal Thamar. And lykewyſe the lyers in wayte of Iſrael came forth out of theyr places, euen out of the medowes yͤ were aboute Gibea, & came agaynſt Gibea: ten thouſāde choſen men out of all Iſrael, and there was a ſore batell. But the other wiſt not that ſo great euyll was ſo nye them. And the Lorde plaged Ben Iamin before Iſrael, & the chyldren of Iſrael deſtroyed of the Beniamites F
the ſame daye .xxv. thouſande and a hūdred men, that drue ſwerdes euerye one of them. And whan the chyldrē of Ben Iamin ſawe that they were put to the worſte, the men of

Iſraell gaue roume to the Beniamites, becauſe they truſted vnto the layers in wayte which they had layd beſide Gibea. And the lyers in wayte haſted, and ranne vpon Gibea, and went and ſmote all the cytie wyth the edge of the ſwerde. And an apoyntemēt had the men of Iſraell from the lyers in wayte that they ſhulde make a great ſmoke ryſe vp out of the cytie. And when the men of Iſraell fleed in the battel: Ben Jamin began to ſmyte deed of the chyldren of Iſrael, aboute a thyrtie perſonnes, and ſayde: the other are put to the worſſe before vs, as in the fyrſt battell. But whan there began to aryſe oute of the cytie a pyller of ſmoke, the Beniamites loked backe: and beholde, the waſtynge of the hole cytie began to aſcende vp to heauen.

When the men of Iſraell alſo turned agayne, the men of Ben Jamin were abaſſhed, for they ſawe that euell aproched thē. G And therfore they turned their backes before the men of Iſrael vnto the waye that leadeth to the wylderneſſe, but the men of warre ouertoke thē. And beſide that, they which came oute of the cytie, deſtroyed them in the myddle of them. And thus they compaſſed the Beniamites aboute, and chaſed them to Menuha, and ouerranne them to Gibea on the eaſt ſyde: and there were ſlayne of Ben Jamin .xviii. thouſande, which were all mē of warre. And they turned and fled to the wylderneſſe warde, and vnto the rocke of Rymmon. And the other ſlue by the waye of the reſt of them, fyue thouſande men, and ſtycked vnto them, vntyll they came to Gibeon, and ſlue two thouſande men of them, So that all that were ſlaine that ſame daye of Ben Jamin were .xxv. thouſande men that drue ſwerdes, whyche were all men of warre: onely .vi. hundred men turned and fled to the wylderneſſe, vnto the Rocke of Rymmon, and abode there .iiii. monethes. And the men of Iſraell turned backe agayne vnto the chyldren of Ben Jamin, & ſmote them with the edge of the ſwerde in the cities, bothe man and beaſt and all that came to hande, and ſett on fyer all the cyties that they coulde come by.

¶ The .xxi. Chapter

¶ The enhabitoures of Gilead are vtterly deſtroyed.

AND euery man of Iſraell ſware in Mizpa, ſayinge: there ſhall none of vs geue hys daughter vnto any of Ben Jamin to wyfe. And the people came to Bethell & abode there tyll euen before God, ād lyfte vp theyr voyces, and wepte ſore, and ſayde. O Lorde God of Iſraell, why is this chaunced in Iſrael, that there ſhulde be thys daye one trybe lackynge in Iſraell? And on the morowe the people roſe vp by tyme, and made there an altare, and offered burnt offerynges and peaceofferynges.

And the chyldren of Iſraell aſked, who are they amōge all the tribes of Iſrael, that came not vp with the congregacyon vnto yͤ Lorde? for they had made a greate othe concernynge hym that came not vp to the Lord to Mizpa, ſayinge: he ſhall ſuerlye dye. And the chyldren of Iſrael had pytie on Ben Jamin theyr brethen, and ſayde: there is one trybe cut of from Iſraell thys daye: what ſhall we do vnto the remnaunt of them, that they maye haue wyues? we haue ſworne by B the Lorde, that we will not geue thē of oure daughters to wyues. And they ſayde: Is there any of the trybes of Iſraell, that came not vp to Mizpa to the Lorde? And beholde, ther came none of the enhabitours of Jabes Gilead vnto the hooſt and congregacyon. For the people were vewed: and beholde: there were none of the enhabiters of Jabes Gilead there. And they ſent thether a multitude, euen .xii. thouſande men of the ſtrongeſt of them, and commaunded them, ſayinge: go and ſmyte the enhabiters of Jabes Gilead wyth the edge of yͤ ſwerde, both wemen and chyldren. * And thys is it that ye ſhall do: vtterlye deſtroye all the males and all the wemen that haue lyen by men. And they founde amōge yͤ inhabiters of Jabes Gilead foure hunded damoſelles, virgines, that had knowen no man, by lyenge wyth any male. And they brought them vnto the hoſt to Silo, which is in the lande of Canaan.

*Nu. xxxi.a

And the hole cōgregacyon ſent and ſpake wyth the chyldren of Ben Jamin that were in the Rocke of Rymmon, and called peceablye vnto them: and Ben Jamin came agayne at that tyme, and they gaue them wyues whyche they had ſaued alyue of the wemen of Jabes Gilead. But they ſuffyſed them not. And the people had compaſſyon on Ben Jamin, becauſe that God had made a gappe in the trybes of Iſraell. And then the elders of the congregacyon, ſayde: what ſhall we do to the remnaunt of them, to get them wyues, ſeynge all the wyues of Ben Jamin are deſtroyed? And they ſayde: there muſt be an enheritaūce for them that be eſcaped of Ben Jamin, that a trybe be not deſtroyed oute of Iſraell: howbeit, we maye not geue them wyues of oure daughters. For the chyldren of Iſrael had ſworne, ſayinge: curſſed be he, that geueth a wyffe to Ben Jamin.

Then they ſayde: beholde, there is a feaſt of the Lorde yearly in Sylo, which is on the northſyde of Bethel, and on the eaſt ſyde of the waye

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the waye that goeth from Bethell to Sichē and ſouth from Libanon. Therfore they cōmaunded the childrē of Ben Jamin, ſaying: go and lye in wayte in the vynyardes. And when ye ſe that the daughters of Silo come out to daunce in a rowe, then come ye out of the vyneyardes, and catch you euerye man a wyfe of the daughters of Bē Jamin. And whan theyr fathers or brethren come vnto vs to complayne, we wyll ſaye vnto them: haue pytie on vs for theyr ſakes, becauſe we reſerued not to eche man his wife in tyme of ☞ warre, ☞ Neither haue ye geuē vnto them, that ye ſhulde ſynne at thys tyme.

And the chyldrē of Ben Jamin dyd euen ſo: and toke them wyues accordynge to the nombre of them that daunced, whom they caught. And they went, and returned vnto theyr enheritaunce, and repayred the cyties, and dwelt in them.

And the chyldrē of Iſraell departed thēce at that tyme, and wēt euery man to his tribe, and to hys kynred, and went oute from thēce euery man to hys enheritaunce. *In thoſe dayes there was no kyng in Iſraell: but euerye mā dyd yͤ which ſemed ryght in hys awne eyes.

*Jud. xvii. b and. xviii. a

¶ The ende of the booke of Judges, called in the Hebrue Sophtim.

¶ The boke of Ruth.

¶ The fyrſt Chapter.

¶ Elimelec goeth wyth hys wyfe and chyldren into the lande of Moab.

A IT fortuned, that (in yͤ dayes of a certaine iudge) whē the Judges iudged, there fel a darth in the land, and a certen mā of Bethlehem Juda wente for to ſoiourne in the countreye of Moab: he and hys wyfe, and hys two ſonnes. The name of the man was Elimelec, and the name of hys wyfe, Naomi: and the names of hys two ſonnes were, Mahlon and Chiliō, and they were Ephraites, oute of Bethlehem Juda. And whē they came into the land of Moab, they contynued there. And Elimelec Naomies huſband dyed, and ſhe remayned wyth her two ſonnes, which toke them wyues of the nacyōs of the Moabites: the ones name was Orpha, ād the others Ruth. And they dwelled there about a ten yere. And Mahlō and Chylion dyed alſo euen both of them, B and the woman was lefte deſolate of her two ſonnes and of her huſbande. Then ſtode ſhe vp wyth her daughters in lawe, and returned from the countrey of Moab: for ſhe had hearde ſaye in the countrey of Moab, howe that the Lorde had vyſyted hys people, and geuen them bread. Wherfore ſhe departed oute of the place where ſhe was, and her two daughters with her. And they went on theyr waye to returne vnto the lande of Juda. And Naomi ſayd vnto her .ii. daughters in lawe: go and returne eche of you vnto youre mothers houſe: and the Lorde deale as kyndlye wyth you, as ye haue dealt with the deed, and wyth me. And the Lorde geue you, that you maye fynde reſt, ether of you in the houſe of her huſbande. And whan ſhe kyſſed them, they lyft vp theyr voyce, & wepte, and ſayde vnto her: we wyll go with the vnto thy folke. And Naomi ſayde: turne agayne my daughters: for what cauſe will you go with me? Are ther any mo chyldren in my wombe, to be youre huſbandes? C Turne agayne my daughters, and go: for I am to olde to haue an huſbande. And yf I ſayde, I haue hope, yf I toke a mā alſo this nyght: yee and though I had all readye borne ſonnes, wolde ye tarye after them, tyll they were of age? or wolde ye for thē ſo long refrayne from takynge of huſbandes? Not ſo my daughters: for it greueth me moch for youre ſakes, that the hande of the Lorde is gone out agaynſt me.

And they lyft vp theyr voyces, ād wepte agayne, & Orpha kiſſed her mother in lawe, but Ruth aboade ſtyll by her. And Naomi ſayde: ſe, thy ſyſter in lawe is gone backe agayne vnto her people ād vnto her goddes: returne thou after her. And Ruth anſwered entreate me not to leaue the, and to returne frō after the: for whether thou goeſt, I wyll go alſo, & where thou dwelleſt, there I wyll dwell: thy people ſhalbe my people, and thy God my God, Where thou dyeſt, there wyll I dye, ād there wyll I be buryed. The Lord do ſo ād ſo to me, yf ought but death onelye departe the and me aſondre.

D When ſhe ſawe yͤ ſhe was ſtedfaſtly mynded to go with her, ſhe lefte ſpeakynge vnto her. And ſo they went both, vntyll they came to Bethlehem. And when they were come to Bethlehem, it was noyſed of thē thorow all the cytie, and the wemē ſayd: is not this Naomi? And ſhe anſwered thē: call me not Naomi (that is to ſaye, bewtiful) but call me Mara, (that is to ſaye, bytter.) for yͤ allmightye hath made me verie bytter. I went out full and yͤ Lorde hath brought me home agayne emptie. Why then call ye me Naomi: ſeyng the Lord hath hūbled me, ād the allmightie hath brought me vnto aduerſyte.? And ſo

Naomi wͭ Ruth the Moabiteſſe her daughter
in lawe returned out of the countreye of
Moab, and came to Bethlehem, in the begynnynge
of barley harueſte.

The.ii.Chapter.

¶Ruth gathereth corne in the feldes of Booz.

A AND Naomis huſbād hah a kiſman
of ſtrength and myght,
(whyche was of the kynrede of
Elimelec) named Booz. And
Ruth the Moabiteſſe ſayd vnto
Naomi: let me go to the felde, ād geather
✱ eares of corne ✱(ſoch as yͤ reapers leaue) after any
man in whoſe ſyght, I fynde grace. And ſhe
ſayde vnto her: go my daughter. And ſhe
went and came to the felde, and geathered
after the reapers, and her chaunce was, that
the ſame felde pertayned vnto Booz, which
was of the kinred of Elimelec. And behold,
Booz came from Bethlehem, and ſayd vnto
the reapers: the Lorde be wyth you. And
they anſwered him: the Lord bleſſe the. Thē
ſayd Booz vnto his younge man that ſtode
B by yͤ reapers. Whoſe damoſell is thys? And
the younge man that ſtode by the reapers,
anſwered, and ſayde: it is the Moabityſhe
damoſell, that came with Naomi out of the
countrey of Moab, and ſhe ſayde vnto vs:
Oh, let me leaſe & geather after the reapers,
the eares that remayne: and ſo ſhe came, and
hath continued euen from the mornyng vnto
nowe, ſaue yͭ ſhe taried a litle in the houſe

Then ſayde Booz vnto Ruth: heareſt yͭ
my daughter: go to no nother felde to geather,
nether go from hēce: but abyde here by
my maydens. Let thyne eyes be on the felde
that they reape, and go thou after the maydens.
Haue I not charged the younge men,
yͭ they ſhal do the no hurt? Moreouer, when
thou art a thyrſt, go vnto the veſſels, and
drinck of that which yͤ laddes haue drawen.
*ge.xxxiii.a. Then ſhe fell on her face and *bowed her ſelfe
to the grounde, and ſayde vnto him: howe
is it that I haue founde grace in thine eyes,
& that thou ſhuldeſt knowe me, ſeyng I am
an aliaunt?

C And Booz anſwered and ſayde vnto her:
all is tolde & ſhewed me, that thou haſt done
vnto thy mother in lawe, ſence yͤ death of
thyne huſbande, how thou haſt lefte thy father
and thy mother, and yͤ land where thou
waſt borne, & art come vnto a nacyō whych
thou kneweſt not in tyme paſſed. The Lord
quyte thy worcke, and a full rewarde be geuen
the of the Lorde God of Iſraell, vnder
whoſe wynges thou art come to abyde. Thē
ſhe ſayde: let me fynde fauoure in thy ſyghte
my Lorde, thou that haſt conforted me, and
ſpoken hartely vnto thy mayde, whych yet
am not lyke vnto one of thy maydēs. Booz
ſayde vnto her agayne: in tyme of refeccion
come thou hither, and eate of the breed, and
dyp thy ſoppe in the vinegre. And ſhe ſate
downe by yͤ reapers, & he reached her *parched *Ioſua.v.b.
corne: of the which ſhe dyd eate, ād was
ſuffiſed, and lefte parte. And when ſhe was
ryſen vp to gather, Booz commaunded hys
young mē, ſaying: let her gather euē among
the heapes, and forbydde her not. And leaue
her ſome of the ſheues for the nonce, & let it
lye, yͭ ſhe maye gather it vp, ✱(without ſhame) ✱
and rebuke her not. And ſo ſhe geathered in
the felde, vntyll euen, and threſſhed that ſhe
had geathered, and it was in meaſure vpon
an Epha ✱(that is thre buſſhels.) of barleye. And ✱
ſhe toke it vp, and went into the cytie: and D
whan her mother in lawe had ſene what ſhe
had gathered, ſhe plucked out alſo, & gaue to
her that ſhe had reſerued, whē ſhe had eaten
ynough. And her mother in lawe ſayd vnto
her: where haſt thou gathered to daye? and
where wroughteſt thou? bleſſed be he, that
knewe yͤ. And ſhe ſhewed her mother ī lawe
how ſhe had wrought with hym, and ſayde:
the mannes name wyth whom I wrought
to daye is Booz. And Naomi ſayd vnto her
daughter in lawe: bleſſed be he of the Lorde,
for he ceaſſeth no to do *good to the lyuyng *Tobie.ii.a.
and to the deed. And Naomi ſayde agayne
vnto her: the man is nye vnto vs, ād of oure
next kynne. And Ruth the Moabite ſayde:
he ſayde vnto me alſo. Thou ſhalt be wͭ my
young men, vntyll they haue ended all my
harueſt: And Naomi anſwered vnto Ruth
her daughter in lawe: it is beſt my daughter
that thou go oute wyth hys maydens, that
they fall not vpon yͤ in any other felde. And
ſo ſhe kept her by the maydens of Booz, to
gather, vnto the ende of barley harueſt, and
of whete herueſt alſo: and dwelt wyth her
mother in lawe.

¶The.iii.Chapter.

¶Ruth ſleapeth at Booz fete, and is knowen hys kynſwoman.

THen Naomi her mother in lawe ſayde A
vnto her: my daughter, ſhall I not
ſeke reaſte for the, that thou mayſt
proſper? And is not Booz oure kynſman,
with whoſe maydens thou waſt? Beholde,
he wenoweth barleye to nyght in the threſſhynge
floure: waſſhe thy ſelfe therfore, and
anoynt the, and put thy rayment vpon the,
and get the downe to the barne. But let not
a man knowe of the, vntyll he haue leafte
eatynge and drynckyng. And whē he goeth
to ſlepe, marcke the place where he layeth
hym downe, and then go and lyfte vp the
clothes, that are on hys fete, and laye the downe
there, and ſo ſhall he tell the what thou
ſhalt do. And ſhe anſwered her: all that thou B
byddeſt me, I wyll do. And ſo ſhe went downe
vnto the barne, and dyd accordynge to
all that her mother in lawe bade her.
And when Booz had eaten & droncken, and
made

made him merye, ād was gone in, to lye downe beſide the heape of corne, ſhe came ſoftlye, and lyfte vp the clothes of hys fete, and layde her downe. And at mydnyght the mā was afrayde and groped. And beholde: a woman laye at hys fete. And he ſayde: what art thou? ſhe anſwered: I am Ruth thyne handmayde, ſprede thy wynge ouer thyne handmayde, for ỹ art the next of the kynne. He ſayd: bleſſed be ỹ in the Lorde my daughter, for thou haſt ſhewed more goodneſſe in
C the later ende, then at the begynnynge, in as moche as thou folowedeſt not younge men, whether they were poore or riche. And now my daughter feare not, I will do to the all ỹ thou requireſt, for all the cytie of my people doth knowe, that thou art a woman of vertue. And it is true that I am of thy next kynne: howbe it, there is one nyer then I. Tary thys nyght. And whē mornyng is come, yf he will marye the, it is good, ſo let him do. But and yf he wyll not haue the, as ſure as the Lord lyueth I will haue the: lye ſtyll vntill ỹ morning. And ſo ſhe laye at his fete vntill the morning. And ſhe aroſe vp before one coulde knowe another. And he ſayd: let no man knowe, that there came any womā
D into the barne. And he ſayde agayne brynge thy mātell that thou haſt vpon the, and holde it vp. And whan ſhe helde it vp, he mette in ſixe meaſures of Barleye, and layed it on her. And ſhe gatt her into the cytie: and whā ſhe caine into her mother in lawe, ſhe ſayde how is it with ỹ my daughter? And ſhe told her all that the man had done to her. And ſayde alſo: theſe ſixe meaſures of barlye gaue he me, and ſayd: thou ſhalt not come emtie vnto thy mother in lawe. Then ſayd ſhe my daughter, ſyt ſtill, vntill ỹ knowe how the matter will chaunce. For the man wyll not be in reaſt, vntill he haue fynyſſhed the thynge thys ſame day.

¶ The .iiii. Chapter.

¶ Booz taketh Ruth to wyfe, of whom he begetteth Obed.

A THen went Booz vnto ỹ gate and ſatt him downe there: ād behold, ỹ kynſmā of which Booz ſpake, cam by. Unto whom, he ſayd: come and ſytte downe here, ād called hym by his name. And he turned in, and ſate downe. And he toke ten men of ỹ elders of the citie, and ſayd: ſyt ye downe here. And they ſat downe. And he ſayd vnto the kynſman: Naomi that is come agayne out of the
* Leu. xxv. d. Iere. xxxii. b. cōtreye of Moab * will ſeel a parcell of lande, which was oure brother Elimelecs. And I thought to do the to wete, and bid the bye it before the enhabitoures and elders of my people. Yf thou be diſpoſed to redeme it, do: but and yf thou wylt not pourchaſe it, then tell me, ỹ I maye knowe. For there is none to calenge it, ſaue thou, and I nexte the. And the other anſwered, I will pourchaſe it.

Then ſayde Booz, what daye thou byeſt B
the felde of the hande of Naomi, thou muſt
take alſo Ruth the Moabite the * wyfe of * Deu. xxv. b
the deed, to ſtere vp ỹ name of the deed vpon his enheritaūce. The kiſmā anſwered: I cānot purchaſe it, for marringe of myne awne enheritaunce: take thou my ryght to the, for I cānot purchaſe it. Nowe, this was ỹ maner of olde tyme in Iſraell cōcernynge purches and chaūging, for to ſtabliſhe all thynge: that a mā muſt plucke of hys ſhooe, and geue it his neyghboure, and this was a ſure wytneſſe in Iſraell.

Therfore the kynſman ſaid to Booz: Bye C
it thou: and ſo drue of his ſhooe. And Booz ſayde vnto the elders and vnto all the people: ye are witneſſes thys daye, that I haue bought all that was Elimelecs, ād all that was Chiliōs and Mahlons, of the hande of Naomi. And moreouer, Ruth the Moabite the wyfe of Mahlon, haue I purchaſed to be my wyfe, to ſtere vp the name of the deed vpō his enheritaunce, and that hys name be not put out from amonge hys brethren, and from the gate of hys place: ye are wytneſſes * [illegible]
thys daye.

And all the people that were in the gate, and the elders ſayde: we are wytneſſes: the Lorde make the woman that is come into
thyne houſe, lyke * Rahel and Lea, whyche * Gene. xxix. and. xxx.
twayne dyd buylde the houſe of Iſraell: do thou alſo valeauntly in Ephrata, and be famouſe in Bethlehem. Thy houſe be lyke the
houſe of Pharez * whō Thamar bare vnto * ge. xxxviii. c
Juda, euen of the ſede whych the Lorde ſhall geue the of thys younge woman.

And ſo Booz toke Ruth, and ſhe was his D
wyfe. And whā he wēt in vnto her, the Lorde gaue, that ſhe cōceaued, and bare a ſonne. And the wemen ſayde vnto Naomi: bleſſed be the Lorde, the which hath not left ỹ without a kinſman, to haue a name in Iſraell, & that ſhall bring thy lyfe agayne, ād cheriſhe thyne olde age. For thy daughter in lawe which loueth the, hath borne vnto hym: and ſhe is better to the then ſeuen ſonnes. And Naomi toke the chylde, & layed it in her lappe, & became nourſe vnto it. And her neyghbours gaue it a name, ſaying: there is a childe borne to Naomi, and called it Obed. The ſame is the father of Iſai, the father of Da-
uid. Theſe are the generacious of * Pharez: * i. Par. ii. a Math. i. a.
Pharez begat Hezron: Hezron begat Ram, Ram begat Aminadab, Aminadab begat Nahſon, Nahſon begat Salmon, Salmon begat Booz, Booz begat Obed, Obed begad Iſai, Iſai begat Dauid.

¶ The ende of the booke
of Ruth.

¶ The fyrſt booke of Samuel called the fyrſt booke of the kynges.

¶ The fyrſt Chapter.

¶ Elkana hath .ii. wyues, Hanna and Phenenna.

A ☞ THere was a mā of one ☞ of the two Ramathes (of ẏ kinred of zophim, of mount Ephraim) named * Elkana ẏ ſonne of Jerohā, ẏ ſonne of Elihu, the ſonne of Thohu, the ſonne of zuph, an Ephrathite: whyche had two wyues. ẏ one called Hāna, & the other Phenenna. And Phenenna had chyldren, but Hanna had none. * And the ſayd mā went vp out of hys cytie euery feaſtfull daye, to praye & to offer vnto the Lord of hoſtes in Silo, where were the two ſonnes of Eli (Hophny & Phinehes) the lordes preſtes. And it fell on a ſolempne daye, ẏ Elkana offered, and gaue to Phenenna hys wyfe & to all her ſonnes and daughters porcyōs. But ◆◆ vnto Hanna he gaue a porcyon wᵗ a heuye chere, for he loued Hanna, and the Lorde had made her barren. And her enemye (Phenenna) vexed her ſore cōtynually, to moue her, becauſe ẏ Lord had made her barren. And ſo dyd ſhe yere by yere as ofte as ſhe wēt vp to the houſe of ẏ Lord. B And ſo chafed her, which wepte, and dyd not eate. Thē ſayde Elkana her huſband to her: Hanna, why wepeſt thou? and why eateſt ẏ not? and why is thyne herte troubled? am not J better to the, thē ten ſonnes? So Hanna roſe vp after ẏ they had eaten & droncke in Sylo. And Eli the Preaſte ſate vpon a ſtole by one of the ſyde poſtes of the temple of the Lorde. And ſhe was troubled in her mynde, and prayed vnto the Lorde, & wepte ſore, and vowed a vowe, and ſayd: O Lorde of hooſtes, yt thou wylt loke on the trouble of thyne handmayde, & remēbre me, and not forget thyne handmayde, but geue vnto thyne handmayde a mā chylde: J wyll geue him vnto ẏ Lorde all ẏ dayes of hys lyfe, * & there ſhall no raſer come vpon his heed. And as ſhe cōtinued praying before ẏ Lord, it fortuned, ẏ Eli marked her mouthe. For Hanna ſpake in her herte, & her lyppes did but moue onely, but her voyce was not heard: ād therfore Eli thought ſhe had bene droncken, and Eli ſayd vnto her: Howe lōge wylt ẏ be drōcken? put awaye from the, ẏ wyne that thou haſt. Hanna anſwered and ſayde: not ſo my Lorde, J am a woman of a ſorowfull herte: C J haue droncke nether wyne nor ſtronge dryncke, but haue * powred ☞ out my ſoule before ẏ Lorde. Count not thyne handmayde to be lyke a daughter of Belial, for oute of the aboundaunce of my heuynes & greaſe, haue J ſpoken hitherto.

* i. Par. vi. c

* Exo. xxiii. c. Deute. xvi. c.

* Jud. xiii. a. Nume. vi. b.

* Pſal. xlii. a ☞

Eli anſwered her agayne: & ſayde, go in peace: ẏ God of Jſraell graunt the thy petitYon, ẏ thou haſt aſked of hym. She ſayde: let thyne hādmayde fynde grace in thy ſight And ſo ẏ woman went her waye, & dyd eat, & loked no more ſo ſad. D And they roſe vp earlye, & worſhipped before ẏ Lord, & thē returned, ād came to theyr houſe to Ramath. And whan Elkana knewe Hāna his wyfe, ẏ Lord remembred her: for in proceſſe of tyme it came to paſſe, ẏ ſhe cōceaued, & bare a ſonne, & called hys name Samuel (sayeng:) becauſe J haue aſked hym of ẏ Lord. And Elkana ād all his houſe went vp to offer vnto the Lord, the offrynge due for ẏ feaſt, & alſo his vowe ☞: Neuertheles, Hāna wēt not vp, but ſayde vnto her huſbande: J wyll tarye vntyll the lad be wened, and then J will bryng hym ẏ he maye apeare before ẏ Lord, & there abyde for euer. ☞ Elkana her huſband anſwered her: do what ſemyth ẏ beſt: tarye at home, vntill ẏ haſt wened hym, & J beſech ẏ Lord, to make good hys ſayēg. And ſo the womā abode, & gaue her ſonne ſucke vntyll ſhe wened hym. And whē ſhe had wened him ſhe toke hym with her, wyth thre bullockes and an Epha of floure, & a bottell of wyne, & brought hym vnto ẏ houſe of ẏ Lord in Silo, & the chyld was yet but tēder of age. And they ſlue a bullocke, & brought in the lad to Eli, and ſhe ſayd: Oh my Lorde: as truly as thy ſoule lyueth my Lord, J am the woman ẏ ſtode before the here, prayeng vnto ẏ Lorde. For thys lad J prayed, and the Lorde hath geuen me my deſire, whych J aſked of hym: and therfore J haue geuen hym vnto the Lorde, as long as he is mete for the Lorde. And they worſhipped the Lorde there.

¶ The .ii. Chapter

¶ The ſong of Hāna. The offence of the ſonnes of Eli.

A ANd Hanna prayed and ſayde: myne
herte reioyſeth in ẏ Lorde, and myne
☞ horne is ☞ exalted in the Lorde. My
mouthe is wyde open ouer myne enemyes,
for I reioyſe in thy ſaluacyon. There is none
ſo holye as the Lorde, for without the, is
nothyng. Nether is there any of ſtrength as
is oure God. Talke not to moche proudlye
let olde thynges depart oute of youre mouthes,
for the Lorde is a God of knowledge,
☞ and hys purpoſes come to paſſe. The ☞ bowe
wyth the myghtye men are broken: and
they that were weake, haue girded them ſelues
with ſtrẽgth. They that were full, haue
hired out them ſelues for breed, & they that
were hongrye, ceaſſe ſo to be, tyll the baren
B hath borne ſeuen: & ſhe ẏ had many children,
*deu.xxxii.e is waxed feble. *The Lord kylleth, and maketh
☞ alyue: bringeth ☞ downe to the graue
and fetcheth vp agayne. The Lord maketh
poore, and maketh ryche: bryngeth lowe,
*Psl.c.xiii.b and heueth vp on hye. *He reyſeth vp the
poore oute of the duſt, and lyfteth vp ẏ begger
from the dong hyll: to ſett them amonge
princes, and to enheret them with the ſeate
of glorye. For the pillers of the erth are the
lordes, and he hath ſett the rounde worlde
vpon thẽ. He wyll kepe the fete of hys ſayntes,
& the wycked ſhall kepe ſylence in darckneſſe,
*Deu.viii.d and * in his awne myght ſhall no man
be ſtronge. The lordes aduerſaryes ſhall be
deſtroyed of hym: and out of heauen ſhall he
thunder vpon euery one of them. The Lord
ſhall iudge the endes of the worlde, and ſhall
gyue myght vnto hys kynge, and exalte the
C horne of hys anoynted. And Elkana wẽt to
Ramath to hys houſe, ãd the lad dyd myniſtre
vnto the Lorde before Eli the preaſte.

☞ But the ſonnes of Eli were ☞ chyldren
of Belial, and knewe not the Lord. And the
Preaſtes made a lawe for ẏ people, ẏ whenſoeuer
any man offered any offerynge, the
Preaſtes lad came, whyle the fleſhe was a
ſethyng, & a fleſhoke wyth thre tethe in hys
hande, and thruſt it into the pãne: ketle, caldren
or potte. And all that the fleſhe hoke
brought vp, that the Preaſte toke awaye.
And ſo they dyd vnto all ẏ Iſraelites, that
came thyther to Silo. Yee, and therto, before
they burnt the fatte, the preaſtes lad came
and ſayd to the man that offered: geue fleſhe
that I maye dreſſe it for the Preaſte, for he
wyll not haue ſodden fleſhe of the, but rawe.
D And yf any man ſayde vnto hym: let them
burne the fatt accordyng to the daye, & then
take as moche as thyne herte deſyreth. The
lad wolde anſwere hym, yee, ẏ ſhalt geue it
me nowe: and yf thou wylt not, I will take
it wyth violence. And the ſynne of ẏ younge
men was very greate before the Lorde. For
men abhorred the offeryng of the Lorde.

☞ But the child Samuel miniſtred ☞ before
the Lorde, girded aboute wyth a lynen
☞ Ephod. Moreouer, hys mother made ☜
hym a lytle coate, & brought it to hym from
yere to yere, when ſhe came vp with her huſbande
to offer the offerynge in the ſolempne
feaſtes: and Eli bleſſed Elkana & hys wyfe,
and ſayde: the Lorde geue the ſeede of thys
woman, for the peticyõ that ſhe aſked of the
Lorde. And they went vnto theyr awne home.
And the Lorde viſited Hãna, ſo that ſhe
conceaued & bare thre ſonnes & two daughters.
And the chylde Samuel grewe before
the Lorde.

Eli was very olde, and herde all that hys E
ſonnes dyd vnto all Iſraell, and how they
laye wyth the wemen ẏ wayted at the dore
of the Tabernacle of wytneſſe, and he ſayde
vnto them: why do ye ſoche thynges? For
of all theſe people I heare euell reportes of
you. Oh, naye my ſonnes: for it is no good
reporte that I heare, howe that ye make ẏ
lordes people to treſpaſſe. If one man ſynne
agaynſt another, + dayſemen maye be iudges: +
but yf a man ſynne agaynſt the Lorde
who wyll be hys dayſeman? Notwythſtandynge,
they herkened not vnto the voyce of
their father, because the Lorde wolde ſlaye
them. The chylde Samuel profyted * and *Luke.ii.f
grewe, and was in fauoure both with ẏ Lorde,
and alſo wyth men.

And there came a man of God vnto Eli, F
& ſayd vnto him: thus ſayeth the Lorde: dyd
not I apeare vnto the houſe of thy father,
whẽ they were in Egipte ſubiect vnto Pharaos
houſe? And I choſe thy father oute of
all ẏ trybes of Iſraell to be my Preaſte, for
to offer vpon myne aultare, and to burne incenſe,
* and to weare an Ephod before me. *Leuiti.x.b. Deuter.xviii
And I gaue vnto the houſe of thy father all
the burnt offerynges of the chyldren of Iſraell.
Wherfore treade ye downe my ſacrifyce
and myne offeryng, which I commaunded
to be made in the tabernacle, and honoreſt
thy chyldren aboue me, to make youre
ſelues fatt of the fyrſt frutes of all the offerynges
of Iſraell my people? Wherfore, the
Lorde God of Iſraell ſayeth: I ſayde, that
thy houſe and the houſe of thy father ſhulde
walke before me for euer. But now the Lorde
ſayeth: that be farre from me: for them G
that worſhyppe me, I wyll worſhyppe, & they
that deſpyſe me, ſhall come to ſhame. Beholde,
the dayes come, ẏ I wyll cut of thyne arme,
& the arme of thy fathers houſe, ẏ there
ſhal not be an elder in thine houſe. And thou
ſhalt ſe thyne enemye in ẏ tabernacle (of the
Lorde), & in all ẏ welthe which (God) ſhall
gyue Iſraell, & there ſhall not be an elder in
thyne houſe for euer. Neuertheleſſe, I wyll
not deſtroye all the males that come of the
fro myne aultare. But to make thyne eyes
daſe, and to make thyne hert melte. And all
they

*i.Re.xxii.d. they yͭ be multiplyed in thyne houſe, * ſhall
dye, yf they be men.
And this ſhalbe a ſigne vnto yͤ, that ſhall
*i.Reg.ii.g. come vpō thy two ſonnes * Hophny ⁊ Phinehes:
euen in one daye they ſhall dye both.
And I wyll ſtere me vp a faythfull preſte, yͭ
ſhall do accordinge to my herte and mynde.
And I will buylde him a ſure houſe. And he
ſhall walke before myne anoynted for euer.
And they yͭ are left in thyne houſe, ſhall come,
⁊ crouch to him for a lytle pece of ſyluer
and a cake of bread, ⁊ ſhall ſaye: put me (I
praye the) in one office or other amōge yͤ preſtes,
that I maye eate a morſell of bread.

¶The.iii.Chapter.

¶The Lorde calleth Samuel thre tymes.

A AND yͤ chylde Samuel miniſtred vnto
☞ the Lorde before Eli: and ☞ the worde
of the Lorde was precious in thoſe
dayes, nether was there any open viſyon.
And it chaunſed at that tyme, that Eli laye
*i.Re.iiii.c. in his place, and his * eyes beganne to waxe
dymme that he coulde not ſe. And yet yͤ lāpe
of God wēt out, Samuel layde him downe
to ſlepe in the tēple of yͤ Lord, where yͤ arcke
of God was. And yͤ Lorde called Samuel,
and he ſayde, here I am, ⁊ he ran vnto Eli,
⁊ ſayd: here am I, for thou calledſt me. And
he ſayd: I called the not: go agayne, ⁊ ſlepe.
And he went, and layde him downe to ſlepe.
And yͤ Lorde called once agayne: Samuel,
and Samuel aroſe ⁊ wēt to Ely, and ſayd,
I am here, for thou dyddeſt call me. And he
B anſwered: I called the not, my ſonne. Go agayne,
☞ ⁊ take thy reſt: ☞ Samuell knewe
not yet yͤ Lord, nether was the worde of the
Lord yet opened vnto hym. And the Lorde
wēt to, and called Samuel the thyrd tyme.
And he aroſe, ⁊ wēt to Eli, ⁊ ſayde: I am here,
for thou haſt called me. And Eli perceaued
yͭ the Lorde had called yͤ chylde. Therfore,
Ely ſayde vnto Samuel: go, and lye
downe: ⁊ yf he call yͤ agayne, thē ſaye: ſpeake
on lord, for thy ſeruaūt heareth. So Samuel
wēt, ⁊ layed hym downe in hys place.
And yͤ Lord came, ⁊ ſtode, ⁊ called as before,
Samuel Samuel. Samuel anſwered:
ſpeake on: for thy ſeruaūt heareth. And the
Lord ſayde to Samuel: beholde, I wyll do
a thynge in Iſrael, yͭ both yͤ eares of as many
as heareth it, ſhall tyngle. In that daye
I wyll rayſe vp agaynſt Ely, all thynges
which I haue ſpoken cōcernynge his houſe:
from yͤ begynnyng to yͤ endyng. I haue tolde
*i.Reg.ii.g. hym * yͭ I wyll iudge hys houſe for euer.
o+ For yͤ wickednes which he knoweth. o+ For
C when yͤ people curſed his ſonnes for yͤ ſame
wyckednes, he hath not corrected thē. And
therfore, I haue ſworne vnto yͤ houſe of Eli
that yͤ wyckedneſſe of Elies houſe, ſhall not
be purged wͭ ſacrifyce nor offering for euer.
Samuel laye tyll the mornynge, and opened
the dores of the houſe of the Lorde.
And Samuel feared to ſhewe Eli the viſion.
Then Eli called Samuel, ⁊ ſayde: Samuel
my ſōne. And he anſwered: here I am.
He ſayde: what is that yͤ Lorde hath ſayde
vnto the? I praye the hyde it not from
me. * God do ſo, and ſo to the, yf yͭ hyde any *Ruth.i.c.
thyng frō me, of all that he ſayde vnto the. D
And Samuel tolde hym euery whytt, and
hyd nothynge from hym. And he ſayd: it is
the Lorde, let him do what ſemeth him beſt.
And Samuel grewe, and the Lorde was
with him, ⁊ left none of hys wordes vnperformed.
And all Iſrael frō Dan to Berſabe
wyſt that faythfull Samuel was made
the Lordes prophete. And the Lord appered
agayne in Silo: for yͤ Lorde opened him
ſelfe to Samuel in Silo, thorow the worde
of the Lorde.

¶The.iiii.Chapter.

¶The arcke of the Lorde is taken. Eli ⁊ hys children dye.

AND Samuel ſpake vnto all Iſrael. A
o+ (And it fortuned that in thoſe dayes the Philyſtynes *
came together to fyght.) And Iſrael
wēt out agaynſt yͤ Philyſtines to battayle,
and pytched beſyde the * ☞ helpe ſtone. ☞
And yͤ Philyſtines pytched in Aphek. And *i.Reg.vii.d.
put thē ſelues in araye agaynſt Iſrael. And
when they ioyned yͤ battel, Iſrael was put
to the worſe before yͤ Philyſtines. And the
Philyſtines ſlue in araye alonge by the feldes,
about a foure thouſande men.
And when yͤ people were come into theyr
tentes, the elders of Iſrael ſayde: wherfore
hath the Lorde caſt vs downe this daye before
the Philyſtines? let vs fetch the arke of
the appoyntmēt of the Lorde oute of Silo
vnto vs, that when it cōmeth amōge vs, it
maye ſaue vs, oute of yͤ hāde of oure enemy. B
And ſo yͤ people ſent to Silo, ⁊ fet frō thens
the arcke of yͤ appoyntmēt of yͤ Lord of hooſtes,
whych dwelleth betwene yͤ cherubins.
And there were the two ſonnes of Eli, Hophi
and Phinehes wͭ the arcke of yͤ appoyntmēt
of God. And it fortuned, that when the
arcke of the appoyntmēt of the Lorde came
into yͤ hooſt, all Iſrael ſhowted a myghtye
ſhowte, ſo that the erthe rangge agayne.
And whan yͤ Philyſtines herde the noyſe
of yͤ ſhowte, they ſayd: what meaneth yͤ ſoūde
of this myghty ſhowt in the hooſt of the
Ebrues? And they vnderſtode, howe yͭ the
arcke of the Lorde was come into the hooſt.
And the Philyſtines were afrayed, ⁊ ſayde:
God is come into the hooſt. And they ſayd
agayne: Wo vnto vs, for it was neuer ſo C
before this: Wo vnto vs, who ſhall deliuer
vs out of yͤ hande of theſe myghty Goddes?
theſe are yͤ Goddes yͭ ſmote yͤ Egypcians wͭ
ſo many plages in yͤ wyldernes. Be ſtronge
and quite youre ſelues lyke men, O ye Philyſtines,
that ye be no ſeruauntes vnto the

*Jud.xiii.a. Ebrues, * as they haue bene to you. Be of
a mãly corage therfore & fyght. And ẏ Phi-
lyſtines fought, & Iſrael was put to ẏ wor-
ſe & fled euery man into his tente. And ther
was an exceading great ſlaughter, for there
were ouerthrowẽ of Iſrael. xxx. M. fotemẽ.
And ẏ arcke of God was taken, & ẏ two ſon-
*1.Reg.ii.g. nes of Eli, * Hophni, & Phinehes were deed.
And there ran a man of Ben Jamin out of
the araye, & came to Silo ẏ ſame daye with
his clothes rent & earth vpon his heed. And
when he came. Eli ſate vpõ a ſtole, & loked
towarde ẏ waye: for his hert feared for the
arcke of God. And when the man came into
the cytie, and tolde it, all the cytie cryed.

And when Eli herde ẏ noyſe of ẏ cryeng
he ſayd: What meaneth this noyſe of ẏ ru-
mor? And ẏ man came in haſtely, and tolde
*1.Reg.iii.a. Eli. Eli was. xcviii. yeare olde, and * hys
ſyght fayled hym ẏ he could not ſe. And the
man ſayd vnto Eli: I am he ẏ came out of ẏ
araye, & fled this daye out of ẏ hooſt. And he
ſayde: what thyng is fortuned my ſonne?
D The meſſenger anſwered, & ſayd. Iſrael is
fled before ẏ Philyſtines, & there is a greate
ſlaughter chaunſed amõge ẏ people, and thy
two ſonnes, Hophni & Phinehes are deed, &
the arke of God is taken. And it fortuned ẏ
whan he made mẽcion of the arcke of God,
Eli fell from of his ſtole backwarde vpon ẏ
threſholde of the gate, and his necke brake,
and he dyed: for he was an olde man and he-
uye, and iudged Iſrael fourtye yeares.

And his daughter in lawe Phinehes wife
was wͭ chylde & nye ẏ byrthe. And when ſhe
hearde ẏ tydinges that ẏ arcke of God was
taken, & ẏ her father in lawe, & her huſbãde
were deed, ſhe bowed her ſelf, and traueled,
for her paynes came vpon her. And about ẏ
tyme of her deeth, ẏ wemen ẏ ſtode aboute
her, ſayd vnto her: feare not, for yͧ haſt bor-
ne a ſonne: but ſhe anſwered not, nor regar-
*The glorye is gone. ded it. And ſhe named the childe * Ichabod,
ſayinge: The glory is departed frõ Iſrael.
Becauſe the arcke of God was taken, & be-
cauſe of her father in lawe and her huſbãde.
And ſhe ſayde agayne: The glory is gone
from Iſrael, for ẏ arcke of God is taken.

¶The. v. Chapter.

¶Dagon the God of the Philyſtines
is caſt flat before the arcke.

A AND the Philyſtines toke the arcke of
God, & caryed it from the helpe ſtone
vnto Aſdod, agayne the Philyſtines
toke ẏ arcke of God, and brought it into the
houſe of Dagon, and ſet it by Dagon. And
when they of Aſdod were vp in ẏ nexte daye
in the mornynge, beholde, Dagon laye vpõ
the erth before the arcke of the Lorde. And
they toke Dagon, and ſet hym in hys place
agayne. And when they were vp erly in the
nexte mornyng, beholde, Dagon laye vpon
the groũde before the arcke of ẏ Lorde, & his
heed, and hys two hãdes cut of vpon ẏ thre-
ſholde, ẏ ☞ only ẏ ſhape of a fyſh was left ☞
on hym. And therfore is it, that ẏ preſtes of B
Dagon (nether any man ẏ cõmeth into Da-
gons houſe) treade not on the threſholde of
Dagon in Aſdod, vnto thys daye. But the
hãde of ẏ Lorde was heuy vpon them of Aſ-
dod, & he deſtroyed thẽ, & ſmote thẽ wͭ eme-
rodes, bothe Aſdod & in all ẏ coaſtes therof.
☞(The vyllages alſo & the feldes in the myddes of the coun-
tre were full, & ther came vp myce, & ther was a confuſion of
great death in the cytie.) And when the men of Aſ-
dod ſawe ẏ it was ſo, they ſayde: the arcke
of the God of Iſrael ſhall not abyde here wͭ
vs, for his hãde is ſore vpon vs & vpon Da-
gon oure God. They ſent therfore & gathe-
red all ẏ lordes of ẏ Phylyſtines vnto them, C
& ſayde: what ſhall we do wͭ the arcke of the
God of Iſrael? They anſwered: let ẏ arcke
of the God of Iſrael be caryed aboute vnto
Gath. And they caryed ẏ arcke of ẏ God of
Iſrael about. And it fortuned, ẏ when they
had caryed it about, there was by the hande
of the Lorde a myghtye greate noyſe in the
cytie, and he ſmote the men of the cytie both
ſmall & greate: & they had ſecrete diſeaſes,
☞(And ẏ Getithes toke cõſcell, & made them ſelues preuye
ſeates of ſkynnes.) Therfore they ſent the arcke
of God to Akaron. And aſſone as ẏ arcke of
God, came to Akaron, ẏ Akaronites cryed
out ſaying: they haue brought ẏ arcke of ẏ D
God of iſrael to vs, to ſlee vs & oure people.

And ſo they ſent, & gathered together all
the lordes of the Philyſtines & ſayde: ſend
awaye the arcke of the God of Iſrael, to go
agayne to hys awne place, ẏ it ſlee vs not
& oure people. For there was greate lamen-
tacyon ouer the deed thorowout all the cy-
tie, and the hande of God was exceadynge
ſore there. And the men that dyed not, were
ſmytten wyth the Emerodes: and the crye
of the cytie went vp to heauen.

¶The. vi. Chapter.

¶The kyne brynge home the arcke
wyth the rewardes.

THe arcke of the Lord was in ẏ coũ- A
trey of ẏ Philyſtines ſeuen mone-
thes: and ẏ Philyſtines called for
the preſtes & ẏ ſothſayers, ſayinge:
what ſhall we do wyth the arcke of the Lor-
de? tell vs where wyth we ſhall ſende it ho-
me agayne? They ſayde: Yf you ſende ẏ ar-
cke of the God of Iſrael home agayne, ſen-
de it not emptye. But rewarde it with a tres-
paſſe offerynge: and then ye ſhalbe whole,
and it ſhalbe knowen to you, why hys han-
de departeth not from you.

Then ſayde they: And what ſhalbe the
treſpaſſe offerynge, which we ſhall rewarde
hym wͭ? They anſwered: fyue golden arſſes

and .v. golden myce, accordyng to the nõbre of the lordes of yͤ Philyſtines. For it is one maner of plage on you all, and on your lordes. Wherfore ye ſhal make ymages like to your arſſes, and ymages lyke to your myce that corrupt the lãde, and ye ſhall geue glory vnto yͤ God of Iſrael: that he maye take his hand from of you, and from of your goddes, and from of youre lande.

B Wherfore do ye harden your hertes as the Egypcyãs and Pharao hardened their hertes? whych when he toke on agaynſt them, dyd they not let the people go, & they departed? Now therfore, make a newe carte, and take two melche kyne: on whoſe necke there hath come no yock. And tye yͤ kyne to the carte, and bryng yͤ calues home from them. And take yͤ arcke of yͤ Lord, & laye it vpon the carte, & put yͤ iewels of golde (whych ye rewarde him wͭ for a ſynofferyng) in a cofre by the ſyde therof: and ſend it awaye, that it maye go. And yf ye ſe yͭ he go vp by yͤ waye of his awne coaſte to Bethſames: then it is he yͭ dyd vs thys great euyll. Yf no, we ſhall knowe then, that it is not hys hãde yͭ ſmote vs: but it was a chaunce that happened vs. And the men dyd euen ſo: & toke two kyne C that gaue mylke, and tyed them to yͤ carte, and kept the calues at home, and they layde the arck of yͤ Lorde vpon the carte and the cofer wͭ the myce of gold, and wͭ the ymages of theyr arſſes. And yͤ kyne toke yͤ ſtreyght waye to Bethſames, & wẽt on the ſtreyght waye: & as they wẽt, lowed, & turned nether to the ryght hãde ner to the left. And the lordes of the Philyſtines went after them, vntyll the borders of Bethſames.

And they of Bethſames were reapynge theyr wheate heruest in the valey. And they lyft vp theyr eyes, and ſpied yͤ arck. And reioyſed when they ſawe it. And yͤ carte came into yͤ felde of one Iehoſua a Bethſamite, & ſtode ſtyll there. There was alſo a great ſtone. And they claue yͤ wod of the carte and offred yͤ kyne a burntoffryng vnto yͤ Lord. And the Leuites toke downe the arck of the Lorde & the coffer that was with it, wherin the iewels of golde were: & put them on the D great ſtone. And the men of Bethſames ſacrifyced burntſacrifyce, and offered offerynges yͤ ſame daye vnto the Lorde. And when the fyue lordes of yͤ Philyſtines had ſene it, they returned to Akaron yͤ ſame daye. And theſe are the golden arſſes which the Philyſtines gaue to amẽdes for a treſpaceoffring to the Lorde: for Aſdod one: for *Gaza one: for Aſkalon one: for Gath one: and for Akaron one. And golden myce, accordyng to the nombre of all the cyties of the Philyſtines, euen accordyng to the fyue lordes, both of walled townes and of townes vnwalled: euen vnto the greate ſtone of lamentacyon, wheron they ſet downe yͤ arcke of the Lord: which ſtone remayneth vnto thys daye in yͤ felde of Iehoſua yͤ Bethſamite. And he plaged yͤ men of Bethſames, becauſe they had ſene the arcke of yͤ Lorde. And he ſlue amonge the people fyftye thouſande & threſcore and ten men. And the other people lamẽted, becauſe the Lorde had ſlayne yͤ people with ſo great a ſlaughter. Wherfore the men of Bethſames ſayde: who is able to ſtande before yͤ Lord ſo holy a God: & to whom ſhall he go from vs? And they ſent meſſengers to the enhabiters of Kariath Iarim, ſaying: The Philyſtines haue brought agayne the arcke of the Lorde: come ye downe therfore and ſet it vp to you.

*Or aza.

¶ The .vii. Chapter.

¶ The arcke is brought to Kariathiarim.

AND ſo yͤ men of Kariathiarim came, and ſet vp the arck of yͤ Lord: A and * brought it into the houſe of Aminadab in Gibea, and ☞ ſanctifyed Eleazar hys ſonne, to kepe the arck of the Lorde: & whyle yͤ arcke abode in Kariathiarim, the dayes multiplyed, and there paſſed ouer .xx. yeres, & all yͤ houſe of Iſrael lamẽted after yͤ Lorde. And Samuel ſpake vnto all the houſe of Iſrael, ſaying: yf ye be come agayne vnto the Lorde wyth all your hertes, then * put awaye yͤ ſtraunge goddes and Aſtaroth from amonge you: & prepare your hertes vnto the Lorde, and ſerue hym * only: for he ſhall ryd you out of yͤ hãde of yͤ Philyſtines. Then yͤ chyldren of Iſrael dyd put awaye Baalim & Aſtaroth, and ſerued yͤ Lorde onely. B And Samuel ſayde: gather all Iſrael to Mizpa, and I wyll praye for you vnto yͤ Lorde. And they gathred together to Mizpa, & drewe water: and powred it out before the Lorde, & faſted yͤ ſame daye & ſayde there: we haue ſynned agaynſt the Lorde. And Samuel iudged the children of Iſrael in Mizpa. Whẽ yͤ Philyſtines heard yͭ the childrẽ of Iſrael where gathered together to Mizpa, the Lordes of yͤ Philyſtines wẽt vp agaynſt Iſrael. And when yͤ childrẽ of Iſrael heard yͭ they were afrayed of the Philyſtines, & yͤ children of Iſrael ſayde to Samuel: ceaſſe not to crye vnto the Lorde oure God for vs, yͭ he maye ſaue vs out of yͤ C hand of yͤ Philyſtines. * And Samuel toke a ſuckyng lambe, and offered it all together for a burntofferynge vnto yͤ Lorde: & cryed vnto the Lorde for Iſrael, & the Lord heard him. And as Samuel offred yͤ burntoffrĩg, the Philyſtines came to fyght agẽſt Iſrael. But the Lorde thondered a great thõder yͤ ſame daye amonge the Philyſtines, & ſcatered them, yͭ they fell before Iſrael. And the men of Iſrael went out of Mizpa, and purſued the Philyſtines, & folowed vpon them, vntyll the place that is vnder Bethcar.

*ii.Reg.vi.a
☞

*Ioſ.xxiiii.d

*Deu.vi.c.
Mat.iiii.b

*Ecci.xlvi.d

P

D And then Samuel * toke a ſtone, & pyt=
*Ioſ.xxiiii.c. ched it betwene Mizpa and the mark of the
*i.Mega.ii. rock, & called the name therof, the * ſtone of
helpe, ſaying: hitherto hath ÿ Lord helped
vs. And ſo ÿ Philyſtines were brought vn=
der, & they came nomore into the coaſtes of
Iſrael: & the hād of the Lord was agaynſt
the Philyſtines all the dayes of Samuel.
Therto, ÿ cyties whych that ÿ Philyſtines
had taken from Iſrael, were reſtored agay=
ne to Iſrael, euen from Acaron to Gath, wͭ
the coaſtes of the ſame, and Iſrael plucked
them out of the handes of the Philyſtines.
And there was peace betwene Iſrael & the
Amorites. Samuel iudged Iſrael all the
dayes of hys lyfe, & wēt about yere by yere
to Bethel, Gilgal, and Mizpa, and iudged
Iſrael in all thoſe places, and came agayne
to Rama: for there was hys houſe, & ther he
iudged Iſrael alſo, & there he buylt an aul=
ter vnto the Lorde.

¶ The .viii. Chapter.

¶ The people requyre a kynge.

A WHen Samuel was olde, he made hys
ſonnes iudges ouer Iſrael. The na=
me of hys eldeſt ſonne was Ioel, and
☞ the name of ÿ ſecōd Abia: ☞ and they were
iudges ī Berſeba. And his ſonnes walked
not in his wayes: but turned a ſyde after lu=
*Deut.xvi.d. cre, & * toke rewarde, & peruerted ÿ ryght.
Then all ÿ elders of Iſrael gathered them
together, and came to Samuel vnto Rama
& ſayd vnto him: behold, thou art olde, and
thy ſonnes walke not in thy wayes. Now
*Deu.xvii.c. therfore * make vs a kynge to iudge vs as
i.Reg.xii.c. all other nacyōs haue. But ÿ thyng diſplea
Oſee.xiii.c. ſed Samuel whē they ſayd: geue vs a kyng
Actes.xiii.d.
B to iudge vs. And Samuel prayed vnto the
Lorde. And the Lorde ſayde vnto Samuel:
heare the voyce of ÿ people in all that they
ſaye vnto the. For they haue not caſt the
awaye, but me: ÿ I ſhulde not raygne ouer
them. And as they haue euer done (ſence I
brought thē out of Egypte vnto this daye,
and haue forſaken me, & ſerued other god=
des) euen ſo do they vnto the. Nowe therfo=
re herken vnto their voyce: howbeit, yet te=
*Deu.xvii.c. ſtifye vnto them & ſhewe them * the auctho=
rite of ÿ kyng that ſhall raygne ouer them.
And Samuel told all the wordes of ÿ Lor=
de vnto ÿ people, that aſked a kyng of hym,
C and he ſayde: thys ſhalbe ÿ aucthorite of the
*iii.Re.x.d. kyng that ſhall raygne ouer you: * he wyll
take your ſonnes and put them to hys cha=
rettes, & make hys horſmen of thē, to runne
before his charet: & wyll make him of them,
captaynes ouer thouſandes & ouer fyftyes,
and wyll ſet them to eare hys grounde, & to
gather in his herueſt, and to make inſtrumē
tes of warre, and apparell for his charettes.
And he wyll take your daughters, and ma=
ke them apoticaries, cookes & bakers. And
he ſhall take the beſt of youre feldes, * and *iii.Re.xxi.a.
of youre vyneyardes, & of your olyue trees,
and geue them to hys ſeruauntes. And he
ſhall take ÿ tenth of your ſeed, and of your
vyneyardes, and geue it to hys chāberlay=
nes, and to hys ſeruauntes. And he ſhall ta=
ke the beſt of your menſeruauntes & mayd=
ſeruaūtes, and yong men, and of your aſſes, D
and put them to his worke. And he ſhall ta=
ke ÿ tenth of youre ſhepe, and ye ſhalbe hys
ſeruauntes. And ye ſhall crie out at that ty=
me vpon your kynge, whych ye ſhall haue
choſen you, & the Lorde wyll not heare you
at that daye.

Neuertheles, the people wolde not heare
the voyce of Samuel, but dyd ſay: naye, not
ſo. But there ſhalbe a kyng ouer vs, that
we maye be lyke other nacyons, & that oure
kyng maye iudge vs, and go out before vs,
and fyght our battaylles, or (for vs.) Therfo=
re, when Samuel hearde all the wordes of
the people, he rehearſed them in the eares of
the Lorde. And the Lord ſayde to Samuel:
herken vnto theyr voyce, and make them
a kyng. And Samuel ſayde vnto the men
of Iſrael: go euery man vnto hys cytie.

¶ The .ix. Chapter.

¶ Saul the ſonne of Cis is choſen kynge.

THer was a man of Ben Iamin na=
med * Cis the ſonne of Abiel, the ſon= A
ne of zeror, the ſonne of Bechorath, *i.Re.xiiii.g.
the ſonne Aphiah, the ſonne of a man ÿ was i.Para.viii.d.
a geminite, a man of ſtrength & myght: and
the ſame had a ſonne called Saul, a goodly
yong man & a fayre: ſo that amōge the chyl=
dren of Iſrael there was none goodlyer thā
he. For from ÿ ſhoulders vpwarde, he was
hyer then all the other people. And the aſſes
of thys Cis Sauls father were loſt: & Cis
ſayde to Saul hys ſonne: take one of ÿ lad=
des with the & go vp and ſeke ÿ aſſes. And
he went thorow mount Ephraim, and tho=
rowe the lande of Saliſa: but they founde
them not. Then they wēt thorowe the lan=
de of Salim, & there they were not. When
they wēt alſo thorowe the lande of Iemini,
they foūde them not. At the laſt, when they
were come to the land of zuph, Saul ſayde
to his lad ÿ was wͭ him: come, let vs returne
leſt my father leaue caring for the aſſes, and
take thought for vs. He ſayd vnto him: be=
hold, there is in this cytie a mā of God, and
he is a worſhypfull man: all ÿ he ſayth, co=
meth ſuerly to paſſe. Nowe then let vs go
thither: peraduēture he ſhall ſhewe vs what
waye we maye go. Then ſayd Saul to hys
lad: yf we wyll go, what ſhall we bryng the B
man? For our bread is all ſpent out of oure
veſſels, & there is no nother preſent to bring
the man of God: what haue we? And ÿ lad
anſwered Saul agayne, and ſayde: I haue
founde about me the fourth parte of a ſycle,
that

that wyll J geue the man of God, to tell vs oure waye.

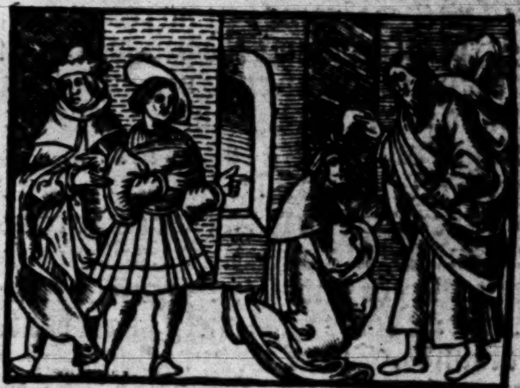
Before tyme in Iſrael when a man wẽt to ſeke an anſwere of God, thus wiſe he ſpake, come, & let vs go to the ☞ ſear. For he ☞ that is now called a prophet, was in ỹ olde tyme called a ſear. Then ſayde Saul to his lad: well ſayde of ỹ: come, let vs go. And ſo they wẽt vnto ỹ cytie where ỹ man of God was. And as they were goynge vp into the cytie, they mett wͭ damoſelles ỹ came out to drawe water, & ſayd vnto thẽ: is there here a ſear? And ỹ maydẽs anſwered them, yee, o*(here is one) beholde, he is before you. Make haſt nowe, for he cam thys daye to the cyte ☞ for ☞ there is an offerynge of ỹ people this daye in the hyll. When ye be come into ỹ cytie, ye ſhall fynde him ſtraght waye, yer he go vp to ỹ hyll to eate: for the people wyll ☞ not eate vntyll he come, because ☞ he doth bleſſe ỹ offeryng. And then eate they that be bydden to ỹ feaſt. Now therfore get you vp for thys daye ſhall ye fynde hym. And they C wẽt vp into the cytie. And when they were come into the myddes of the cytie: beholde, Samuel came out agaynſt thẽ, for to go vp *i.Reg.xv.a. to ỹ hyll. *But ỹ Lorde had tolde Samuel in his eare (a daye before Saul came) ſayenge: to morowe thys tyme I wyll ſende the a man out of the lande of Ben Iamin, hym ſhalt ỹ anoynte to be captayne ouer my people Iſrael, ỹ he maye ſaue my people out of the hãdes of ỹ Philyſtines: for I haue loked vpon my people, & theyr crye is come vnto me. When Samuel therfore ſawe Saul, the Lord anſwered hym: ſe, this is the man, whom I ſpake to the of. Thys ſame ſhall raygne ouer my people.

Then wẽt Saul to Samuel in the myddle of ỹ gate, & ſayde: tell me I praye ỹ where ỹ ſears houſe is. Samuel anſwered Saul and ſayde: I am ỹ ſear, go vp before me vnto ỹ hyll, for ye ſhall eate with me to daye. And to morowe I wyll let the go, and wyll tell the all that is in thyne hert. And as for thyne aſſes that were loſt thre dayes agoo, care not for them for they are founde. And moreouer, whoſe ſhal ỹ beutiful thynges of D Iſrael be? belonge they not to ỹ, & vnto all thy fathers houſe? But Saul anſwered & ſayde: am not I the ſonne of a Ieminite of the ſmalleſt trybe of Iſrael? and my kinred is ỹ leſt of all the kynredes of ỹ trybe of Bẽ Iamin. Wherfore then ſpeakeſt ỹ ſo to me?

And Samuel toke Saul and his lad, and brought them into the parler, & made them ſytt in the chefeſt place amõge them ỹ were byddẽ: which were vpõ a thirtye perſonnes: And Samuel ſayde vnto the cooke: brynge forth the porcyon whych I gaue the, and of which I ſayd vnto ỹ: kepe it with the. And the cooke toke vp ỹ ſhoulder, & that whych was vpon it, & ſet it before Saul. And Samuel ſayd: beholde, that which is left: put it before ỹ and eate, for hytherto hath it bene kept for the, of purpoſe, when I called ỹ people. And ſo Saul dyd eat wͭ Samuel that daye. And whẽ they were come downe from the hyll into the cytie, Samuel comuned wͭ Saul ☞ vpon the toppe of the houſe: ☞ and whan they aroſe erlye about the ſprynge of the daye, Samuell called Saul vpon ỹ toppe of ỹ houſe, ſayenge: vp, that I maye ſende the awaye. And Saul aroſe. And they wẽt out at the dores, both he and Samuel. And when they were come almoſt out of the towne, Samuel ſayd to Saul: byd the lad go before vs (and he wẽt before) but ſtande thou ſtyll a whyle, that I maye ſhewe the what God ſayeth.

¶The.x.Chapter.

¶Saul is anoynted kynge, and propheſyeth.



AND thẽ Samuel toke a veſſel of A oyle, & powred it vpon hys heed, and *kyſſed him, and ſayde: hath *Actes.xiii.d not the Lord anoynted the, to be captayne ouer hys enheritaunce? o*(and thou ſhalt delyuer hys people out of the handes of theyr enemyes, whych are rounde aboute them. And thys token ſhalt thou haue, ỹ the Lorde hath anoynted the to be prynce.) When thou art departed frõ me thys daye, ỹ ſhalt finde two men by *Rahels ſepulcre in ỹ border *Gen.xxxv.d of Ben Iamin, euẽ at zalezah. And they wyll ſaye vnto ỹ: ỹ aſſes which ỹ wenteſt to ſeke, are foũde. And lo, thy father hath left the care of ỹ aſſes. & ſoroweth for you, ſayẽge: what ſhall I do for my ſonne? Thẽ ſhalt ỹ go forth frõ thẽce, & ſhalt come to ỹ plaine of Thabor. And there ſhal mete ỹ thre men goinge vp, ☞ to God to Bethel: ☞ one caryẽg thre kyddes: & another caryenge thre loues of breade: and another caryeng a botell of wyne. And they wyll ſalute ỹ, & geue ỹ two loues of breed: which ỹ ſhalt receaue of their hãdes. After ỹ ſhalt ỹ come to ☞ the hyll ☞ of God, where the Philyſtines kepe theyr B watche. And when ỹ art come thither to the cytie, ỹ ſhalt mete ☞ a cõpanye of prophe- ☞ tes cõminge downe frõ the hyll, wͭ a pſalter, a tymbrell, a pype, & a harpe before thẽ, and ☞ they ſhall propheſye. ☞ And ỹ ſprete of the Lorde wyll come vpon ỹ alſo, & thou ſhalt

prophesye, with them, ⁊ ſhall be turned into
another man. Therfore when * theſe ſignes
*i.Reg.vii.a. i.Par.xviii.a. are chaũced the, do what thou haſt to do, for
God is w̄ the. And ẏ ſhalt go before me to
Gilgal. And I alſo wyll come downe vnto
the, to ſacrifyce burntſacrifyces, ⁊ to offre
i.Reg.xiii.b. peace offeriges. *Tary for me ſeuen dayes,
tyll I come to the, ⁊ ſhewe the, what ẏ ſhalt
do. And aſſone as he had turned hys ſhoulder
to go frõ Samuel, God gaue hym another
maner of herte, ⁊ all thoſe tokẽs came
to paſſe ẏ ſame daye. And when they came
to ẏ hyll: beholde, the cõpanye of prophetes
*i.Reg.xi.b. met hym, and *the ſprete of God cam vpon
hym alſo, and he propheſyed among them.
And all that knewe hym before, when they
ſawe ẏ he propheſyed amonge ẏ prophetes,
they ſayde eche to other: what is this that is
*i.Re.xix.d. happened vnto the ſonne of Cis? *Is Saul
C alſo amõge ẏ prophetes? And one of the same
place anſwered ⁊ ſayde: who is their father?
And therof came ẏ prouerbe: what, is
☞ ☞ Saul alſo amonge the prophetes? And
when he had made an ende of propheſyeng,
he cam to ẏ hyll. And Saules fathers brother
ſayde vnto hym ⁊ to hys lad: whether
wẽt ye? He ſayde: to ſeke ẏ aſſes: ⁊ when we
ſawe ẏ they were no where, we came to Samuel.
And Sauls vncle ſayde: tell me what
Samuel ſayde vnto you? Saul anſwered
his vncle: he tolde vs planely, that the aſſes
were founde. But of the kyngdome wherof
Samuel ſpake, tolde he hym not. And Samuel
called ẏ people together vnto ẏ Lorde
to Mizpa, and ſayde vnto the children of
Iſrael: thus ſayd the Lorde God of Iſrael:
I brought Iſrael out of Egypt, and delyuered
you out of the hande of the Egypcians,
and out of ẏ hãdes of all kyngdomes ẏ troubled
you. And ye haue this daye caſt awaye
youre God ẏ helped you out of all youre aduerſyties
⁊ tribulacyons. And ye haue ſayd
*i.Re.xviii.d and.xii.c. vnto hym: * make a kynge ouer vs. Nowe
therfore ſtãde ye before the Lorde by youre
tribes, ⁊ youre thouſandes. And whan Samuel
had brought all ẏ tribes of Iſrael, the
D tribe of Ben Iamin was caught. When he
had brought ẏ tribe of Ben Iamin be theyr
kynredes, ẏ kynred of Matri was caught:
⁊ at ẏ laſt Saul ẏ ſonne of Cis was caught.
And whã they ſought him, he coulde not be
founde. Therfore they aſked the Lorde further,
yf ẏ man ſhulde come thyther. And the
Lorde anſwered: beholde, he hath hyd hym
ſelfe amõge the ſtuffe. And they ranne ⁊ fet
him thẽce. And when he ſtode amõge ẏ people,
he was hyer then any of ẏ people, from
the ſhoulders vpwarde. And Samuel ſayde
to all ẏ people: Se ye not him, whom the
Lorde hath choſen, ⁊ howe there is none lyke
him amõge all ẏ people? And all ẏ people
*i.Reg.i.d. ſhowted ⁊ ſayde: * God lend ẏ kynge lyfe.

Then Samuel tolde the people * ☞ the ☞
dutye of ẏ kyngdome, ⁊ wrote it in a boke, *Deu.xvii.b
and layde it vp before ẏ Lorde, and ſent all
the people awaye, euery man to hys houſe.
And Saul alſo went home to Gibea. And
there folowed him ſtrõge men, whoſe hertes
God had touched. But ẏ children of Belial
ſayde: howe ſhall he ſaue vs? *and they *Iudi.viii.d.
deſpyſed hym, and brought hym no preſentes.
And he helde his tonge.

¶ The .xi. Chapter.

¶ The people renueth the kyngdome of Saul.

Nahas the Ammonite came, and beſeged A
Iabes in Gilead. And all ẏ men
of Iabes ſayde vnto Nahas: make
a couenaunt with vs, and we wyl be thy ſeruauntes.
And Nahas ẏ Ammonite anſwered
them: In thys wyll I make a couenaũt
w̄ you, yf I maye thruſt out all youre ryght
eyes, and brynge ẏ ſhame vpon all Iſrael.
To whom ẏ elders of Iabes ſayd: geue vs
ſeuen dayes reſpite: ẏ we maye ſende meſſengers
vnto all ẏ coaſtes of Iſrael. And then
yf there be no man to helpe vs, we wyll come
out to the. Then came ẏ meſſengers to
Gibea vnto Saul, and tolde this tydynges
in the eares of the people. And all ẏ people B
lyfte vp theyr voyces ⁊ wept. And beholde,
Saul came folowynge the catell out of the
felde, and Saul ſayde: what ayleth this people,
that they wepe? And they tolde him the
tydynges of the men of Iabes. And ẏ ſprete
of God came vpõ Saul, when he heard thoſe
tydynges, and he was exceadyng angrye,
and toke a yoke of oxen, and hewed them in
peces, and ſent them thorow out all the coaſtes
of Iſrael by the handes of meſſengers,
ſayeng: whoſoeuer commeth not forth after
Saul ⁊ after Samuel, ſo ſhall his oxen
be ſerued. And ☞ the feare of the Lorde fell ☞ C
on ẏ people, and they cam out as it had bene
but one man. And when he *nombred them *i.Reg.xv.a.
in Bezek, the chyldren of Iſrael were thre
hundred thouſande men, and the men of Iuda
thyrtye thouſande. And they ſayde vnto
the meſſengers that cam: ſo ſaye vnto the
men of Iabes in Gilead: to morow by that
tyme the ſonne be hote, ye ſhall haue helpe.
And the meſſengers cam and ſhewed ẏ men
of Iabes, which were glad. Therfore ẏ men
of Iabes ſayde: tomorowe we wyll come
out vnto you, and ye ſhall do wyth vs all
that pleaſeth you. And on the morowe it
fortuned, that Saul put the people in thre
partes. And they cam in vpon ẏ hoſt in the
mornyng watche, and ſlue the Ammonites, D
vntyll the heat of the daye. And they that
remayned, were ſkattered: ſo ẏ two of them
were not left together. And the people ſayde
vnto Samuel: what is he that darre
ſaye: ſhall Saul raygne ouer vs? brynge
thoſe men, that we maye ſlaye them.

And Saul ſayde: there ſhall no mã dye this
daye, for to daye ẏ Lord hath ſaued Iſrael.
Then ſayde Samuel vnto ẏ people: come,
☞ that we maye go to Gilgal, and ☞ renewe
the kyngdome there. And all ẏ people went
to Gilgal, ⁊ made Saul kynge there, before
the Lorde in Gilgal. And there they offered
peaceofferynges before the Lorde. And
there Saul and all the men of Iſrael reioyſed
exceedyngly.

¶The.xii.Chapter.

¶Samuel declareth hym ſelfe to be an innocent Iudge.

A SAmuel ſayd vnto all Iſrael: beholde,
I haue herkened vnto youre
voyce in all ẏ ye ſayde vnto me,
⁊ haue made you a kynge. Nowe
therfore, youre kynge walketh before you.
And I am olde ⁊ graye headed: and behold,
my ſonnes are wͭ you, ⁊ I haue walked before
you from my childehode vnto thys daye.
Beholde, here I am: beare recorde of me before
*Eccl.xlvi.c. Actes.xx.g. ẏ Lorde ⁊ before his anoynted, *Whoſe
oxe haue I taken? or whoſe aſſe haue I taken?
○+ Whom haue I done wrõg to? ○+ Whom
haue I hurt? Or of whoſe hande haue I receaued
any bribe, to blynde myne eyes therwyth,
⁊ I wyll reſtore it you agayne. They
ſayde: thou haſt done vs no wrõge, nor hurt
vs, nether haſt thou taken ought of any mãnes
hande. He ſayde vnto them agayne: the
Lord is wytneſſe agaynſt you, ⁊ his anoynted
is wytneſſe thys daye, ẏ ye haue founde
naught in my handes. And they anſwered:
B he is wytneſſe. And Samuel ſayd vnto the
○+ people: it is ○+ ẏ Lorde, ẏ made Moſes ⁊ Aaron,
⁊ ẏ brought youre fathers out of ẏ lãde
of Egypte. Nowe therfore ſtãde ſtyll, that
I maye reaſon wͭ you before ẏ Lorde, accordyng
☞ to all ẏ ☞ ryghtouſneſſes of ẏ Lord,
which he ſhewed both you ⁊ youre fathers.
*Gen.xlvi.a. Exo.ii.d. *After ẏ Iacob was come into Egypte,
‡Exo.iii.b. and youre fathers cryed vnto ẏ Lorde ‡the
Lorde ſent Moſes ⁊ Aaron, which brought
your fathers out of Egipt, ⁊ made thẽ dwel
*Iudi.iiii.a. in this place. *And whã they forgat ẏ lord
their God, he delyuered thẽ into the hand of
*Iudi xiii.a. Siſara captaine of the hooſt of Hazor *and
*Iudi.iii.b. into the hande of the Philiſtynes, and ‡into
the hande of the kynge of Moab, and they
fought agaynſt them. And they cryed vnto
the Lorde, ⁊ ſayde: we haue ſynned, becauſe
we haue forſaken ẏ Lorde, and haue ſerued
Baalim and Aſtharoth. Nowe therfore delyuer
vs out of the handes of oure enemyes
C and we wyll ſerue the. And the Lorde ſent
☞ ☞ Ierobaal *Badan ‡Iephthath, ⁊ *Samuel,
*Iudi.viii.b. ‡Iudi.xi.a. and delyuered you out of the handes of
*i.Reg.vii.b youre enemyes on euery ſyde, and ye dwelled
ſafe. And for all that, whẽ you ſawe that
Nahas the kyng of the chyldren of Ammon
cam agaynſt you, ye ſayde vnto me: *not ſo
*i.Re.viii.a. but a kyng ſhal raygne ouer vs, whẽ yet the
Lorde youre God was youre kynge. Nowe
therfore, beholde, the kynge whom ye haue
choſen, ⁊ whom ye haue deſyred: lo, the Lord
hath ſet a kynge ouer you. Yf ye wyll feare
the Lorde ⁊ ſerue him, and heare his voyce,
and not diſobeye ẏ worde of the Lorde: both
ye and the kynge ẏ raygneth ouer you, ſhall
folowe ẏ Lorde youre God: Yf ye wyll not
herken vnto the voyce of the Lord, but diſobeye
the Lordes mouth: then ſhall ẏ hande
of ẏ Lorde be vpon you ⁊ on youre fathers.
Nowe alſo ſtande, and ſe thys great thynge:
which ẏ Lord wyll do before your eyes:
is it not now wheatheruest? I wyll call vnto D
the Lorde, and ☞ he ſhall ſende thunder ☞
and rayne: that ye maye perceaue ⁊ ſe, howe
that youre wickednes is great, which ye haue
done in the ſyght of the Lorde, in aſkynge
you a kynge. And ſo, Samuel called vnto
ẏ Lorde, ⁊ the Lorde ſent thunder ⁊ rayne
the ſame daye. And all the people feared
the Lorde ⁊ Samuel exceadyngly. And all
ẏ people ſayde vnto Samuel: praye for thy
ſeruaũtes vnto the Lord thy God, that we
dye not: for we haue ſynned in aſkynge vs
a kynge, beſyde all ẏ ſynnes ẏ euer we dyd.

And Samuel ſayde vnto ẏ people: feare
not. Ye haue in dede done all thys wyckedneſſe,
yet departe not from folowynge of the
Lorde. But ſerue hym euen wyth all youre
hertes. Nether turne ye after vayne thynges
whych are not able to profit you, for
they are but vanytie. For the *Lorde wyll *Exo.xxxiiii.b.
not forſake hys people, becauſe of his great Deute.ix.e.
names ſake: becauſe ○+ it hath pleaſed the Ioſua.vii.b.
Lord, to make you hys people. Moreouer ○+
God forbyd, that I ſhulde ſynne agaynſte
the Lorde, and ceaſſe prayẽg for you, but to
ſhewe you the good ⁊ ryght waye. Therfore
feare you the Lorde, and ſerue hym in the
trueth, and wͭ all youre hertes: ⁊ conſydre,
howe great thynges he hath done for you.
But ⁊ yf ye do wyckedlye, then ſhall ye peryſhe,
both ye ⁊ youre kynge.

¶The.xiii.Chapter.

¶The Philyſtines are ſmytẽ of Saul ⁊ Ionathas. Saul beynge dyſobedient to Goddes cõmaundemẽt, is ſhewed of Samuel, that he ſhall not raygne.

SAul had bene kynge one yere (whã A
theſe thinges came to paſſe) and he
raygned two yeares ouer Iſrael.
And Saul choſe him thre thouſãd
men of Iſrael. Two thouſande were wyth
Saul in Michmas ⁊ in mount Bethel, and
a thouſande with Ionathas in Gibea Ben
Iamin. And the reſt of ẏ people he ſent euery
man to his awne houſe agayne. And Ionathas
ſmote the holde of the Philyſtines,
that was in ẏ hyll, ⁊ it came to ẏ Philyſtines
eares. And Saul blewe the trõpet thorowe
out all ẏ lande, ſayẽge: let the Ebrues
heare. And all Iſrael herde ſaye, howe that

Saul had deſtroyed an holde of the Philyſtines,
☞ wherfore ☞ Iſrael ſtancke before yͤ
Philyſtines. And the people gathered together
after Saul to Gilgal.
B The Philyſtines alſo geathered them ſelues
togeather to fyght with Iſrael, thyrtye
thouſand charettes & ſyxe thouſand horſemen,
*Eſa.x.c. wᵗ other people lyke the * ſand by the
ſees ſyde in multitude, & came vp, & pitched
in Michmas eaſtwarde from Bethauen.
And when yͤ men of Iſrael ſawe it, they were
in a ſtrayte, & feare came vpon yͤ people,
and they hyd them ſelues in caues, & in preuy
holes, and in rockes, & in hye places, and
in pittes. And ſome of the Ebrues wẽt ouer
Iordan to go vnto yͤ lãde of Gad & Gilead.
And Saul was yet in Gilgal, & all yͤ people
that folowed him were aſtonyed. And he taryed
ſeuen dayes, euen vnto the tyme yͤ Samuel
*i.Reg.x.b. * had appoynted. But Samuel came
not to Gilgal, and the people were therfore
ſkatered from hym. And Saul ſayd: bryng
a burntſacrifice to me & peaceoffriges. And
he offered burntſacrifyce. And as ſone as he
had made an ende of offerynge yͤ burntſacrifyce,
beholde, Samuel cam. And Saul wẽt
☞ agaynſt him, to ☞ bleſſe him. And Samuel
ſayde, what haſt thou done? Saul ſayde: because
I ſawe that the people ſkatered from
me, & that thou cameſt not within yͤ dayes
apoynted, & that the Philyſtines geathered
thẽ ſelues togeather to Michmas: therfore
ſayd I: the Philyſtines ſhall come downe
C nowe vpõ me to Gilgal, & I haue not made
☞ ſupplicacyon vnto the Lord. And ☞ whan
I had ouercome my ſelfe, at yͤ laſt I offered
a burntofferynge. And Samuel ſayde to
*Gene.xxxi.d Saul * yͧ art become a foole, yͧ haſt not kept
ii.Para.xvi.c. the cõmaũdemẽt of yͤ Lord thy God, whych
he cõmaunded the. For at this tyme wold yͤ
Lord haue ſtablyſſhed thy kyngdome vpon
Iſrael for euer. But nowe, thy kyngdome
*i.Reg.xvi.c. ſhall not continewe. * The Lorde ☞ hath
☞ ſought him a man after his awne hart, & the
Lord hath commaũded him to be captayne
ouer his people, becauſe yͧ haſt not kept that
which yͤ Lorde cõmaũded the. And Samuel
aroſe & gat him vp frõ Gilgal to Gibea Bẽ
⁜ Jamin. ⁜ (and the remnaunt of the folke went vp after
Saul, to mete the people, which fought agaynſt them, as they
were cõmyng frõ Gilgal to Gibea in yͤ hyll of Ben Jamin.)
And Saul nõbred yͤ people that were fouͣde
with him, & they were about a ſyxe hundred
D men. And Saul & Jonathas his ſonne and
the people that were founde with them, had
theyr abydynge in the hyll of Ben Jamin.
But the Philyſtines pitched in Michmas.
And there came out of the hoſt of the Philyſtines
thre cõpanyes, to deſtroye: one cõpanye
turned vnto the waye that leadeth to
Ophra vnto yͤ lande of Sual. And another
companye turned the waye to Bethoron.
And the thyrde cõpany turned to the waye
of the coſt that is ſene aboue the valeye of
Zeboim towarde yͤ wyldernesſe. There was
no ſmyth founde thorowe out all the lande
of Iſrael. For the Philyſtines ſayde: Leſt
happely the Ebrues make them ſwerdes or
ſperes. But all the Iſraelites went downe
to the Philyſtines, to mẽde euerye man hys
ſhare, hys mattock, hys axe & hys neceſſary
toles: And then the edges of yͤ ſhares, mattockes,
donge forkes, and axes were blunt,
and alſo the forkes were to be ſet in. And
ſo in tyme of battel there was nether ſwerde
nor ſpere founde in yͤ handes of any of the
people that were with Saul & Jonathas.
But wyth Saul and Jonathas hys ſonne
was there ſomwhat founde. And the watch
of the Philyſtines came out, to go ouer vnto
Michmas.

¶ The.xiiii. Chapter.

¶ Jonathas and hys harneſſe bearer putteth the Philiſtines to flyght. He taſteth the honye.

And it fortuned yͤ ſame tyme, that Jonathas A
the ſonne of Saul ſayd vnto
his yonge man that bare his harnes:
come, and let vs go ouer to the Philyſtines
watche that are yonder on the other ſyde,
and he tolde not hys father. And Saul taryed
in the vttermoſt parte of Gibea vnder
Rimmon, which is in Migron, and the people
that were wyth hym were vpon a ſyxe
hũdred men. And Ahia yͤ ſonne of Ahitob
Jehabods brother, the ſonne of Phinehes,
the ſonne of Eli, was the Lordes preaſte in
Silo, and ware an Ephod. And the people
wyſt not that Jonathas was gone.

And in the myddes of yͤ paſſage (by which
Jonathas ſought to go ouer vnto the Philyſtines
watch) were there two ſharpe rockes,
euen one on the one ſyde, and the other
on the other ſyde: the one called Bozez, and
the other Senne. The forefront of the one,
leaned northwarde towarde Michmas, and
the other was ſouthwarde towarde Gibea:
And Jonathas ſayd to yͤ younge man that B
bare hys harneſſe: come and let vs go ouer
vnto the watch of theſe vncircumciſed, paraduenture
the Lorde wyll worke with vs:
for it is no hardneſſe with the Lord * to ſaue *ii.Pa.xiiii.c
ether in manye or in fewe. And his harneſbearer
ſayde vnto him: do all that is in thyne
hert: Go where it pleaſeth the: Behold, I
am wᵗ the, as thyne hert luſteth. Then ſayde
Jonathas: beholde, we go ouer vnto theſe
men, & ſhall ſhew oure ſelues vnto them: yf
they ſaye on this wiſe to vs, tarye: vntil we
come to you, thẽ we wil ſtãde ſtil ĩ our place,
& not go vp vnto thẽ. But & yf they ſaye: come
vp vnto vs, thẽ we will go vp, for * the *i.Mac.iiii.b
Lorde hath delyuered thẽ into oure handes.
And this ſhalbe a ſigne vnto vs. And they
bothe ſhewed thẽ ſelues vnto yͤ watch of the
Philyſtines.

Philiſtines. And ẏ Philiſtines ſayde: ſe, the Hebrues come out of ẏ holes where they had hyd them ſelues in. And ẏ men of the watche anſwered Jonathas and his harneſbearer, & ſayde: come vp to vs, and we will ſhewe you a thyng. And Jonathas ſayde vnto his harneſbearer, come vp after me, for ẏ Lord hath delyuered them into the hāde of Iſrael. And Jonathas clame vp vpō handes & fete, & his harneſberer after him. And ✱(ſo whan they had ſene Jonathas face) they fell before Jonathas: & his harneſberer ſlue thē after him. And that firſt ſlaughter which Jonathas and his harneſberer made, was vpō a twentie mē, within the compaſſe as it were about an halfe aker of lande. And ther was a feare in ẏ hoſt, in the felde, & amonge all people: in ſo moche that they ẏ were gone oute of the watche to robbe, were afrayed alſo: and the erth trymbled, for the feare that was ſent of God. And the watche men of Saul in Gibea Ben Jamin, ſawe. And beholde, the people (of the Philiſtines) were ſkatered & were ſmittē as they went. Then ſayde Saul vnto the people ẏ was with him. Searche and ſe, who is gone awaye frō vs. And when they had nōbred, beholde, Jonathas & hys harneſbearer were not there. And Saul ſayd vnto Ahia: brynge hither the arcke of God. For ẏ arcke of God was at that tyme with the chyldren of Iſrael. And it fortuned ẏ while Saul talked vnto the preaſt, ẏ noyſe that was in the hoſte of the Philiſtines ſpred farther abrode & increaſed ✱(by lytle and lytle, and gaue a more cleare ſounde.) And Saul ſaid vnto the preaſt: withdrawe thyne hādes. And Saul ioyned hymſelfe vnto all ẏ people that were with him, & they came to the battell. And behold *euery mānes ſwerde was agaynſt his felowe, and there was a very greate rumor. Moreouer, the Ebrues ẏ were with the Philiſtines before that tyme, and were come with them into all partes of the hoſte, turned, to be wᵗ the Iſraelites ẏ were wyth Saul & Jonathas. And all ẏ men of Iſrael alſo, which had hyd them ſelues in mounte Ephraim, as ſone as they hearde howe that the Philiſtines were fled, they folowed after them in the battell. And ſo God holpe Iſrael that daye. And the battell continued vnto Bethauen.

*Judi.vii.e ii.Para.xx.c.

D And when the men of Iſrael were kepte downe wyth honger that daye, Saul charged the people with an oth ſayinge: Curſed be the man ẏ eateth any foode vntyl nyght, tyll I be aduēged of myne enemyes: And ſo, none of ẏ people taſted any ſuſtinaūce. And al the inhabiters of the lāde came to a wood where honye laye vpon the groūde. And the people came into the wood: And beholde, the hony dropped, & no man moued hys hand to his mouth, for ẏ people feared the oth. But Jonathas hearde not when hys father charged the people with the oth, wherfore he put forth the ende of the rod that was in his hād and dypt it in an honye combe, and put hys hande to his mouth, ād his eyes receaued ſyght. E Then anſwered one of the people and ſayd: thy father adiured the people, ſaying: Curſed be the man that eateth any ſuſtinaunce this daye, & the people were faynty. Then ſayde Jonathas: my father hath troubled the lande: ſe howe myne eyes hath receaued ſyght, becauſe I taſted a lytle of this honye: howe much more then to daye yf the people had eaten of the ſpoyle of theyr enemyes whych they founde. F And had there not bene then a moch greater ſlaughter amonge the Philiſtines? And they layed on the Philiſtines that daye, from Michmas to Aialon. And the people were excedynge fayntye.

And ẏ people gat thē to the ſpoyle, & toke ſhepe, oxen, & calues, & ſlue thē on the groūde and ẏ people dyd eate thē *wᵗ the bloud. The men tolde Saul, ſayinge: Beholde, the people ſynne agaynſt the Lord, in that they eate with ẏ bloude. And he ſayde: ye haue treſpaced. Rowle a great ſtone vnto me this daye, and Saul ſayd agayne: Go abroade amōge the people & byd them brynge me euery man his oxe & euery man hys ſhepe, & ſlaye them here, and ſynne not agaynſt the Lorde in eatynge wᵗ the bloude. And the people brought euery man hys oxe in hys hande, by nyght, & ſlue them there. And Saul made an altare vnto the Lorde. And that was ẏ fyrſt altare ẏ he made vnto the Lorde. And Saul ſayde: let vs go downe after ẏ Philiſtines by night and ſpoyle thē, vntyll it be daye in the mornynge, and let vs not leaue one man of thē. And they ſayd: do whatſoeuer thou thinkeſt beſt. G Then ſayde the preaſte: let vs come hyther vnto God. And Saul aſked of God: ſhall I go downe after the Piliſtines? Wilt thou delyuer them into the hādes of Iſrael? But he anſwered him not at that time. And Saul ſayde: let the people come hyther oute af all quarters, and knowe & ſe by whō thys ſinne is chaunced this daye: for as truly as ẏ Lord lyueth which ſaueth Iſrael, though it be in Jonathas my ſonne, he ſhal dye the death. But there was no man amonge all the people that anſwered hym.

*Leu.vii.f and.xix.d

Then he ſayde vnto all Iſrael: be ye on one ſyde, and I & Jonathas my ſonne wilbe on the other ſyde. And the people ſayde vnto Saul: what thou thynkeſt beſt, ẏ do. Therfore Saul ſayde vnto the Lorde God of Iſrael: geue a perfect lot ✱(Lorde God, geue thou thy iudgement. How happeneth it, that thou geueſt thy ſeruaunt no anſwere to daye? If thys ſynne be in me or in Jonathas my ſonne, ſhewe it, or yf thys iniquite be in thy people.) And Saul & Jonathas were caught, but ẏ people ſkaped free. And Saul ſayd, caſt lottes betwene me & Jonathas my ſonne. And

G Jonathas was caught. Then Saul ſaid to
Jonathas: tel me what thou haſt done. And
Jonathas tolde hym, ⁊ ſayd: I taſted a lytle
honye wyth the ende of the rod that was in
myne hande: and lo, I muſt dye.

*Ruth.i.c Saul anſwered: *God do ſo ãd ſo to me
thou ſhalt dye the death Jonathas. And the
people ſayd vnto Saul: ſhall Jonathas dye
which hath ſo myghtely helped Iſrael? God
*ii.Re.xiiii.c forbyd. As trulye as ẏ Lorde lyueth *there
ſhall not one heere of hys head fall to the
ground, for he hath wrought with God this
daye. And ſo ẏ people delyuered Jonathas,
that he dyed not. And then Saul departed
vp from folowyng the Philiſtines. And the
Philiſtines went to theyr awne place. And
ſo Saul helde the kyngdome ouer Iſrael, ⁊
fought agaynſt al his enemyes on euery ſyde:
agaynſt Moab: agaynſt the chyldren of
Ammon: agaynſt Edom: agaynſt ẏ kynges
of zoba, and agaynſt the Philiſtines. And
whether ſoeuer he turned hym ſelfe, there he
wanne: and he gathered his hoſt together, ⁊
*Deut.xxv.c ſmote the *Amaleckites, and ryd Iſrael out
of the hãdes of them that ſpoyled them. The
ſonnes of Saul were: Jonathas, Jeſui, and
Melchiſua. And hys two daughters were
thus named: ẏ elder was called Merob, and
the younger Michol. And ẏ name of Sauls
wyfe, was Ahinoa ẏ daughter of Ahimaaz.
And ẏ name of hys chefe captayne was Abner
*i.Reg.ix.a. i.Para.viii.c ẏ ſonne of Ner, Saules vncle. And *Cis
was Saules father. And Ner the father of
Abner was the ſonne of Abiel. And there
was ſore warre agaynſt the Philiſtines, all
the dayes of Saul. And whomſoeuer Saul
ſawe to be a ſtronge man, and mete for the
warre he toke hym vnto hym.

¶ The.xv. Chapter.

¶ Saul is commaunded to ſlaye Amaleck. He is diſobedient to the voyce of God. Samuel mourneth for Saul.

A *i.Reg.ix.c SAmuel ſayd vnto Saul: *ẏ
Lord ſent me to anoynt ẏ, to
be kynge ouer his people Iſrael.
Nowe therfore herken
thou vnto the voyce of the
wordes of the Lorde: Thus
ſayth the Lorde of hoſtes: I
remembre ẏ whych Amaleck dyd to Iſrael
*Exo.xvii.d *howe they layed wayte for thẽ in ẏ waye,
as they came out of Egypte. Nowe therfore
go, ⁊ ſmyte Amaleck, and deſtroye ye all ẏ
perteyneth vnto them, ⁊ ſe thou haue no cõpaſſiõ
*Nu.xxiiii.d ❧ on thẽ *❧ (and couete nothynge that they haue)
ſlaye both man and woman, infant and ſuckelynge,
oxe, and ſhepe, camell and Aſſe.

*i.Reg.ix.c And Saul gathered the people together,
and *nombred thẽ in Telaim, two hundred
thouſande foote men, and ten thouſande mẽ
B of Juda. And Saul came vnto a cytie of Amaleck,
⁊ ſet watche in ẏ valeye. And Saul
ſayde vnto the Kenites: go, ⁊ departe, ⁊ get
you downe from amonge the Amaleckites,
leſt I deſtroye you with them: for ye ſhewed
mercy to all the chyldren of Iſrael, whẽ they
came out of Egypt. And ſo the Kenites departed
from amonge the Amaleckites.

And Saul ſmote the Amaleckites from
Heuila, as thou commeſt to Sur, that lyeth
before Egypt, and toke Agag ẏ kyng of the
Amaleckites alyue, ⁊ vtterlye deſtroyed al
the people with ẏ edge of the ſwerde. *But *Mal.xxiiii.b
Saul and the people ſpared Agag, and the
better ſhepe, ⁊ the fatter oxen, ⁊ the lambes,
and all that was good, ⁊ wolde not deſtroye
them. But all ẏ was foule ⁊ naught worth,
that they deſtroyed vtterly. Then came the
worde of ẏ Lorde vnto Samuel, ſayinge: it C
*repenteth me, ẏ I haue made Saul kynge. *Gen.vi.f
For he is turned from me, and hath not parfourmed
my cõmaundemẽtes. And Samuel
was euell apayed, and cryed vnto the Lorde
all nyght. And whan Samuel roſe erlye, to
mete Saul in ẏ mornynge, it was tolde Samuel,
that Saul was come to Carmel, ⁊ beholde,
he ☞ hath made hym there a place, ⁊ ☞
is turned, and departed, and gone downe to
Gilgal.

And Samuel came to Saul, ⁊ ❧ (Saul offred burnt ſacrifyce vnto the Lorde of the fyrſt of ẏ ſpoyles, whych he had brought frõ Amalec. And whan Samuel was come vnto Saul.) Saul ſayde vnto him: Bleſſed ❧
be thou in the Lorde. I haue fulfylled the cõmaundemẽt
of ẏ Lord: Samuel ſayd: what D
meaneth then the bleatynge of the ſhepe in
myne eares, and the noyſe of the oxen which
I heare? Saul anſwered: they haue brought
them frõ the Amaleckites. For the people
ſpared the beſt of the ſhepe and of the oxen,
to ſacrifyce them vnto the Lorde thy God.
And ẏ remnaunt haue we deſtroyed vtterly.

Samuel ſaid to Saul: let me tel the what
the Lorde hath ſayde to me this nyght. And
he ſayde vnto hym: ſaye on. Samuel ſayde
*when ẏ waſt ☞ lytle in thyne awne ſyght ☞
waſt thou not made the head of the trybes *i.Reg.ix.c and.x.a.
of Iſrael? And the Lord anoynted the kyng
ouer Iſrael. And the Lorde ſent ẏ on a iourneye,
and ſayde: Go, and vtterlye deſtroye
thoſe ſynners the Amaleckites, and fyghte
agaynſt them, vntyl thou vtterlye deſtroye
them. And wherfore haſt thou not herkened
vnto the voyce of the Lorde, but haſt turned
to ẏ praye, and haſt done that which is wycked E
in the ſyght of the Lorde?

And Saul ſayde vnto Samuel: yee, I
haue harkened vnto the voyce of the Lorde?
⁊ haue gone the waye which ẏ Lord ſent me
vnto, and haue brought Agag the kynge of
Amaleck, and haue vtterlye deſtroyed the
Amaleckites, But ẏ people toke of ẏ ſpoyle
ſhepe, oxen, and the chefeſt of the thynges,
whych ſhulde haue bene deſtroyed, to offer
vnto ẏ Lorde thy God in Gilgal. And Samuel

muel ſayd: hath the Lorde as great pleaſure in burnt ſacrifyces ⁊ offeringes, as whan the voyce of yͤ Lord is obeyed? Behold, to obeye is better then ſacrifyce, ⁊ to herken is better then the fat of rammes. For rebellyon is as the ſynne of * wytchcraft, and ſtoburneſſe is as the wyckedneſſe of Idolatrye. Becauſe thou haſt caſt awaye yͤ worde of the Lorde, therfore hath the Lorde caſt awaye the alſo, from beynge kynge.

* Exo. xxii. c. Deu. xviii. b

F And Saul ſayde vnto Samuel: I haue ſynned, for I haue gone farther then the ſayinge of the Lorde and thy wordes, becauſe I feared yͤ people, ⁊ obeyed their voyce. Nowe therfore take away my ſynne, and turne agayne with me, yͭ I maye worſhyp the Lord And Samuel ſayde vnto Saul: I wyll not returne with the: for thou haſt caſt awaye yͤ worde of the Lorde, and the Lorde hath caſt awaye the, that thou ſhalt not be kyng ouer Iſrael. And as Samuel turned hym ſelfe to go awaye, he caught the lappe of hys coate, and it rent. And Samuel ſayd vnto hym: yͤ Lorde hath rent the kyngdome of Iſrael frõ the this daye, ⁊ hath geuẽ it to a neyghboure ☞ of thyne, that is better then thou. ☞ The ſtrength of Iſrael wyl not begyle nor repẽt: for he is not a man, that can repent.

He ſayde: I haue ſynned. But nowe honoure me before the elders of my people, ãd before Iſrael, ⁊ turne agayne with me, that G I maye worſhyp yͤ Lorde thy God. And ſo Samuel turned agayne, ãd folowed Saul. And Saul worſhypped yͤ Lorde. Then ſayd Samuel: Brynge ye hyther to me, Agag yͤ kynge of the Amaleckites. And Agag came ☞ vnto hym ☞ delycately. And Agag ſayde: truly the bytter death cometh on. And Samuel ſayde: As thy ſwerde hath made wemẽ chyldeleſſe, ſo ſhal thy mother be chyldeleſſe aboue other wemen. And Samuel hewed Agag in peces before the Lorde in Gilgal. And thẽ * Samuel departed to Rama. And Saul wẽt home to his houſe to Gibea Saul And Samuel came no moare to ſe Saul, vntyll the daye of hys death. Neuertheleſſe Samuel mourned for Saul, and the Lorde ☞ ☞ repented, that he had made Saul kynge ouer Iſrael.

* i. Re. vii. d

¶ The. xvi. Chapter.

¶ Dauid is annoynted kynge. An euell ſprete cometh vpon Saul.

A The Lorde ſayde vnto Samuel: Howe longe wylt thou mourne for Saul, ſeynge I haue caſte hym awaye from raygnynge ouer Iſrael? Fyll thyne horne with oyntmẽt, and come, that I maye ſende the to Iſai the Bethlehemite, for I haue prouyded me a kynge amonge hys ſonnes. And Samuel ſayd: howe can I go? For yf Saul heare it, he wyll kyll me. The Lorde anſwered: Take an Heyfer with the, ãd ſaye: I am come to offer to the Lorde. And call Iſai to the offerynge, and I wyll ſhewe the, what yͧ ſhalt do: And thou ſhalt anoynt hym whom I name vnto the. And ſo Samuel dyd as yͤ Lorde bad hym, and came to Bethlehem, ãd the elders of the towne were aſtonnyed at hys commynge, and ſayde: * Commeſt thou peaceably? He anſwered: Yee, I am come to B offer vnto the Lorde. ☞ * Sanctifye youre ſelues, and come with me to the offerynge. And he ſanctifyed Iſai and his ſonnes, and bad them to the offerynge. And when they were come, he loked on Eliab, and ſayde: ☞ Surely the Lordes anoynted is before ☞ hym. But the Lorde ſayde vnto Samuel: loke not on his faſhion, or on yͤ heyght of his ſtature, becauſe I haue refuſed him: for God ſeyth not as man ſeyth. For man loketh on the outwarde apearaũce: but God beholdeth the harte. Then Iſai called Abinadab, and made him come before Samuel. And he ſayde: nether hath the Lorde choſen thys. Then Iſai made Samma come, and he ſayde: nether yet hath the Lorde choſen him. Agayne Iſai made ſeuẽ of his ſonnes to come before Samuel. And Samuel ſayd vnto Iſai: the Lorde hath choſen none of theſe.

* iii. Reg. ii. c

* Num. xi. d. Ioſu. iii. a. and. vii. c

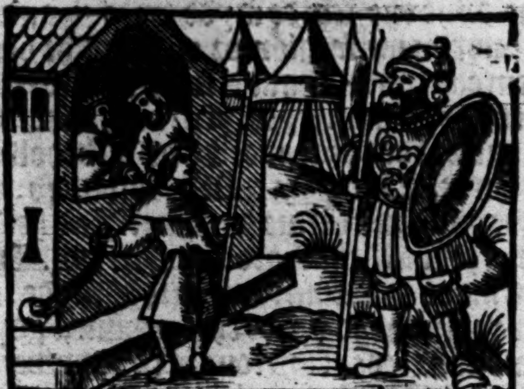
And Samuel ſayde vnto Iſai: are here all thy chyldren? He ſayde: ther is yet a lytle one behynde, that kepeth the ſhepe. And Samuel ſayd vnto Iſai: ſende and fet hym, for we wyll not ſyt downe, tyll he be come hyther. And he ſent, ⁊ brought hym in. And he was browne, and of an excellẽt bewtye, * ãd welfauoured in ſyght. And the Lorde ſayd: Aryſe, and anoynt hym, for this is he. Therfore Samuel toke the horne wyth the oyntment, ⁊ anoynted hym in the myddes of hys brethren. And the ſprete of the Lorde came vpõ Dauid, from that daye forwarde. And Samuel roſe vp, and went to Rama. C

* Ge. xxxix. b

But the ſprete of the Lorde departed frõ Saul, and an euell ſprete ſent of the Lorde vexed hym. And Sauls ſeruaũtes ſayde vnto hym: Beholde, an euell ſprete ſent of God vexed the, let oure Lorde therfore cõmaunde his ſeruauntes (that are before the) to ſeke a man, yͭ is a connynge player wyth an harpe: that when the euell ſprete ſent of God commeth vpon the, he maye playe with his hãde and thou ſhalt be eaſed. Saul ſayd vnto his ſeruauntes: prouyde me a man then that cã playe well, and brynge him to me. Then anſwered one of his ſeruauntes and ſayde: D Beholde, I haue ſene a ſonne of Iſai the Bethlehemite, that can playe vpon inſtrumẽtes, and is an actiue felowe, and a man of warre and prudẽt in doynge of feates, ⁊ well made and yͤ Lorde is with hym. Wherfore Saul ſent meſſengers vnto Iſai, and ſayde: ſende me Dauid thy ſonne, whych is with yͤ ſhepe. And Iſai toke an aſſe laden with breed, and a flacket of wyne, and a kyd, and ſent them by Dauid his ſonne vnto Saul. And Dauid came to Saul, & ſtode before him, & he loued him very well, and he was made his harneſbearer. And Saul ſent to Iſai, ſayinge: let Dauid remayne with me, for he hath founde fauour in my ſyght. And ſo it fortuned, that when the euel ſprete ſent of God came vpon Saul, Dauid toke an harpe, & played wyth his hande, & ſo Saul was refreſhed, & dyd amende, and the euel ſprete departed frō him.

¶ The .xvii. Chapter.

¶ Dauid ouercommeth great Goliath.



A THe Philiſtines geathered their hoſt to battell, ād came together to Socoth which is in Iuda, and pytched betwene Socoth ād Azekah, in the coaſt of Dammin. And Saul and the mē of Iſrael came together, and pytched in yͤ Oke valley, and put thē ſelues in araye, to fyght agaynſt the Philiſtines. And the Philiſtines ſtode on an hyll on the one ſyde, and Iſrael ſtode on an hyll on the other ſyde, and there was a valey betwene them: And there came a man betwene them both, out of the tentes of yͤ Philiſtines, named Goliath * of Gath ſyxe cubytes and an handbredth lōge, and had an helmet of braſſe vpon his head, & a coate of mayle about hym. And yͤ weyght of hys coate of mayle was fyue thouſande ſykles of braſſe. And he had bootes of braſſe vpon his legges, and a ſhylde of braſſe vpon his ſhoulders. And yͤ ſhafte of his ſpere was lyke a weuers beame. And hys ſpeare head weyed .vi. hundred ſykles of yron. And one bearynge a ſhylde went before hym.

* Joſue. xi. d

And he ſtode and cryed agaynſt the hooſt of Iſrael, & ſayd vnto thē: Why are ye come out in araye to battel? am not I a Philiſtine and you ſeruaūtes to Saul? choſe you a mā from amonge you, & let hym come downe to me. And yf he be able to fyghte with me, & to beate me, then wyll we be youre ſeruauntes. B But yf I can ouercome hym and beate hym then ſhall ye be oure ſeruauntes, & ſerue vs. And the Philiſtine ſayde: I defye the hoſt of Iſraell this daye, geue me a man, yͭ we may fyght together. When Saul and all Iſraell hearde thoſe wordes of the Philiſtine, they were diſcouraged, and greatly afrayed. Dauid was the ſonne of an Ephrathite ☞ (of whō mencion is made afore) of Bethlehem Iudā, named Iſai, which had eight ſonnes. And was an olde man in the dayes of Saul, and came to age amonge men. And the thre eldeſt ſonnes of Iſai went, and followed Saul to the battell. And the names of his thre ſonnes that went to battell, were: Eliab the eldeſt, and the next, Abinadab, and the thyrd Sāma, and Dauid was the leaſt. And the thre eldeſt went after Saull. Dauid alſo wente, and departed frō Saull, to fede his fathers ſhepe at Bethlehē. And the Philiſtine came forth in the mornynge and euenynge, and ☞ continued fourtye dayes. ☞

And Iſai ſayd vnto Dauid his ſonne: take for thy brethrē an Epha of this parched corne & theſe ten loaues, and bringe it vnto the hoſt to thy brethrē. And cary theſe ten freſhe cheſes vnto the captayne, and loke how thy brethren fare, and ☞ ſet oute theyr pledge. ☞ And Saul and they, and al the mē of Iſrael were in the oke valey, fyghtyng with yͤ Philiſtines. And Dauid roſe vp erly in the mornynge, and lefte yͤ ſhepe with a keper, & toke and went as Iſai had commaūded hym, and came within the compaſſe of yͤ hoſt. And the hoſte went out in araye, and ſhowted in the battell: for Iſrael & the Philiſtines had put thē ſelues in araye, the one agaynſt yͤ other. C And Dauid toke downe the gere from him, and put them vnder the handes of the keper of the veſſels, & ran into the hoſte, and came: and ſaluted his brethrē. And as he talked wͭ them. Beholde: there ſtode a mā in the myddes (Goliah yͤ Philiſtine by name) of Gath out of the araye of the Philiſtines, & ſpake of the maner aboue rehearſed, that Dauid hearde it. And all the men of Iſrael, when they ſawe the man, ranne awaye from hym, and were ſore afrayed. And euery man of Iſrael ſayde: Sawe ye thys man come forth? euen to reuyle Iſrael is he come. * And to hym yͭ beateth hym, wyll the kynge geue great ryches, and wyl geue him his daughter therto: yee, & make his fathers houſe fre in Iſrael.

* Joſu. xv. c

And Dauid ſpake to the men that ſtode by, and ſayde: What ſhalbe done to the man that beateth this Philiſtine, & taketh away the ſhame frō Iſrael? And what is thys vncircumciſed Philiſtine, that he ſhulde reuyle the hoſte of the lyuing God? And the people anſwered him (after this maner,) ſaying: ſo ſhall it be done to the mā, that beateth hym. D And Eliab his eldeſt brother hearde whē he ſpake vnto the men, and Eliab was angrye with Dauid, ād ſayd: Why cameſt yͧ downe hyther? ād with whom haſt thou lefte thoſe fewe ſhepe in yͤ wildernes? I knowe thy pryde, and the malyce of thyne herte, yͭ thou arte come downe to ſe yͤ battel. And Dauid ſayd:

And what haue I nowe done? is there not a worde? And he departed from hym into the presence of another, and ſpake of ẏ ſame maner, and the people anſwered him agayne, as before.

And they that heard the wordes whyche Dauid ſpake, rehearſed them before Saul, which cauſed him to be fet. And Dauid ſayd to Saul: Let no mannes hert fayle hym becauſe of him. Thy ſeruaunt wyl go, ⁊ fyght with yonder Philiſtine. And Saul ſayde to Dauid agayne: ẏ art not able to go agaynſt yonder Philiſtine, to fyght wͭ him. For thou art but a chylde, but he is a mã of warre euẽ frõ his youth. Dauid anſwered vnto Saul. Thy ſeruaunt kept his fathers ſhepe, ⁊ ther *Jud.xiiii.b Heb.xi.f came *a Lyon and lykewiſe a Beare, ⁊ toke a ſhepe out of the flocke. And I went out after him, and ſmote him, ãd toke it out of hys E mouth. And when he aroſe agaynſt me, I caught him by the bearde, and ſmote hym, ⁊ ſlue him. And ſo thy ſeruaunt ſlue the Lyon and ẏ beare (alſo) hath thy ſeruaunt ſlayne. And truly this vncircũciſed Philiſtine ſhall be as one of thẽ ☞*(Now, wyl I go, ⁊ take awaye ẏ rebuke of the people, for what is this vncircũcyſed Philiſtine) D ſeynge he hath rayled on the hoſt of ẏ lyuing God. And Dauid ſpake moreouer: the Lord that delyuered me out of the hãde of ẏ Lyon ⁊ out of the hande of ẏ beare, he ſhal delyuer me alſo out of the hande of the Philiſtine.

And Saul ſayde vnto Dauid: go, and the Lorde ſhall be wyth the. And Saul put hys rayment vpon Dauid, and put an helmet of braſſe vpon hys head, ⁊ put a coate of mayle vpõ him, and gyrded Dauid with his awne ſwerde vpõ his rayment. And he aſſayed to go. And becauſe he neuer proued it, Dauid ſayd vnto Saul: I cannot go with theſe, for I haue not vſed my ſelfe therto: and Dauid put them of hym, and toke hys ſtaffe in hys hande, and choſe him fyue ſmoth ſtones oute of a broke, and put thẽ in a ſheperdes bagge which he had, ⁊ in a ſlynge poke: ⁊ his ſlynge was in his hãde, ⁊ he went to the Philiſtine.

F And the Philiſtine came and drue nere agaynſt Dauid, ãd the man ẏ bare the ſhylde went before hym. And when the Philiſtine loked about, and ſawe Dauid, he diſdayned hym, for he was but yõge, and wel coloured, and goodlye to loke vpon. And the Philiſtine ſayde vnto Dauid: am I a dogge, ẏ thou comeſt to me with a ſtaffe? ãd the Philiſtine curſed Dauid in ẏ name of hys goddes. And the Philiſtine ſayde to Dauid: come to me, ⁊ I wyll geue thy fleſhe vnto the foules of the ayre, ⁊ to the beaſtes of the felde. Then ſayd Dauid to the Philiſtine: thou comeſt to me wyth a ſwerde, a ſpeare and a ſhylde: But I come to the in ẏ name of the Lorde of hoſtes the God of the hooſte of Iſrael, whom thou haſt rayled vpon. Thys daye ſhal the Lorde delyuer the into my hande, and I ſhal ſmyte the, ⁊ take thyne head frõ the, and wyll geue ẏ karcaſes of the hoſt of the Philiſtines this daye vnto the foules of the ayre, and to the beaſtes of the erth, that all they whych be in the world, maye knowe, that there is a God in Iſrael. And all thys congregacyon ſhall knowe, that ẏ Lorde ſaueth not with ſwerd and ſpeare. For the battel is the Lordes, ãd he ſhall geue you into oure handes.

And whẽ the Philiſtine aroſe to come and drawe nye vnto Dauid. Dauid haſted, ⁊ ran into the battayll euen agaynſt the Philiſtine. And Dauid put his hande in hys bagge, and toke out a ſtone, and ſlange it, ⁊ ſmote the Philiſtine in hys forhead, that the ſtone ſouncke into his forhead *and he fell groue- *Ecc.xlvii.a lynge to the erth. And ſo Dauid ouercame ẏ Philiſtine with a ſlyng ⁊ a ſtone, and ſmote the Philiſtine, ⁊ ſlue him, euen whan Dauid had no ſwerde in his hande. But Dauid ran G and ſtode vpon the Philiſtine, and toke hys ſwerde, and drue it out of hys ſheth, and ſlue hym, ⁊ cut of hys head therwyth. And when the Philiſtines ſawe, that theyr champyon was dead *they fled. *Judi.vii.f And the men of Iſrael and of Juda aroſe, and ſhowted, ⁊ folowed after the Philiſtines, vntyl they came to the valeye, and vnto the gates of Akaron. And the Philiſtines fell downe wounded by the waye to Saaraiim, euẽ vnto Gath ⁊ Akaron. And the chyldren of Iſrael returned frõ chaſynge after the Philiſtines, and ſpoyled theyr tentes. And Dauid toke the head of ẏ Philiſtine, and brought it to Jeruſalẽ: But he put hys armoure in hys tente.

Whẽ Saul ſawe Dauid go forth againſt the Philiſtine, he ſayd vnto *Abner the cap- *i.re.xiiii.g. tayne of his hoſte: Abner, whoſe ſõne is this yong man? Abner anſwered: as truly as thy ſoule lyueth (O kyng) I cãnot tell. And the kynge ſayd: Enquere thou, whoſe ſonne the youngelynge is. And when Dauid was returned from the ſlaughter of the Philiſtine, Abner toke hym, and brought hym before Saul, wyth the head of the Philiſtine in his hande. And Saul ſayd to hym: whoſe ſonne art thou, thou yonge mã? Dauid anſwered: I am the ſonne of thy ſeruaunt Iſai the Bethlehemite.

¶ The.xviii. Chapter.

¶ The bonde betwene Dauid and Jonathas. Saul goeth about to ſlee Dauid.

AND when he had made an ende of ſpeakynge vnto Saul, the A ſoule of Jonathas was knyt wyth the ſoule of Dauid, and Jonathas loued hym as hys awne ſoule. And Saul toke him that daye, and wolde let him go nomore home to hys fathers houſe. And Jonathas made a couenaunt wyth Dauid, becauſe he loued him as his awne ſoule. And Ionathas put of his awne coate that was vpon him, & gaue it Dauid, & therto his cloke, his ſwerd, his bowe and hys gyrdle. And Dauid wente oute whether ſoeuer Saul ſent hym, and behaued hym ſelfe wyſely. And Saul ſet hym ouer his men of warre, and he was accepted in the ſyght of al the people, and in the ſyght of Sauls ſeruauntes.

B And it happened as they went, when Dauid was returned from the ſlaughter of the Philiſtine, yͤ wemen came out of al cyties of Iſrael ſyngyng & daunſyng, agaynſt kynge Saul, and with tymbrelles, wyth ioye, and with inſtrumentes of muſick. And yͤ wemen anſwered one another in theyr playe, & ſayd: *i. Regum. xxi.d and. xxix.b. * Saul hath ſlayne his thouſande, and Dauid hys ten thouſande. And Saul was excedyng wroth, and the ſaying diſpleaſed hym, and he ſayd: they haue aſcribed vnto Dauid ten thouſande, and to me but a thouſande, & what can he more haue, ſaue the kyngdome? Wherfore Saul loked on ſyde of Dauid frõ that daye forwarde. And it happened on the C morowe, that the euel ſprete ſent of God came ☞ vpon Saul, and ☞ he propheſyed in the myddes of yͤ houſe. And Dauid played with hys hande lyke as at other tymes, and there was a iauelyng in Sauls hande. And Saul toke the iauelyng, & ſayd: I wyll nayle Dauid to the wall with it. And Dauid auoyded oute of hys preſence two tymes. And Saul was afearde of Dauid, becauſe yͤ Lorde was with hym, & was departed frõ Saul. Therfore Saul put him from him, and made him ☞ a captayne ouer a thouſand, and ☞ he went out ãd in before yͤ people. And Dauid behaued him ſelfe wyſely in all his wayes, ãd the D Lord was with him. Wherfore, whẽ Saul ſawe yͤ he was ſo excedynge wyſe, he was afrayd of hym. But all Iſrael ãd Iuda loued Dauid, becauſe he went out & in before them And Saul ſayde to Dauid. Beholde, my eldeſt daughter Merob, her I wyll geue the to wyfe. Only playe the mã with me, & fyght yͤ Lordes batelles. For Saul thought: myne hande ſhall not be vpon him, but the hãde of yͤ Philiſtines. And Dauid anſwered Saul: E what am I? and what is my lyfe or the kynred of my father in Iſrael, that I ſhulde be ſonne in lawe to the kynge? Howbeit, when the tyme was come yͤ Merob Sauls daughter ſhulde haue bene geuẽ to Dauid, ſhe was geuen vnto Adriel a Meholothite, to wyfe. Howbeit, Michol Sauls daughter loued Dauid. And they ſhewed Saul: & the thyng diſpleaſed hym not. And Saul ſayde: I wyl geue hym her yͤ ſhe maye be a ſnare to him, & that the hande of the Philiſtines maye be agaynſt hym. Wherfore Saul ſayde to Dauid: thou ſhalt this daye be my ſone in lawe in the other daughter. And Saul commaũded hys ſeruauntes, to comẽ with Dauid ſecretlye & to ſaye: Beholde yͤ kyng hath a fauoure to the, and all his ſeruauntes loue the, be nowe therfore the kynges ſonne in lawe.

F And Sauls ſeruauntes ſpake thoſe wordes in the eares of Dauid. And Dauid ſayd: ſemeth it to you a lyght thynge to be a kynges ſonne in lawe? I am a poore man and of ſmal reputaciõ. And the ſeruaũtes brought Saul worde agayne, ſaying: of this maner ſpake Dauid. And Saul ſaid: this wiſe ſhal ye ſaye to Dauid: the kyng careth for no nother dowrye, but for an hũdred foreſkynnes of the Philiſtines, to be auenged of the kynges enemyes. But Saul thought to make Dauid fall into the hãdes of the Philiſtines. And when hys ſeruaũtes tolde Dauid theſe wordes, it pleaſed Dauid well to be the kynges ſonne in lawe. And ☞ or yͤ dayes were ☞ G expyred, Dauid aroſe with his men, & went ãd ſlue of the Philiſtines, two hundred men, and Dauid brought theyr foreſkynnes, and ſatiſfyed the kynge therof, to be his ſonne in lawe. * Wherfore Saul gaue hym Michol *ii. Reg. iii.c hys daughter to wyfe. And Saul ſawe and underſtode, howe that the Lorde was wyth Dauid, and that Michol his daughter loued him, and he was the more afrayed of Dauid and Saul became alwaye Dauids enemye. The lordes of the Philiſtines vſed ☞ to go ☞ furth. And it fortuned that whan they went furth, Dauid behaued him ſelfe wyſelier thẽ all the ſeruauntes of Saul: ſo that his name was moche ſet by.

¶ The. xix. Chapter.

¶ Saul commaundeth to ſlee Dauid. Michol hys wyfe ſaueth hym.

SAul ſpake to Ionathas hys ſonne, A and to all hys ſeruaũtes, that they ſhulde kyll Dauid. * But Ionathas *i. re. xviii.a Sauls ſonne had a greate fauoure to Dauid, and Ionathas tolde Dauid ſayinge: Saul my father goeth aboute to ſlaye the. Nowe therfore take hede to thy ſelfe vntyl the mornynge, ãd abyde in ſome ſecret place, and hyde thy ſelfe. And I wyll go out, and ſtande by my father in the felde where thou arte, and wyll comen wyth my father of the, and whatſoeuer I ſe, I wyll tell the.

And Ionathas ſpake good of Dauid vnto Saul hys father, and ſayd vnto hym: let not the kynge ſynne agaynſt hys ſeruaunt Dauid, for he hath not ſynned agaynſt the, and hys workes haue bene to the warde very good. For he dyd ☞ * put hys lyfe in hys ☞ *Iudi. xii.a. Pſal. cxix.d hande, and ſlue the Philiſtine, and the Lorde brought to paſſe a greate health for all Iſrael. Thou ſaweſt it, and thou reioyſedeſt, wherfore then wylt thou ſynne agaynſt innocent bloude, and ſlaye Dauid wythout a cauſe? And Saul harkened vnto yͤ voyce of B

Ionathas

Jonathas, and ſware: as truly as the Lorde lyueth he ſhall not dye. And Jonathas called Dauid, & ſhewed hym all thoſe wordes, & brought Dauid to Saul. And he was in his preſens as in tymes paſt.

And the warre began agayne, and Dauid went out and fought with the Philiſtines, & ſlue them with a great ſlaughter, & they fled frō him. And the euel ſprete ſent of the Lord was vpō Saul, as he ſat in his houſe hauinge a Jauelinge in his hand, & Dauid played with his hande. And Saul entẽded to nayle Dauid to ỹ walle with the Jauelynge. But he ryd hym ſelfe out of Sauls preſens, as he ſmote the ſpeare ☞ (with a vayne ſtroke) into the walle. And Dauid fled and was ſaued the ſame nyght. Saul alſo ſent meſſengers vnto Dauids houſe, to watch hym, and to ſleye hym in the mornyng. And Michol Dauids wyfe tolde it hym, ſaying: Yf ỹ ſaue not thy C ſelfe this night, to morow thou wilt be ſlayne. And ſo *Michol let Dauid downe thorowe a wyndowe, and he went and fled, and was ſaued. And then ſhe toke an Image ād layed it in the bed, and put a pyllowe ſtuffed wyth goates heare vnder the head of it, and couered it with a clothe. And whē Saul ſent meſſengers to fetche Dauid, ſhe ſayde, he is ſycke. And Saul ſent the meſſẽgers agayne to ſe Dauid, ſayinge: bring him to me, bed & all, ỹ I maye ſlaye him. And when ỹ meſſengers were come in: Beholde, there laye an ymage in the bed, with a pyllowe of goates heare vnder the head of it. And Saul ſayde vnto Michol: why haſt thou mocked me ſo, and ſent awaye myne enemy that he is eſcaped? Michol anſwered Saul. For he ſayde vnto me, let me go, or elles I wyll kyll the. And ſo Dauid fled, and eſcaped, and came to Samuel to Rama, & told him al that Saul had done to him. And he and Samuel went and dwelt in ☞ Naioth.

*Joſue.ii.c
Actes.ix.d

D And one tolde Saul, ſayenge: Beholde, Dauid is at Naioth in Rama. And Saul ſent meſſengers to fet Dauid. And whē they ſawe a companye ☞ of prophetes propheſyenge, and Samuel ſtandynge faſt by them ỹ ſprete of God fell vpon the meſſengers of Saul, and they propheſyed to. And when it was tolde Saul, he ſent other meſſengers, & they propheſyed lykewyſe. And Saul ſente meſſengers yet agayne the thyrd tyme, and they propheſyed alſo. Then wēt he him ſelfe to Rama, & came to a great well that is in Sechu, & he aſked and ſayde: where are Samuel and Dauid? And one ſayde: Beholde, they be at Naioth in Rama, & he went thyther, euē to Naioth in Rama, and the ſprete of God came vpon him alſo, & he went propheſyinge, vntyll he came to Naioth in Rama. And he ☞ ſtrypte of his clothes, & propheſyed before Samuel in lyke maner, and ☞ fell naked all that daye & al that nyght. *And therof it is, that they ſaye: is Saul alſo amonge the prophetes?

*i.Reg.x.c

¶ The.xx. Chapter.

¶ Dauid complayneth vnto Jonathas.

A AND Dauid fled from Naioth which is in Rama, came, & ſayde before Jonathas. What haue I done? wherin am I faultie? what is the ſynne that I haue cōmytted before thy father, that he ſeketh my lyfe? He ſayd vnto hym: God forbyd, ỹ ſhalt not dye. Beholde, my father wyl do nothing ether greate or ſmall, but that he wyl ſhewe it me. And howe ſhulde my father hyde this thynge from me? He wyl not do it. And Dauid ſware agayne, and ſayd, thy father knoweth that I haue founde ☞ grace in thyne eyes, and therfore he ſayeth: Jonathas ſhall not knowe it, leſte he be ſorye. And in verye dede, euen as trulye as the Lorde lyueth, and as trulye as thy ſoule lyueth, there is but a ſteppe betwene me & death. Then ſayde Jonathas vnto Dauid: whatſoeuer thy ſoule deſyreth, that I wyll do vnto the. And Dauid ſayde vnto Jonathas: Beholde, to morowe is the begynnynge ☞ of the moneth, & I ſhulde ſyt with the kynge at meate. But let me go, that I maye hyde my ſelfe in the feldes vnto the thyrde daye at euen. B Yf thy father ſpeake of me, then ſaye, Dauid aſked leaue of me, that he myghte go to Bethlehē to his awne cytie, for there is holden a yerely feaſt for all the kynred. And yf he ſaye it is well done, then thy ſeruaūt ſhal haue peace. But and yf he be angry, then be ſure that wyckedneſſe is vtterlye concluded of hym. And then thou ſhalt ſhewe mercye vnto thy ſeruaunt *for thou haſt made wyth me thy ſeruaunt a bonde in the Lorde. Notwithſtādynge, yf there be in me any treſpace, then ſleye me thy ſelfe, and brynge me not to thy father.

*i.re.xviii.a
and.xxiii.c

And Jonathas anſwered, God kepe that from ỹ ☞ (neyther is it poſſyble to come to paſſe.) For yf I knowe, that wyckedneſſe were concluded of my father, to come vpon the, thynkeſt thou, that I ſhulde not tel it the? Then ſayd Dauid: who ſhall tell me, yf thy father anſwere cruelly? And Jonathas ſaid vnto Dauid, come and let vs go out into ỹ felde. And they went out both of them into the felde.

C And Jonathas ſayde vnto Dauid: The Lorde God of Iſrael loke on it, whē I haue groped my fathers mynd, one tyme or other within this thre dayes, ỹ it ſtande wel wyth Dauid. Yf I then ſende not vnto the & ſhewe it the, the Lord do ſo and ſo vnto Jonathas. But yf my father haue any pleaſure to do ỹ euell, I wyll ſhewe the alſo, and ſende the awaye ỹ thou mayeſt go in peace. And the Lorde be with the, as he hath bene with my

father. And thou ſhalt perfourme vnto me
the mercye of the Lorde, not onelye whyle I
lyue but euen when I am dead, & plucke not
☞ thy mercy awaye frõ ☞ my houſe for euer:
No not when the Lorde hath deſtroyed the
enemyes of Dauid, euerye one from the face
of the earth.

And ſo Jonathas made a bonde with the
houſe of Dauid, deſyringe yͭ the Lorde ſhuld
ſeke it out by the hãdes of Dauids enemyes
(yf it were brokẽ.) And wt other wordes dyd
Jonathas ſweare vnto Dauid, becauſe he loued
him. For he loued hĩ, as his awne ſoule.

D Then ſayde Jouathas to Dauid: to morowe
is the firſt daye of the mone. And thou
ſhalt be miſſed, becauſe the place where thou
waſt wont to ſyt, ſhall be emptye. Therfore
thys daye thre dayes come downe in any
wyſe vnto yͤ place where thou dyddeſt hyde
☞ thy ſelfe, ☞ whan yͤ buſynes was in hande:
euen by yͤ ſtone Eſell. And I wyll ſhote thre
arowes by the one ſyde therof, as though I
ſhot them at a marke, & wyl ſende a lad, and
byd hym go ſeke the arowes. And yf I ſaye
vnto the lad: ſe, the arowes are on thys ſyde
the, brynge them: then come yͧ: for it is peace
& no hurte, as ſure as the Lorde lyueth. But
and yf I ſaye vnto the lad, beholde, the arowes
* are beyond the, then go *(in peace) for the
Lorde hath ſent yͤ awaye. And as touchyng
this which thou and I haue ſpoken: beholde
☞ ☞ the Lorde be betwene the & me for euer.
And ſo Dauid hyd him ſelfe in the felde. And
when the newe mone was come, the kynge
ſat him downe to eate meate. And the kyng
E ſat hym downe after the olde maner, in hys
ſeate by the wall. And Jonathas aroſe and
Abner ſate by Saules ſyde, & Dauids place
was emptye. Neuertheleſſe, Saul ſayde nothyng
at al that daye. For he thought: ſome
thynge hath chaunced him yͭ he is not cleane
But on the morowe which was the ſeconde
daye of yͤ newe mone, it happened that Dauids
place was emptye agayne. And Saul
ſayde vnto Jonathas his ſonne. Wherfore
cõmeth not yͤ ſonne of Iſai to meate, nether
yeſterdaye nor to daye? And Jonathas anſwered
vnto Saul. Dauid aſked lycence of
me, to go to Bethlẽ, for he ſayd: let me go I
praye yͤ for our kynred doth hold an offryng
in the citie, and my brother hath ſent for me.
And therfore yf I haue foũd fauoure in thyne
eyes, let me go, and ſe my brethren. This
is the cauſe that he cõmeth not vnto the kinges
F table. Then was Saul angry with Jonathas,
& ſayde vnto him: Thou wycked rebell,
do not I knowe, yͭ thou haſt choſen the
ſonne of Iſai vnto thyne awne rebuke, & vnto
the rebuke & ſhame of thy mother? For as
longe as the ſonne of Iſai lyueth vpon the
erth, thou ſhalt not be ſtabliſhed, nor yet thy
kingdome, wherfore now ſende and fet hym
vnto me, *for he is the childe of death.

*i.Reg.xxi.
ii.Reg.xii.d

And Jonathas anſwered vnto Saul his
father, and ſayde to him. Wherfore ſhuld he
dye? what hath he done? And Saul lyfte vp
a ſpeare to hyt him, wherby Jonathas wyſt
well, that it was vtterly determined of hys
father, to ſleye Dauid. And ſo Jonathas aroſe
frõ the table in a great anger, & did eate
no meat the ſecond daye of yͤ moneth, for he
was ſory for Dauid, becauſe his father had
done him ſhame. On yͤ next morning, Jonathas
wẽt out into yͤ felde, at yͤ tyme apoĩted
with Dauid, & a lytle lad with him. And he
ſayde vnto his boye: runne & ſeke out myne
arowes which I ſhote. And as the boye ran
he ſhot an arowe beyond him. And when the
G lad was come to yͤ place whether Jonathas
had ſhot the arowe, Jonathas cryed after yͤ
lad, and ſayd: Is not the arowe beyond the?
And Jonathas cryed after the lad agayne:
make ſpede, and ſtande not ſtyll. And Jonathas
lad geathered vp the arowes, & cam to
his maſter. But the lad wyſt nothyng of the
matter. Onely Jonathas ãd Dauid wiſt it.
And Jonathas gaue his weapõs vnto yͤ lad
that was wyth him, & ſayde vnto him: go &
carye them to the towne. And as ſone as the
lad was gone, Dauid aroſe out of a place yͭ
was towarde the ſouth, and fell on hys face
to the groũde, and worſhypped thre tymes.
And they kiſſed ether other, & wept together
ſo lõge, tyl Dauid exceaded in wepyng. And
Jonathas ſayde to Dauid: go in peace. And
yͤ thynges which we haue ſworne both of vs
in the name of the Lorde, ſayinge: yͤ Lord be
betwene yͤ & me, & betwene thyne ſede & mine
let thẽ ſtonde for euer. And he aroſe, & departed.
And Jonathas went into the towne.

¶ The.xxi.Chapter.

¶ Dauid fleeth into Nob to Ahimelech the preaſte, and getteth of hym the ſhewe breade to ſatiſfye his hõger. Afterwarde he fleeth to kynge Achis, ãd there fayneth hym ſelfe to be mad.

A Then came Dauid to Nob to Ahimelech
the preaſt: And Ahimelech
was aſtonyed at the ſodayne commynge
of Dauid, & ſayd vnto him
Why art thou alone, & no man wt
the? And Dauid ſayd to Ahimelech yͤ preaſt:
the kynge hath commaunded me to do a certeyn
thynge, and hath ſayde vnto me, let no
man knowe where aboute I ſende the, and
what I haue commaunded the to do: And I
haue appoynted my ſeruaũtes, to ſoche and
ſoche places. Nowe therfore yf yͧ haſt ought
vnder thyne hande * geue me fyue loues of
breade, or what cometh to hande.

*i.Re.xxv.
Jud.viii.b.

And the preaſt anſwered Dauid, and ſayd:
there is no comen bread vnder myne hande,
but here is halowed bread, yf the younge
men haue kepte them ſelues from vncleane
thynges, eſpeciallye wemen. Dauid anſwered
B the Preaſte, and ſayde vnto hym:

of a truth wemen hath bene locked vp from vs about a thre dayes when I came out ☞ and the ☞ veſſelles of the young men were holy. ☞ Howebeit ☞ this waye is vnpure and how much more ſhall there be holynes in the veſſell. * And ſo the preaſte gaue him halowed bred, for there was no nother bred there, ſaue the ſhewebreds, that were taken from before the Lorde, to put freſſhe brede there, the daye that it was taken awaye.

* leu. xxiiii. b Math. xii. a.

And ther was there the ſame daye a certẽ man of the ſeruauntes of Saul abydynge before the Lord, named Doeg an Edomite, the chefeſt of Sauls heardemen.

C And Dauid ſayd vnto Abimelech: is not here vnder thyne hande ether ſpeare or ſwerde? for I haue nether brought my ſwerd nor my harneſſe wyth me, becauſe ẏ kynges buſynes required haſte. And the preaſte ſayde: the ſwerde of Goliath the Philiſtine whome thou ſlueſt in the Ocke valley, beholde, it is here wrapt in a cloth behynd ẏ Ephod. If thou wylt take that: take it, for there is no nother ſaue that here. And Dauid ſayde: there is none to that, geue it me.

And Dauid aroſe and fled the ſame daye from the preſence of Saul, & went to Achis the kynge of Geth. And the ſeruauntes of Achis ſayde of hym: is not thys Dauid the kynge of the lande? dyd they not ſyng vnto hym, in daunſes ſayinge * Saul hath ſlayne his thouſande, & Dauid his ten thouſãd?

i. reg. xviii. b. and. xxix. c.

D And Dauid put thoſe wordes into hys heart, & was ſore afrayed of Achis the kynge of Geth. And he chaunged hys ſpeche before them, & fayned hym ſelf mad in theyr handes, & ſcrabled on the dores of the gate, and let hys ſpettel fall downe vpon hys bearde.

Then ſayde Achis vnto hys ſeruaũtes: Loo, ye ſe that this man is beſyde him ſelfe, wherfore then haue ye brought hym to me? Haue I nede of mad mẽ ẏ ye haue brought thys felowe to playe the mad mã in my preſence? Shall he come into my howſe?

¶ The. xxii. Chapter.

¶ Doeth betrayeth Dauid. Abimelech is accuſed of treaſon and ſlayne, & .lxxxiiii. preaſtes mo with hym becauſe they receaued Dauid. Nob is deſtroyed of Saul, Abiathar fleeth to Dauid.

A Dauid therfore departed thence, ãd eſcaped, ãd came vnto the caue Odollam. When his brethren alſo & all hys fathers houſe heard it, they went downe thither to hym. And there geathered vnto him all men that were in combraunce, and in det, and troubled in theyr myndes, and he became a captayne ouer thẽ. And there were, wyth hym vpon a foure hundred men. And Dauid went thence to Mizpa in the lande of Moab: and ſayde vnto the kynge of Moab: Let my father, and my mother (I praye the) ☞ come forth vnto you, tyll I knowe what God wyll do for me. ☞ And he brought them before the king of Moab. And they dwelt with him all ẏ whyle that Dauid kepte him ſelfe in holde. And the prophet Gad ſayd vnto Dauid: abyde not in holde, but departe and go into ẏ land of Juda. Then Dauid departed & came into the foreſt Hareth. And Saul heard ẏ Dauid was come abrode, and alſo the mẽ that were wyth hym. And Saul ſat ĩ Gibea vnder a tree in Rama, hauyng hys ſpeare in hys hãd, & al hys men ſtode about him. And Saul ſayde vnto hys ſeruaũtes that ſtode B about hym. Heare I praye you ☞ ye ſonnes ☞ of Jemini: wyll the ſonne of Iſai geue euery one of you feldes and vineyardes, ãd make you all captaynes ouer thouſandes, & ouer hundredes? that ye haue alſo cõſpired agaynſt me, and there is none that telleth it me in myne eare? * And, where as my ſonne hath made a bonde with the ſonne of Iſai, ther is none of you that mourneth for me, or ſheweth it in myne eare: beholde, my ſonne hath ſtered vp my ſeruaunt to lye awayte agaynſt me thys ſame daye.

i. reg. xviii. a and. xx. b.

Then anſwered Doeg the Edomite which alſo ſtode by the ſeruauntes of Saul, & ſayde: I ſawe the ſonne of Iſai, when he cam to Nob, to Ahimelech the ſonne of Ahitob, which aſked counſell of the Lorde for hym and gaue hym vitaples, and the ſwerde of Goliath the Philiſtine alſo. Then the king ſent and called for Ahimelech the preaſte ẏ ſõne of Ahitob, & all his fathers houſe, that is to ſaye, the preaſtes that were in Nob.

And they cam all to the king. And Saul ſayde: heare now thou ſonne of Ahitob. He C anſwered: here I am, my Lord. And Saul ſayde vnto hĩ: why haue ye cõſpired agaynſt me, thou and the ſonne of Iſai, in that thou haſt geuẽ him vitaple, & a ſwearde, and haſt aſked counſell of God for him, that he ſhuld aryſe agaynſt me, & lye awayte for me thys daye? Ahimelech anſwered the king & ſayde who is ſo faythfull amõg all thy ſeruaũtes as Dauid, & therto the kinges ſonne in lawe & goeth at thy byddyng, & is had in honoure in thyne houſe? haue I thys daye begonne firſt to aſke counſell of God for hĩ? That be farre from me (yf I had knowen it) let not ẏ kyng put ſoch a thing vnto his ſeruaunt, in all the houſe of my father. For thy ſeruaũt knewe nothĩg of all this, ether leſſe or moare. The kinge ſayde: thou ſhalt ſurelye dye D Ahimelech, thou and all thy fathers houſe. And the kyng ſayde vnto the fote men that ſtode about hym: turne, and ſley ẏ preaſtes of the Lord, both becauſe theyr hãd is wyth Dauid, & becauſe they knewe when Dauid fleed, & ſhewed it not to me. But the ſeruaũ-

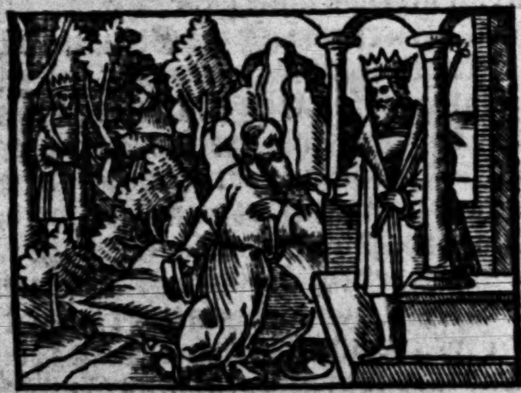
tes of the kynge wolde not moue theyr handes,
to fall vpon the preaſtes of the Lorde.
And the kyng ſayd to Doeg: turne thou,
and fall vpon the preaſtes. And Doeg the
Edomite turned, and ranne vpon the preaſtes,
and ſlue that ſame daye foure ſkore ād
fyue perſonnes, that dyd weare a lynnen
Ephod. And Nob the cytie of the preaſtes
ſmote he wyth the edge of the ſwerde, both
men and wemen, chyldren and ſucklynges,
oxen and aſſes and ſhepe.

And one of the ſonnes of Ahimelech, the
ſonne of Ahitob (named Abiathar) eſcaped
& fled to Dauid. And Abiathar ſhewed Dauid,
how that Saul had ſlayne the Lordes
preaſtes. And Dauid ſayd vnto Abiathar:
I wiſt it the ſame daye, whā Doeg the Edomyte
was there, that he wolde tell Saul.

And I am cauſe of ẏ deeth of all the ſoules
of thy fathers houſe. Abyde thou wyth
me, and feare not: For yf anye man ſeke my
ſoule, he ſhal ſeke thyne alſo, with me thou
ſhalt be in ſauegard.

¶ The.xxiii. Chapter.

¶ Dauid fleeth into the wildernes of ziph.



A Then they tolde Dauid ſayig: Beholde
the Philiſtines fight againſt Keilah,
and ſpoyle the barnes.

Therfore Dauid aſked the Lordes aduyſe,
ſayinge: ſhall I goo and ſmyte theſe Philiſtines?
And the Lorde anſwered vnto Dauid:
go and ſmyte the Philiſtines, and ſaue
Keilah. And Dauids men that were wyth
hym, ſayde vnto hym: ſe, we be afrayed here
in Juda: how moch more then yf we come
to Keila agaiſt the hoſt of the Philiſtines?
Then Dauid aſked the Lorde agayne.

And the Lorde anſwered him and ſayde:
Aryſe, and go downe to Keila, for I wil delyuer
the Philiſtines into thyne hande.

And ſo Dauid and hys men wēt to Keila,
and fought with the Philiſtines, and droue
awaye theyr catell, and ſmote them wyth a
C great ſlaughter. And ſo Dauid ſaued the enhabiters
of Keila. And it chaunced, when
B Abiathar the ſōne of Ahimelech fled to Dauid
to Keila, that he brought an Ephod wͭ
hym in hys hande.

And it was tolde Saul, that Dauid was
come to Keila. And Saul ſayde: God hath
delivered him into myne hād. For he is ſhut
in now ẏ he is come into a towne that hath
gates & barres. And Saul called all ẏ people
together to warre, for to go downe to
Keila, and to beſege Dauid & hys men. And
Dauid hauig knowlege that Saul imagyned
myſchefe agaiſt him, ſayd to Abiathar
the preaſt: * Bring the Ephod. Then ſayde *i.Re.xxx.b
Dauid: O Lord God of Iſrael, thy ſeruaūt
hath heard, ẏ Saul is about to come agaiſt
Keila to deſtroye the cytie for my ſake: wyl
the men of Keila delyuer me into his handes?
And will Saul come downe, as thy ſeruaūt
hath heard ſaye? O Lord God of Iſrael, tel
thy ſeruaunt. And the Lorde ſayde: he will
come downe. Then ſayde Dauid: wyll the
mē of Keila delyuer me and the mē that are
with me into the hād of Saul? and the Lorde
ſayde: they will betraye you.

Then Dauid & his men which were vpon
a ſyxe hūdred, aroſe & departed out of Keila
& wēt whyther they coulde. And it was told
Saul, that Dauid was fled from Keila, ād
he let the iourney alone. Dauid abode ĩ the
wildernesſe in ſtrong holdes, & remayned in
a mountayne ĩ the wildernesſe of ziph. And C
Saul ſought him euery daye, but God delyuered
him not ĩto his hād. And Dauid ſawe
ẏ Saul was come out, to ſeke his lyfe. And
Dauid was in the wildernesſe of ziph in a
thicket. And Jonathas Sauls ſonne aroſe
and went to Dauid into the thicket, and cōforted
his hande in God, & ſayde vnto hym:
feare not, for the hande of Saul my father
ſhall not fynde the, & thou ſhalt be kĩg ouer
Iſrael, & I muſt be next vnto the. And that
doth Saul my father knowe. * And they *i.Re.xviii.a and.xx.b
made a bonde both of thē togeather before ẏ
Lorde. And Dauid taryed ſtyll in the thicket,
and Jonathas went to his houſe. Then
came the ziphites to Saul, to Gibea, ſayĩg:
Doth not Dauid hyde hym ſelfe faſt by vs ĩ
ſtrong holdes, in a thycket that is by ẏ hyll
of Hachila, on the ryght ſyde of the wildernesſe?
Now therfore kyng, thou mayeſt come
downe accordynge to all the luſt of thy
ſoule: come downe, and oure parte ſhalbe to
delyuer hym into the kynges hande. And
Saul ſayde: Bleſſed are ye in the Lord: for
ye haue cōpaſſion on me. Go I praye you, &
ordre the matter well, knowe & ſe his haunte,
where hys fote hath bene, and who hath
ſene hym there for it is tolde me, that he is
very ſuttell, & worketh craftely. He therfore,
& knowe all ẏ lourkyng places, where he D
hideth hym ſelfe, and come ye agayne to me
with the certentye, and I will go wyth you.
And yf he be in the lāde, I will ſerche hĩ out
thorow out all the thouſandes of Juda.

And they aroſe, and went to ziph before
Saul, But Dauid and his men were in the
wildernesſe of Maon, in the playne ẏ is on

the right hande of Jeſimon. Saul alſo and his men wente to ſeke: and they tolde Dauid. Wherfore he went vnto a Rocke, and abode in the wilderneſſe of Maõ. And whẽ Saul hearde that, he folowed after Dauid in the wilderneſſe of Maon. And Saul and hys men went on the one ſyde of the mountayne, and Dauid ⁊ his men on the other ſyde. And Dauid toke thought, howe to get from Saul. For Saul and hys men compaſed Dauid and his men, rounde about, to take them. But there cã a meſſenger to Saul ſayinge haſt the ⁊ come, for the Philiſtines are come into the lande. Wherfore, Saul retourned from perſecuting Dauid, and went agaynſt the Philiſtines. And therfore is it, that they called the place: The rock of ſeparacion. And Dauid went thence, and dwelt in ſtronge holdes at Engadi.

The. xxiiii. Chapter.

Dauid fleeth into Engadi and there hydeth hym in a caue. Saul commeth in thyther to do hys eaſement.

A When Saul was come agayne from folowynge after the Philiſtines, it fortuned, that there were, which tolde hĩ ſaying: beholde, Dauid is in the wilderneſſe of Engadi. Then Saul toke thre thouſand choſen men out of all Iſrael, ⁊ went to ſeke Dauid and his men in the height of ẏ Rockes, where wilde goates remayne.

☞ And he cam to the flockes of ſhepe in the waye. And Saul went into a caue ☞ to couer hys fete. And Dauid ⁊ hys mẽ remayned in the inwarde partes of the caue.

And the men of Dauid ſayde vnto him: ſe, ẏ daye is come, of whych the Lorde ſayde vnto the: Beholde: I wyll delyuer thyne enemyes into thyne hãd, ⁊ ẏ ſhalt do to hym as it ſhall ſeme good ĩ thy ſyght. Then Dauid aroſe and cut of a lappe of Sauls garment ☞ priuelye. And immediatly ☞ Dauids hert ſmote hym because he had cut of a lap of B Sauls garment. And he ſayde vnto his mẽ the Lorde kepe me from doinge that thinge vnto my maſter ẏ Lordes anointed, to laye mine hande vpon hym, ſeynge he is ẏ anointed of the Lorde. *(For as truly as the Lord lyueth excepte the Lorde ſmyte hym, or excepte hys daye come, or yf he go not downe to warre and periſhe: the Lorde be mercyfull vnto me, that I laye not my hande vpon the Lordes anoynted.) And ſo Dauid kept of hys ſeruauntes with theſe wordes, and ſuffred them not to ryſe agaynſt Saul.

But Saul roſe vp out of the caue ⁊ went awaye, Dauid alſo aroſe and went out of ẏ caue, and cryed after Saul, ſayĩg: My Lorde kyng. And when Saul loked behynde hym. Dauid ſtowped to the erth, ⁊ bowed hym ſelfe, and ſayde to Saul: wherfore geueſt thou an eare to mẽnes wordes that ſay, Dauid ſeketh euell agaynſt the? Beholde, this daye thyne eyes haue ſene, howe that the Lorde hath delyuered the this daye in to C myne hande in the caue. And ſome bad me kyll the, but I had compaſſion on the, and ſayd: I wyll not lay my handes on my maſter, for he is the Lordes anoynted. And moreouer, my father, behold, and ſe yet the lap of thy garment in my hande, in as moche as I kylled the not, when I cutte of the lap of thy garment. Underſtande therfore, and ſe, that there is neyther euell nor wyckedneſſe in me, and that I haue not ſynned agaynſte the. And yet thou hunteſt after my ſoule to take it. The Lord be iudge betwene the and me, and the Lorde auenge me of the. But myne hand be not vpon the. Accordynge as the olde prouerbe ſayeth: wyckedneſſe proceadeth from the wycked: But myne hande be not vpon the. After whom is the kynge of Iſrael come out? After whom doſt thou moue perſecucion? after ☞ a deed dog, and after a flee? The Lorde be iudge, and iudge betwene the and me, and ſe ⁊ pleate my cauſe, and auenge me of thyne hande.

D When Dauid had made an ende of ſpeakĩg theſe wordes to Saul, Saul ſayd: * is this thy voyce my ſonne Dauid? and Saul lyft vp hys voyce, and wepte, and ſayde to Dauid: thou art ryghteouſer then I, for thou haſt rewarded me with good, where as I haue rewarded the wyth euell. And thou haſt ſhewed thys daye, how that thou haſt dealt louynglye wyth me, for as moche as when the Lord had locked me in thyne handes, ẏ kylledſt me not. For who ſhall fynde hys enemye, and let hym departe ĩto a good waye? Wherfore the Lord rewarde ẏ wyth good, for that thou haſt done vnto me thys daye. And now beholde, I wote well ẏ thou ſhalt be kynge, and that the kyngdome of Iſrael ſhalbe ſtablyſhed in thyne hande. Sweare now therfore vnto me by the Lorde that thou ſhalt not deſtroye my ſede after me, ⁊ that thou ſhalt not put my name out of my fathers houſe. And Dauid ☞ ſware vnto Saul, and Saul went home. But Dauid and his men gat thẽ vp vnto an holde.

*i. re. xxvi. c.

The. xxv. Chapter.

Samuel dyeth. Dauid fleeth into the wylderneſſe of Pharan.

A And * Samuel dyed, and all the Iſraelites geathered togeather and lamented hym, and buryed hym in hys owne houſe at Rama.

*i. re. xxviii. a.

And Dauid aroſe, and gat hym to ẏ wyldernesse of Pharan. And there was a mã in Maon whoſe poſſeſſion was in Carmel, ãd the man was excedynge mightie, and had thre thouſande ſhepe ⁊ a thouſande goates. And he was sheryng hys ſhepe in Carmell.

The name of the man was Nabal, and the name of hys wyfe was Abigail, and ſhe was a woman of a ſynguler wyſdome and

bewtifull. But the man was churlyſhe, and
of ſhrewde condicions, and was of the kynred
of Caleb. And Dauid hearde in the wilderneſſe,
yͭ Nabal dyd ſhere hys ſhepe. And
Dauid ſent out ten young men, and ſayd vnto
B them: get you vp to Carmell, and go to
Nabal, and grete hym ĩ my name. And thus
ſhal ye ſaye: peace be to the, peace be to thyne
houſe and peace be vnto all that yͧ haſt.
Beholde, I haue heard ſaye, that thou haſt
ſherers. Now, thy ſhepherdes were with vs
○* ○*(in the wilderneſſe,) and we dyd them no ſpyte,
○* nether was there ought ○*(of the flocke) myſſĩg
vnto them, all the whyle they were in Carmel:
aſke thy laddes, and they wil ſhew the.
Wherfore let theſe young mẽ fynde fauoure
in thyne eyes (for we come in a good ſeaſon)
*i.re.xxi.a and * geue I praye the whatſoeuer cõmeth
to thyne hande, vnto thy ſeruauntes, and to
thy ſonne Dauid.

And whan Dauids youngmẽ came, they
tolde Nabal all thoſe wordes ĩ the name of
Dauid, ⁊ thẽ helde theyr peace. And Nabal
anſwered Dauids ſeruaũtes, ⁊ ſayde: what
is Dauid? ⁊ what is the ſonne of Iſai? there
is plentye of ſeruauntes now a dayes, that
breake awaye euery man from hys maſter.
Shall I thẽ take my breed, my water ⁊ my
fleſhe, yͭ I haue kylled for my ſherers, ⁊ geue
it vnto men whõ I wote not whẽce they
be? And ſo Dauids ſeruauntes turned their
waye, and went agayne, and came and tolde
C hym all thoſe ſayĩges. And Dauid ſayd vnto
hys men: gyrde euery man hys ſwerde aboute
hym. And they gyrded euery man his
ſwerde aboute hym, ãd Dauid was gyrded
with his ſwerde. And there folowed Dauid
vpon a foure hundred men, and two hũdred
abode by the ſtuffe. But one of yͤ laddes tolde
Abigail Nabals wyfe, ſaying: Beholde,
Dauid ſent meſſẽgers vnto oure maſter out
of the wilderneſſe to ſalute him and he rayled
on them. And yet the men are very good
vnto vs, and dyd vs no dyſpleaſure, nether
miſſed we any thinge, as longe as we were
conuerſant with them, when we were in the
feldes. They were a wall of defẽce vnto vs
bothe by nyght and daye, all the whyle we
were with them kepinge ſhepe. Nowe therfore,
take hede, ⁊ ſe what thou haſt to do, for
there is an occaſion of euell geuen agaynſte
our mayſter and all his houſholde, ſeyng: he
D is as a ſõne of Belial vngracious to ſpeake
to. Then Abigaill made haſt, ⁊ toke two
hundred loaues, ⁊ two bottelles of wyne, ⁊
fyue ſhepe readye dreſſed, and fyue meaſures
of parched corne, and an hundred frailes
of reaſyngs, and two hundred topnettes of
fygges, and laded them on aſſes, and ſayde
vnto her younge men: go ye before me. Beholde,
I come after you. But ſhe tolde her
huſband Nabal nothing therof. And as ſhe
rode on her aſſe, ſhe came pryuely downe the
ſyde of the hyll, and beholde, Dauid and his
mẽ came downe againſt her, ⁊ ſhe met them.

And Dauid ſayde: in vayne haue I kept
all that this felowe hath in the wilderneſſe,
ſo that nought was myſſed of all that pertayned
vnto hĩ. And he hath quite me euell
for good. So and ſo do God vnto the enemyes
of Dauid, yf I leaue of all that pertayne
to him, by yͤ dawning of the daye, any
thing ☞ that pyſſeth agaynſt the walle. ☞
And when Abigail ſawe Dauid, ſhe haſted
and lyghted of her aſſe, ãd fell before Dauid
on her face, and bowed her ſelf to the groũde
and fell at his fete, and ſayde: Let this vnhappie
dede be counted myne, my Lorde,
and let thine hãdmayde ſpeake in thyne audience,
⁊ heare the worde of thy handemayde.
Let not my Lord, ○*(the kyng) regarde this ○*
vnthriftye man Naball: for as hys name is
ſo is he ☞ Naball is hys name, and follie is ☞
with hym. But I thyne handmayde ſawe
not the young men of my Lord whom thou
ſendeſt. Now therfore my Lorde, as ſure as
yͤ Lord lyueth, ⁊ as thy ſoule lyueth, yͤ Lord E
hath withholden yͤ frõ comĩg to ſhede bloud,
⁊ withdrawe yͤ thine hand frõ bloud ſheade
Now, I praye God yͭ thine enemyes ⁊ they
yͭ entẽde to do my Lord euel, may be as Naball.
And now this is the ☞ bleſſing which ☞
thyne handemayde hath brought vnto my
Lorde: ⁊ let it be geuen vnto the young mẽ,
that folowe my Lorde. Forgeue the treſpace
of thine handmayde, for the Lord wil make
my Lorde a ſure houſe, becauſe my Lord
fyghteth the batayles of the Lord, and there
coulde none euell be founde in yͤ in all thy
dayes. And yf any man ryſe to perſecute the
and to ſeke thy ſoule, the ſoule of my Lorde
ſhall be bounde as ☞ in the bondell of the ☞
lyuing with the Lord thy God. And the ſoules
of thy enemyes ſhall God caſt out, euen
as out of the mydle of a ſlyng. And whẽ the
Lorde ſhall haue done to my Lorde all the
good that he hath promyſed the, ⁊ ſhal haue
made the ruler ouer Iſrael: then ſhall it be
no decaye vnto the, ner diſcourage of herte
vnto my Lorde, that thou haſt not ſhedde
bloud cauſeleſſe, ner aduenged thy ſelfe.

But when the Lord ſhall haue dealt wel
with my Lord, thẽ thyncke on thyne handmayde. F
And Dauid ſayd to Abigail: bleſſed
be the Lorde God of Iſrael, which ſent the
thys daye to mete me. Bleſſed is thy ſayẽg
⁊ bleſſed art thou, which haſt kept me thys
daye from comming to ſhede bloud, ⁊ from
aduengyng my ſelf with myne awne hand.
For in very deade, as ſure as the Lord God
of Iſrael lyueth, which hath kept me backe
from hurtyng the, excepte thou haddeſt haſted
and met me, thynkeſt yͧ, there had bene
left vnto Naball by the dawnyng of the
daye, a

daye, a piller agaynſt the wall? And ſo Da-
uid receaued of her hand, that which ſhe had
brought him & ſayde to her: go vp in peace
to thyne houſe. Beholde, I haue herde thy
voyce, and haue accepted thy perſone.

And Abigail came to Naball: & beholde
he helde a feaſt in hys houſe, lyke yͤ feaſt of a
kyng, and Nabals herte was mery within
him, for he was very drōckē. Wherfore ſhe
tolde him nothynge, nether leſſe nor more,
vntill the morowe daye. But in yͤ mornīg,
when the wine was gone out of Naball, his
G wife tolde hym theſe wordes, and hys herte
dyed within hym, and he became as a ſtone
and vpō a ten dayes after, the Lorde ſmote
Nabal, that he dyed. And whē Dauid heard
that Nabal was deed, he ſayde: Bleſſed be
the Lorde that hath iudged the cauſe of my
rebuke of the hād of Naball, and hath kept
his ſeruaunt from euell, and hath recōpenſed
the wickedneſſe of Nabal, vpō his awne
heed. And Dauid ſent to comen wyth Abigail:
to thyntent to take her to his wife.
And when the ſeruauntes of Dauid were come
to Abigail to Carmel, they ſpake vnto
her ſaying: Dauid ſent vs vnto the, to take
the to his wife. And ſhe aroſe, & bowed her
ſelf on her face to the erth, and ſayd: Beholde
let thy hādmayde be a ſeruaūt, to waſhe
the fete of the ſeruauntes of my Lorde. And
Abigail haſted, and aroſe, and gat her vp
vpō an Aſſe, with fyue damoſelles of hers yͤ
went at her fete, and ſhe went after yͤ meſſēgers
of Dauid, and became hys wyfe.
Dauid alſo toke Ahinoam of Iezrahel, and
they were both his wiues. But Saul gaue
*ii. Re.iii.c. * Michol hys daughter Dauids wyfe to
Phalti yͤ ſōne of Lais which was of Galli.

¶ The.xxvi.Chapter.

¶ Saul ſleapeth in his tent, and Dauid taketh awaye his ſpeare and a crewſe of water, that ſtode at is heed.

A THe ziphites came vnto Saul to
Gibea, ſayeng: Doth not Dauid
hyde him ſelf ī the hill of Hachila
which is before Ieſymon? Saul
aroſe, and went downe to yͤ wilderneſſe
of ziph, hauing thre thouſande choſen
men of Iſrael with hym, for to ſeke Dauid
ī the wilderneſſe of ziph. And Saul pitched
in the hyll of Hachila which lyeth before
Ieſimon, by the waye ſyde. But Dauid
dwelt in the wilderneſſe. And he ſawe that
Saul cam after hym into the wilderneſſe.
Dauid therfore ſent out ſpyes, and vnderſtode,
that Saul was come in very dede.

And Dauid aroſe and came to the place
were Saul had pitched, and Dauid beheld
the place, where Saul laye, and Abner the
ſōne of Ner which was hys chefe captayne.
Saul laye within, & the people & the hooſte
rounde about him. Then anſwered Dauid
and ſpake to Ahimelech the Hethite, and to
Abiſai the ſonne of zaruia and brother to
Ioab, ſaying: who wyll go downe wyth me
to Saul to the hoſte? And Abiſai ſayde: I
will go downe with the.

And ſo Dauid and Abiſai came downe to B
yͤ people by nyght. And beholde, Saul laye
ſleping within the hooſt, & his ſpeare ſtacke
in the ground at his heed. But Abner & the
people laye round about hym. Then ſayde
Abiſai to Dauid: God hath deliuered thyne
enemye into thyne hande this daye. Now
therfore, let me ſmyte hī once with my ſpeare
to the erth, and I wyll not ſmyte hym the
ſeconde tyme. And Dauid ſayde to Abiſai:
deſtroye hym not. For who can laye his hāde
on the Lordes anoynted, and be gyltleſſe
And Dauid ſayde furthermore: as ſure as
the Lorde lyueth, the Lorde ſhal ſmyte him
or hys daye ſhall come to dye, or he ſhall deſcende
into battell, and there periſhe.

The Lord kepe me frō laying myne hand
vpon the Lordes anoynted: But take thou
now yͤ ſpeare that is at his heed, & yͤ crewſe
of water, & let vs go. And ſo Dauid toke yͤ
ſpeare & the crewſe of water from Sauls
heed, and they gat them away, and no man
ſawe it, or marked it, or awaked. For they C
were all a ſlepe, because the Lorde had ſent
a deade ſlepe vpō them. Then Dauid went
ouer to the other ſyde, and ſtode on the toppe
of an hyll a farre of (a great ſpace beynge
betwene them) and Dauid cryed to the people,
and to Abner the ſonne of Ner, ſayinge
Heareſt thou not Abner? Abner anſwered,
and ſayde: What art thou that I cryeſt to ☜
the kynge? and Dauid ſayde to Abner: art
not thou a man: and who is lyke the in Iſrael?
Wherfore then haſt thou not kept thy
Lorde the kynge? For there came one of the
folke in, to deſtroye the kynge thy Lord. It
is not good that thou haſt done. As truly
as the Lorde lyueth, *ye are worthy to dye, *i. Reg.xx.k
becauſe ye haue not kepte youre maſter, the
Lordes anoynted. And nowe ſe where the
kynges ſpeare is and the crewſe of water, yͤ
was at hys heed.

And Saul knewe Dauids voyce, & ſayd
*is this thy voyce my ſonne Dauid? & Dauid *i.re.xxiiii.b
ſayd: it is my voyce, my Lorde, O kyng
And he ſayde: wherfore doth my Lord thus
perſecute his ſeruaunt? for what haue I done?
or what euell is ī myne hād? Now therfore D
let my Lorde the kyng heare yͤ wordes
of hys ſeruaunt. If yͤ Lord haue ſtered yͤ vp
agaynſt me, let hī ſmell the ſauoure of a ſacrifice.
But & yf they be the children of men,
curſed are they before yͤ Lord. For they haue
caſt me out this daye frō abidyng in yͤ enheritaūce
of the Lord, ſaying: hence, & go ſerue
other gods. Now therfore let not my bloud
fall to the erth before the face of the Lorde.
For the kinge of Iſraell is come out to hūt

a flee, as whan one doth hunt a partrege in the mountaynes. Then ſayde Saul: I haue ſynned, come agayne my ſonne Dauid, for I wyll do the no moare harme becauſe my ſoule was preciouſe ĩ thyne eyes this daye. Beholde, I haue played the fole, ãd haue erred excedyngly. And Dauid anſwered and ſayd: Beholde, yͤ kynges ſpeare, let one of yͤ young men come ouer, and fet it. The Lorde rewarde euery man accordyng to hys ryghtwyſneſſe o+ & fayth: for the Lorde delyuered o+ the into my hãd thys daye, but I wolde not laye myne hand vpõ the Lordes anoynted. And behold, lyke as thy lyfe was moche ſet by thys daye in myne eyes: ſo be my lyfe ſet by in the eyes of the Lorde, that he delyuer me out of all tribulacion. Then Saul ſayd o+ to Dauid: Bleſſed art thou my ſõne Dauid, o+ for o+ thou ſhalt be a doer and preuayle.

And ſo Dauid went his waye, and Saul turned to hys place agayne.

¶ The .xxvii. Chapter.

¶ Dauid fleeth to Achis kyng of Geth.

A And Dauid ſayde in hys hert: I ſhall periſhe one daye or other by the hand of Saul. Therfore is there nothinge better for me, then to flee and ſaue my ſelfe in the lãd of the Philiſtines, and Saul ſhall ceaſe and ſeke me nomore in all the coaſtes of Iſrael, & ſo ſhall I eſcape out of hys hand And Dauid aroſe, and he and the ſyxe hundred men yͤ were with hym wẽt vnto Achis the ſõne of Maoch, kyng of Geth. And Dauid dwelt with Achis at Geth, both he & his men euery man with hys houſholde, & Dauid with his two wiues: Ahinoã the Iezrahelite, ãd Abigail Nabals wife of Carmell.

And it was tolde Saul, that Dauid was
B fled to Geth, & he ſought no moare for him. And Dauid ſayde vnto Achis: If I haue now founde grace ĩ thyne eyes, let them geue me a place in ſome towne in the feldes, yͤ I maye dwell there. For why ſhulde thy ſeruaunt dwell in the heed cytie of the kingdome with the? Then Achis gaue hym Ziklag yͤ ſame daye, for which cauſe Ziklag pertayneth vnto yͤ kinges of Iuda vnto this daye. And the tyme that Dauid dwelt in the contreye of yͤ Philiſtines, was foure monethes, and certayne dayes. And Dauid & hys men
C went vp and ranne vpon the Geſurites, the Gerzites and the Amalekites: For thoſe naciõs were from the begynnyng the enhabiters of the lande, as men go to Sur, vnto the lande of Egypte. And Dauid ſmote the lande, and let nether man ner woman alyue and droue awaye the ſhepe, the oxen, the aſ camelles, and clothes, and retourned, ãd came to Achis. And Achis ſayde: where haue ye bene a rouing thys daye? And Dauid anſwered: Towarde the ſouth of Iuda, and
D towarde the ſouth of the Ieſrahelytes, ãd towarde the ſouth of the ☞ Kenites. And ☜ Dauid ſaued nether man nor woman alyue ner ſuffred them to come to Geth, for feare (ſayeth he) leſte they ſhulde tell on vs ſayĩg ſo dyd Dauid & ſo wylbe hys maner all the while he dwelleth in the cõtreye of the Philiſtines. And Achis beleued Dauid ſayinge He abhorreth hys people of Iſrael, & therfore he ſhalbe my ſeruaunt for euer.

¶ The .xxviii. Chapter.

¶ The Philiſtines moue warre agaynſt Saul whych ſeketh after an enchaunter.

And it chaunced in thoſe dayes, that yͤ A
Philiſtines geathered theyr hoſt together to warre, to fyght with Iſrael. And Achis ſayd to Dauid: Be ſure, thou ſhalt goo out with me to the battell, thou & the men that are wyth the. And Dauid ſayd to Achis: then thou ſhalt knowe, what thy ſeruaunt can do. And Achis ſayd agayn to Dauid: Then I wyll make the keper of my heed for euer * Samuel was then deed, * i.reg.xxv.a
and all Iſrael had lamented hym, and buryed hym in Rama hys awne cytie. * And * Exo.xxii.c
Saul had put the wemẽ that had ſpretes of prophesye, & yͤ Sothſayers out of the land. And the Philiſtines geathered together, ãd came, & pitched in Sunem. And Saul gathered all Iſrael togeater, & they pytched ĩ Gilboa: And whẽ Saul ſawe the hoſte of yͤ Philiſtines, he was afrayed, and his hert was ſore aſtonyed. And whan Saul aſked councell of the Lorde, yͤ Lord anſwered him not, nether by dreames, nor ☞ by Urim ☜
nor yet by prophetes. Then ſayde Saul vnto hys ſeruauntes * ſeke me a woman that * Leui.xix.c.
hath a ſprete of propheſye, that I maye go to her & aſke of her. And his ſeruaũtes ſayde to him: Beholde, there is a woman that hath a ſprete of Propheſye at Endor.

And Saul chaunged him ſelf, and put on other rayment, & then went he ãd two men with him, and they came to the woman by nyght. And he ſayde: propheſye vnto me by the ſprete, & bring me hym vp whom I ſhal B
name vnto the. And the woman ſayde vnto hym: Beholde thou knoweſt what Saul hath done, how he hath deſtroyed yͤ wemen that had propheſying ſpretes, & the Sorcerars out of the lande. Wherfore then ſekeſt thou an occaſion againſt my ſoule, that he maye kyll me? And Saul ſware to her by the Lord ſaying: As ſuerly as the Lorde lyueth, there ſhall no harme chaũce yͤ for this thing. Then ſayde the womã: whom ſhall I fetche vp vnto the? He anſwered: Brĩg me vp Samuel. Whẽ yͤ woman ſawe Samuel ſhe cryed wͭ a lowde voyce, & ſpake to Saul ſayĩg: why haſt thou diſceaued me? for thou art Saul. And the kyng ſayde vnto her, be not afrayde: What ſeeſt thou? The woman ſayd vnto Saul: o+ I ſe goddes aſcendĩg vp o+
out of

out of the erth. He ſayde vnto her agayne:
C what faſſiō is he of? She anſwered: there cometh
vp an olde man wͭ a mantell vpō him
☞ And Saul perceaued yͭ it was ☞ Samuel
⁊ he ſtouped wͭ his face to the grounde, ⁊ bowed
hym ſelfe. And Samuel ſayd to Saul:
why haſt thou vnquieted me, to make me be
brought vp? Saul anſwered: I am ſore encombred.
For the Phylyſtines make warre
agaynſt me, ⁊ God is departed frō me, and
anſwereth me no more, nether by prophetes
nether by dreames. And therfore I haue called
yͤ, that thou mayeſt tell me, what I ſhall
do. Then ſayd Samuel: wherfore doſt thou
aſke of me, whyle the Lorde is gone frō the,
and is become thyne enemye? Truely the
Lorde hathe done for hym ſelfe, euen as he
☞ ſpake ☞ by my hand. *For the Lord hath
*i.Reg.xv.c. rent the kingdome out of thyne hande, ⁊ geuē
it thy neyghboure Dauid. Becauſe thou
obeyedſt not the voyce of the Lorde, nor executedſt
his fearce wrath vpō the Amalekytes,
therfore hath the Lorde done this vnto
the this day. And moreouer, yͤ Lord wyl deliuer
Iſrael wͭ the into yͤ hādes of yͤ Philiſtines.
*i.re.xxxi.a. *To morowe ſhalt thou ⁊ thy ſonnes
be with me, ⁊ the Lorde ſhall geue the hoſte
of Iſraell into the hādes of the Philiſtines.
Then Saull fell ſtraight waye flat on the
earth as lōge as he was, ⁊ was ſore adread,
becauſe of the wordes of Samuell.

And there was no ſtrength in hym, for he
had eatē no breade all the daye ād the nyght
D before. And the womā cam vnto Saul, and
ſawe that he was ſore troubled, and ſayde
vnto hī: Se, thyne hādmayde hath obeyed
thy voyce ⁊ *☞ haue put my ſoule in my
☞ hande, and haue herkened vnto thy wordes
*Iudi.xii.a. i.Reg.xix.a. Pſal.c.xix.a. which thou ſaydeſt vnto me. Now therfore
harkē thou alſo vnto yͤ voyce of thyne hādmayd,
and let me ſet a morſell of bread before
the, that thou mayeſt eate and get the
ſtrength, ⁊ then go on thy iourneye. He refuſed,
and ſayde: I will not eate. But hys ſeruaūtes
⁊ yͤ woman togeather cōpelled him,
and he hearkened vnto their voyce. And ſo
he aroſe from yͤ erth, and ſat hym on a bedd.
The woman had a fat calfe in yͤ houſe, and
ſhe haſted ⁊ kylled it, and toke flowre ⁊ kneded
it, and dyd bake ſwete cakes therof, and
brought thē before Saul and before his ſeruauntes.
And when they had eatē, they ſtode
vp, and went awaye the ſame nyght.

¶ The .xxix. Chapter.

¶ Dauid goeth wyth kynge Achis to fyght agaynſt Saul.

A The Philiſtines were geathered togeather
wyth all their armyes vnto
Aphec: And the Iſraelites pitched in
Ain, which is in Ieſrahel. And the Lordes
of the Philiſtines went forth with the hundreds
and thouſandes But Dauid and hys
men came behinde with Achis. Then ſayde
the Lordes of yͤ Philiſtines, what are yōder
Ebrues? Achis ſayd vnto the Lordes of
the Philiſtines: Is not this Dauid the ſeruaunt
of Saul the kynge of Iſrael, whych
hath bene wyth me theſe ☞ dayes or yeres? ☞
I haue founde no fault in him, ſence he fled B
vnto me vnto this daye. And the Lordes of
the Philiſtines were wroth wyth hym and
ſayde vnto him: Make this felowe returne,
that he maye go agayne to his place whych
thou haſt appoynted hym: and let hym not
go downe with vs to battell, leſt in the battell
he be an aduerſarye to vs. For wherwyth
coulde he better obtayne the fauoure
of hys maſter, then with the heedes of theſe
men? Is not this Dauid, to whō they ſange
in daunſes: *Saul ſlue hys thouſande, and *i.re.xviii.a and.xxi.d.
Dauid hys ten thouſande? Then Achis called
Dauid, and ſayde vnto hym: As ſure as
the Lord lyueth, thou haſt bene honeſt, and
good in my ſyght, whan thou wenteſt out ⁊
in wyth me in the hooſt: neyther haue I foūde
euell wyth the, ſence thou cameſt to me
vnto thys daye: Neuertheleſſe, yͤ Lordes of
the Philiſtines fauoure the not: Wherfore
now retourne, and go ī peace, that thou diſpleaſe C
not the Lordes of the Philiſtines.
And Dauid ſayde vnto Achis: And what
haue I done? what haſt thou founde in thy
ſeruaūt, as lōg as I haue bene with the vnto
thys daye, yͭ I maye not go fyght againſt
the enemyes of my Lorde the kynge?

Achis anſwered ⁊ ſayd to Dauid: I knowe D
yͭ thou art good, ⁊ art in my ſyght, as an
Angell of God. Not wythſtādinge the Lordes
of the Philiſtines haue ſayde: Let hym
not go vp wͭ vs to battell. Wherfore nowe
ryſe vp earlye in yͤ morning wͭ thy maſters
ſeruauntes that are come to the: and when
ye be vp early (as ſone as ye haue lyght) departe.
And ſo Dauid ⁊ his men roſe vp earlye
to departe in the mornynge, ⁊ to returne
into the land of the Philiſtines. And yͤ Philiſtines
went vp to Ieſraell.

¶ The .xxx. Chapter.

¶ Dauid retournynge from kynge Achis fyndeth Zikleg burnt.

But whan Dauid ⁊ hys men were A
come to Ziklег the thirde daye, yͭ
Amalechites had ruſſhed in vpō
the ſouth, and vpon Ziklеg, ⁊ had
ſmytten Ziklеg, ⁊ burnt it with fyre, ād had
taken the wemen (yͭ were therin) preſoners,
both ſmall ⁊ great: but ſlew not a mā, ſaue
caryed them wͭ thē, ⁊ wēt their wayes. So
Dauid and hys men came to the cytie: ⁊ beholde,
it was burnt with fyre, ⁊ their wyues
their ſonnes and their daughters were caryed
awaye. Then Dauid and the people yͭ
was with hym, lyfte vp their voyces and
wept, vntill they could wepe no more. And B
Dauids two wiues were takē preſoners al-

ſo: Ahinoā the Jezrahelite, and Abigall yͤ wyfe of Nabal the Carmelite. And Dauid was in a ſhrewde cōbraunce: for the people entended to ſtone hym becauſe the hertes of all the people were vexed for theyr ſonnes ⁊ theyr daughters.

But Dauid toke a good courage to hym *i.re.xxiii.b. in the Lorde hys God ⁊ *ſayd to Abiathar yͤ preſte Ahimelechs ſonne: I praye yͤ, bring me the Ephod. And Abiathar brought the Ephod to Dauid. And Dauid aſked coūcell at the Lorde, ſayinge: ſhall I folowe after this companie? and ſhall I ouertake them? And he anſwered him: folowe, for thou ſhalt ouertake them, and recouer the praye.

C So Dauid and the ſyxe hundred mē that were with hym, wēt ⁊ cam to the ryuer Beſor, where a part of thē abode. But Dauid ⁊ foure hundred men folowed. For two hundred abode behynde, beynge to werye to go ouer the ryuer Beſor. And they founde an Egipcian in the felde, and brought hym to *Pro.xxv.c. Dauid *and gaue hym bread to eate, ⁊ water to dryncke, ⁊ gaue hym a fewe fygges ⁊ two cluſters af reaſings. And when he had eaten, hys ſprete cam agayne to hym: for he had eaten no bread nor droncke, no water in thre dayes ⁊ thre nyghtes. And Dauid ſayd vnto him: to whom belōgeſt thou? ⁊ whence art thou? he ſayd: I am a yōge mā of Egypt and ſeruaunt to an Amalekite: and my maſter left me behynde, becauſe it is thre dayes D agone, yͤ I fell ſycke: we came a rouyng vpō the ſouth of Chretus, and agaīſt Juda, and towarde the ſouth of Caleb. And we burnt zykleg wyth fyre. And Dauid ſayde to hym canſt thou bringe me to this company? And he ſayde: ſwere vnto me by God, that thou wylt nether kyll me, nor delyuer me into the handes of my maſter, and I will brynge the to the companye. And when he had brought hym thyther, beholde, they laye ſkatered abroade vpon yͤ erth, eatynge ⁊ drynckynge, ⁊ daunſyng, becauſe of the plēteous ⁊ great praye yͤ they had caryed awaye out of yͤ land of the Philiſtines, ⁊ out of the lāde of Juda.

E And Dauid layd vpon thē from the euen vntill the twilyght on yͤ morowe: ſo yͤ there eſcaped not a man of them, ſaue foure hundred young men which rode awaye vpō camels, and fled. And Dauid recouered all yͤ the Amalekites had caryed awaye, ⁊ Dauid reſcued his two wyues: ſo that ther was no perſō of thē lackīg, ſmall or great, ſonne or daughter, or of the ſpoyle of all that they had takē awaye, Dauid recouered them all agayne. And Dauid toke all the ſhepe, ⁊ the oxen. And they draue thē before hys catell, ⁊ ſayd: this is Dauids pray. And Dauid came to the two hundred mē, yͤ were to werye for to folowe Dauid, whom they had made alſo to abyde at the ryuer Beſor. And they cam to mete Dauid, ⁊ yͤ people yͤ were wyth him. F And whē Dauid cam to yͤ people, he ſaluted thē. Then anſwered all the wycked ⁊ the vnthriftes (of the men that went wͭ Dauid) ⁊ ſayde: becauſe they went not with vs therfore wyll we geue them none of yͤ praye that we haue recouered. But let euery man take hys wyfe and hys chyldren: Thoſe let them cary awaye, and be walkynge.

Then ſayde Dauid: ye ſhall not do ſo (my brethren) wͭ that which the Lord hath geuē vs, ⁊ hath preſerued vs, ⁊ delyuered the cōpanye yͤ came againſt vs, into oure handes. For who ſhuld herkē vnto you in this matter? *But as hys parte is yͤ goeth downe ⁊ *Jos.xxii.c. fyghteth, ſo ſhall his parte be, that taryeth by yͤ ſtuffe, yͤ it maye be parted alyke. And ſo frō that daye forwarde: was that made a ſtatute ⁊ lawe in Iſrael, vntyll thys daye. Whē Dauid therfore cam to zykleg, he ſent (gyftes) of the praye vnto the elders of Juda ⁊ to hys frendes ſaying: ſe, there is a bleſ- G ſyng for you, of the ſpoyle of the enemyes of the Lord. He ſent to them of Bethel: to th of ſouth Ramoth: to thē of Jathir: to them of Aroer: to them of Sephamoth: to them of Eſthemaa: to them of Rathel: to them of the cyties of Jerahmeel: to them of yͤ cyties of the Kenites: to them of Horma: to thē of Boraſan: to them of Athach: to thē that are in Hebrō, and in all places, wher Dauid and hys men were wont to haunt.

¶ The.xxxi. Chapter.

Saul kylleth him ſelfe, and hys chyldren are ſlayne in the battell.

THe *Philiſtines fought agaynſt A Iſrael ād the men of Iſrael fled *i.Para.x.a awaye from yͤ Philiſtines, ⁊ fell downe wounded in mount Gilboa. And the Philiſtines preaſed ſore vpon Saul ⁊ his ſonne, ⁊ ſlewe Jonathas, ⁊ Abinadab ⁊ Melchiſua Sauls ſonnes. And whā the battell went ſore gaynſt Saul, the archers with bowes founde him, ⁊ he was ſore afrayed of the archers. Then B ſayde Saul vnto his harneſbearer *drawe *Judi.ix.f. i.Para.x.a out thy ſwerde, and thruſt me thorowe therwith, leſt the vncircunciſed come and thruſt me thorowe ⁊ make a mockynge ſtocke of me. But his harneſbearer wolde not, for he was ſore afrayed. And Saul toke a ſwerd ⁊ fell vpō it. And whē his harneſbearer ſawe that Saul was deed, he fell lykewyſe vpon his ſwerde, ⁊ dyed wyth hym. And ſo Saul dyed, ⁊ his thre ſōnes, and his harneſbearer, and all hys men that ſame daye togeather.

C And when the men of Iſrael that were on yͤ other ſyde of yͤ valeye, ⁊ they of yͤ other ſyde Jordan hearde yͤ the men of Iſrael were put to flyght, and that Saul and hys ſōnes were deed, they left the cyties, ⁊ rāne awaye and the Philiſtines cam, and dwelt ī them.

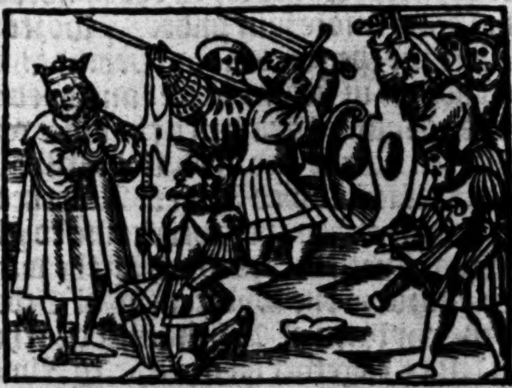
* i.Para.x.c * On the morowe when ẏ Philiſtines were
come to ſpoyle them that were ſlayne, they
founde Saull and his thre ſonnes lyenge in
mount Gilboa. And they cut of his heade, &
ſtrypped hym out of his harneſſe, & ſent into
the lande of the Philiſtines on euerye ſyde,
that they ſhulde publyſhe it in the temple of
theyr Idolles, and amonge the people. And
D they layed vp hys harneſſe in the houſe of
☞ ☞ Aſtharoth, but they hanged vp his body
* ii.Reg.ii.b on the wall of Bethſan. * When the enhabiters
of Jabes in Gilead hearde therof, what
the Philiſtines had done to Saull, they arose
(as many as were ſtronge men) & went
all nyght, and toke the bodye of Saull, and
☞ the bodyes of his ſonnes from the wall of
* ie.xxxiiii.a Bethſan, & came to Jabes, and * ☞ burnt
them there, and toke theyr bones, and buryed
them vnder a tree at Jabes, and faſted
ſeuen dayes.

The ende of the fyrſte boke of Samuell, otherwyſe called the fyrſt of the kynges.

The ſeconde Booke of Samuel, otherwyſe called the ſeconde boke of the kynges.

The fyrſt Chapter.

The lamentacion of Dauid for Saul & Jonathas.



A * i.reg.xxx.c After the death of Saull,
when Dauid was returned
from the * ſlaughter
of the Amalekytes, and
had bene two dayes in Ziklag:
Behold, there came
a man the thyrde day out
of the hoſte from Saull,
with his clothes rẽt and
earth vpon his heade. And when he came to
Dauid, he fel to the earth, & dyd obeyſaunce.
Dauid ſaid vnto him: whence comeſt thou?
He ſayde vnto hym: Out of the hoſte of Iſraell
I am eſcaped. And Dauid ſayde vnto
hym: And what is chaũced? tel me. He sayd:
the people is fled from the battell, & manye
of the people are ouerthrowen, & deed, and
Saull & Jonathas his ſonne are deed alſo.

And Dauid ſayde vnto the younge man, B
that tolde hym theſe thynges: howe knoweſt
thou that Saul and Jonathas his ſonne
be deed? The younge man that tolde hym,
anſwered: I came by chaunce to moũt Gilboa.
And beholde, Saull leaned vpon his
ſpeare. For the charettes and companies of
horſemẽ folowed harde after him. And whã
he loked backe, he ſawe me, and called me.
And I aunſwered: here am I. And he ſayde
vnto me: what art thou? I anſwered hym:
I am an Amalekyte. He ſayde vnto me agayne.
Stande vpon me, and ſlee me. For
anguyſhe is come vpõ me, though my lyfe
be yet all in me. And ſo I ſtode vpon hym,
and ſlue hym, for I was ſure that he coulde
not lyue, ☞ after that he had fallen. And I ☞
toke the crowne that was vpon his head, &
the braſelet that was on his arme, and haue
brought them hyther vnto my Lorde.

Then Dauid toke holde on hys clothes,
*and rent them, and ſo dyd all the men that * ii.Re.iii.f. and.xiii.f
were wᵗ him. And they mourned, and wepte,
and faſted vntyll euen, for Saul and Jonathas
his ſonne, & for the people of the Lorde,
and for the houſe of Iſrael, becauſe they were
ouerthrowen wyth the ſwerde.

And Dauid ſayde vnto the younge man C
that brought him theſe tydinges. Whẽce art
thou? And he anſwered. I am the ſonne of an
alyaunt an Amalekite. And Dauid ſayde
vnto hym: Howe is it ẏ thou waſt not afrayed,
to laye thyne hande on the Lordes anoynted,
to deſtroye hym? And Dauid called
one of his younge men and ſayd: Go to, and
runne vpon him. And he ſmote hym: that he
dyed: then ſayd Dauid vnto him: thy bloud
be vpon thyne awne heed. * For thine awne * Mat.xii.e. Luke.xix.b.
mouth hath teſtyfyed agaynſt the ſayinge:
I haue ſlayne the Lordes anoynted.

And Dauid mourned wyth thys lamentacyon
ouer Saul and ouer Jonathas hys
ſonne, and bad teache the chyldren of Iſrael
the ☞ vſe of the bowe. And beholde, it is ☞
wrytten in the boke of the ryghtewes. ☞ (And ☞
he ſayde: Conſyder, O Iſraell, theſe that be deed and wounded
vpon thy hye hylles.) ☞ O noble Iſrael, the ☞
wouñded are ſlayne vpõ the hylles: Oh howe
are the myghtye ouerthrowen. * Tell yt not * Michee.i.b.
in Gath, nor publiſhe it in ẏ ſtreates of Aſcalon:
leſt the daughters of the Philiſtines reioyſe,
and leſt the daughters of the vncircũcised D
triumphe. Ye mountaynes of Gilboa,
vpon you be neither dewe nor rayne, ☞ no ☞
vpon the feldes of offerynges. For there the
ſhylde of the myghtie is caſt downe: ẏ ſhylde
of Saul, as though he had not bene anoynted
wyth oyle. The bowe of Jonathas & the
ſwerde of Saul turned neuer backe agayne
emptie, from the bloude of the ſlayne, & from

the fatte of the myghtye warryours.

Saul and Jonathas were louely ⁊ pleaſaũt in theyr lyues, ãd in theyr deathes they were not deuyded. They were ſwyfter then Egles, and ſtronger then Lyons. Ye daughters of Iſraell, wepe ouer Saul, whych clothed you in purple with pleaſures, and hanged ornamentes of golde vpon youre apparell. Howe were the myghtye ſlayne in battell? Jonathas is deed on ẏ hye hylles. Woo is me for the (my brother Jonathas) verye kynde haſt ẏ bene vnto me. Thy loue to me ○ was wõderfull, paſſynge ẏ loue of wemẽ.○ (As a mother loueth [illegible] onely chylde, eue ſo dyd I loue the.) O howe are the myghtye ouerthrowen, and the wepons of warre deſtroyed?

The.ii.Chapter.

Dauid is anoynted in Hebron. The battell of the ſeruauntes of Dauid, and Iſboſeth.

A *i.re.xxiii.a ii.Regũ.v.c. AFter this it fortuned, that Dauid *aſked coũcell at ẏ Lorde, ſayinge: ſhall I go vp into any of the cyties Juda? And ẏ Lord ſayd vnto hym: go. And Dauid ſayd agayne. Whither ſhall I go? He anſwered: Unto Hebrõ. And ſo Dauid wẽt thither wᵗ his two wyues, Ahinoam ẏ Jeſrahelite, ⁊ Abigail Nabals wife the Carmelite. And the men that were with hym, dyd Dauid carye vp alſo, euery man wyth hys houſholde. And they dwelt in the townes of Hebron. And the men of Juda came, and there they anoynted Dauid kynge, ouer the houſe of Juda. And they tolde Dauid *i.Re.xxxi.c ſayinge: It is * the men of Jabes in Gilead B ẏ buried Saul. And Dauid ſent meſſengers vnto the men of Jabes in Gilead, and ſayd vnto them: bleſſed are ye vnto the Lorde, that ye haue ſhewed ſoche kyndneſſe vnto youre Lorde Saul, and haue buryed him. And nowe the Lorde ſhewe mercye and truthe vnto you. And I wyll do you alſo ſoche kyndneſſe as ye haue done in thys thynge: Therfore nowe let youre handes be ſtronge and playe ye the mẽ: For your maſter Saul is deed. And they that are of the houſe of Juda haue anoynted me kyng ouer them. But Abner the ſonne of Ner that was captayne of Sauls hooſte, toke Iſboſeth the ſonne of Saul, and brought him to Mahanaim, and made hym kynge ouer Gilead, and ouer the C Aſſurites, ⁊ ouer Jeſrahel, Ephraim, ☞ BenJamin, and ☞ ouer all Iſraell. And Iſboſeth Sauls ſonne was fourtye yere olde, when he began to raygne ouer Iſraell, and raygned two yere. But the houſe of Juda *ii.Reg.v.a folowed Dauid. *And the tyme whych Dauid raygned in Hebron ouer the houſe of Juda, was .vii. yere and ſyxe monethes. And Abner the ſonne of Ner and the ſeruauntes of Iſboſeth the ſonne of Saul went oute of Mahanaim, to Gibeõ. And Joab the ſonne of zaruia and the ſeruaũtes of Dauid wente out, and mette them by the Pole of Gibeon. And they ſatt downe the one, on the one ſyde of the Pole, and the other on the other ſyde. And Abner ſayde to Joab: let the yoũg men aryſe, and ☞ playe before vs. ☞ And Joab ſayde: D Let them aryſe. Then there aroſe and went ouer, twelue of BenJamin by nombre, which pertayned to Iſboſeth the ſonne of Saul, and twelue of the ſeruauntes of Dauid. And euery one caught hys felowe (that came agaynſt hym) by the heed, and thruſt hys ſwerde in hys ſyde, and ſo they felle downe together. Wherfore the place was called: The felde of the myghtye. And it is in Gibeon. And there beganne an exceadinge cruell batell that ſame daye. For Abner and the men of Iſrael fell before the ſeruauntes of Dauid.

And there were thre ſonnes of zaruiah there: Joab, Abiſai and Aſahel. And Aſahel was as lyghte of fote as a wylde Roo, and Aſahel folowed after Abner, and * turned *De.xxviii.c nether to the ryght hand nor to the lefte, frõ Abner. Then Abner loked behynde hym, and ſayd: art thou Aſahel? He anſwered: yee that I am. E Abner ſayde: turne the ether to ẏ ryght hãde or to ẏ lefte and catche one of the yonge men, and take the his weapõs. But Aſahel wolde not depart frõ hym. And Abner ſayde agayne to Aſahel departe fro me. Wherfore ſhulde I ſmyte the to the groũde, and not be able to holde vp my face to Joab thy brother? Howbeit, whan he wolde in no wyſe departe, F Abner wyth the hynder ende of the ſpeare ſmote him vnder * ẏ ſhorte rybbes, *ii.Reg.xx.c that the ſpeare came out behinde him: ẏ he fell downe in ẏ ſame place, and dyed there. And as many as came to the place where Aſahel fell downe and dyed, ſtode ſtill. Joab alſo ⁊ Abiſai folowed Abner. And the ſõne went downe, when they were come to ẏ hyll Ama that lyeth before Giah by the waye ẏ goeth thorowe the wylderneſſe of Gibeon. And the chyldren of BenJamin geathered them ſelues together on a heape, to Abner, ⁊ ſtode on the toppe of an hyll. Thẽ Abner called to Joab, and ſayde: ſhall the ſwerde deuoure ſtyll for euer? knoweſt thou not, that it wylbe ☞ bytterneſſe in the latter ende? ☞ howe longe ſhall it be, yer thou byd the people returne from folowynge theyr brethren? G And Joab ſayde: as truely as God lyueth ☞ yf thou haddeſt not ſpoken in the mornynge, ☞ the people had bene departed, euery one from perſecutynge hys brother. And ſo *Joab blewe a trompet, and all the people ſtode ſtyll, and purſued after Iſrael no more *ii.Re.xx.g. nether fought they any more. And Abner ⁊ his men walked all that nyght thorowe the playne, ⁊ went ouer Jordan, ⁊ paſt thorowe all Bethhorõ tyll they came to Mahanaim

And Joab returned frō perſecutyng Abner. And whā he had geathered all yͤ people together, there lacked of Dauids ſeruaūtes nyntene men, ⁊ Aſahel. But the ſeruauntes of Dauid had ſlayne of BenJamin, and of Abners men, thre hūdred ⁊ thre ſkore men. And they toke vp Aſahel, ād buryed hym in yͤ ſepulchre of his father in Bethlehem. And Joab ⁊ hys men went all nyght, vntyll the dawnynge of the daye, and came to Hebron.

¶ The.iii. Chapter.

¶ Abner commeth to Dauid and bryngeth hym hys wyfe Michol. Joab kylleth Abner.

A There was longe warre betwene the howſe of Saul, and yͤ howſe of Dauid. But Dauid waxed ſtronger and ſtronger, and the houſe of Saul waxed weaker and weaker. *i.Par.iii.c *And vnto Dauid were ∘*(ſyxe)chyldren borne in Hebron: hys eldeſt ſonne alſo was Amnon, of Ahinoam the Jezrahelite: the ſeconde Chelcab of Abigail the wyfe of Nabal the Carmelite: the thyrde Abſalom, the ſōne of Maachah yͤ daughter of Thalmai, the kynge of Geſſur: the fourth, Adonia, the ſonne of Hagith: the fyfte, Sephatia the ſonne of Abital: yͤ ſixte Jethreā by Egla Dauids wyfe. These were borne to Dauid in Hebrō. And it fortuned, that whyle there was warre betwene the houſe of Saul and the houſe of Dauid, Abner helde vp the houſe of Saul. And Saul had a concubyne named Rizpa, the daughter of Ahia. And Iſboſeth ſayde to Abner: ☞ Wherfore haſt thou ☞ gone into my fathers concubyne? B Then was Abner very wroth for the wordes of Iſboſeth, ⁊ ſayde: *i.reg.xvii.c Am I not a *dogges heed, whych agaynſt Juda do ſhewe mercye thys daye vnto the houſe of Saul thy father, ⁊ to hys brethren and frendes, and haue not delyuered the into the hande of Dauid: and thou fyndeſt a *Ruth.i.c. fault in me thys daye for thys womā? *So and ſo do God to Abner. For as the Lorde hath ſworne to Dauid, ſo wyll I be on hys ſyde, to bryng the kyngdom from the houſe C of Saul, that the throne of Dauid maye be ſtablyſhed ouer Iſraell, and ouer Juda euē from Dan to Berſabe. And he coulde geue Abner neuer a worde to anſwere, becauſe he feared hym.

∘* And Abner ſent meſſengers to Dauid ∘* ſecretely, ſaying: Whoſe is yͤ lande? Make a bonde wyth me, and beholde, my hande is wyth the, to brynge all Iſraell vnto the. He ſayde: It is good, that I make a bonde with the. But one thynge I requyre of the, that thou ſe not my face, except thou fyrſt bryng Michol Sauls daughter, whē thou comeſt to ſe me.

And Dauid ſent meſſengers to Iſboſeth Sauls ſonne: ſaying, *delyuer me my wyfe *i.reg.xxv.g Michol, which I maryed with *an hundred *i.re.xviii.g foreſkynnes of yͤ Philiſtines. And Iſboſeth ſent, and toke her from her huſbande *Paltiel *i.re.xxv.g the ſonne of Lais. And her huſbād went with her, ⁊ came weppynge behynde her, tyll they came to Bahurim. Then ſayd Abner vnto hym, go and returne. And he returned And Abner had cōmunicacyon wyth the elders of Iſraell, ſayeng: ye ſought for Dauid in tymes paſt, that he myght be your kyng. Nowe then do it: for the Lorde hath ſayd of Dauid: By the hāde of my ſeruaūt Dauid, I wyll ſaue my people Iſraell, out of yͤ handes of the Philiſtines, and oute of the hande D of all theyr enemyes. And Abner ſpake in yͤ eares of BenJamin, and went to tell in the eares of Dauid in Hebron, all that Iſraell was content wyth, and the whole houſe of BenJamin. And ſo Abner came to Dauid to Hebron, hauynge twentye men wͭ hym, ⁊ Dauid made hym ⁊ the men that were with him a feaſt. And Abner ſayde vnto Dauid: I wyll vp, and go geather all Iſraell vnto my lorde the kynge, that they maye make an appoyntement with the, and that thou mayſt commaunde all, as thyne harte deſyreth. And whan Dauid had lette Abner departe, he went in peace.

And beholde, the ſeruauntes of Dauid, ⁊ Joab came from chaſynge the robbers, and brought a great praye with them. But Abner was not with Dauid in Hebron: for he had ſent hym away to depart in peace. Whē Joab and all the hoſte that was with hym, were come, men tolde Joab ſayinge: Abner the ſonne of Ner came to the kinge, and he hath ſent hym awaye, yͭ he is gone in peace. Then Joab came to the kynge, and ſayde: what haſt thou done? Beholde, Abner came vnto the, ⁊ why haſt thou ſent hym awaye, E that he ſhulde ſcape quyte? Thou knoweſt Abner yͤ ſonne of Ner, for he came to diſceaue the, ⁊ to knowe thy outgoyng ⁊ ingoing, and to knowe all that thou doeſt. And when Joab was come out frō Dauid, he ſent meſſengers after Abner, which brought hym agayne from the well of Syra, vnknowyng to Dauid. And when Abner was come agayne to Hebrō, Joab toke hym a ſyde in yͤ gate *to ſpeake with hym ſecretely, ⁊ ſmote *Iudi.iii.c. hym vnder yͤ ſhort rybbes yͭ he dyed, ☞ for ☞ the bloud of Aſahel hys brother. And when afterwarde it came to Dauids eare, he ſayd. I and my kyngdome are giltleſſe before the F Lorde for euer cōcernyng the bloude of Abner yͤ ſonne of Ner. Let the bloude remayne on yͤ heed of Joab ⁊ on all hys fathers houſe yͭ the houſe of Joab be neuer wythout one or other that hath rūnyng yſſues or leper, and yͭ leaneth on a ſtaf, and that doth fall on the ſwerde, ⁊ lacketh breed. And the cauſe why

Joab ⁊ Abiſai ſlue Abner was, that Abner had *ſlayne theyr brother Aſahel at Gibeon in battell. And Dauid ſayd to Joab, and to all the people that were wyth hym. * Rent youre clothes, and put on ſacke clothe, and mourne before Abner. And kig Dauid him ſelfe folowed the corſe. And when they buryed Abner in Hebron, the kyng lifte vp his voyce, ⁊ wepte beſyde the ſepulchre of Abner, and ſo dyd all the people. And the kyng

*ii.Reg.ii.f

*ii.Reg.i.d.

☞ lamented ouer Abner, and ſayde: ☞ Dyed Abner as a foole dyeth? thy hādes were not bounde, ner thy fete brought into cheynes: but as a man falleth before wicked children ſo felleſt thou. And all they that were of the people, wept yet moare ouer hym.

G And when all yͤ people came to eate meate with Dauid, whyle it was yet daye, Dauid ſware ſaying: So and ſo do God to me, yf I taſt breed or oughte elles, tyll the ſonne be downe. And the people wiſt it, and it pleaſed them. And whatſoeuer the kynge dyd, it pleaſed all the people. For all the people ād all Iſraell vnderſtode that daye, howe yͭ it was not the kynges dede, that Abner yͤ ſonne of Ner was ſlayne. And the kynge ſayde vnto his ſeruaūtes: knowe ye not, how that there is a Lorde and a great man fallen this daye in Iſrael? And I am thys daye tender and anoynted kyng. And theſe men the ſonnes of zaruia be to hard for me. The Lorde rewarde the doer of euel, accordynge to hys wyckedneſſe.

¶The.iiii.Chapter.

¶Baanah and Rechab ſley Iſboſeth the ſonne of Saul.

A When Sauls ſonne heard that Abner was deed in Hebron, his handes were feble, and all the Iſraelites were afrayed: ⁊ Sauls ſonne had two men that were captaynes ouer the ſoudyars, yͤ one called Baanah, ⁊ the other Rechab, the ſonnes of Rimmon a Berothite, of the chyldren of Ben Jamin: for Beroth was rekened to Ben Jamin. And theſe Berothites fled to Githaim, and ſoiourned there vntyll the ſame tyme.

B *ii.Reg.ix.b * And Jonathas Sauls ſonne had a ſonne that was lame on hys fete. And he was fyue yere olde, when the tydynges came of Saul and Jonathas out of Iſrael. And his nourſe toke hym vp, ⁊ fled awaye. And as ſhe made haſt to flee, the chylde fell, ⁊ began to halt, ⁊ hys name was Miphiboſeth. And the ſonnes of Rimmō the Berothite, Rechab and Baanah went, and came in the heat of the daye to the house of Iſboſeth, whych ſlept on a bed at none. ○+ (And the woman that was the keper of the dore, and cleuſed the wheate, was a ſlepe.) And they came into the myddes of the houſe ○+ as though they wolde haue fetched whete, and Rechab ād Baanah hys brother ſmote him vnder the ſhort rybbes and fled. For whan

C they came into the houſe, he ſlept on hys bed in hys reſting chamber, and they ſmote him and ſlue hym, and beheaded hym, and toke hys heed, and gat them awaye thorowe the playne all the nyght. And they brought the heed of Iſboſeth vnto Dauid, to Hebrō, and ſayde to the kyng: beholde, there is the heed of Iſboſeth Sauls ſonne, thyne enemye which ſought after thy lyfe. And the Lorde hath aduenged my Lord the kyng this daye of Saul and of his ſeede.

D And Dauid anſwered Rechab and Baanah hys brother, the ſonnes of Rimmō the Berothite, and ſayde vnto them: * as ſurely as the Lord lyueth, which hath delivered my ſoule out of all aduerſytes: Whan one * tolde me ⁊ ſayde that Saul was deed, thynkynge to haue brought good tydynges, I caught hym, and ſlue hym in zikleg: whyche thought that I wolde haue geuen hym a rewarde for hys tydynges bryngynge. Howe moch more whan wycked men haue ſlayne a ryghtuouſe perſon, in hys awne houſe, and vpō his bed: Shall I not requyre his bloud of youre hande, and take you from the erth? And Dauid commaunded his young men, ⁊ they ſlue them, and cut of theyr handes, and fete, ād hanged them vp ouer the pole in Hebron. But they toke the heed of Iſboſeth, and buryed it in the ſepulchre of * Abner in Hebron.

*i. Regum. xxviii.b.

*ii.Reg.i.c.

*ii.Reg.iii.f

¶The.v.Chapter.

¶Dauid is yet agayne annoynted kynge, and taketh the Arcke from Syon.

A Then came all the trybes of Iſraell * to Dauid, vnto Hebrō, and ſayd. Beholde, we are of thy bone, and of thy fleſhe. And in tyme paſt whē Saul was oure kynge, thou leddeſt Iſraell in and oute. And the Lorde hath ſayde to the: thou ſhalt fede my people Iſraell, and thou ſhalt be a captayne ouer Iſraell. And ſo all the elders of Iſraell came to the * kynge to Hebron. And kynge Dauid made a couenaunt wyth them in Hebron before the Lorde. And they annoynted Dauid kynge ouer Iſraell. Dauid was thyrtye yere olde, when he began to raygne, and he raygned fourtye yere. In Hebron he raygned ouer Juda ſeuen yere, and ſyxe monethes: And in Jeruſalem he raygned thyrtye and thre yeres ouer all Iſraell and Juda.

*i.Para.x.a

*ii.Reg.ii.a

B The kynge alſo and hys men went to Jeruſalem, vnto the Jebuſites, the enhabiters of yͤ land. Which ſpake vnto Dauid ſayeng ☞ except thou take awaye the blynde and the lame, thou ſhalt not come in hither. For they ſayde. Thou art not able to come in hither. Neuertheleſſe, Dauid toke the ſtronge holde of Syon. The ſame is the cytie of Dauid. And Dauid ſayde the ſame daye: Whoſoeuer ſmyteth the Jebuſites, & getteth vp to the gutters of the houſes, & ſmyteth the ☞ lame & the blynde ẏ hate ☞ Dauids ſoule? *Leuit.xxi.d *Wherfore they ſayd, the blynd and the lame ſhall not come into the houſe. And ſo Dauid dwelt in the towre, ād called it the cytie of Dauid, & buylt rounde about it frō Millo inwarde. And Dauid proſpered & grewe, and the Lorde God of hoſtes was with hym And Hiram kynge of Tire ſent meſſengers to Dauid, and Cedar trees, and carpenters and maſons for walles: and they buylte Dauid an houſe. C And Dauid perceaued, that ẏ Lorde had ſtabliſhed hym kynge ouer Jſrael, & that he had exalted hys kyngdom for his people Jſraels ſake. And Dauid toke hī mo concubynes and wyues oute of Jeruſalem, after he was come from Hebron, & mo ſonnes, & daughters were yet borne to Dauid. *i.Par.iii.b * And theſe be the names of the ſonnes ẏ were borne vnto hym in Jeruſalem: Sammua: Sobab, Nathan, & Salomon, Jibhar alſo and Eliſua, Nepheg, ād Japhia, Eliſama, Eliada, and Eliaphelet.

But when the Philiſtines heard, ẏ they had anoynted Dauid king ouer Jſrael, they came all vp to ſeke Dauid. And as ſoone as Dauid hearde of it, he gat hym to an holde. And whan the Philiſtines came, they layde thē a long in the valeye of Raphaim. *i.re.xxiii.a. ii.Regū.ii.a. *And Dauid aſked councell of the Lorde ſayeng: D ſhall J go vp to the Philiſtines? wilt ẏ delyuer thē into my hādes? And ẏ Lorde anſwered vnto Dauid: go vp, for J wyll doutleſſe delyuer ẏ Philiſtines into thy handes. And Dauid came to the playne of Perazim, and ſmote them there, and ſayd: the Lorde hath deuyded myne enemyes aſondre before me, as waters be deuyded aſondre. And therfore, ẏ name of the place was called: ẏ playne of Perazim: And there they left theyr Images, & Dauid & hys men toke them vp. And the Philiſtines came yet agayne, and layde them ſelues in the valeye of Rephaim. And o* whā Dauid aſked at the Lorde: o*(Shall J go vp agaynſt ẏ Philiſtines? & wylt thou delyuer them into my handes?) He anſwered: Thou ſhalt not go vp but compaſſe them on the backſyde, & come vpon thē ouer agaynſt the Peretrees. And when ẏ heareſt the noyſe of a thyng goynge in the toppe of the Peretrees, then remoue. For thē ſhall the Lorde go out before the, to ſmyte the hoſte of the Philiſtines. And Dauid dyd as the Lord had commaunded hym, & ſmote the Philiſtines from Geba, vntyll thou come to Gazer.

¶The.vi.Chapter.

¶The arke is brought forth of the houſe of Abinadab. Uza is ſtryken and dyeth. Dauid daunſeth before it, & is therfore deſpiſeth of his wife Michol.

A AGayne: Dauid gathered together all the choſen mē of Jſrael, euen thyrtye thouſande, & aroſe & went withall the folke ẏ were wyth hym of ẏ men of Juda, to fet ☞ awaye from thence, ẏ Arck of God: ☞ whoſe name is called the name of the Lorde of hoſtes that dwelleth vpon it, betwene the cherubyns. And they put the Arcke of God vpon a newe carte, and brought it oute *ii.reg.vii.a * of the houſe of Abinadab that was at Gibea. And Uza and Ahio the ſonnes of Abinadab draue ẏ newe carte. And when they brought it out of the houſe of Abinadab that was at Gibea, wyth the Arcke of God, Ahio went before the Arcke. And Dauid and all the houſe of Jſraell playde before the Lorde in ſondrye inſtrumentes made of Cedre wood, with harpes, pſalteryes, tymberelles, fedylles, and ſymbals.

B And when they came to Nachons threſſhyng floure, Uza put hys hande to the arck of God, and helde it, for the oxen ſtombled. And the Lorde was wroth wyth Uza, and God ſmote him in the ſame place ☞ for hys ☞ fault, and there he dyed before the Arcke of God. And Dauid was dyſpleaſed, becauſe the Lorde had ſmytten Uza. And the name of the place was called Perez. The rentyng of Uza, vntyll thys daye. And Dauid was then afrayed of the Lorde, and ſayde: howe ſhall the Arcke of the Lorde come to me? And ſo Dauid wolde not brynge the Arcke of the Lorde vnto hym into the cytie of Dauid. But Dauid caried it into the houſe of Obeth Edom a Gethite. And the Arcke of the Lorde continued in the houſe of *i.par.xvi.a * Obeth Edom the Gethite, thre monethes, and the Lorde bleſſed Obeth Edom, and all hys houſholde. And one tolde kynge Dauid howe that the Lorde had bleſſed the houſe of Obeth Edom, and all that pertayned vnto him, becauſe of the Arcke of God. C And Dauid went and brought the Arck of God from the houſe of Obeth Edom, into the cytye of Dauid wyth gladnes. o*(And there were with Dauid ſeuen ſortes of daunſers, & calues for ſacrifyce.) And when they that bare the Arcke of the Lorde, had gone ſyxe ſpaces, he offered an oxe and a fat ſhepe. And Dauid o*(played on harpe ſtrynges, and) daunſed before the Lorde withall hys myght, and was gyrded with a lynnen Ephod. So Dauid and all the houſe of Jſraell brought ẏ arck o*(of the couenaūt) of the Lorde, wyth ſhowtynge and trompet blowyng.

And it fortuned, that as the arcke of the Lorde came into the cytie of Dauid, Michol Sauls daughter loked thorow a windowe, and ſawe kynge Dauid ſprynge, and daunſe before the Lorde, and ſhe deſpyſed hym in her hert. And when they brought in ẏ arcke of the Lorde, they ſet it in hys place, euen in D the myddes of the tabernacle ẏ Dauid had pytched for it. And Dauid offered burnt offerynges & peace offeringes before the Lord. And as ſone as Dauid had made an ende of offeryng burnt offerynges & peace offerynges, he bleſſed the people in the name of the Lorde of Hoſtes, and gaue amonge all the folke, euen amonge the whole multitude of Iſraell, as well to the wemen as men, to euery one a Cake of breade, and a pece of fleſhe, and a flacket of drynke. And ſo all the people departed euery one to his houſe.

Then Dauid returned to ☞ bleſſe his houſholde, & Michol the daughter of Saull came out to mete Dauid, & ſaid: O how glorious was ẏ king of Iſrael this daye, which was vncouered to day, in ẏ eyes of the maydens of his ſeruauntes, as yf it hadde bene a light brayned felowe vncouered? And Dauid ſayd vnto Michol: I thought to daunce before the Lord, which choſe me rather then thy father, and all his kynne, & cōmaunded me to be ruler ouer all ẏ people of the Lord, euen ouer Iſrael. And therfore will I playe before the Lorde. And will yet be more vyle then ſo, & will be meke in myne awne ſight: & of the very ſame maydeſeruauntes which thou haſt ſpokē of, ſhal I be had in honoure. Therfore Micholl ẏ daughter of Saul had no chylde, vnto the daye of her death.

The.vii.Chapter.

Dauid wold buyld God an houſe: but is forbydden of God.

A IT fortuned, that as the kinge ſatte in his houſe (after that the Lord had geuen hym reſte rounde aboute from all his enemyes) he ſayd vnto Nathan the prophete: beholde, I dwell nowe in an houſe of Cedar trees, but ☞ the Arcke of God dwelleth within the curtayne. And Nathā ſayd vnto the kynge: go, & do all that is in thyne herte, for the Lorde is with the.

And it fortuned the ſame nyght that the worde of ẏ Lord came vnto Nathā, ſayeng: go, and tell my ſeruaunt Dauid, thus ſayth the Lord: ſhalte thou buylde me an houſe to dwell in? For I haue not dwelt in any houſe, ſence ẏ tyme that I brought ẏ chyldren of Iſrael out of Egipt, vnto this daye: but haue walked, in a tente and tabernacle. In all the places where in I haue walked with all the children of Iſraell, ſpake I one worde with any of the trybes of Iſraell (☞ ſens I cōmaunded the iudges to fede my people Iſraell) ſayēg: why buylde ye not me an houſe B of Cedar trees? Nowe therfore, ſo ſaye vnto my ſeruaunte Dauid: thus ſayth the Lorde of Hoſtes. * I toke the from the ſhepe cote (as thou waſt folowynge ſhepe) that thou myghteſt be ruler ouer my people Iſraell.

*i.Re.xvi.c.

And I was wyth the in all that thou wenteſt to, & haue deſtroyed all thyne enemyes out of thy ſyght, and haue made the a great name, lyke vnto the name of the greate men that are in the worlde. And therfore I wyll apoynte a place for my people Iſraell, and wyll plante it, ẏ they maye dwell in a place of theyr awne, and moue no moare, nether ſhall wyckyd people trouble thē any more, as they dyd at the begynnynge: ſence the tyme that I ſet Judges ouer my people of Iſrael. And I will geue the reſt from all thine enemyes. And the Lorde telleth the, that he wyll make the an houſe.

And when thy dayes be fulfilled, ẏ ſhalt ☞ ſlepe wyth thy fathers, and I wyll ſet vp thy ſeede after the, whyche ſhall procead out of thy bodye, & will ſtablyſhe hys kyngdome. * He ſhall buylde an houſe for my name, & I wyll ſtablyſhe the ſeate of his kyngdome for euer. ‡ I wylbe hys father, and he ſhalbe my ſonne: * yf he ſynne, I wyll chaſten hym ☞ wyth ſoche a rodde as men be chaſtened wt, & with ſuch plages as ẏ childrē of mē be plaged wt. But my mercy ſhall not depart away frō him, as I toke it frō Saul, whō I put downe before ẏ. And thyne houſe and thy kyngdome ſhall endure wythoute ende after the, * and thy ſeate ſhalbe ſtablyſhed for euer. Accordyng to all theſe wordes and accordynge to all thys viſyon, dyd Nathā ſpeake vnto Dauid. Then went Dauid in, and ſet hym downe before the Lorde, and ſayde: what am I, O Lord God? and what is my ☞ houſe? that thou ſhuldeſt haue brought me thus farre forth? And thys was yet a ſmall thyng ī thy ſyght, O Lord God but ẏ haſt ſpoken alſo of thy ſeruaūtes houſe for a great while to come: For ☞ ⊶ thys is ẏ vſe of mā, O Lord God. And what can Dauid ſaye moare vnto the: for thou Lorde God knoweſt thy ſeruaūt. ☞ Euen for thy wordes ſake & ☞ accordyng to thyne awne hert haſt ẏ done all theſe greate thynges to make them knowen vnto thy ſeruaunt.

* ii.Reg.v.a
Pſa.cxxxii.b
‡ Hebr.i.b.
* iii.Re.xi.c.
Pſa.lxxxix.d
C
* Ie.xxxiii.c

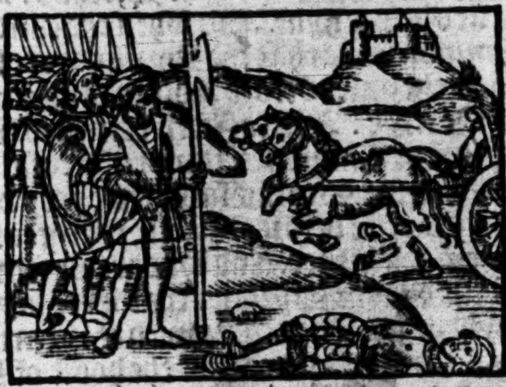
Wherfore thou art great, O Lord God: for there is none lyke the * nether is there any God ſaue thou, according to all that we haue heard wt oure eares. * And what one people in the erth is lyke thy people Iſraell D ⊶ whoſe God, went & delyuered them, that they myght be hys people, & that he myght make hym a name, & to ſhewe great & terrible thinges in ẏ erthe, for thy people * which thou redemeſt to the oute of Egypte, euē the people with theyr ☞ goddes. For thou haſt ordeyned thy people Iſraell, to be thy people for euer. And ẏ Lorde art become theyr God. And nowe (Lord God) the worde that thou haſt ſpoken concernynge thy ſeruaunt and hys houſe: make it good for euer, and do as thou haſt ſayde. For ſo ſhall thy name be magnified

* Deu.vii.c.
* Deu.iiii.e.
* Exo.xiiii.d

magnifyed for euer, of men yͤ ſhall ſaye: the
Lord of hoſtes is the God of Iſrael: and the
houſe of thy ſeruaũt ſhall by ſtablyſhed before
the. For yͤ, O Lord of hoſtes, God of Iſraell,
haſt tolde in the eare of thy ſeruaunt,
⊶ ſayẽg: ⊶ I will buylde yͤ an houſe. And therfore
hath thy * ſeruaũt foũde in his harte, to
*deu.xxxii.c. praye thys prayer vnto yͤ. * Therfore nowe
Lord God, yͤ art God, and thy wordes muſt
be true, thou that haſt tolde thys goodneſſe
vnto thy ſeruaunt. And nowe go to, & bleſſe
the houſſe of thy ſeruaunt, that it maye continewe
for euer before the, for yͤ Lorde God
haſt ſpoken it, & wyth thy bleſſyng ſhall the
houſe of thy ſeruaunt be bleſſed for euer.

¶ The. viii. Chapter.

¶ Dauid ouercometh the Philiſtines.



A AFter thys it fortuned yͤ Dauid
ſmote yͤ Philiſtines, ãd ſubdued
them, & toke the brydell of bondage
out of yͤ hande of the Philiſtines.
* And he ſmote yͤ Moabites,
*nu. xxiiii.c ☞ & ☞ meaſured them with a lyne, and
☞ caſt thẽ downe to the groũde. ☞ Euen with
two lynes meaſured he them whom he ſlue
and the length of one lyne ſaued he a lyue.
And ſo becam yͤ Moabites Dauids ſeruaũtes,
and payed trybute. Dauid ſmote alſo,
Hadarezer the ſonne of Rehob kynge of zoba
as he went to recouer hys border at the
ryuer Pherat. And Dauid toke a thouſande
and ſeuen hundred horſemen of hys hooſt, &
twentye thouſande fote men, and cut of the
hofe of all hys charette horſſes, reſeruynge
onely one hundred charettes. And whan the
Syriãs of Damaſcon came to ſuccoure Hadarezer
B kynge of zoba, Dauid ſlue of yͤ Syrians
two and twentye thouſande men, and
put ſoudyours in Syria Damaſcon. And
the Syrians became ſeruauntes, to Dauid
payeng trybute. And thus the Lorde ſaued
Dauid, in all that he wente vnto. And
Dauid toke yͤ ſhyldes of gold that belonged
to the ſeruauntes of Hadarezer, ãd brought
them to Ieruſalem. And out of Beta & Berothai
(cities of Hadarezer) dyd Dauid brig
⊶ exceedyng moch braſſe, ⊶ (wherof Salomon made
all the braſen veſſell in the temple, and the braſen Lauatorie,
and the pyllers, and the altare.)

* Whẽ Thoi kyng of Hamath heard howe C
Dauid had ſmytten all the hoſte of Hadarezer, *i.par.xviii.a
he ſent Ioram hys ſonne vnto kynge
Dauid, to ſalute hym wyth peace, ãd ☞ to ☞
bleſſe hym, becauſe he had foughte agaynſt
Hadarezer, and beaten hym: for Thoy had
greate warre wͭ Hadarezer, whych (Ioram)
brought with hym, veſſels of ſyluer, veſſels
of golde, and veſſels of braſſe. Whych braſſe
kyng Dauid dyd dedicat vnto the Lorde wͭ
the ſyluer and golde that he had conſecrated
of all nacyons, whyche he ſubdued: of Siria
of the Moabites, and of the children of Ammon, D
of the Philiſtines, & of Hamalek, and
of the ſpoyle of Hadarezer ſonne of Rehob
kyng of zoba. And Dauid gat hym a name
after that he returned ãd had ſmyten of the
Syrians in the valeye of Salt. xviii. thouſand
men. * And he put kepers in Edõ, euen *nu.xxiiii.d.
thorow out all Edõ put he ſoudyours, & all
they of Edom became Dauids ſeruauntes.
And the Lorde kepte Dauid whatſoeuer he
toke in hande. And Dauid raygned ouer all
Iſraell, and executed ryght, & Iuſtice vnto
all hys people. And * Ioab the ſonne of zaruia *ii.reg.xx.d.
was ouer the hooſt, and Ieho ſaphat the
ſonne of Ahilud was recorder. And Sadoch
the ſonne of Ahitob, and Ahimelech the ſonne
of Abiathar were the Preaſtes, and Saraia
was the Scrybe. And ⊶ Banaiahu the ⊶
ſonne of Iehoiada was ouer ☞ the Crethites ☞
and the Phelethites: and Dauids ſonnes
were chefe rulars.

¶ The. ix. Chapter.

¶ Dauid reſtoreth all the feldes of Saul, to Miphiboſeth the ſonne of Ionathas.

AND Dauid ſayde: is there yet any A
mã left of yͤ houſe of Saul? For
I will ſhew hym mercye for Ionathas
ſake. And there was of yͤ
houſhold of Saul a ſeruaũt whoſe
name was ziba: and whan they had called
hym vnto Dauid, the kyng ſayd vnto hym:
art thou ziba? He ſayde: thy ſeruaunt is he.
And yͤ kyng ſayde: remayneth ther yet any
man of yͤ houſe of Saul, whõ I maye ſhewe
the mercye of God vpon? ziba anſwered the B
kynge: * Ionathas hath yet a ſonne, whych *ii.re.iiii.b.
is lame on his fete. The king ſayd vnto him
where is he? ziba ſayde vnto the kynge: beholde,
he is in the houſe of Machir yͤ ſonne of
Amiel of Lodeber. Then kyng Dauid ſent,
and fett hym out of the houſe of Machir the
ſonne of Amiel out of Lodeber. Nowe when
Miphiboſeth the ſonne of Ionathas, yͤ ſonne
of Saul was come vnto Dauid, he fell
on his face, and dyd reuerẽce. And the kynge
ſayde: Miphiboſeth? He anſwered: Behold,
thy ſeruaunt. Dauid ſayde vnto hym: feare
not, for I will ſurely ſhewe the kindneſſe for C
Ionathas thy fathers ſake, & wyll reſtore yͤ
all the

all the feldes of Saul thy father, ād ÿ ſhalt eate bred on myne awne table continually. And he bowed hym ſelfe, and ſayde: what is thy ſeruaunt, that thou ſhuldeſt wyteſafe to loke vpon ſoche a deed dogge as I am?

Then the kynge called vnto ziba Sauls younge man & ſayde vnto hym: I haue geuē vnto thy maſters ſonne, all that pertayned to Saul and to all hys houſe. Se therfore ÿ thou, ād thy ſonnes and thy ſeruauntes tyll the lande, and bryng in, that * thy maſters ſonne maye haue fode to eate. But Miphiboſeth thy maſters ſonne ſhal eate bred allwaye vpon my table. For ziba had fyftene ſonnes and twentye ſeruauntes. Then ſayd ziba vnto the kynge. Accordyng to all ÿ my Lord the kynge hath commaunded hys ſeruaunt, ſo ſhall thy ſeruaūt do. Well (ſayd ÿ kyng) Miphiboſeth ſhall eate vpon my table, as one of the kynges ſonnes. Miphiboſeth had a ſonne that was younge, named Micha, and all that dwelled in the houſe of ziba were ſeruauntes vnto Miphiboſeth. And Miphiboſeth dwelt in Ieruſalem, for he dyd eate euer at the kynges table, * and was lame on both hys fete.

*Micha.

D

*ii. Re. iiii. b

¶ The. x. Chapter.

¶ The meſſengers of Dauid are vyllanouſly entreated of the kynge of Moab.

A IT happened after thys, ÿ the kynge of the chyldren of Ammon dyed, and Hanō hys ſonne raygned in hys ſteade. Then ſayde Dauid. I wyll ſhewe kyndneſſe vnto Hanon the ſonne of Nahas, as hys father ſhewed kyndneſſe vnto me. And Dauid ſent to comforte hym by the hande of hys ſeruauntes ouer (the death of) his father. And Dauids ſeruauntes came into the lande of the chyldren of Ammon, and the lordes of the chyldren of Ammon ſayde vnto Hanō theyr Lorde: thynkeſt thou that Dauid doth honoure thy father, that he hath ſent cōfortoures to the? Hath not Dauid rather ſent his ſeruaūtes vnto ÿ, to ſearche ÿ cytie, and to ſpye it out, and to ouerthrowe it?

Wherfore, Hanon toke Dauids ſeruaūtes, & ſhaued of the one halfe of euerye mannes berd, and cut of theyr garmentes in the myddle, euen harde to the buttockes of thē, & ſent them awaye. When they tolde it vnto Dauid, he ſent to mete thē (for they were men excedyngly aſhamed) & the kyng ſayd: tarie at Iericho vntill your berdes be growen, and then returne. And when the chyldren of Ammon ſawe that they ſtancke in ÿ ſyght of Dauid, they ſent and hired the Syrians

B of the houſe of Rehob, & the Syrians of zoba, xx. thouſande fote men, and of kyng Maacha a thouſande mē, & of Iſtob twelue thouſande men. And when Dauid hearde of it, he ſent Ioab & all the hoſt of ſtronge men. And the chyldren of Ammon came out, and waged battell at the entring in of ÿ gate, & the Syrians of zobah, of Rehob, Iſtob, and Maacah were by them ſelues in the felde.

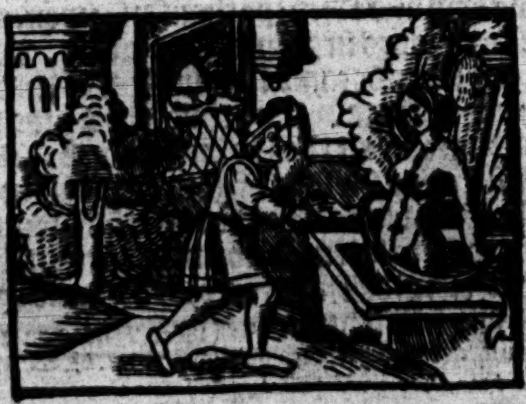
When Ioab ſawe ÿ the front of the battell was agaynſt hym before and after, he choſe of all the freſh younge men of Iſraell, ād put them in araye agaynſt the Syrians. And the reſte of the people he delyuered into the hāde of Abiſay hys brother, ÿ he myght put thē in araye agaynſt ÿ chyldren of Ammon. And he ſayde, yf the Syrians be

C ſtronger then I, thou ſhall helpe me. But yf the chyldren of Ammon be to ſtronge for the, I will come and ſuccoure the. Therfore quyte the lyke a man, & let vs ſtonde ſtyff for oure people, & for the cyties of oure God. And the Lord do ÿ which is good in hys awne eyes. And Ioab proceded forth, & ÿ people ÿ was with hym, to fyght with the Sirians. But they fled before hym. And when the children of Ammon ſawe that the Syriās were fled, thē fled they alſo before Abiſay, and entred into the citye. And ſo Ioab returned from ÿ chyldrē of Ammon, & came to Ieruſalem. And when the Syriās ſawe that they were put to ÿ worſſe before Iſraell, they geathered them togeather. And Hadarezer ſent, ād brought out the Syrians that were beyōde the ryuer. And they came with theyr armye and zobah the captayne of the hooſt of Hadarezer went before them.

D And when it was ſhewed Dauid, he geathered all Iſraell togeather, and paſſed ouer Iordan, & came to Helam: And the Sirians ſet them ſelues in araye agaynſt Dauid, ād fought with hym: and the Siriās fled before Iſraell. And Dauid deſtroyed ſeuen hundred charettes of the Syrians, and fourtye thouſande horſemen, and ſmote Sobah the captayne of theyr hoſt, whych alſo dyed there. And when al the kynges (that were ſeruauntes to Hadarezer) ſawe that they were put to the worſſe before Iſraell, they made peace with them, & ſerued them. And ſo the Sirians feared to helpe the chyldren of Ammon any moare.

¶ The. xi. Chapter.

¶ The aduoutrye of Dauid with Bethſabe the wyfe of Vrias.



A AND it came to paſſe that (after ẏ yeare
was expired) in ẏ tyme when kynges
☞ ☞ vſe to go forth to battel, Dauid
ſent Joab & hys ſeruauntes with hym,
* i.Par.xx.a. and all Iſrael, whych * deſtroyed the chyldren
of Ammon, & beſieged Raba. But Dauid
taryed ſtyll at Jeruſalem. And it chaunced
in an euenynge, that Dauid aroſe out of
hys bed, and walked vpon the roufe of the
kynges palace, and from the roufe he ſawe
* Exo.ii.a. a woman * waſſhynge her ſelfe: and the woman
was very bewtyfull to loke vpō. And
he ſent to enquire what woman it ſhuld be,
ſayenge: is it not Bethſabe the daughter
of Eliam, and wyfe to Urias the Hethite?
And Dauid ſent meſſengers, & fet her. And
* Leu.xviii. ſhe came in vnto hym * and he laye wt her.
◦* And ◦*(immediatly) ſhe was ☞ puryfyed from
☞ her vnclenneſſe, and returned vnto her houſe.
And the woman conceaued, and ſent, and
tolde Dauid, and ſayd: I am wyth chylde.
And Dauid ſent to Joab, (ſayenge) ſende
me Urias ẏ Hethite. And Joab ſent Urias
to Dauid. And when Urias was come vnto
hym. Dauid demaunded of hym: howe
B Joab dyd, and howe the people fared, and
howe the men of warre proſpered. And Dauid
ſayd to Urias: go downe to thyne houſe
& waſhe thy fete. And Urias departed out
of ẏ kynges palace, and there folowed hym
a ſeruyce from ẏ kynges table. But Urias
ſlept at ẏ dore of the kynges palace withall
the ſeruauntes of hys Lorde, and went not
downe to hys houſe.

Which when they had tolde Dauid (ſayenge:
Urias went not downe into hys houſe.)
Dauid ſayde vnto Urias: Cameſt thou not
from thy iorney? why dyddeſt thou not go
downe thē vnto thyne houſe? Urias anſwered
Dauid. The arcke and Iſrael and Juda
dwell in pauylyōs: and my Lorde Joab and
the ſeruauntes of my Lorde lye vpon ẏ flat
erthe: and ſhall I then go into myne houſe,
to eate, and to dryncke, & lye wyth my wyfe?
* ii.Re.xiiii.e * ☞ By thy lyfe and by the lyfe of thy
☞ ſoule, I wyll not do thys thynge. And Dauid
* Judi.xix.c. ſayde vnto Urias: * tarye here thys
daye alſo, and to morowe I wyll let the depart.
And ſo Urias abode in Jeruſalē that
daye, & the morowe. And whan Dauid had
C called hym, he dyd eate and drincke before
hym, and he made hym drōcke. And at euen
he went out to lye on hys couche wyth the
ſeruauntes of hys Lord, but went not downe
to hys houſe. On ẏ morow Dauid wrote
a letter to Joab, and ſent it by the hande of
Urias. And he wrote thus in ẏ letter, ſayēg,
put Urias in the forefrōt of the ſharper battell,
and come ye backe from him, ẏ he maye
be ſmytten & dye. So whan Joab beſieged
the cytie, he aſſygned Urias vnto a place,
where he wyſt that ſtronge men were. And
the men of the cytie cam out, & fought with
Joab. And there were certeyn ouerthrowen
of the people, and of ẏ ſeruauntes of Dauid,
and Urias the Hethite dyed alſo.

Then Joab ſent, and tolde Dauid all the
thynges cōcernynge the warre, and charged
the meſſenger, ſayenge: when thou haſt made
an ende of tellynge the matters of ẏ warre
vnto the kynge, yf he begynne to fume,
and ſaye vnto the: wherfore approched ye
ſo nye vnto the cytie, whan ye dyd fyght?
wyſt ye not that they wolde hurle and ſhote
from ẏ wall? who ſmote Abimelech ſonne D
of ☞ Jereboſeth? * dyd not a woman caſt ☞
a pece of a mylſtone vpon hym from of the * Judi.ix.g.
wall, and he dyed in Thebes? why went ye
nye the wall? then ſaye thou: thy ſeruaunt
Urias the Hethite is deed alſo.

So the meſſenger went, and came, & ſhewed
Dauid all that Joab had ſent hym for,
and the meſſaunger ſayd vnto Dauid: the
men preuayled agaynſt vs, & cam out vnto
vs into the felde, & we ◦*(wyth violence) ſtacke ◦*
vnto them, euen vnto the enteryng of ẏ gate.
And the ſhoters ſhotte from the walles,
vpon thy ſeruauntes, and ſome of the kynges
ſeruauntes be deed. And thy ſeruaunt
Urias the Hethite is deed alſo. And Dauid
ſayde vnto the meſſenger: thus ſhalt ẏ ſaye
vnto Joab: let not that thynge trouble the.
For ◦*(the chaunce of warre is dyuerſe, and) ẏ ſwerde ◦*
deuoureth one as well as another: make thy
battell more ſtronge agaynſt the cytye to
ouerthrowe it, and ſe that ẏ courage Joab.
And when ẏ wyfe of Urias heard that her
huſbande was deed, ſhe mourned for hym.
And whan ẏ mournynge was paſt, Dauid
ſent and fet her to his houſe, and ſhe became
hys wyfe, and bare hym a ſonne. But thys
thynge that Dauid dyd, diſpleaſed ẏ Lorde.

¶ The.xii. Chapter.

¶ Dauid is reproued for the ſlaughter of Urias
The chylde conceaued in aduoutrye dyeth. After
it, is Salomon borne.

AND the Lorde ſent Nathan vnto Dauid. A
And he came vnto him, and tolde
him: there were two men in one cytie,
the one ryche, and the other poore. The ryche
man had exceadynge many ſhepe & oxen.
But the poore had nothynge ſaue one lytle
ſhepe, whych he had bought, and noryſſhed
vp. And it grewe vp wyth hym and wyth
hys chyldren alſo, and dyd eate of hys awne
meate, and dranck of hys awne cuppe, and
ſlept in hys boſome, and was vnto hym as
hys daughter. And there cam a ſtraunger
vnto ẏ ryche man. And he coulde not fynde
in hys herte to take of hys awne ſhepe, and
of his awne oxen, to dreſſe for the ſtraunger
that was come vnto him. But toke ẏ poore
mannes ſhepe, and dreſſed it for ẏ man that
was come to hym. And Dauid was exce-

B dyng wroth with the man, and ſayde to Nathan: as ſurely as yͤ Lorde lyueth, the man that hath done this thyng *is ☞ the chylde of deeth. He ſhall reſtore the lambe *foure folde, becauſe he dyd thys thynge, and had no pytie. And Nathan ſayd to Dauid: thou art the man. Thus ſayth the Lorde God of Iſrael, *I anoynted yͤ kynge ouer Iſrael, & rydde the out of the hāde of Saul, ☞ I gaue the thy maſters houſe, and ☞ thy maſters wyues into thy boſome, and gaue the, the houſe of Iſrael & of Iuda, & myght (yf that had bene to lytle) haue geuen the ſo moche moare. Wherfore then haſt thou deſpyſed the commaundement of the Lorde, to do wyckedneſſe in hys ſyght? thou haſt kylde Urias the Hethite wyth the ſwerde, and haſt taken hys wyfe to thy wyfe, and haſt ſlayne hym wyth yͤ ſwerde of the chyldren of Ammon.

*i.Reg.xx.c.
☞
*Exo.xxii.a.
*i.Reg.xvi.c
☞

C Nowe therfore, the ſwerde ſhall neuer depart from thyne houſe, becauſe thou haſt deſpyſed me, and taken the wyfe of Urias the Hethite, to be thy wyfe. Wherfore thus ſayth yͤ Lorde: beholde, I wyll ſtere vp euell agaynſt the, euen out of thyne awne houſe, & wyll *take thy wyues before thyne eyes, and geue them vnto thy neyghboure, and he ſhall lye wyth thy wyues ☞ in the ſyght of yͤ ſonne. For thou dydeſt it ſecretly. But I wyll do this thynge before all Iſrael, and in the open ſonne lyght.

*Deu.xviii.c
☞

D And Dauid ſayde vnto Nathan *I haue ſynned agaynſt yͤ Lorde. And Nathan ſayd vnto Dauid: yͤ Lorde alſo hath put awaye thy ſynne, thou ſhalt not dye. Howbeit, becauſe in doyng thys dede, thou haſt geuen the enemyes of yͤ Lord a cauſe to rayle, the chylde that is borne vnto the, ſhall ſurelye dye. And Nathan departed vnto hys houſe. And the Lorde ſtroke yͤ chylde that Urias wyfe bare vnto Dauid, & it ſyckened ſore. Dauid therfore beſought God for the chylde, and faſted & went in, and laye all nyght vpon the erthe. And the elders of hys houſe aroſe and went to him, to take him vp from the erth. But he wolde not, nether dyd he eate meat wyth them.

*Eccl.xlvii.c

E And it happened yͤ ſeuenth daye, that the chylde dyed. And the ſeruauntes of Dauid durſt not tell him, that the childe was deed. For they ſayd: beholde, whyle yͤ chyld was yet alyue, we ſpake vnto him, and he wolde not herken vnto oure voyce. Howe wyll he then vexe hym ſelfe, yf we tell him, that the chylde is deed? But Dauid ſeynge hys ſeruauntes whyſperynge, perceaued, that the chylde was deed, & Dauid ſayd vnto his ſeruauntes: is yͤ chylde deed? They ſayde: yee. And Dauid aroſe from yͤ erth, and waſhed and anoynted him ſelfe, and chaūged his apparell, and came unto the houſe of yͤ Lorde, and worſhypped, and afterward cam to his awne houſe & bad yͤ they ſhulde ſet ☞ bred before hym, & he dyd eate. Then ſayd his ſeruauntes vnto hym: what thynge is thys, that thou haſt done. Thou dyddeſt faſte and wepe for yͤ chylde: whyle it was alyue, and as ſone as it was deed, thou dyddeſt ryſe vp, & eate meate. He ſayde: whyle yͤ chylde was yet alyue, I faſted and wepte. For thys I thought: who can tell whether God will haue mercye on me, that yͤ chylde maye lyue. *But nowe, ſeynge it is deed, wherfore ſhulde I faſt? can I brynge hym agayne any moare? I ſhall go to hym, rather then he ſhall come agayne to me. And Dauid conforted Bethſabe his wyfe, and wēt in vnto her, and laye with her, and ſhe bare a ſonne, and called his name ‡ *Salomon, and the Lorde loued hym. And he ſent by the hande of Nathan the prophete, and called hys name *Iedidia, of the Lordes behalfe.

☞
F
*Ecc.xxxviii.a.
‡Peaceable.
*Mat.i.a.
i.Para.iii.b.
*Beloued of the Lorde.

G Ioab fought agaynſt Raba the cytie of the chyldren of Ammon, & toke the ☞ cyty of yͤ kyngdome. And Ioab ſent meſſengers to Dauid, ſayeng: I haue made aſſaut to Raba, & haue taken ☞ the cytie wyth waters. Nowe therfore geather the reſt of the people together, and beſiege the cytie, that thou mayeſt take it: leſt I take it, and call it after my name. And Dauid geathered all the people together, & went agaynſt Raba, and beſieged it, & gat it. *And he toke their kynges croune from of hys heed, which wayed an hundred wayght of golde, and in it were precious ſtones. And ☞ it was ſet on Dauids heed. And he brought out the ſpoyle of the cytie in exceedynge great aboundance. And he caryed out the people that was therin, and ☞ put them vpon ſawes and vpon yron harowes, & vpon axes of yron, and thruſt them into yͤ tylekell. Thus dyd he with all the cyties of the children of Ammon. And ſo Dauid and all the people retured vnto Ieruſalem.

☞
☞
*i.Para.xx.b
☞
☞

The.xiii.Chapter.

Ammon Dauids ſonne defyleth hys ſyſter Thamar, Abſalon therfore kylleth Amnon.

A After thys it chaunced yͤ Abſalom the ſonne of Dauid had a fayre ſyſter, named Thamar, whom Amnon yͤ ſonne of Dauid loued. And he was ſo ſore vexed, that he fell ſycke for yͤ loue of hys ſyſter Thamar: for ſhe was a virgyn, and he thought it harde for hym to haue hys purpoſe of her. But Amnon had a frēde, called Ionadab, yͤ ſonne of Simeah Dauids brother: & ☞ Ionadab was a very wyſe man. And he ſayde vnto hym: how cometh it, that thou beyng yͤ kynges ſonne, art thus conſumed euery daye? Wylt thou not tell me? Amnon anſwered hym: I loue

☞

Thamar my brother Abſaloms ſyſter. Jonadab ſayde vnto him: laye ẏ downe on thy bedde, and make thy ſelfe ſicke. And when thy father is come to ſe the, ſaye vnto hym: Oh let my ſyſter Thamar come, and geue me meate, and dreſſe it in my ſyght, that J maye ſe it & eate it of her hande.

B And ſo Amnon laye downe, & made hym ſelfe ſycke. And when ẏ kynge was come to ſe him, Amnō ſayde vnto him: Oh let Thamar my ſyſter come, & make me a couple of frytters in my ſyght, ẏ J maye eate of her hande. Then Dauid ſent home to Thamar, ſayēg: go now to thy brother Amnons houſe, & dreſſe him meate. So Thamar wēte to her brother Amnons houſe, & he was layed downe. And ſhe toke floure, and made paſte, and dreſſed frytters in his ſyght, & dyd bake them, & toke a platter, & powred them out before him, but he wolde not eate. And Amnon ſayde: Haue out all men from me. And they went all out from hym. And Amnon ſayde vnto Thamar: brynge ẏ meate into the chābre, that J maye eate of thyne hand. And Thamar toke the frytters, whych ſhe had made, and brought them into ẏ chābre to Amnon her brother. And whan ſhe had ſet them before him, to eate, he toke her, and ſayd vnto her: come lye wyth me my ſyſter. And ſhe anſwered him: nay my brother, do C not force me, for there hath no ſuch thynge bene done in Jſrael: do not thou thys abhominacion. For whither ſhall J be able to go with my ſhame. And thou ſhalt be as one of the foles in Jſrael. O ſpeake vnto ẏ kynge, and he ſhall not denye me vnto the.

*Ge.xxxiiii.a Leu.xviii.a.

Howbeit he wolde not herken vnto her voyce but toke her, & *forced her, & laye wᵗ her. And thē Amnon hated her excedynglie: ſo that ẏ hate wherwyth he hated her, was greater then ẏ loue, wᵗ which he before loued her. And Amnon ſayde vnto her: vp, & get ẏ hēce. She anſwered him: Thou haſt no cauſe. This euell ẏ ẏ putteſt me awaye is greater then ẏ other ẏ ẏ dyddeſt vnto me. Neuer theleſſe he wolde not heare her, but called his boye that ſerued him, & ſayd: put awaye this woman frō me, & bolt ẏ dore after her. And ſhe had a kyrtell of diuerſe coulloures D vpon her: for wᵗ ſoche were ẏ kynges daughters (ẏ were virgines) appareled. Then his ſeruaūt brought her oute, & locked ẏ dore after her. And Thamar toke & put aſſhes on her heed, & rēt her gaye kyrtell ẏ was on her, & layed her hāde on her heed, & ſo went: & as ſhe went, cryed. And Abſalom her brother ſayde vnto her: hath Amnō thy brother bene wᵗ ẏ? Now yet be ſtyll my ſyſter: he is thy brother. Let not this thīge greue thine hert. And ſo Thamar remayned deſolate in her brother Abſaloms houſe. But whan kynge Dauid heard of all theſe thynges, he was very wroth. (And he wolde not vexe ẏ ſpirite of Amnon hys ſonne: for he loued hym, because he was hys firſt borne.) And Abſalom ſayde vnto his brother Amnon nether good ner bad. Howbeit Abſalom hated Amnon because he had forced hys ſyſter Thamar.

E And it happened after two yere, that Abſalom had *ſhepe ſhearers in ẏ plaine of Hazor beſyde ẏ tribe of Ephraim, & bad all the kynges ſonnes, & cam to the kyng, & ſayd: beholde, thy ſeruaunt hath ſhepe ſherers, let the kynge wᵗ his ſeruauntes come to thy ſeruaūte. The kyng anſwered Abſalom: naye my ſonne. We wyll not go all, ner be chargeable vnto the. And Abſalom laye ſore vpō him: howbeit he wolde not go, but bleſſed hym. Then ſayd Abſalom: Yf thou wilt not come, then let my brother Amnon go wᵗ vs. And the kynge anſwered him: what nedeth it, that he go wyth the? But Abſalom made ſoche inſtāce that he let Amnon, & all the kynges chyldren go with hym.

*Gen.xxxi.c. and.xxxviii.b.

Nowe had Abſalom cōmaūded hys yonge men, ſayēge: marke when Amnōs hert is mery wyth wyne, & when J byd you ſmyte Amnon, then kyll hym: and feare not, haue not J bydden you? be bolde therfore, & playe the men. And ẏ yoūge men of Abſalom dyd vnto Amnon euen as Abſalom had cōmaūded. F And all the kynges ſonnes aroſe, & euery man gat hym vp, vpon hys mule, & fled. And it fortuned, that whyle they were yet in ẏ waye, tydynges cam to Dauid ſayeng: Abſalom hath ſlayne all ẏ kynges ſonnes, & there is none left alyue. Then Dauid aroſe, & *tare his garmētes, & laye along on the erth: and all his ſeruaūtes ſtode by wᵗ theyr clothes rent. And Jonadab the ſonne of Simeach Dauids brother, anſwered, & ſayde: let not my Lorde ſuppoſe ẏ they haue ſlayne all the yonge men ẏ kynges ſonnes, ſaue Amnon only is deeth. For ẏ hath bene determined in Abſaloms mynde, ſence he forced hys ſyſter Thamar. Nowe therfore, let not my Lorde the kynge take the thynge ſo greuouſlye to thyncke ẏ all the kynges ſonnes are deed, ſaue Amnon only is deed.

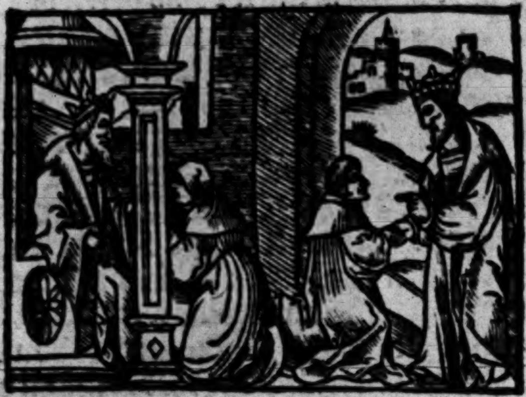
*ii.Reg.i.b. and.iii.f.

But Abſalom fled. And the yonge man that kept the watche, lyfte vp his eyes, and loked: And beholde, ther cam moche people G by a waye, a lōge by the hynder parte on an hilles ſyde. And Jonadab ſayde vnto ẏ kynge: beholde, ẏ kynges ſonnes come: As thy ſeruaunt ſayde, ſo it is. And as ſone as he had lefte ſpeakynge: beholde, ẏ kynges ſonnes came, and lyfte vp theyr voyces, & wepte. The kynge alſo & all his ſeruaūtes wepte excedyngly. But Abſalom eſcaped, and wēt to Thalmai the ſonne of Amihur kynge of Geſur. And Dauid mourned for hys ſonne euery daye. And ſo Abſalom eſcaped and went to Geſur, and was there thre yeares.

res. And kynge Dauid deſyred to go forth
vnto Abſalom: For where as Amnon was
deed, he was comforted ouer hym.

¶ The.xiiii.Chapter.

¶ By the wyſdome of the woman
of Thekoa Abſalom is called agayne.



A IOab yͤ ſonne of zaruia perceaued,
that the kynges hert was towarde
Abſalom, ⁊ he ſent to Thekoa,
and fet thence a wyſe woman, and
ſayde vnto her: fayne thy ſelfe to be a mourner,
and put on mournynge apparell. And
anoynt not thy ſelf wͭ oyle. But be as a woman
that had lōge tyme mourned for ſome
deed bodye. And come to the kynge. ⁊ ſpeake
of thys maner vnto hym. And ſo Ioab
taught her what ſhe ſhuld ſaye.

And when yͤ woman of Thekoa had fallen
on her face to the groūde, and done obeyſaunce,
B ſhe ſayde vnto the kynge: helpe me
O kynge. The kynge ſayde vnto her: what
ayleth the? She anſwered, I am a wedowe,
and myne huſbande is deed. And thy handmayde
had two ſonnes, ⁊ they two fought
together in yͤ felde, (where was no man to
go betwene them) but the one ſmote yͤ other
⁊ ſlewe hym. And beholde, yͤ whole kynred
is ryſen agaynſt thy handmayde, and they
*Deu.xix.c. ſayd: *delyuer vs hym yͭ ſmote his brother:
☞ yͭ we maye kyll hym ☞ for the ſoule of hys
brother whome he ſlue. We wyll deſtroye yͤ
heyre alſo. And ſo they ſhall quenche my
ſparkle whych is left, yͭ he ſhall ſtere vp (to
C my huſbāde) nether name ner iſſue vpō the
erth. And yͤ kynge ſayde vnto yͤ woman: go
home to thyne houſe, I wyll geue a charge
for the. And yͤ woman of Thekoa ſayde vnto
yͤ kynge: My Lorde O kynge, thys treſpace
be on me ⁊ on my fathers houſe, and yͤ
kynge ⁊ hys ſeate be giltleſſe. And yͤ kynge
ſayd: yf any man ſaye ought vnto yͤ, bryng
hym to me, and he ſhall hurte the no moare.
☞ Then ſayde ſhe: ☞ let yͤ kynge remēber his
Lorde God, that yͤ auenger of yͤ bloude geather
not on heapes together to deſtroye, and
that they ſlaye not my ſonne. And he anſwered:
*i.Re.xiiii.g as ſure as the Lorde lyueth *there ſhall
not one heere of thy ſonne fall to the erthe.

D The woman ſayde: let thyne handmayde
ſpeake one worde moare vnto my Lorde the
kynge. And he ſayde: ſaye on. The woman
ſayde: wherfore then haſt thou determined
ſuch a thyng agaynſt yͤ people of God? For
the kyng doth ſpeake thys thynge as one
which is fautye, that he ſhulde not fet home
agayne hys banyſhed. For we muſt nedes
dye, and peryſh as water ſpylt on the groūde,
whych cannot be geathered vp agayne: ☞
☞ Neyther doth God ſpare any ſoule. Let
the kynge therfore fynde yͤ meanes, that his
banyſhed be not vtterly expelled frō hym.
Nowe therfore I am come, to ſpeake of this
thynge vnto yͤ kynge my Lorde: For they
that be of yͤ people, wyll feare me. And thy
hādmayde ſayde: Nowe wyll I ſpeake vnto
the kyng, parauēture yͤ kynge wyll perfourme
yͤ requeſt of hys hādmayde. And the
kynge ſhall heare his hādmayde, to delyuer
her out of yͤ hāde of yͤ man, that wolde haue
deſtroyed me, ⁊ alſo my ſonne out of yͤ enheritaunce E
of God. And thyne hādmayde ſayde:
yͤ worde of my Lorde yͤ kynge ſhall nowe
be cōfortable. For my Lorde yͤ kynge is as
an Angell of God, in hearyng of good and
bad: therfore yͤ Lorde thy God be with the.

Then the kynge anſwered, ⁊ ſayde vnto
the woman: hyde not frō me (I praye the)
the thynge that I ſhall aſke the: And yͤ woman
ſayde: let my Lorde yͤ kyng nowe ſaye
on. And yͤ kynge ſayde: Is not the ☞ hāde ☞
of Ioab wͭ the in all this matter? The woman
anſwered, and ſayde: * as ſure as thy *ii.Reg.xi.b
ſoule lyueth my Lorde kynge, there is els no
man (on the ryght hande nor on yͤ left) but
as my Lorde yͤ kynge hath ſpoken, thy ſeruaunt
Ioab he bad me, and he put all theſe
wordes in the mouthe of thyne hādmayde.
For to the intent yͭ I ſhulde alter my comunicacyon,
hath thy ſeruaunt Ioab done this
thynge. And my Lord is wyſe, euen as an
Angell of God, to vnderſtand all thynges
that are in yͤ erthe. And yͤ kynge ſayde vnto
Ioab beholde, I am cōtēt to do thys thyng.
Go, and fet home yͤ chylde Abſalom agayne.
And Ioab fell to yͤ grounde on his face, F
and bowed hym ſelfe, ⁊ ☞ bleſſed yͤ kynge. ☞
And Ioab ſayde: nowe thy ſeruaunt knoweth,
that I haue founde grace in thy ſyght
(my Lorde O kynge) in that yͤ kynge hath
fulfylled the requeſt of his ſeruaunt. And ſo
Ioab aroſe, ⁊ went to Geſur, and brought
Abſalom to Ieruſalem. And yͤ kyng ſayd,
let hym turne to hys awne houſe, and not ſe
my face. And ſo Abſalom returned to his awne
houſe, and ſawe not the kynges face.

But in all Iſrael there was not ſo goodlye
a man as Abſalom, for he was very
bewtyfull: in ſo moche that from the ſole
of hys fote to the toppe of hys heed, there
was no blemeſhe in hym. And when he ſhaued
hys heed (for at euery yeares ende he
ſhaued it, becauſe the heer was heuye on
hym,

hym ⁊ muſt nedes ſhaue it) the heere of hys heed wayed two hundred cycles after ẏ kynges weyght. And thys Abſalom had thre
G ſonnes borne him and one daughter, named Thamar, whiche was a fayre woman to loke vpõ. So Abſalom dwelt two yere in Jeruſalem, ⁊ ſawe not the kynges face. Therfore Abſalõ ſent for Joab, to haue ſent him to ẏ kynge. But he wolde not come to him. And whan he ſent agayne,, he wolde not come. Therfore he ſayde vnto his ſeruauntes: beholde, Joab hath a parcell of lande faſt by my place, ⁊ he hath barlye therin. Go, and ſet it on fire. And Abſaloms ſeruauntes ſet
☞ it on fire. ☞(And Joabs ſeruauntes came wyth theyr garmẽtes rent, and ſayde: Abſaloms ſeruauntes haue burnt the pece of lande wyth fyre.)

Then Joab aroſe and came to Abſalom vnto hys houſe, and ſayde vnto hym, wherfore haue thy ſeruauntes burnt my felde wᵗ fyre? And Abſalom anſwered Joab: beholde, I ſent for the, deſyringe the to come, becauſe I wolde haue ſent the to ẏ kynge, for to ſaye: wherfore am I come from Geſur? It had bene better for me, to haue bene there ſtyll. Nowe therfore, wolde I ſe the kynges face. And yf ther be any treſpace in me, kyll ẏ me. And ſo Joab came to ẏ kynge, and tolde hym: which whan he had ſent for Abſalom, he came to the kynge, and fell to the groũde on hys face before hym. And the kynge kyſſed Abſalom.

¶ The.xv.Chapter.

¶ Abſalom maketh inſurreccyon agaynſt his father. Dauid is fayne to flee for feare of hym.

A After thys it fortuned, that Abſalom gat hym charettes ⁊ horſſes, ⁊ fyftye men to rũne before hym. And he roaſe vp erlye in ẏ mornynge, and ſtode in the place of the entryng in of the gate. And euery man that had anye matter, and came to the kynge for iudgemẽt, hym dyd Abſalom call vnto hym, and ſayde: of what cytie art thou? He anſwered: thy ſeruaunt is of one of the trybes of Iſrael. And Abſalom ſayde vnto hym: ſe, thy matter is good and ryghteous, but there is no man deputed of ẏ kynge to heare the. Abſalom ſayde moreouer: Oh, that I were made iudge in the lande, that euery man whych hath anye pleye and matter in the lawe, myght come to me, and that I myght do hym iuſtice? And whan any man came nye to him, ⁊ dyd hym obeyſaunce, he put forth his hande ⁊ toke him to hym, and kyſſed hym. And on thys maner
B dyd Abſalom to all Iſrael that came to the
☞ kynge for iudgement, and ☞ he ſtale ẏ hertes
☞ of the men of Iſrael. And ☞ after fourtye yeres it fortuned that Abſalom ſayde
☞ vnto the kynge: let me go nowe ☞ to Hebron, and paye my vowe whych I haue vowed, vnto ẏ Lorde: for thy ſeruaunt vowed a vowe * (when I was in Geſur in the lãde of Siria) ſayeng: yf ẏ Lord ſhall brynge me
agayne to Jeruſalẽ, I will ☞ ſerue ẏ Lord. ☞
And ẏ kynge ſayde vnto hym: go in peace. And ſo he aroſe, and went to Hebron.

But Abſalom ſent ſpyes thorow out all the trybes of Iſrael ſayenge: as ſone as ye heare the voyce of the trõpet blowe, ye ſhall
ſaye: Abſalom raygneth kynge in Hebron. C
And wᵗ Abſalom went two hũdred men out of Jeruſalem, that were called. And they wẽt with pure hertes, not knowynge of any thynge. And Ablalom ſent alſo for Abithophel the Gilonite Dauids cõuſeller, that he ſhulde come out of hys cytie Gilo, whyle he offered ſacrifyces. And there was wrought ſtronge treaſon. For ẏ people wẽt ⁊ increaſed wᵗ Abſalom ĩ multitude. And there cam a meſſenger to Dauid ⁊ ſayd: ẏ hertes of the men of Iſrael are turned after Abſalom. And Dauid ſayde vnto all hys ſeruauntes that were with hym at Jeruſalem: vp, that we maye be gone, for we ſhall not els eſcape from Abſalom. Make ſpede, to departe: leſte he come ſodenlie, and catche vs, ⁊ brynge ſome myſcheffe vpon vs, and ſmyte ẏ cytie with ẏ edge of the ſwerde. And ẏ kynges ſeruaũtes ſayde vnto hym: beholde, thy ſeruaũtes are redye, to do whatſoeuer my Lorde the kyng ſhall apoynte.

And the kynge ⁊ all his houſholde depar- D
ted a fote. And he left behynde hym * ten *ii.Re.xvi.c. and.xx.a.
☞ concubines, to kepe ẏ houſe. And ſo the ☞
kynge ⁊ all the people went out a fote, ⁊ taryed in a place ẏ was farre of. And all hys ſeruauntes wẽt about hym. And all ẏ Cerethites ⁊ all the Phelethites ⁊ all the Gethites ☞(myghtie men of warre) (euẽ. vi. hũdred men ☞
which were come a fote frõ Geth) wẽt before
ẏ kynge. Then ſayde ẏ kynge to * Ithai *ii.Re.xviii.b.
the Gethite, wherfore commeſt thou wᵗ vs? Returne ⁊ abyde wᵗ the kynge, for thou art a ſtraũger, ⁊ art remoued from thyne awne place. Thou cameſt but yeſterdaye, ⁊ ſhulde I vnquyet the to daye to go wyth vs? I wyll go whether I can. Therfore returne thou: ⁊ carye agayne thy brethren. Mercye
⁊ truthe ☞(ſhall the Lord ſhew vnto the) And Ithai ☞
anſwered ẏ kynge ⁊ ſayd: as trulye as God lyueth, and as my Lord the kynge lyueth, in what place my Lord the kynge ſhalbe, whether in deeth or lyfe, euen there alſo wyl thy ſeruaũt be. And Dauid the kynge ſayde to Ithai: come then, ⁊ go forwarde. And Ithai the Gethite wẽt forth, ⁊ all his men, and all the chyldren that were wᵗ hym. And all the countreye wepte with a loude voyce,
and ſo dyd all the people that went forth. E
The kynge alſo hym ſelfe paſſed ouer ẏ broke Kydron. And all the people went towarde the waye that leadeth to the wylderneſ. And Sadock and all the Leuites were

wyth hym, and bare ẏ arcke of the apoyntment of God. And there they ſet downe the arcke of God. And Abiathar ☞ went vp, vntyll the people were all come ouer, out of the cytie. And ẏ kynge ſayde vnto Sadock. Carye the arcke of God agayne into the cytie. If I ſhall fynde fauoure in ẏ eyes of the Lorde, he wyll brynge me agayne, & ſhewe me both it, & the tabernacle therof. But and yf the Lorde thus ſaye: I haue no luſt vnto the, beholde, here am I, let hym do with me, what ſemeth good in hys eyes.

F *i.Reg.ix.b. The kynge ſayde alſo vnto Sadock the preaſte: Art not thou a * Sear? Returne into the cytie in peace. And take your two ſonnes wyth you: Ahimaaz thy ſonne, and Jonathas the ſonne of Abiathar. Beholde, I wyll tarye in the feldes of ẏ wylderneſſe, vntyll there come ſome worde from you to be tolde me. Sadock therfore and Abiathar caryed the arcke of God agayne to Jeruſalem, and they taryed there. And Dauid wẽt vpon mount Olyuet, and wepte as he wẽt, and had his heed couered, and wẽt barefote. And all the people that was with hym, had euery man hys heed couered, & as they went vp, they wepte alſo. And one tolde Dauid ſayẽge: Ahithophel is one of them that haue conſpired wyth Abſalom. And Dauid ſayde. O Lorde, turne the councell of Ahithophel into folyſhenes.

G ☞ When Dauid was come to the toppe of the mount ☞ he worſhypped God: and beholde, Huſai ẏ Arachite came agaynſt hym wyth hys coote torne, & hauynge erth vpon hys heed. Unto whome Dauid ſayde: yf ẏ go wͭ me, thou ſhalt be a burthen vnto me. But yf thou returne to the cytie, & ſaye vnto Abſalom: I wyll be thy ſeruaũt O kynge: (as I haue thus longe bene thy fathers ſeruaunt, ſo am I nowe thy ſeruaunt) thou mayſt for my ſake deſtroye the councell of* Ahithophel. *ii.Re.xvii.a.b.c. And thou haſt there wͭ the, Sadock and Abiathar ẏ preaſtes, vnto whom thou ſhalt ſhewe all that thou canſt heare out of the kynges houſe. And beholde, they haue there wͭ them theyr two ſonnes: Ahimaaz Sadockes ſonne, & Jonathas Abiathars ſonne: by them alſo ſhall ye ſende me all ẏ ye can heare. And ſo * Huſai Dauids frende gat hym to the cytie. *ii.Re.xvii.b And Abſalom alſo entred into Jeruſalem.

¶ The.xvi.Chapter.

¶ Ziba bryngynge preſentes to Dauid, dothe falſlye accuſe Myphiboſeth. Semei curſeth Dauid, and hurleth ſtones at hym. Abſalom (by the councell of Ahithophel) lyeth wyth hys fathers Concubynes.

A AND when Dauid was a lytle paſt, the top of the hyll: beholde Ziba the ſeruaunt of Myphiboſeth came to mete hym wyth a couple of Aſſes ſadeled, & vpon them two hundred loues, & one hũdred bonches of Reſynges, and an hundred frayles of dryed fygges, and a bottell of wyne. And the kyng ſayde vnto Ziba: what meaneſt ẏ wyth theſe? And Ziba ſayde. They be Aſſes ☞ for the kynges houſhold to ryde on, and bread and frute for the younge men to eate, and wyne: that ſuch as be faynt in the wylderneſſe, maye drynck. And ẏ kynge ſayde: where is thy maſters ſonne? Ziba anſwered vnto the kynge: beholde, he taryeth ſtyll at Jeruſalem. For he ſayde: thys daye ſhall ẏ houſe of Iſrael reſtore me the kyngdome of my father. Then ſayde the kyng to Ziba, beholde, thyne are all ẏ pertayned vnto * Myphiboſeth. *ii.Reg.ix.b. And Ziba ſayde: I do homage to the. I beſeche the that I maye fynde grace in thy ſyght, my Lorde, O kynge.

B And when kynge Dauid came to Bahurim: beholde, thence cam out a man of the kynred of the houſe of Saul, named * Semei the ſonne of Gera, *ii.Re.xix.c. and he cam out curſynge. And he caſt ſtones at Dauid, and at all the ſeruauntes of kynge Dauid. And all the people alſo and all the men of warre were on hys ryght hãde, and on hys lefte. And thus ſayde * Semei when he curſed: *Exo.xxii.d come forthe, come forth thou bloude ſheder, and ẏ man of Beliall. The Lorde hath brought vpon the all the bloude of ẏ houſe of Saul, in whoſe ſteade thou haſt raygned, and the Lord hath delyuered the kyngdom into the hande of Abſalom thy ſonne. And beholde thou art come to thy myſcheffe, becauſe ẏ art a bloudeſheder.

Then ſayde Abyſai the ſonne of Zaruia vnto the kynge: why doth thys deed dog curſſe my Lorde the kynge? let me go nowe, and take of the heed of hym. And the kynge ſayde: what haue I to do wyth you ye ſonnes of Zaruia: let hym curſſe: for the Lorde hath bydden hym curſſe Dauid. C Who dare then ſaye: Wherfore haſt thou done ſo? And Dauid ſayde to Abyſai, and to all hys ſeruauntes, beholde, my ſonne whych cam of myne awne body, ſeketh my lyfe. How moche more then maye thys ſonne of Jemini do it? Suffre hym to curſſe* for ẏ Lord hath bydden hym: *iii.Re.ii.g. haplye the Lorde wyll loke on my weping eyes & wretchedneſſe, and do me good for hys curſſynge thys daye. And as Dauid & hys men wẽt by the waye, Semei went alõge on the hylles ſyde ouer agaynſt hym, and curſſed as he wẽt, and threwe ſtones at hym, and caſt duſt. And ẏ kynge and all that were wyth hym cam werye, and refreſshed them ſelues ☞* there. D *at Bahurim.

And Abſalom & all the people of the men of Iſrael came to Jeruſalem, & Ahithophel was wͭ hym. And as ſone as Huſai ẏ Arachite, Dauids frẽde, was come vnto Abſalõ, he ſayde vnto hym: God ſaue the kynge, God ſaue the kyng. And Abſalõ ſayde agayne to Huſai: is this ẏ kyndneſſe thou oweſt to thy frende? Why wenteſt thou not wyth hym? Huſai anſwered vnto Abſalom: naye not ſo, but whom the Lorde and thys people and all the men of Iſrael choſe, hys wyll I be, and with him wyll I dwell. Moreouer, vnto whome ſhall I do ſeruice, but euen to his ſonne? And as I was ſeruaunt before with thy father, euẽ ſo ſhall I be with the. Then ſpake Abſalom to Ahithophel: geue coũcell what is beſt for vs to do. And Ahithophel ſayde vnto Abſalom: get the in vnto thy fathers * concubines, whych he hath lefte to kepe the houſe. And all Iſrael ſhall heare, ☞ that thou ☞ art caſt out of thy father: then ſhall the handes of all that are wyth the, be ſtrõge. And ſo they pitched Abſalom a tent ☞ vpon the ☞ toppe of the houſe. And he wẽt in vnto hys fathers cõcubynes in the ſyght of all Iſrael.

*ii.Reg.xv.d and.xx.a.

And the councell of Ahithophel which he conceled in thoſe dayes, was as a man had aſked councell of God: euen ſo was all the councell of Ahithophel, both wyth Dauid and wyth Abſalom.

¶ The .xvii. Chapter.

¶ Ahitophel, ſeynge hys councell diſalowed of Huſai and forſaken, hangeth hym ſelfe.

A Ahithophel ſayde vnto Abſalom: let me choſe out nowe twelue thouſande men. And I will vp, & folowe after Dauid this nyght. And I wyll come vpõ him, whyle he is werye and weake handed, and wyll feare hym. And all the people that are with hym, ſhall flee. And ſo wyll I ſmyte ẏ kynge onlye, and wyll bryng agayne all ẏ people vnto the, ⊹ euen as eaſely as yf I wolde brynge anye other thyng. And whan I haue ſlayne the man whom thou ſekeſt, all the people ſhall haue reſt. And the ſaying pleaſed Abſalom well, and all the elders of Iſrael. Then ſayde Abſalom: call alſo Huſai the Arachite, and let vs heare hys councell. When Huſai was come to Abſalom, Abſalom ſpake vnto hym, ſayinge: Ahithophel hath geuen ſoche councell: Shall we do after hys ſaying, or no? tell thou.

B Huſai anſwered vnto Abſalom: the coũcell ẏ Ahithophel hath geuen, is not good at this tyme: For (ſayd Huſai) ẏ knoweſt thy father, and his men, howe ẏ they be ſtrong. And they be chafed in their myndes, and are euen as a * Beare robbed of her whelpes in the felde. Thy father is a man alſo practyſed in warre, & maketh no tarienge wͭ ẏ people. Beholde he lurketh now in ſome caue, or in ſome other (ſtrõge) place. And though ſome of hys men be ouerthrowen at ẏ fyrſt brunt, yet they that heare it wyll ſaye: The people ẏ foloweth Abſalom, be put to the worſſe. And the beſt men thou haſt whoſe hertes are as ẏ hertes of Lyõs, ſhall ſhrynke therat. For all Iſrael knoweth, that thy father is a myghtye man, and they whych be with hym are all men of warre.

*Pro.xvii.a.

C Therfore my councell is, that all Iſrael be geathered vnto the, from Dã to Beerſeba, (whych are as ẏ ſãde of the ſee in nõbre) and that thou go to batayle in thyne awne perſon. For ſo ſhall we come vpon hym in one place or other, where we ſhall fynde him and we wyll fall vpon hym, euen as thicke as the dewe falleth on the grounde. And of all the men that are with hym, we ſhall not leaue hym one. Moreouer, yf he be gotten into a towne, then ſhall all ẏ men of Iſrael brynge ropes to that cytie, & we will drawe it into ẏ ryuer, vntyll there be not one ſtone founde there. And Abſalom & all the men of Iſrael ſayde: ẏ councell of Huſai ẏ Arachite is better, then the councell of Ahithophell. * For it was euen the Lordes determinacyon to deſtroye the good councell of D Ahithophel: that the Lorde myght brynge euell vpon Abſalom. Then ſayde * Huſai vnto Sadock and Abiathar the Preaſtes: of thys & that maner dyd Ahithophel and the elders of Iſrael councell Abſalom. And thus & thus haue I conceled. Nowe therfore ſend quicklye, and ſhewe Dauid ſaying: tarye not all nyght in the feldes of the wylderneſſe, but get the ouer, leſt the kynge be deuoured, and all the people that are wyth hym. Nowe Ionathas and Ahimaaz abode by the well Rogell: (for they myght not be ſene to come into the cytie.) And a wenche went & tolde them. And they went, and ſhewed kynge Dauid.

*Ca.xv.d.

*ii.Reg.xv.d

E Neuertheleſſe, a lad ſawe them, and tolde it to Abſalom. But they wẽt both of them awaye quycklye, & cam to a mannes houſe in Bahurim, which had a well in his yarde, into the whych they wẽt downe. And a woman toke & ſprede a couerlet ouer ẏ welles mouth, and ſtrawed frymẽtie corne theron. And the thynge was not ſpyed. And when Abſalõs ſeruaũtes came to the wyfe to the houſe, they ſayde: Where is Ahimaaz & Ionathas? The woman anſwered them: they be gone ouer the lytell broke of water. And when they had ſought them and coulde not fynde thẽ, they returned to Ieruſalem. And as ſone as they were departed, the other came out of the well, and went & tolde kynge Dauid, and ſayde vnto him: vp and get you quyckly ouer the water for ſoche councell hath Ahitophel geuẽ, agaynſt you. Then Dauid aroſe, and all the people that were wͭ hym, and they were come ouer Iordan be that it was daye: ſo ẏ there lacked not one of them, ẏ was not come ouer Iordan. F And whẽ Ahithophel ſawe, that his coũcell was not folowed, he ſadelled his Aſſe, and aroſe, and gate him home to hys awne houſe, & to his awne cytie, and put his houſholde in order, and hāged hym ſelfe, and dyed, and was buryed in the ſepulchre of hys father.

G Then Dauid came to Mahenaim. And Abſalom paſſed ouer Jordā, he and all the men of Iſrael wᵗ hym. And Abſalom made Amaſa captaine of ẏ hoſte in ſtede of Joab, whych Amaſa was a mannes ſonne named Jethra an Iſrahelite, that went into Abigail ẏ daughter of Nahas, ſyſter to zeruia Joabs mother. So Iſrael & Abſalom pytched in ẏ lande of Gilead. And when Dauid was come to Mahanaim, Sobi the ſonne of Nahas out of *Rabba ẏ cytie of ẏ chyldren of Ammon, & Machir ẏ ſonne of Ammiel out of Lodeber, and *Berzelai the Gileadite out of Roglim, brought beddes, baſens, erthen veſſelles, wheat & barly, floure, and parched corne, beanes, rice, otemell, hony, butter, ſhepe & cheſe of kyne, for Dauid and all the people that were wyth hym, to eate. For they ſayd: The people is hongrie, werye, and thyrſtye in the wyldernesse.

*ii.Reg.xi.a

*ii.Re.xix.f. iii.Reg.ii.b.

¶ The.xviii.Chapter.

¶ Abſalom is ouercome in battell. He hangeth by the heere in an Oke. He is kylled and put in a dyche. Dauid is ſo ſorowfull for the deeth of Abſalom that he wepeth.

A AND Dauid nombred the people that were with hym, and ſet captaynes of thouſandes & of hūdredes ouer them. And Dauid ſent forth ẏ thyrde parte of the people vnder the hāde of Joab, and another parte vnder the hāde of Abiſai the ſonne of zeruia Joabs brother, and the other thyrde parte vnder the hāde of Ithai the Gethite. And the kynge ſayde vnto ẏ people: I wyll go with you alſo. And the people anſwered: Thou ſhalt not go forth: for yf we fle, oure aduerſaries will not care for vs: nether ſhal they regard vs, though halfe of vs were ſlayne: but ẏ art worth ten thouſāde of vs: Wherfore it is better, that thou ſuccoure vs out of the cytie. And ẏ kynge ſayde vnto them: what ſemeth you beſt, ẏ wyll I do.

B And the kynge ſtode by the gate ſyde, and all the people came out by hundredes & by thouſandes. And the kynge commaunded Joab & Abyſai, and *Ithai ſayeng: intreate the younge man Abſalom gently for my ſake. And all the people hearde, that ẏ kynge gaue all ẏ captaynes charge concernynge Abſalom. And ſo ẏ people went out into the felde agaynſt Iſrael, and ẏ battell was in the woode of Ephraim: Where ẏ people of Iſrael were put to ẏ worſſe before the ſeruauntes of Dauid, and there was a great ſlaughter that daye, euen of twentye thouſande men. For the felde was fought there in dyuerſe places, all abroade vpon ẏ erthe. ☞ And ☞ the wod deuoured moo people that daye, than dyd ẏ ſwerde. And Abſalom came before the ſeruauntes of Dauid rydynge vpon a Mule, whych caryed hym vnder the thicke bowes of a great Oke. And ☞ hys heed was caught of the Oke, & he was lifte vp betwene heuen & erthe: and ẏ Mule that was vnder hym, went hys waye. ☞

*ii.Re.xvi.d

C And one that ſawe it tolde Joab, ſayeng: beholde, I ſawe Abſalom hāge in an Oke: and Joab ſayde vnto the man that tolde him. Yf thou dydeſt ſe him, why dydeſt not ẏ there ſmyte him to the ground, and I wold haue geuen the ten ſicles of ſyluer, and a gyrdle?

The man ſayde vnto Joab: though thou woldeſt laye a thouſande ſycles of ſyluer in my hande, yet wolde I not ſtretche out myne hāde agaynſt the kynges ſonne. For we hearde wᵗ oure eares when the kynge charged the, and Abyſai, and Ithai, ſayege: Beware, that none touch the younge man Abſalō. Moreouer, yf I had done it, I ſhulde haue done agaynſt myne owne lyfe: for there is no matter hyd from the kynge: yee and ẏ thy ſelfe woldeſt haue bene agaynſt me. Then ſayde Joab: I may not ſtāde thus taryeng wyth the.

D And he toke thre ſpeares in hys hande, and thruſt them thorowe Abſalom, whyle he was yet alyue on the bodye of the tree. And ten ſeruauntes ẏ bare Joabs weapōs, turned, and ſmote Abſalom, and ſlue hym. And when Joab blew the trompet, the people returned frō folowynge Iſrael: for Joab ſpared the people. And they toke Abſalom, and caſt hym into a great pyt in the wood, and layed a myghtye great heape of ſtones vpon hym. And all Iſrael fled to theyr tentes. And thys Abſalom yet in hys lyfe tyme *toke coūſell & reared vp a piller, whyche is in kynges dale. For he ſayd: I haue no ſonne. And therfore to kepe my name in remembraunce do I it. And he called ẏ pyller after hys awne name. And it is called vnto thys daye: Abſaloms pyller.

*i.Reg.xv.d.

E Then ſayde Ahimaaz ẏ ſonne of Sadock: let me runne nowe, and beare the kyng tydynges, how that ẏ Lorde hath iudged hym quyte of ẏ hande of his enemyes. And Joab ſayde vnto hym: thou art no man to beare good tydynges to daye: ẏ ſhalt beare tydynges another tyme: but to daye ẏ ſhalt beare none, becauſe ẏ kynges ſonne is deed. Then ſayde Joab to Chuſi: go and tell the kynge, what ẏ haſt ſene: And Chuſi bowed hym ſelfe vnto Joab, and ranne. Then ſayd Ahimaaz ẏ ſonne of Sadock agayne to Joab: come what come wyll, let me alſo runne after Chuſi. And Joab ſayd: Wherfore wylt thou runne my ſonne? ſeing ẏ for the tydynges ẏ ſhalt haue no rewarde: well (ſayde he) come what wyll, let me rūne. He ſayd vnto hym: rūne. Then Ahimaaz rāne by ẏ playne waye, and came before Chuſi.

And

F And Dauid ſat betwene the two gates.
And the watchemen went vp to the rouffe
ouer the gate vnto the walle, & lyfte vp hys
eyes, and ſawe: & beholde, there came a man
runninge alone. And the watchemā cryed, &
tolde yͤ kynge. And the kynge ſayde: yf he be
alone, there is good tydynges in his mouth.
And he came, & drewe nye. And yͤ watchemā
ſawe another man runnynge; and he called
vnto the porter and ſayde: beholde, there cōmeth
another man runnynge alone. And the
kynge ſayde: he is alſo a tydynges brynger.
And the watcheman ſayde: me thynketh the
runnynge of the formoſt is lyke yͤ runnynge
of Ahimaaz the ſonne of Sadock. The king
ſayde: he is a good man, and commeth wyth
good tydinges. And Ahimaaz called, & ſayd
vnto the kynge: good tydynges, and he fell
downe flat to the earth vpon his face before
the kynge, and ſayd: bleſſed be the Lorde thy
☞ God, whyche hath ☞ ſhut vp the men that
lyft vp theyr handes agaynſt my Lorde the
kynge. And the kynge ſayde: is the younge
G mā Abſalom ſafe? Ahimaaz anſwered: whē
Joab ſent (Chuſi) the kynges ſeruaunt, and
me thy ſeruaunt, I ſawe much a do. But I
wote not what it was. And yͤ kynge ſayde
vnto him: turne, and ſtande here. And he turned,
and ſtode ſtyll.

And beholde, Chuſi came alſo, and ſayd:
Good tydinges my Lorde the kynge, for the
Lorde hath quyte the thys daye oute of the
hande of al them yͭ roſe agaynſt the. And the
kynge ſayde vnto Chuſi. Is the younge mā
Abſalō ſafe? Chuſi anſwered: The enemyes
of my Lorde the kyng, and al that ryſe agaynſt
yͤ, to do the hurt, be as that younge man
is. And the kynge was moued, and went vp
to a chambre ouer the gate, and wepte. And
as he went, thus he ſayde: O my ſonne Abſalom,
my ſonne, my ſonne Abſalom, wolde
God I had dyed for the: O Abſalō my ſonne
my ſonne.

¶ The. xix. Chapter.

¶ Dauid is reſtored to hys kyngdome, and brought
agayne to Jeruſalem.

A And it was tolde Joab: beholde, the
kynge wepeth & mourneth for Abſalom.
And the vyctorye of that daye
was turned into mournynge vnto al yͤ people.
For the people hearde ſaye that daye
howe the kynge ſorowed for his ſonne. And
the people ſtale awaye that daye from goynge
into the cytie, as people confounded to
ſtele awaye, whē they flee in battel. But the
kynge hyd his face, and cryed wyth a loude
voyce. O my ſonne Abſalom, O Abſalom
my ſonne, my ſonne.

And Joab came into the houſe to yͤ kyng,
and ſayd: thou haſt ſhamed this daye the faces
of all thy ſeruauntes, whyche thys daye
haue ſaued thy lyfe, & the lyues of thy ſōnes
and of thy daughters, & the lyues of thy wyues,
and of thy concubynes, in that thou loueſt
thyne enemyes, and hateſt thy frendes.
For thou haſt declared thys daye, that thou B
regardeſt nether thy Lordes nor ſeruauntes
And this daye I do perceaue, that yf Abſalom
had lyued, & all we had dyed thys daye,
that had pleaſed yͤ well. Nowe therfore vp,
and come out, and ſpeake kyndely vnto thy
ſeruauntes: For I ſweare by the Lorde; except
thou come out, there wyll not tarye one
man wyth the thys nyght. And that wylbe
worſſe vnto the, then all the euell that fel on
the from thy youth vnto thys houre. Then
the kynge aroſe, and ſat downe in the Gate.
And they tolde vnto all the people, ſayinge:
Beholde, the kynge doth ſyt in yͤ Gate. And
al the people came before the kyng. But Iſrael
fled, euery man to hys tent.

And it fortuned yͭ all the people were at
ſtryffe thorowe out all the trybes of Iſrael,
ſaying: the kinge ſaued vs out of the hāde of
oure enemyes, he delyuered vs out of yͤ hāde
of yͤ Philiſtines, and nowe he is fled oute of
the lande for Abſalom. But Abſalō whō we
anoynted ouer vs, is deed in battell. Therfore, C
why are ye ſo ſtyl, that ye brynge not yͤ
kyng agayne? And kyng Dauid ſent to Sadock
& Abiathar yͤ preaſtes, ſayinge: ſpeake
vnto the elders of Juda ād ſaye: why are ye
behynde to brynge the kynge agayne to hys
houſe, ſeynge that ſoch tydynges is come frō
all Iſrael vnto the kyng euen to hys houſe?
(For the kynge had ſayde: Thus ſhal ye ſaye vnto the people
of Juda.) Ye are my brethren, my bones and
my fleſhe: wherfore then are ye the laſt that
bryng the kynge home agayne? And ſaye ye
to Amaſa: art thou not of my bone & of my
fleſhe? God do ſo and ſo to me, yf thou be not
captayne of yͤ hoſt to me for euer in yͤ roume
of Joab. And he bowed the hertes of all the
men of Juda, euen as the hert of one man: ſo
yͭ they ſent this worde to the kyng: Returne
thou with al thy ſeruauntes. So the kynge
returned, & came to Jordan. And Juda came
to Gilgall, for to go downe to mete yͤ kynge
& to conuey him ouer Jordā. And Simei * yͤ *ii.Re.xvi.b
ſonne of Gera, the ſonne of Jemini, whiche
was of Bahurim, haſted, and came with the
men of Juda to mete kynge Dauid, & there
were a thouſand men of Beniamin wͭ hym,
& * Ziba the ſeruaunt of the houſe of Saul & *ii.Re.xvi.a
his. xv. ſonnes and twentye ſeruauntes wͭ
him. And they went quyckely ouer Jordan
before the kynge. And there wēt ouer a boat
that caryed ouer the kynges houſholde and
they dyd him pleaſure.

And Simei the ſonne of Gera fell before D
the kynge (as he was come ouer Jordan) &
ſayd vnto him: let not my Lord impute wickedneſſe
vnto me, ner remember the thinges
(that thy ſeruaunt dyd wyckedly when my

Lorde the kynge departed oute of Jeruſalẽ) that the king ſhulde take it to hert. For thy ſeruaunt doth knowe, howe yͭ I haue done amyſſe. And therfore beholde, I am the fyrſt
☞ this daye ☞ of all the houſe of Joſeph, that am come to go downe, to mete my Lorde the kynge. But Abiſai yͤ ſonne of zeruia anſwered, and ſayde: ſhall not Semei dye for this, becauſe he curſed the Lordes anointed? And Dauid ſayde: what matter is betwene you and me ye ſonnes of zeruia? For thys daye ye be aduerſaryes vnto me. Shall there any mã dye thys daye in Iſrael? Do not I knowe, yͭ I am this daye kyng ouer Iſrael? And therfore the kynge ſayde vnto Semei: thou ſhalt not dye, & the kynge ſware vnto hym.

E And Miphiboſeth the ſonne of Saul cam alſo to mete the kynge, and had nether waſſhed his fete, ner ſhauen his beerde, ner waſſhed his clothes from the tyme the kynge departed, vntyl he came agayne in peace. And it fortuned that when he was come to Jeruſalem, and met the kynge, the kynge ſayde vnto hym: wherfore wenteſt not thou wyth me Miphiboſeth? He anſwered: my Lorde: O kyng, my ſeruaunt deceaued me. For thy ſeruaunt ſayd I wolde haue myne Aſſe ſadled to ryde theron, for to go to the kynge, becauſe thy ſeruaũt is lame. And ziba hath falſely reported of thy ſeruaũt vnto my Lorde the kynge. And my Lorde the kyng is as an angel of God: do therfore what ſemeth good in thine eyes. For al my fathers houſe were but dead mẽ before my Lorde the kynge: and yet dydeſt thou put thy ſeruaũt amonge thẽ yͭ dyd eate at thyne awne table. What right therfore haue I yet, to crye any more vnto the kynge? And the kynge ſayde vnto hym: Why ſpeakeſt thou yet in thine awne cauſe?
o* o*(It is determyned, that) I haue ſayd: thou & ziba deuide the landes betwene you. And Miphiboſeth ſayd vnto yͤ kynge: yee, let hym take all: for ſo moch as my Lorde the kyng is come agayne in peace vnto his awne houſe.

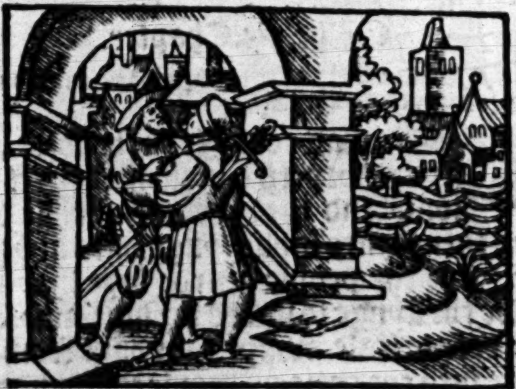
And Berſelai the Gileadite came downe
F from Roglim, and went ouer Jordan wyth the kyng, to conuaye him ouer Jordã: Berſelai was a veri aged man, euen foure ſkore yere olde, & prouyded yͤ kyng of ſuſtenaunce, whyle he laye at Mahanaim: for he was a man of verye great ſubſtaũce. And yͤ kynge ſayde vnto Berſelai: come thou with me, & I wyl fede the wyth me in Jeruſalem. And *Beerſelai ſayd vnto the kynge: I am thus
iii.re.xvii.g olde, and howe am I able to go vp wyth the kynge vnto Jeruſalẽ? I am this daye foure ſkore yeare olde: and ☞ can I decerne betwene good and euel? Hath thy ſeruaũt any taſt in that he eateth or drynketh? Can he heare any more the voyce of ſyngyng men & women? Wherfore then ſhulde thy ſeruaũt be yet a burthen vnto my Lorde the kynge? Thy ſeruaũt wyl go a lytle waye ouer Jordan with the kynge: and why wyll yͤ kynge recompence it me with ſoch a reward? O let thy ſeruaũt turne back againe, that I maye dye in myne awne cytie, and (be buryed) in yͤ graue of my father and of my mother. Beholde, here is thy ſeruaunt ☞ Chimeam: let ☞
hym go with my Lorde the kynge, and do to hym, what ſhall pleaſe the.

And the kynge anſwered: Chimeam ſhal G
go with me. And I wyl do to him that thou ſhalt be content with. And whatſoeuer thou ſhalt requyre of me, that ſame wyll I do for the. And all the people went ouer Jordan. And whẽ the kynge was come ouer Jordan, he kyſſed Berſelai, and ☞ bleſſed hym, & he ☞
wẽt backe againe vnto his awne place. And then the kynge went to Gilgal, and Chimeã wẽt with hym, & ſo dyd all the people of Juda, and brought ouer the kynge, and there were but halfe the men of Iſrael.

And beholde, all the men of Iſrael came to the kynge, and ſayde vnto him, why haue our brethren yͤ mẽ of Juda ſtolen the awaye and haue brought the kyng & his houſholde, and all Dauids men with him ouer Jordã? And all the men of Juda anſwered the men of Iſrael: the kynge is nere of kynne to vs: wherfore be ye angrye for yͭ matter? thynke ye that we eate of yͤ kynges coſt, or that we take vs any gyftes? And the men of Iſrael anſwered yͤ men of Juda and ſayde: we haue ten partes in the kynge, & haue therto more ryght to Dauid then ye. Why then dyd ye deſpyſe vs, yͭ oure aduiſe ſhulde not be fyrſt had in reſtorynge our kynge agayne? And yͤ wordes of the mẽ of Juda were fearcer, then the wordes of the men of Iſrael.

¶ The. xx. Chapter.

¶ Seba the ſonne of Bichri reyſeth Iſrael agaynſt Dauid. Joab kylleth Amaſa trayterouſly. The head of Seba is delyuered to Joab. Dauids receauers are nombred.



WHan there cam thither a certayne mã of Belial (named Seba, the ſonne of Bichri, a mã of gemini) he blew a trõpet & ſayde: we haue no part in Dauid, neyther haue we enheritaunce in the ſonne of Iſai, let the mẽ of Iſrael departe vnto there tentes. And ſo A

euery man of Iſrael went from Dauid, and
folowed Seba the ſonne of Bichri. But the
men of Iuda claue faſt vnto their kynge, frō
Iordan to Ieruſalem.

And Dauid came to his houſe to Ieruſa-
*ii.Re.xv.d. and.xvi,d lem, *and toke the ten women his concubi-
nes, that he had left behynde him to kepe the
houſe, and put them in warde, and fed them:
but laye no more with thē. And ſo they were
encloſed vnto the daye of their deth, lyuing
in wydowhode.

B Then ſayde the kynge to Amaſa : call me
the men of Iuda together agaynſt the thyrd
daye, and be thou here alſo. And ſo Amaſa
went to gather the men of Iuda togeather:
but taried lōger then the tyme which he had
appoynted him. And Dauid ſayd to Abiſai:
nowe ſhall Seba the ſonne of Bichri do vs
more harme, then dyd Abſalom. Take thou
☞ therfore ☞ thy Lordes ſeruaūtes, ⁊ folowe
after hym: leſt he get hym walled cyties, and
eſcape vs. And there went oute after hym
Ioabs men, and the Crethites and the Phe-
lethites and all the myghtyeſt mē. And they
departed out of Ieruſalem to folowe after
Seba the ſonne of Bichri. And when they
were at the great ſtone in Gibeon, Amaſa
went before them. And Ioabs garmēt (that
C he had about him) was gyrde vnto him, and
he had gyrded theron, a knyfe, whyche was
ioyned faſt to his loynes, in ſoch a ſheth, that
(as he wēt) it fel ſome tymes out. And Ioab
ſayde to Amaſa: art thou in health my bro-
ther? And Ioab toke Amaſa by the chynne
Pro.xxvii.a. wyth the ryght hāde, to * kyſſe hym. But
Amaſa toke no hede to the knyffe that was
in Ioabs hande, for therwyth he ſmote hym
*ii.Reg.ii.f. *in the ſhort rybbes, and ſhed oute hys bo-
welles to the groūde, and thruſt at hym no-
more, and he dyed.

So Ioab and Abiſai his brother folowed
D after Seba the ſonne of Bichri. And one of
☞ Ioabs men ☞ ſtode by hym, and ſayde: He
yͤ beareth any fauoure to Ioab, or good wyl
to Dauid, let him go after Ioab? And Ama-
ſa laye walowed in bloude, in the myddes of
the waye. And there was a man, which whē
*ii.Reg.ii.g he ſawe that * all the people ſtode ſtyll, he
rowled Amaſa out of the waye into the feld,
and caſt a cloth vpon hym, becauſe he ſawe
that euery one that came, ſtode ſtyll by him.
And as ſone as he was tombeled out of the
waye, all the people went after Ioab, to fo-
lowe after Seba the ſonne of Bichri.

E And he went thorowe all the trybes of
Iſrael vnto Abel, and to Bethmaacha and
all the places of Barim. And they gathered
together, and went after hym. And they ca-
me, ⁊ beſeged him in Abel ⁊ in Bethmaacha
And they caſt vp a bancke agaynſt the cytie
that ſtode in the valleye. All the people that
was with Ioab, thruſt at the wall to ouer-
thorowe it. Then cryed a wyſe womā out of
the cytie, heare heare, byd Ioab come hither
that I maye ſpeake with hym. When Ioab
was come vnto her, the woman ſayde: art yͤ
Ioab? He anſwered: I am he. She ſayd vn- F
to him: heare the wordes of thy handmayde:
And he anſwered: I do heare. And ſhe ſayde
agayne: ⊶ They ſpake in the olde tyme, ſay- ∞
inge: ☞ men muſt aſke (peace fyrſte, howe ☜
moch rather ſhulde they ſo do to) Abel? For
ſo haue they cōtynued (hytherto): I am one
of them that are peaceable ⁊ faythful in Iſ-
rael. And thou goeſt about to deſtroye a cy-
tie, and a mother in Iſrael. Why wilt thou
deuoure the enheritaunce of the Lorde.

And Ioab anſwered, and ſayde: God for-
byd, God forbid it me, that I ſhulde ether de-
uoure or deſtroye. The matter is not ſo: but
a man of mount Ephraim (Seba yͤ ſonne of
Bichri by name) hath ☞ lyfte vp his hāde ☜
agaynſt the kynge, euē agaynſt Dauid. De-
lyuer vs him only, and I wyll departe from
the cytie. And the woman ſayde vnto Ioab: G
Beholde, his heed ſhalbe throwē to the, ouer
the wal. And then the woman went vnto al
the people ☞ wyth her wyſdome. And they ☜
ſmote of the heed of Seba yͤ ſōne of Bichri,
and caſt it oute to Ioab. * And he blewe a *ii.Reg.ii.g
trompet, and they ſkatered from the cytie,
euery mā to his tent. And Ioab returned to
Ieruſalem, vnto the kynge.

☞ Ioab was ouer all the hoſte of Iſra- ☜
el. And Banaia the ſonne of Iehoiada was
ouer the Crethites ⁊ Phelethites. And Adu-
ram was ouer the tribute. And Ioſaphat
the ſonne of Ahilud was Recorder. Seua
was ſcrybe. And Sadock ⁊ Abiathar were
the preaſtes. And Ira the Iairite ☞ was ☜
Dauids preaſt.

¶ The. xxi. Chapter.

¶ Thre deare yeres. The vengeaunce of the ſynnes of
Saul lygheth on hys ſeuen ſonnes, whych are hāged,
foure greate batelles, whyche Dauid had agaynſt the
Philiſtines.

Then there fell an hongre in the dayes A
of Dauid, thre yeares togeather. And
Dauid enquired of the Lorde. And the
Lorde anſwered; it is for Saul, and yͤ houſe
of bloude, becauſe he ſlue the * Gibaonites. *i.Re.xxii.g
And the kynge called the Gibaonites, and
ſayd vnto thē. (Nowe the Gibaonites were,
not of the * chyldren of Iſrael, but a remna- *Ioſua,ix.c
unt of the Ammorites, and the chyldren of
Iſrael ſware vnto them: And Saul ſoughte
to ſley them, for a zele that he had to the chil-
dren of Iſrael and of Iuda.) Wherfore Da-
uid ſayde vnto thē, what ſhall I do for you,
and wherwyth ſhal I make the attonement
that ye maye ☞ bleſſe the enheritaunce of ☜
the Lorde?

The Gibaonites anſwered him: we wyll
haue no ſyluer ner golde, of Saul ner of hys
houſe: nether is it oure mynde, yͤ thou ſhul-
deſt

B deſt kyll any man in Iſrael. He ſayde: what
ſaye ye then that I ſhall do for you? They
anſwerd the kynge: the man ẏ conſumed vs
and ẏmagined to bringe vs to nought, hym
will we deſtroye, that nought of him continue
in any of the coaſtes of Iſrael. Let. vii.
men of his ſonnes be delyuered vnto vs, and
we will hange them vp vnto the Lord, in Gibeah
of Saul, whom the Lorde dyd choſe.
And the kynge ſayd: I will gyue them you.

But the kynge had compaſſiō on Miphiboſeth
the ſonne of Jonathas, the ſonne of
Saul, becauſe of the Lordes oth, ẏ was betwene
them: euen betwene Dauid and Jonathas
the ſonne of Saul. But he toke ẏ two
ſonnes of Rizpa the daughter of Aia (whō
ſhe bare vnto Saul) euen Armoni and Miphiboſeth,
☞ & ☞ the fyue ſonnes of Micholl
(the daughter of Saul) whome ſhe bare to
Adriel the ſonne of Barſelai ẏ Meholathite
And he delyuered them vnto the handes of
the Gibeonites, which hanged thē in the hyl
before the Lorde. And they fell all ſeuen together,
and were ſlayne in the dayes of heruest:
euen in the firſt dayes, and in the beginnynge
of Barley heruest:

And Rizpa the daughter of Aia toke sackclothe
☞ and ☞ hanged it vp for thē vpon the
Rocke, euen from the begynnyng of haruest
vntyll raygne dropped vpon them out of heuen:
and ſuffered nether the byrdes of ẏ ayre
to fal on thē by daye, nor beaſtes of the felde
by nyght. And it was tolde Dauid what
C Rizpa the daughter of Aia the concubyne of
Saul had done: and Dauid went, & toke the
bones of Saul and of Jonathas his ſonne,
from the mē of Jabes in Gilead (which had
ſtolen thē from the ſtrete of Bethſan, where
the Philiſtines had hanged them, when the
Philiſtines had ſlayne Saul in Gilboa.)
And he brought thence the bones of Saul,
and ẏ bones of Jonathas hys ſonne, & they
toke vp the bones of thē that were hanged.
And the bones of Saul and Jonathas hys
ſonne buryed they in the contrey of Ben Jamin,
in zela, in the ſepulchre of Cis hys father.
And when they had performed all that
the kynge commaunded. God was then at
one with the lande.

It fortuned, that the Philiſtines had yet
warre agayne with Iſrael. And Dauid wēt
downe & his ſeruauntes with hym, & fought
agaynſt the Philiſtines. And Dauid waxed
fayntie, and Jeſby of Nob one of the ſonnes
of the gyauntes (the yron of whoſe ſpeare
☞ wayed ☞ thre hūdred ſycles, and he beynge
D girded with a newe ſwerde) thought to haue
vii.cc.xxiii.c ſlayne Dauid. *But Abiſai the ſonne of zaruia
ſuccoured hym, ād ſmote the Philiſtine
and kylled hym. Then the ſeruaūtes of Dauid
ſware vnto him, ſayinge: Thou ſhalt go
no moare oute with vs to battell, that thou
quench not ☞ the lyght of Iſrael. And yet ☞
after this, there was a battel with the Philiſtines
at Nob, and then Sibbechai the Huſathite
ſlewe Saph whyche was one of the
ſonnes of the Gyauntes.

And there was yet another battell in
*Nob with the Philiſtines, where Elhanā
the ſonne of Jaere Orgim, a Bethlehemite *i.Par.xx.d
ſlue one Goliah a Gethite: the ſtaffe of whoſe
ſpeare was as greate as a weuers cloth
beame.

And there was yet another battell in
Geth where was a man of a great ſtature, &
had on euery hand. vi. fyngers and on euery
fote. vi. toes. xxiiii. in all. And was borne alſo
of the kynred of the giaūtes in Geth. And
whā he defyed Iſrael, Jonathas the ſonne
of Simea the brother of Dauid ſlewe hym.
These foure giauntes were borne in Geth, &
fell into the hande of Dauid and into the hādes
of hys ſeruauntes.

The. xxii. Chapter.

The ſonge of Dauid for hys delyueraunce from hys enemyes.

ANd Dauid ſpake the wordes of A
this ſonge vnto the Lord, what
tyme ẏ Lord had delyuered him
out of ẏ hāde of all his enemyes
and out of the hande of Saul.
And he ſayde: the Lorde is ☞ my rocke, ☞
and my caſtel, and my delyuerer. God is my
ſtrength, in him wil I truſt: he is my ſhylde,
and the horne of my ſaluacyon: my worſhyp
and my refuge: my ſauiour, thou ſhalt ſaue
me from wronge.

*I wyll call on ẏ Lorde whych is prayſe *pſa.xviii.a
worthy, and ſo ſhall I be ſaued from myne
enemyes. For the corrupcyons of deeth cloſed
me aboute: the floudes of Belial put me
in feare. The ſorowes of hell cōpaſſed me about:
ẏ ſnares of death ouertoke me. In my
tribulacyon wyl I call vpon the Lorde, and
crye to my God. And he ſhal heare my voyce
out of his temple, and my crye ſhall enter into
his eares. The erth trimbled and quaked:
☞ the foundacyons of heauen moued and ☞
ſhoke, whan he was angrye.

Smoke went vp in his wrath, and conſumynge
fyre out of hys mouth, coles were
kendled therof. And he bowed heuē, and cam
downe, and there was darckneſſe vnder hys
fete. And he ſat vpon Cherub and dyd flye,
he ☞ was ſene caryed vpon the wynges of B
the wynde. He made darckneſſe a tabernacle ☞
roūde about hym, wyth waters geathered
to geather in thycke cloudes. Thorowe the
brygthneſſe of his preſence were the fyre coles
kyndled.

God thundred from heuen, and he that is
mooſte hye, doth put out hys voyce. He ſhot
arowes, and ſkatered them: he hurled lyghtenynge,

tenynge, and ouerthrewe them. The flowinges of the ſee apeared, and the foundacyons of the worlde were ſene, by the reaſon of the rebukynge of the Lorde, and thorowe ỹ blaſtyng of the breath of his noſtrelles. He ſhal ſende from heauen, and fet me, he ſhal plucke me out of many waters.

He ſhall delyuer me from my myghtye aduerſarye, and fro myne enemyes, for they are to ſtrōge for me. When they had ouertaken me in the daye of my calamyty ỹ Lorde ſtayed me vp. For he brought me oute into rowmth: he delyuered me, becauſe he had a loue vnto me.

C *Roma.ii.b. *The Lord wyl rewarde me accordinge to my ryght wyſneſſe: accordynge to the pureneſſe of my handes wyl he recompence me. For I haue kept the wayes of the Lorde, ād done no wyckedneſſe agaynſt my God. For all his lawes are in my ſyght, & his ſtatutes wyll not I put awaye fro me. ☞ In hys ſyght alſo haue I bene vndefyled, & ☞ haue kepte me fro myne awne iniquite.

And the Lorde dyd to me agayne, accordynge to my ryghtweſnes, euē after my pureneſſe in his eyeſight. With the godly thou ſhalt be godly, & with the mā that is vncorrupt, thou ſhalt be vncorrupt. Wyth ỹ pure thou ſhalt be pure, & with the froward thou ſhalt be frowarde. And the pore people ỹ are in aduerſyte, ỹ ſhalt helpe. And on ỹ proude ſhalt ỹ caſt thyne eyes. Thou art my lyght O Lorde: ỹ Lord ſhall lyght my darkneſſe.

☞ ☞ For with thy helpe I wyl runne thorowe an hooſte of men, and in ☞ my God wyll I ſprynge ouer a wall. ☞ God is vncorrupt in his waye: the worde of the Lorde is tryed in the fyre: he is the defender of all them that truſt in hym.

☞ For who is a God, ſaue the Lorde? & who is myghtye, ſaue our God? God ſtrengtheth me wyth power, and ☞ ryddyth the waye in battell cleare before me. He maketh my fete lyke hartes fete, & ſetteth me faſt vpon my hye holde.

*ps.cxliiii.a. *He teacheth my handes to fyght, ỹ euē a bowe of ſtele is to weake for myne armes.

D Thou haſt geuen me the ſhild of thy ſaluaciō, and with thy louinge mekeneſſe thou doeſt multyplye me. Thou ſhalt make me ſpace to walke in, & my legges ſhal not fayle me. I wyll folowe vpon myne enemyes and deſtroye them, and turne not agayne vntyll I haue conſumed them.

I wyl waſte them and ſmyte them, that they ſhall not be able to aryſe: yee, they ſhal fall vnder my fete.

Thou haſt gyrded me about with might to battell, and them that roaſe agaynſt me, haſt thou ſubdued vnder me.

And thou madeſt myne enemies (& them that hated me) to turne their backes to me, that I myght deſtroye them. They loke for helpe, but there is none to ſaue thē: Yee, euen vnto the Lorde do they crye, but he heareth them not.

I wyl beate them as ſmal as the duſt of the erth: I wyl ſtampe them as the dyrte of the ſtrete, and wyll ſpreade them abroade.

Thou ſhalt delyuer me from the diſſencyon of my people: thou ſhalt kepe me to be an head ouer nacyons: the people whyche I knewe not, ſhall ſerue me.

Straūge children diſſemble with me: At the hearynge of the eare they obeye me.

Straūge chyldrē wyll ſhryncke awaye, and they ſhalbe ſmytten wyth feare in their preuye chamber. God is alyue, and bleſſed be my maker: magnifyed be God, my mooſt ſtronge ſaluaciō. It is God that aduengeth me, & bryngeth downe the people vnder me. He delyuereth me fro myne enemyes, thou alſo ſhalt lyft me vp on hye from them that ryſe againſt me, thou ſhalt delyuer me from the wycked men.

And therfore I wyl prayſe ỹ (O Lorde) amonge the nacyons, and wyll ſynge vnto thy name. Whych ſheweth great ſaluacion for his kynge, and dealeth mercyfully wyth hys anoynted: euen wyth Dauid, and wyth hys ſede for euermore.

The .xxiii. Chapter.

The laſt communicacion of Dauid, and the deſcripcyon of the myghtye men to hym belongynge.

A ☜ ☜ These be ☞ the laſt ſayinges of Dauid. Dauid the ſonne of Iſay ſayd: And the mā (which was made, the anoynted of the God of Iacob, and the noble Pſalmiſt of Iſrael) ſayde: ỹ ſprete of the Lorde ſpake by me, & hys worde was in my tonge. The God of Iſrael ſpake ☞ of me, euen ỹ moſt myghtie of Iſrael, ſayde: he ỹ beareth rule ouer men, ought to rule iuſtly in ỹ feare of God. And as ỹ mornynge lyght when the ſonne is vp, a mornynge in whych are no cloudes to let the bryghtneſſe, and as the graſſe of the erth is by the vertue of the rayne. ☞ Shal not my houſe be ſo wt God? ☜ *ii.Reg.vii.c *For he hath made with me an euerlaſting couenaunt, perfecte and ſure in al poyntes: & this is truly all my health & all my deſyre ỹ it growe but not as graſſe. But ỹ vngodlye man of Beliall ſhall be as a thorne cleane pluckt vp, which can not be taken wt hādes: But the man that ſhal touch thē, muſt haue yron, or a longe helue. *i.Par.xii.b *Or els muſt they be burnt with fyre in the ſame place.

B ☜ These be the names of the myghtye men whom Dauid had: ☞ one ỹ ſat in ỹ ſeate of wiſdome, being chefeſt amōge thē, pleaſaūt was he and ſtronge: he ſlue eyght hundred at one tyme. After him was Eleazar the ſonne of Dodi the ſonne of Ahohi, one of the thre worthyes wyth Dauid, whyche defyed the Philiſtines that were there gathered together to battell: whã the men of Iſrael were gone vp. He aroſe & layed on the Philiſtines vntyll hys hande was wery, and claue vnto the ſwerde. And the Lord gaue great victorye the ſame daye. And the people ☞(which had fled) returned, and wẽt after hym to runne to the ſpoyle. After him was Samma ẏ ſonne of Age the Hararite: and the Philiſtines gathered together beſyde a towne. (Where was a parcell of lande full of ryce) and the people fled frõ the Philiſtines. But he ſtode in the myddes of the grounde, and defended it, and ſlue the Philiſtines. And the Lorde gaue great victorye. ☞

*i.Par.xi.b *These thre (which were of ẏ thirty chefe captaynes) went downe to Dauid in ẏ harueſt tyme vnto the caue Adullam, & the hoſt C of the Philiſtines abode in the valey of Geauntes. And Dauid was then in an holde. And the ſoudioures of the Philiſtines were in Bethlehem. And Dauid longed and ſaid: Oh, ẏ I had of the water ẏ is in the wel by ẏ gate of Bethlehem, for to drynke. And the thre mightye brake thorowe the hoſte of the Philiſtines, and fet water out of the well of Bethlehem that was by the gate, and toke and brought it to Dauid. Neuertheleſſe he wolde not drynke therof, but offered it vnto the Lorde, and ſayde: the Lorde forbyd that I ſhulde do ſo. Is not this the bloude of the men that went in ieopardye of theyr lyues? and therfore he wolde not drynke it. And theſe thynges dyd theſe thre myghtye men. *ii.re.xxi.g. *Abiſai the brother of Joab, the ſonne of Saruiah, was chefe among the thre, and he lyfte vp hys ſpeare agaynſt thre hundred, & ſlue thẽ, and had the name amonge the thre. For he was nobler man then the thre, & was theyr captayne. Howbeit he attayned not ☞ vnto ☞(the fyrſt) thre.

And Banaiahu the ſonne of Jehoiada (ẏ ſonne of a myghtie man) valyaunt in actes, of Kabzeel, ſlue two ſtronge lyons, euẽ lyõs of Moab. He went downe alſo, & ſlue a lyon in a pyt in tyme of ſnowe. And he ſlue an Egypcyan a goodly bygge man, whiche had a ſpeare in his hande. But he went downe to D him with a ſtaffe, and plucked the ſpeare out of the Egypcians hande, and ſlue him wᵗ his awne ſpeare. Theſe thynges dyd Banaiahu the ſõne of Jehoiada, & had the name amõge the thre worthies. He was honorable amonge thyrty, but he attayned not to the (fyrſt) thre. And Dauid made hym of his councell. Aſahell the brother of Joab alſo was one of the thirtie. Then Elhanã the ſonne of Dodo of Bethlehẽ: Sãma the Haronite: Elica the Harodite: Helez the Paltite: Ira the ſõne of Akes the Thekoite: Abiezer of Anathoth: Meobnai ẏ Huſathite: zelmon an Ahohite: Maharai the Netophatite: Heleb the ſonne of Baanah an Netophatite: Ithai the ſõne of Ribai out of an hil of the chyldrẽ of Beniamin: Banaiahu ẏ Phiratonite: Hedai of the ryuer of Gaas: Abialbon the Arbathite Aſmaueth a Barhumite: Elihaba a Saalbonite: and the ſonnes of Jaſen, Jonathas, Samma the Hararite. Ahiam the ſonne of Sarar an Hararite. Eliphelet the ſonne of Aaſbai the ſonne of a Maachathite: Eliam the ſonne of Aithophel the Gilonite: Hezrai the Carmelite: Paarai the Arbite: Igal the ſonne of Nathan of zoba: Bani the Gadite: zelec an Amonite: Naharai a Berothyte, which was the harneſberer of Joab ẏ ſonne of zauria. Ira the Jethrite: Gareb ẏ Jethrite, Uria the Hethite, thyrty and ſeuen in al.

¶ The. xxiiii. Chapter.

¶ Dauid cauſeth the people to be nombred, and therfore is Iſrael plaged with peſtilence: ſo that in thre dayes there dyed. lxx. thouſande.

And agayne, ẏ Lorde was wroth A againſt Iſrael, and ☞ he moued ☞ Dauid agaynſt them, in that he ſayd: *go and nombre Iſrael ãd *Exo. xxx. d. Juda. For the kynge ſayd to Joab the captayne of hys hoſt: go thou abrode nowe, thorowe out all the trybes of Iſrael, euen from Dan to Beer Seba, and nombre ye the people, that I maye knowe the nombre of them. And Joab ſayd vnto the kyng: I beſeche the Lorde thy God, to make the people as many mo as they be: ye and an hũdred tymes ſo many mo, and that the eyes of my Lorde the kynge maye ſe them. And what is the cauſe that my Lorde the kynge hath a luſt to this thinge? Notwithſtãdyng the kynges worde preuayled agaynſt Joab and agaynſt the captaynes of the hoſte.

And Joab and the captaynes of the hoſt went out from the preſence of the kynge, to nombre the people of Iſrael. And they paſſed ouer Jordan, and pitched in Aroer on the ryght ſyde of the citie that lyeth in the myddes of the valeye of Gad, ouer agaynſt Jazer. And then they came to Gilead, ãd to the nether lande, where was a newe habitacion, & from thẽce they came to Dan Jaan about to Sidon, & came to the ſtrõge holde of Tyre, and to all the cyties of the Heuites and of B the Cananites, & then went out to ẏ South of Juda, euẽ to Beerſeba. And ſo, whẽ they had bene abroade thorowe out all the lande, they returned to Jeruſalẽ agayne, after the ende of nyne monethes and twentye dayes. And Joab delyuered vp the nõbre and ſumme of the people vnto the kynge. And there were in Iſrael eyght hũdred thouſande men of myght ẏ drewe ſwerdes. And the men of Juda were fyue hundred thouſande men.

And Dauids hert ſmote hym, after that he had nõbred the people. And Dauid ſayde vnto the Lorde: I haue ſynned excedynglye in that in that I haue done. And nowe Lorde take awaye ẏ treſpace of thy ſeruaunte, for I haue done very folyſhlye. And when Dauid was vp in a mornynge, the worde of the Lord came vnto the prophet Gad Dauids ſear, ſayinge: go and ſaye vnto Dauid, thus ſayth ẏ Lord: I offer the thre thinges, choſe ẏ which of them I ſhall do vnto the.

So Gad came to Dauid, and ſhewed hym, ⁊ ſayde vnto hym. ☞ Wilt thou haue ☞ ſeuen C yeres hunger to come in thy lande, or wilt ẏ flee .iii. monethes before thyne enemies, they folowing the, or that there be thre dayes peſtilence in thy lande? Nowe therfore aduyſe the, ⁊ ſe, what anſwere I ſhal geue to him ẏ ſent me. And Dauid ſayde vnto Gad: I am in extreme trouble. *We wyl fall now into the hāde of the Lorde, for moch is his mercy, and let me not fall into the hande of man.

* Eccle. ii. c.

And ſo the Lorde ſent a peſtilēce in Iſrael, frō the mornyng vnto the tyme appoynted. And there dyed of the people from Dan to Beerſeba ſeuēty thouſande men. And when the angell ſtretched out his hande vpō Ieruſalem to deſtroye it, the Lorde had cōpaſſiō to do ẏ euell, ⁊ ſayd to ẏ angel ẏ deſtroyed ẏ people: it is nowe ſufficiēt: hold thyne hāde. And the angel of the Lorde was by ẏ threſſhyng place of Areſna the Iebuſite. And Dauid ſpake vnto the Lorde (when he ſawe the angel that ſmote the people) and ſayde: lo, it is I that haue ſynned, and I that haue done wyckedlye. But theſe ſhepe, what haue they done? let thyne hande (I praye the) be agaynſt me and agaynſt my fathers houſe.

And Gad came the ſame daye to Dauid, and ſayd vnto him: go vp and reare an aultare vnto the Lord in the threſſhyng flowre of Areſna the Iebuſyte. And Dauid (accordynge to the ſayinge of Gad) wēt vp, as the D Lorde commaunded. And Areſna loked, and ſawe the kynge and his ſeruauntes comyng towarde him. And Areſna wēt out, and bowed him ſelfe before ẏ kynge flat on his face vpon the grounde, and Areſna ſayde: wherfore is my Lorde the kynge come to his ſeruaunt? Dauid anſwered: to bye the threſſhynge flowre of the, and to make an aultare vnto the Lord, that the plage maye ceaſe from the people.

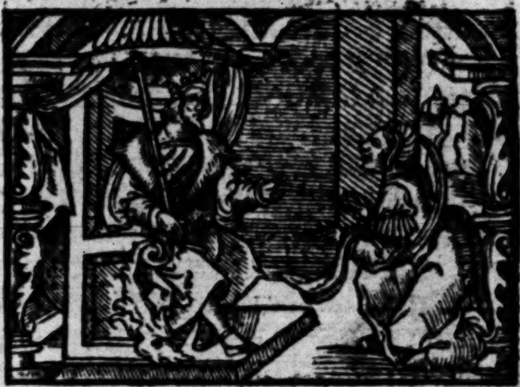
And Areſna ſayd vnto Dauid: let my Lord the king take ⁊ offer what ſemyth him good in hys eyes: Beholde, here be oxen for burnt ſacrifyce, ⁊ ſleades and the other inſtrumentes of the oxen for wood. All theſe thynges dyd Areſna geue vnto ẏ kinge, ⁊ ſayd moreouer vnto the kynge: ẏ Lord thy God accept the. And the kynge ſayd vnto Areſna: not ſo but I wyll bye it of the at a pryce, ⁊ wyl not offer ſacrifyce vnto ẏ Lorde my God of that which doth coſt me nothyng. And ſo Dauid bought the threſſhynge flowre, and the oxē ☞ for fyftye ſycles of ſyluer. ☞ And Dauid buylt there an aultare vnto the Lorde, and offered burnt ſacrifyces ād peace offrynges. And ſo the Lorde was intreated for the lande. And the plage ceaſed from Iſrael.

¶ The ende of the ſeconde boke of Samuel: other wyſe called the ſeconde boke of the kynges.

¶ The thirde booke of the kynges after the rekenynge of the Latyniſtes: which thirde boke ād the fourth alſo, is but one wyth the Hebrues.

¶ The fyrſt Chapter.

¶ The younge virgin Abiſag kepeth Dauid in hys extreme age. Adonia occupyeth the realme vnwyttynge to hys father. Salomon is anoynted kynge, and ſo Adonia getteth hym awaye.



A And kynge Dauid was olde ⁊ ſtryken in yeres: ſo ẏ what they couered hym wᵗ clothes, he caughte no heat. Wherfore his ſeruaūtes ſaid vnto hym: let there be ſought for my Lorde the kyng a younge mayden, to ſtonde before the kynge and to cheryſhe hym. And let her lye in thy boſome, that my Lorde the kynge maye get heat. And ſo they ſought for a fayre damoſel thorow out all the coaſtes of Iſrael, ⁊ foūde one Abiſag a Sunamite, ād brought her to the kynge. And the damoſell was excedinge fayre, ⁊ cheryſhed the kynge, ⁊ myniſtred to hym. But the kynge knewe her not.

And Adonia the ſonne of Hagith exalted him ſelfe, ſaying: I wyl be kyng. And he gat him charettes ⁊ horſmen, and fyftie men to runne before him. And his father wolde not diſpleaſe him at any tyme, nor ſaid ſo moch to him as, why doeſt thou ſo? And he was a goodly mā, ⁊ his mother bare hym next after Abſalom. And he toke councell at Ioab the ſonne of zaruia, & at Abiathar yͤ preaſte. And they helped Adonia. But Sadock the preaſt, Banaiahu yͤ ſonne of Iehoiada, Nathã the prophet, Semei and Rei, and all the B men of myght which were wyth Dauid, fauoured not Adonia. And Adonia ſacrifyced ſhepe and oxen, and fat catell, by the ſtone of *Ioſu.xv.b. zoheleth, whyche is faſt *by the well of Rogell, and called all hys brethren the kynges ſonnes, and the men of Iuda the kynges ſeruauntes. But Nathan the prophet and Banaiahu, and the other myghtie men, ãd Salomon his brother he called not.

Wherfore, Nathã ſpake vnto Bethſabe the mother of Salomon, ſayinge: haſt yͧ not heard howe that Adonia yͤ ſonne of Hagith doth rayne, and Dauid our Lorde knoweth it not? Nowe therfore come, & I wil geue the coũcell, howe to ſaue thyne awne lyfe, & the lyfe of thy ſonne Salomon. Go and get the in vnto kyng Dauid, and ſaye vnto hym: dideſt not yͧ (my Lorde O kynge) ſwere vnto thy hãdmayde, ſayinge: Salomõ thy ſonne ſhall raygne after me, & he ſhall ſyt vpõ my ſeate? why is then Adonia kynge? Beholde, whyle thou yet talkeſt there with yͤ kyng, I wyll come in after yͤ, & cõfirme thy wordes.

C And Bethſabe went in vnto the kyng into the chãbre. And the kyng was very olde. and Abiſag the Sunamite miniſtred vnto the kyng. And Bethſabe ſtowped, ãd made obeyſaunce vnto the kynge. And the kynge ſayde: what is the matter? She anſwered him: My Lorde, thou ſwareſt by the Lorde thy God vnto thyne handmayde: Salomon thy ſonne ſhal raygne after me, & he ſhal ſyt vpõ my ſeat. And beholde, nowe is Adonia, kynge, & my Lorde the kyng woteth not of it. And he hath offered oxẽ, fat catel, & many ſhepe, and hath called all the ſonnes of the kynge, & Abiathar the preaſt, and Ioab the captayne of the hoſte. But Salomõ thy ſeruaunt hath he not bydden. And nowe my Lorde (O kynge) the eyes of al Iſrael wayt on the, that thou ſhuldeſt tel thẽ, who ought to ſyt on the ſeate of my Lorde the kynge after hym. For elles whẽ my Lorde the kynge ſhal ſlepe with his fathers, I and my ſonne ☞ Salomon ſhalbe ☞ ſynners.

And whyle ſhe yet talked wyth the kynge, Nathã yͤ prophet came alſo. And they tolde the kynge ſayinge: beholde, here cõmeth Nathan the prophete. And whẽ he was come in to the kynge, he made obeyſaunce before the kinge vpon his face on the ground, & Nathã D ſayde: My Lorde (O kyng) haſt thou ſayd: Adonia ſhall raygne after me, & he ſhal ſyt vpon my ſeate? For he is gone downe this daye, & hath ſlayne many oxen, and fat ſhepe and hath called all the kynges ſonnes, & the captaynes of the hoſt, & Abiathar the preſte. And beholde, they eate and dryncke before him, and ſaye: God ſaue kinge Adonia. But me thy ſeruaunt, and Sadock the preſt, and Banaiahu the ſonne of Iehoiada, & thy ſeruaunt Salomon hath he not called. Is this thing done of my Lord the king, & thou haſt not ſhewed it vnto thy ſeruaũt, who ſhulde ſyt on yͤ ſeate of my Lorde yͤ king after him?

Then kinge Dauid anſwered, and ſayde: cal me Bethſabe. And ſhe came into the kinges preſence, & ſtode before him. And yͤ kyng ſware, ſaying: As truely as the Lord lyueth (that hath ryd my ſoule out of al aduerſite) euen as I ſware vnto the by the Lorde God of Iſraell, ſaying: Salomon thy ſonne ſhall raygne after me, & he ſhal ſyt vpon my ſeate for me, ſo wyll I do this day. Then Bethſabe bowed on her face to the earth, & dyd reuerence vnto the kynge, & ſayd. I praye God yͭ my Lorde kyng Dauid ☞ maye lyue euer. ☞ E And kyng Dauid ſayde: cal me Sadock the preaſt, & Nathã the prophet, and Banaiahu the sõne of Iehoiada. And they came before the kynge. The kynge alſo ſayd vnto them: take with you the ſeruaũtes of your Lord, & ſet Salomon my ſonne vpon myne awne Mule, & cary him downe ☞ to Gihon. And ☞ let Sadock the preaſt, & Nathã the prophet anoynte him there, kynge ouer Iſrael. And blowe ye wͭ trõpettes, & ſaye: God ſaue king Salomõ. And then come vp after him, that he maye come and ſytte vpon my ſeate. For he ſhalbe kynge in my ſteade. And I wyl cõmaunde him to be captayne ouer Iſrael and Iuda. And Banaiahu the ſõne of Iehoiada anſwered the kynge, & ſayd: Amen. I praye God yͭ the Lorde God of my Lorde yͤ kynge ſaye ſo to. And as God hath bene wyth my Lorde the kynge, euẽ ſo be he wyth Salomõ alſo, & make his ſeate greater, then the ſeate of my Lorde kynge Dauids hath bene.

And ſo Sadock the preaſt, and Nathan the prophet, & Banaiahu the ſonne of Iehoiada, & the Crethites and Phelethites went downe, & ſet Salomõ vpon kynge Dauids Mule, and brought him to Gihon. And Sadock the preaſt toke an horne of oyle oute of F the tabernacle, and anoynted Salomõ. And all they of the people blewe trompettes, and ſayde: God ſaue kynge Salomõ. And al the people cam vp after hym, pyppynge wͭ pypes and reioyſynge greatlye, ſo yͭ the erth range wyth the ſounde of them.

And Adonia and all the geſtes yͭ he had called vnto hym, hearde it, euen as they had made an ende of eatynge. And when Ioab hearde the ſounde of the trompet, he ſayde: howe happeneth it yͭ there is ſoche a noyſe in the cytie? And as he yet ſpake: behold, Ionathas yͤ ſonne of Abiathar yͤ preſt came. And Adonia ſayde vnto hym: come in, for yͧ art a valyaũt man, and bryngeſt good tydinges. And Ionathas anſwered & ſayd to Adonia:

Uerely

Verely oure Lord kynge Dauid hath made Salomō kinge. And the kynge hath ſent wͭ him, Sadock the preaſte, & Nathan the prophete, & Banaiahu the ſonne of Jehoiada and the Crethites, and the Phelethites, and they haue ſet him vpō yͤ kynges mule. And Sadock the preaſt, and Nathā the prophet. haue anoynted hym king in Gihō. And they G came vp agayne, and reioyſed, that yͤ cytie dyd ſounde agayne. And that is the noyſe, that ye haue hearde. And Salomon ſytteth on the ſeate of the kigdome. And moreouer the kynges ſeruauntes came to bleſſe oure Lorde kinge Dauid, ſayinge: thy God make the name of Salomon more honorable then thy name, and make hys ſeate greater then thy ſeate. And the kynge bowed hym ſelfe vpon the bed. And thus ſayde yͤ king: Bleſſed be the Lorde God of Jſrall: whych hath made one to ſyt on my ſeate thys daye myne eye ſeynge it.

And all the geſtes that were wyth Adonia were afrayed, and roſe vp, and wēt euery man hys waye. And Adonia ferynge the preſence of Salomon, aroſe, and went, (in to the tabernacle of the Lord) and caught holde on yͤ hornes of yͤ aultare. And one tolde Salomon, ſayinge: beholde, Adonia doth feare * Exo. xxi. d. kynge Salomon: for he hath * caught holde on the hornes of the aultare, ſayig: let king Salomon ſwere vnto me this daye that he will not ſley his ſeruaūt with the ſwearde.

And Salomō ſayde: yf he wylbe a chylde of vertu, there ſhall not an heer of hym fall to the earth. But & yf wickednes be founde in him, he ſhall dye. And ſo kyng Salomon ſent, and they brought him frō the aultare. And he came, and dyd obeyſaūce vnto king Salomon. And Salomon ſayde vnto hym get the to thyne houſe.

The. ii. Chapter.

David dyeth. Adonia requyreth to haue Abiſag to hys concubine, & therfore Salomon commaundeth to ſlaye hym. Abiathar is put from his preſthode. Semei and Joab are ſlayne.

A The dayes of Dauid drewe nye that he ſhulde dye, and he charged Salomon hys ſonne, ſayinge. J go the waye of all the worlde, * be thou ſtronge therfore, & * Joſua. i. b. and. xxiii. b. Deute. xxxi. e ſhewe thy ſelfe a man. Kepe thou the watch of the Lorde thy God, that thou walke in hys ways, and kepe hys ☞ ſtatutes, & hys ☞ preceptes, hys iudgementes, and hys teſtimonyes, euen as it is wrytten in the lawe of Moſes: that thou mayeſt proſpere i all that thou doeſt, and in euery thynge that thou medleſt withall.

That yͤ Lorde alſo maye make good hys worde which he ſpake vnto me, ſayinge: yf thy chyldren take heade to theyr waye that they walke before me in truethe, wyth all * iii. reg. ix. b theyr hertes, & withall theyr ſoules, * then ſhalt thou not be without a man on the ſeat of Jſraell.

* Moreouer, thou wotteſt, howe Joab the * ii. reg. iii. e. and. xx. c ſonne of zaruia ſerued me, and what he dyd to that two captaynes of the hooſtes of Jſraell: vnto Abner the ſonne of Ner, and vnto Amaſa the ſōne of Jether: whom he ſlue and ſhed bloude in tyme of peace (euen as it had bene i warre) ☞ and put the bloude of ☞ warre vpon hys gyrlde that was about his loynes, and in his ſhoes that were on his fete. Deale with hym therfore accordynge to thy wyſdome, ād brynge not hys hoore heed downe to the graue in peace. * But ſhewe B kyndnes * ii reg. xix. k. vnto the ſōnes of Berſelai the Gileadite, that they maye eate at thy table. For they came to me, when J fled from Abſalon thy brother.

* And beholde, thou haſt wyth the * ii. reg. xvi. d Semei the ſonne of Gera, the ſonne of Gemini, of Bahurim, which curſed me wyth an horryble curſe, in the daye whā J went to Mahanahym. But he came to mete me at Jordan, and J ſware to hym by the Lorde, ſayinge: J wyll not ſley the wyth the ſwearde: But thou ſhalt not coūte hym as vngyltie. For thou art a man of wiſdome, & knoweſt what thou oughteſt to do vnto hym. Hys hoore heed ſhalt thou brynge to the graue wyth bloude.

And ſo * Dauid ſlepte wyth his fathers, * Actes. ii. c and was buried in the cytie of Dauid. And yͤ dayes which Dauid raygned vpō Jſrael, were fourtye yeares: ſeuen yeares raygned he in Hebron: and thirtye & thre yeares raygned C he in Jeruſalem. * Then ſat Salomō * i. par. xxix. e vpon the ſeate of Dauid his father, and hys kyngdome was ſtabliſhed myghtely.

And Adonia the ſonne of Hagith came to Bethſabe the mother of Salomon. And ſhe ſayde: * Commeſt thou peaceably? And * i. reg. xvi. b he ſayde: peaceably. He ſayde, moreouer: J haue ſomwhat to ſaye vnto the. She ſayd: ſaye on. And he ſayd: thou knoweſt that the kyngdome was myne, and that all Jſraell ſet theyr faces on me, that J ſhulde raygne, howbeit, yͤ kingdome is turned awaye, and geuē to my brother: for it is appointed hym of the Lorde: and nowe J aſke a peticyon of the: denye me not. And ſhe ſayde vnto hym: Saye on. And he ſayde: ſpeake, J praye the, vnto Salomon the kynge, for he wyll not ſaye the naye, that he geue me Abiſag the Sunamite to wyfe. And Bethſabe ſayde: well, J wyll ſpeake for the vnto the kynge.

Bethſabe therfore went vnto kynge Salomon, to ſpeake vnto hym for Adonia. D And the kynge roſe vp to mete her & bowed hym ſelfe vnto her, and ſat hym downe on hys ſeate. And there was a ſeate ſet for the kinges mother, ād ſhe ſat on his ryght ſyde. Then ſhe ſayde: J deſyre a lytell peticion of the, I praye the, ſaye me not naye. And the kynge ſayde vnto her: Aſke on, my mother for I will not ſaye the naye. She ſayde: let Abiſag the Sunamite be geuen to Adonia thy brother to wyfe. And kinge Salomon anſwered and ſayde vnto his mother: why doeſt thou aſke Abiſag the Sunamite for Adonia? aſke for hym yͤ kyngdome alſo: for he is myne elder brother, and hath for hym Abiathar the preaſte, ād Ioab the ſonne of zaruia. Then kyng Salomon ſware by the Lorde, ſayinge: God do ſo, and ſo to me, yf Adonia haue not ſpoken this word agaynſt his awne lyfe. Nowe therfore, as trulye as the Lorde lyueth, which hath ordeyned me, and ſet me on the ſeate of Dauid my father, ☞ and ☞ made me an houſe, as he promyſed, E Adonia ſhal dye thys daye. And kyng Salomon ſent by the hande of Banaiahu the ſonne of Iehoiada, and he ſmote hym, that he dyed.

And vnto Abiathar the preſte, ſayde the kyng: get the to Anatoth vnto thyne awne feldes: for thou arte worthy of deeth: but I wyll not at this tyme kyll the, becauſe thou bareſt the arcke of yͤ Lorde God before Dauid my father, and becauſe thou haſt ſuffred wyth my father in all his affliciōs. And ſo Salomon put awaye Abiathar from being preſte vnto the Lorde: that he myght fulfill the wordes of the Lord which he ſpake ouer the houſe of Eli ĩ Silo. Then thydinges came alſo to Iacob: for Ioab had turned after o+ Adonia o+ though he turned not after Abſalom. And Ioab fled vnto the tabernacle of the Lord, and caught holde on the hornes of the aultare. And it was tolde kynge Salomon, howe that Ioab fled vnto the tabernacle of the Lorde, and ſtode by the aultare. Then Salomon ſent Banaiahu the ſonne of Iehoiada, ſayīge: go and fall vpon him.

And Banaiahu came into yͤ tabernacle of the Lord, and ſayde vnto him. Thus ſayeth the kynge: come out. And he ſayd: naye, but I wil dye euē here. And Banaiahu brought the kynge worde agayne, ſaying: thus ſayd Ioab, and thus he anſwered me.

And the kynge ſayd. Do euen as he hath ſayd: ſmyte hym, and burye hym, that thou mayeſt take awaye the bloude whych Ioab ſhed cauſeleſſe, from me, and from the houſe of my father. And the Lord ſhall bryng hys bloud vpō hys awne heed, for he ſmote two men right wyſer and better then he, and ſlue them with the ſwerde, my father Dauid not knowynge therof: euen Abner the ſonne of F Ner, captayne of the hooſt of Iſrael, and Amaſa the ſone of Iether captayne of yͤ hooſt of Iuda. Theyr bloude ſhall therfore returne vpon the heed of Ioab, and on the heed of his ſeed for euer. But vpon Dauid, and vpō hys ſeed, and vpon hys houſe, and vpon hys ſeate ſhall there be peace for euer of yͤ Lord. So Banaiahu the ſonne of Iehoiada went vp, and ſmote hym, and ſlue hym, and buryed hym in hys awne houſe in the wylderneſſe. And the kyng put Banaiahu the ſonne of Iehoiada in hys rowme ouer the hooſt and put Sadock the preſte in the rowme of Abiathar.

And the kynge ſente and called Semei, and ſayde vnto hym: buylde the an houſe in Ieruſalem, and dwell there: ād ſe that thou go not forth thence any whether. For be yͤ ſure, that the daye that thou goeſt out, and paſſeſt ouer the ryuer of Cedrō, thou ſhalte dye that daye, & thy bloude ſhalbe vpō thyne awne heade. And Semei ſayde vnto the kynge. This is a good thinge: as my Lord the kynge hathe ſayde: ſo wyll hys ſeruaunt do. And Semei dwelt in Ieruſalem many a daye. And it chaūced after thre yeres, that two of yͤ ſeruaūtes of Semei ranne awaye vnto Achis, ſonne of Maacha kīg of Geth. And they tolde Semei, ſayinge: behold, thy ſeruauntes be in Geth. And Semei ſtode vp, & ſadled hys aſſe, and gat hym to Geth to Achis, to ſeke hys ſeruauntes, and returned, and brought hys ſeruauntes agayne from Geth.

And it was tolde Salomon, howe that G Semei had gone from Ieruſalem to Geth, and was come agayne. And the kynge ſent, and called Semei, & ſayde vnto hym: Dyd I not charge the by the Lorde with an othe, and teſtifyed vnto the, ſayinge: be ſure, that whenſoeuer thou goeſt out, and walkeſt abroade any whether, thou ſhalt dye yͤ deeth? And thou ſaydeſt vnto me: it is good tidynges that I haue heard. Why then haſt thou not kept the othe of the Lord and the commaundement that I charged the withall?

The kynge ſayde moreouer to Semei: *thou remēbreſt all the wyckedneſſe which thyne hert knoweth, and that thou dyddeſt to Dauid my father. The Lorde alſo ſhall brynge thy wyckedneſſe vpon thyne awne heed: and kyng Salomō ſhalbe bleſſed, and the ſeat of Dauid ſtablyſſhed before yͤ Lord for euer. So the kynge commaunded Banaiahu the ſonne of Iehoiada: whych went out, and ſmote hym that he dyed. And the kyngdome was ſtabliſched in the hande of Salomon.

*ii.re.xvi.b.

¶The.iii.Chapter.

¶Salomon taketh Pharaos daughter to wyfe. The Lord apeareth to hym and geueth him wyſdome. The pleatynge of the two harlottes who ſhulde owe yͤ lyuynge childe: and Salomons ſentence therin.

A SAlomon made affinite with Pharao kynge of Egypt, & toke Pharaos daughter, and brought her into ☞ the cytie of Dauid, vntyll he had made an ende of buyldīge hys awne ☞

his awne houſe, & the houſe of the Lord, and the wall of Jeruſalem roũde about. Onely the people ſacrificed ĩ aultars made on hylles, becauſe there was no houſe buylte vnto the name of ẏ Lord, vntill thoſe dayes. And Salomon loued ẏ Lord, and walked in the ordynaunces of Dauid hys father, ſaue onely that he ſacrificed and offered incenſe vpõ aultares in hylles.

*ii. Para.i.a *And the kyng went to Gibeon, to offer ☞ there: for ☞ that was a ſpeciall offerynge place. And thouſãd burntofferiges dyd Salomon offre vpon that aultare: & in Gibeon the Lorde apeared to Salomon ĩ a dreame by nyght. And God ſayde: aſke what thou wylt that J maye geue it the. And Salomõ ſayde: thou haſte ſhewed vnto thy ſeruaunt Dauid my father great mercy, whẽ he walked before the in trueth, in rightewyſnes, & in playneſſe of hert with the. And thou haſt kepte for him thys great mercy, ẏ thou haſt geuen hym a ſonne, to ſyt on hys ſeate: as it *ii. Para.i.b is come to paſſe thys daye. *And nowe, O B Lorde my God, it is ẏ that haſt made thy ſeruaũt kynge ĩ ſteade of Dauid my father, *Sapi.ix.a. *And J am but yonge, and wote not howe ☞ to ☞ go out and in. And thy ſeruaunt is in ẏ myddeſt of they people, whych thou haſte choſen. And verely, the people are ſo manye ẏ they cannot be tolde nor nombred for multitude. *Sapi.ix.a. *Geue therfore vnto thy ſeruaũt an vnderſtandynge hert, to iudge the people, ẏ J maye decerne betwene good and bad. For who is able to iudge this, thy ſo myghtye a people?

And thys pleaſed the Lorde well, ẏ Salomon had deſyred thys thynge. And God ſayd vnto him: becauſe thou haſt aſked this thynge, and haſt not aſked lõge lyfe, nether ☞ haſt aſked ryches, nor ☞ the ſoule of thyne enemyes, but haſt aſked vnderſtandynge & diſcrecyon in iudgement.

Beholde, J haue done accordynge to thy peticyon. For J haue geuen the a wyſe and an vnderſtandynge herte, ſo that there was none like the before ẏ, nether after the ſhall C eny aryſe lyke vnto ẏ. And J haue alſo geuen the, that which thou haſt not aſked, euẽ rycheſſe ãd honoure, ſo that there ſhalbe no kynge lyke vnto the all thy dayes. And yf thou wylt walke ĩ my wayes, to kepe myne *iii. re.xv.a. ordinaunces & my commaũdementes, *as thy father Dauid dyd walke, J wil lẽgthen thy dayes. Whẽ Salomon awoke, behold, *i. Para.i.b it was a dreame. *And he came to Jeruſalem & ſtode before the arck of the teſtament of the Lorde, and offered burntoffrynges & peaceofferynges, ãd made a feaſte to all hys ſeruauntes.

✠ Then came there two women, that were harlottes, vnto the kynge, and ſtode before hym. And the one woman ſayde: Oh my Lorde, J and thys woman dwell in one houſe. And J was delyuered of a child with her in the houſe. And the thyrde daye after that J was delyuered, ſhe was delyuered alſo: and we were together, and no ſtraunger with vs in the houſe, ſaue we two.

And thys wyues chylde dyed in ẏ nyght, for ſhe ſmothered it. And ſhe roſe at mydnight, & toke my ſonne from my ſyde, whyle thyne handmayde ſlepte, and layde it in her boſome, and put her deed chylde in my boſome. And when J roſe vp to geue my chyld ſucke beholde, it was deed. But whan J had loked vpon it in the mornynge, behold, it was not my ſonne, whych J dyd beare.

The other woman ſayde: it is not ſo: but D my ſonne lyueth, and thy ſonne is deed. And ſhe ſayde agayne: No, but thy ſonne is deed, and my ſonne is alyue. Ans thus they pleated before the kynge. Then ſayde the kyng: the one ſayth, this that is alyue is my ſõne: and the deed is thyne. And the other ſaythe, naye: but thy ſonne, is the deed, & the lyuige childe is myne. And the kynge ſayd: bringe me a ſwearde. And they brought out a ſwearde before the kynge. And the kynge ſayd. Deuyde the lyuinge childe in two, and geue the one halfe to the one, and the other to the other.

Then ſpake the woman, whoſe the lyuige childe was, vnto ẏ kynge, for her bowelles yerned vpon her ſonne, and ſayde: J beſeche the my Lord, geue her the lyuyng childe, & in no wyſe ſleye it. But the other ſayd let it be nether myne nor thyne, but deuyde it. Then the kynge anſwered & ſayde: *geue her the lyuynge childe, and ſley it not: for ſhe is the mother therof. *Luke.vii.c And all they of Jſrael hearde of the iudgemẽt, which the kynge had iudged, and feared the king for: they ſawe that the wyſdome of God was in him to do iuſtice. ✠

¶ The.iiii. Chapter.

¶ The prynces and rulers vnder Salomon. The purueyaũce for his vitayles. The nombre of his horſes and of his parables.

ANd ſo kynge Salomon was A kige ouer all Jſrael. And theſe were his Lordes. Azariahu the ſõne of Sadock the preſt. Elihoreph & Ahiah the ſõnes of Siſa, ſcribes. Jehoſaphath the ſonne of Ahilud, the recorder. Banaiahu the ſonne of Jehoiada was ouer ẏ hooſte And Sadock and Abiathar were the preaſtes. And Azariahu the ſonne of Nathan ☜ was ouer ☞ the officers. And zabud the ſonne of Nathan was a preſte, the kynges companyon. And Abiſar ſtewarde of houſholde. And *Adoniram the ſonne of Abda *iii. re.v.d. was ouer the trybutes.

And Salomon had twelue officers ouer

all Iſrael, which prouyded vitayle for the kynge and his houſholde: eche man his moneth in a yeare, made prouiſiõ for neceſſary thĩges. And theſe are theyr names: the ſonne of Hur in mount Ephraim: the ſonne of Dekar in Makaz, and in Saalbin ⁊ Bethſames, Elon and Bethhanã: yͤ ſonne of Heſed in Aruboth, to whom perteyned Socho and all the land of Hepher: the ſonne of Abi-
B nadab in all yͤ region of Dor, which had Tapheth yͤ daughter of Salomõ to wyfe: Baane the ſõne of Ahilud was ouer Thaanach ⁊ Magiddo, ⁊ ouer all Bethſã, which is by zarthana beneth Iezrael, frõ Bethſan to yͤ playne of Mehola, euen vnto yͤ place that is ouer agaynſt Iechmeam: the ſõne of Gaber had Ramoth Gilead, ⁊ hys were yͤ townes of Iair: the ſonne of Manaſſe, which are in Gilead, ⁊ vnder him was the region of Argob whych is i Baſan thre ſkore greate cyties with walles and barres of braſſe.

Ahinadab the ſonne of Hiddo had Mahenaim. Ahimaaz was in Nephthalim, and he toke Baſmath the daughter of Salomõ to wyfe. Baana the ſonne of Huſai was in Aſer ⁊ in Aloth. Iehoſaphat yͤ ſõne of Paruah was in Iſachar. Semei yͤ ſonne of Ela was in Bẽiamin. Gaber yͤ ſõne of Vry was in the coũtrey of Gilead, the lãde of Sehon kyng of yͤ Amorites, ⁊ of Og kynge of Baſan, and was officer alone in the land. And Iuda and Iſrael were many, euen as yͤ ſand
C of the ſee in nõbre, eatyng, drinckyng ⁊ ma-
*Gene.xv.d. Exo.xxiii.d. Pſal.lxxii.d. kĩg mery. * And Salomõ raygned ☞ ouer all kyngdomes, frõ the ‡ ryuer vnto yͤ lãd of
☞ the Philiſtines: euẽ vnto yͤ border of Egipt
‡Euphrates. and they brought preſentes, and ſerued Salomon all the dayes of hys lyfe.

And Salomons breed for one daye was xxx. quarters of mãchet floure, ãd thre ſkore quarters of meale: ten ſtalled oxen, ⁊. xx. out of the paſtures, and a hundred ſhepe, be-
∘+ ſyde hertes, buckes, and wilde goates ∘+ and capons. For he ruled in all the regiõ on the other ſyde Euphrates, from Thiphſah to
*Or Gaza. * Aza, ouer all the kynges on yͤ other ſyde yͤ ryuer. And he had peace with all his ſeruaũtes on euery ſyde. And Iuda ⁊ Iſrael dwelt wythout feare, euery man vnder hys vyne and vnder hys fygge tre, frõ Dan to Beerſeba, all the dayes of Salomon.

D
*Deu.xvii.d And Salomõ had * xl. M. ſtalles of horſes for charrettes, and. xii. M. horſmẽ. And yͤ officers prouyded vytayle for kyng Salomon and for all that came out of any place to kyng Salomõs table, euery man hys moneth, ſo that there lacked nothyng. Barlye alſo and ſtrawe for yͤ horſes and mules, brought they vnto the place where the offycers were, euery man in hys offyce.

*Ecc.xlvii.c * And God gaue Salomon wyſdome ⁊ vnderſtandynge exceadynge moche, and a ☞ large hert, euen as the ſand that is on yͤ ☞
ſee ſhore: and Salomons wyſdome excelled the wyſdome of all the chyldrẽ of the eaſt cõtrey and all the wyſdome of Egypte. For he was wyſer then all men, yee then, Ethan the Ezrahite, and Heman, Chalcol, ⁊ Darda the ſõnes of Mahol. And hys name was ſpoken of thorowe out all nacyõs on euery ſyde. And Salomõ ſpake ☞ thre thouſand ☞
prouerbes. And his ſõges were a thouſande and fyue. And he ſpake of trees, euen from yͤ Cedar tre that groweth in Libanon, vnto yͤ Iſope yͭ ſpryngeth out of the wall. He ſpake alſo of beaſtes, of foules, of wormes, and of fiſſhes. And there came of all naciõs to heare yͤ wyſdome of Salomõ, ⁊ frõ all kĩges of yͤ earth, which had hearde of hys wyſdome.

¶ The. v. Chapter.

¶ Kyng Hiram ſendeth Cedar tymber to the buyldyng of the temple. The deſcrypcyon of the worckes.

A And Hirã kinge of Tire ſent his ſeruauntes vnto Salomõ, for he had heard, yͭ they had anoynted hym kynge in the rowme of
*ii Reg.v.b. hys father. * For Hiram was
‡ii.Par.ii.a. euer a louer of Dauid. ‡ And Salomon ſent
*i par.xxix.a to Hiram, ſaying: thou knoweſt * how that Dauid my father coulde not builde an houſe vnto the name of the Lord his God, for yͤ warres which were about hĩ on euery ſyde, vntyll the Lord put them vnder the ſoles of hys fete. But nowe the Lord my God hath geuen me reſt on euery ſyde, ſo that there is nether aduerſarie, nor anye euyll plage.
*ii.re.vii.b. And behold, * I am determined to build an houſe vnto the name of the Lorde my God, as the Lorde ſpake vnto Dauid my father ſayinge: thy ſonne whom I wyl ſet vpõ thy ſeate for yͤ, he ſhall buylde an houſe vnto my name. Nowe therfore, cõmaunde thou that
B they hewe me Cedar trees out of Libanon. And my ſeruauntes ſhalbe with thyne, and vnto the wyll I geue yͤ hyre for thy ſeruaũtes, accordynge to all ſoche thinges as thou ſhalt apoynte, for thou knoweſt that there are not amonge vs, that can ſkyll to hewe tymber, lyke vnto the Sidones.

Whã Hiram heard the wordes of Salomõ, he reioyſed greatly, ⁊ ſayd. Bleſſed be yͤ Lord this day which hath geuẽ vnto Dauid

a wyſe

a wiſe ſonne ouer this myghtie people. And Hiram ſent to Salomon, ſaying: I haue cōſidred the thinges which ẏ ſenteſt to me for, ⁊ wyll accōpliſhe all thy deſyre, concernyng tymbre of Cedar trees ⁊ fyrre. My ſeruaūtes ſhall bring thē frō Libanō to ẏ ſee. And I will conuey thē by ſhippe vnto the place ẏ thou ſhalt ſhew me, ⁊ wyll cauſe them to be diſcharged there, ⁊ thou ſhalt receaue them. And thou ſhalt do me a pleaſure agayne, yf thou miniſtre fode for myne houſe. And ſo Hiram gaue Salomon Cedar trees ⁊ fyrre trees, according to all hys deſyre. And Salomon gaue Hiram twētye thouſand quarters of wheate for fode to his houſholde, and twētye buttes of pure oyle. Thus moch gaue Salomon to Hiram yere by yere. C

D And the Lorde gaue Salomon wiſdome as he promyſed hym. And there was peace betwene Hiram ⁊ Salomon, and they two were confedered togeather. And kyng Salomon reyſed ✣ a ſome out of all Iſrael. And the ſome was thyrtye thouſand men, whō he ſent to Libanon, ten thouſand a moneth by courſſe, ſo that whan they had bene one moneth in Libanō, they abode two monethes at home.

*iii.re.iiii.a. And * Adoniram was ouer the ſome. And Salomon had thre ſkore ⁊ ten thouſand that bare burdens, ⁊ foure ſkore thouſand maſons in ẏ moūtaynes: beſides ẏ lordes, whō Salomon appointed to ouer ſe ẏ worcke, euen thre thouſand ⁊ thre hundred. which ruled ẏ people ✣ (and them) ẏ wrought in the worcke. And the kynge commaunded them to bring great ſtones, fre ſtones, and hewed ſtones for ẏ foundacion of the houſe. And Salomōs maſons and the maſons of Hiram dyd hewe them, with the workmē of ẏ corners. And ſo they prepared both tymbre and ſtones for the buyldig of the houſe.

¶ The. vi. Chapter.

¶ How and whan the temple was buylded.

A And it came to paſſe that in the foure hundred and foure ſkore yere (after the children of Iſrael were come out of the lande of Egypte) ⁊ * in the fourth yere of the rayne of Salomon vpon Iſrael, and in the moneth ☞ ziff, which is the ſecōde moneth * he beganne to buylde the houſe of the Lord. And the houſe which Salomō buylt for the Lorde, was thre ſkore cubites lōg ⁊ twētye cubites broad, ⁊ thirtye cubites hye And * he made a porch before the bodye of the temple, which was twentye cubites lōg after the bredeth of the houſe, and ten cubites broade, euē in the forefront of the houſe And in the houſe he made windowes, broad without, and narow within.

*ii.para.iii a
☞
*Actes.vii.f.
*Iohn.x.e.
Actes.iii.b.
and.v.c.

And in the wall of the houſe, he made chābers rounde about, (euē in the walles of the houſe) rounde about the temple ⁊ the queer, and made ſydes rounde a bout. The nethermoſt chamber was fyue cubites broade, and the myddle was ſyxe cubites broad, and the third was ſeuē cubites broad. For without in the wall of ẏ houſe he layed beames roūd a bout, that the beames of the chābers ſhuld not be faſtened in the walles of the houſe. And ẏ houſe was buylt of ſtone, made perfecte al redy before it was brought thyther, ſo that there was nether hammer ner axe, ether any tole of yron heard in ẏ houſe, whyle it was in buyldyng.

B The dore of the myddle chambre was in the ryght ſyde of ẏ houſe: and men went vp with windyng ſteares into the myddle chābre, and out of the myddle, into the thyrde, And ſo he buylt the houſe and fyniſched it ⁊ roufft it with beames of Cedar tiber. And then he buylt chambres to all the temple, of fyue cubites heygth, and they were ioyned to the houſe, with beames of Cedar.

And the worde of the Lorde came to Salomon, ſaying: concernyng the houſe whych thou art in buyldyng, yf ẏ wylt walcke in myne ordinaunces, ⁊ execute my lawes, and kepe all my commaūdemētes, to walcke in them: then wyll I make good vnto the, my promes * which I promyſed Dauid thy father. ‡ And I will dwell among the children of Iſrael, and wyll not forſake my people Iſrael. Salomon therfore buylt the houſe, ⁊ fyniſched it, ⁊ ſyled the walles of the houſe within, wᵗ boordes of Cedar tre: euē from the pauement of ẏ houſe vnto the roffe dyd he ſyle ẏ walles of it within, with Cedre tre ⁊ borded the floore of the houſe with planckes of fyrre.

*ii.reg.vii.b
Exo.xxv.b.

☜ And he ſyled twentye cubites ☞ in the ſydes of the queer of the temple, both floore and walles, with bordes of Cedar, and dreſſed it within in the ſecrete place of the temple, euē in the moſt holye, And the fyrſt houſe, ẏ is to ſaye, the bodye of the temple without, was fourtye cubites long. And the Cedar of the houſe within, was kerued wyth knoppes and grauen with floures, and all was Cedar tymber, ſo ẏ no ſtone was ſene. And the queer that was within the temple, he prepared, to ſet there the Arcke of the appointement of the Lord. And the queer before, was twentye cubites long, and twentye cubites in bredth, and twentye cubytes in heygth. And he ſyled it with pure golde, ād borded ☞ the aultare with Cedar. C ☜

And Salomō alſo ſyled the houſe within wyth pure golde. And he made golden barres runne along the queer, which he had couered wyth golde. And the whole houſe, he ouerlayde with gold, vntill he had ended it, And the aultare ẏ was in the queer he ouerlayde wyth golde alſo.

*Exo.xxv.d. And within ẏ queer he made two *Cherubins of olyue tree, ten cubutes hye. Fyue cubytes long was a wing of ẏ one Cherub, & fyue cubytes lõg was a wing of the other Cherub: ſo that from the vttermoſt parte of one wynge vnto the vttermoſt parte of the other, were ten cubytes.

And the other Cherub was ten cubytes hye alſo: ſo ẏ both the Cherubs were of one meaſure & one ſyſe: For the heigth of ẏ one Cherub was ten cubytes, & ſo was it of the other. And he put ẏ Cherubs withĩ ẏ ynner *Exo.xxv.d. houſe. *And ẏ Cherubs ſtretched out their D winges, ſo that the one wing of the one touched the one wall, and the one wynge of the other touched the other walle. And ẏ other two wynges of them touched one onother ĩ the myddes of the houſe. And he ouerlayde the Cherubs with golde.

And in all the walles of the houſe roũde about, he made figures of carued and ſyled worke: as namely, pictures of Cherubs and paulme trees & grauẽ flowres, both within in the queer, & without in the tẽple. And the flowre of ẏ houſe he couered wᵗ golde, both within in the queer, & alſo without in the tẽple, And in the entering of the queer he made two dores of olyue tree: And both the vpper & two ſide poſtes were fiue ſquare. The two dores alſo were of olyue tree, & he graued them wᵗ grauyng of Cherubs & paulme trees: & grauen flowres, & couered them wᵗ golde, & layde thynne plates of golde vpõ ẏ Cherubs & paulme trees. And ĩ lyke maner dyd he in the doore of the temple, ſauynge ẏ the poſtes were of olyue tre, foure ſquare.
The two dores were of fyrre tree, and ether dore with two folding leues, he graued theron Cherubs, paulme trees & flowres, and couered them with golde, which was layed thinne vpon the carued worke.

And he buylt ẏ ynner court wᵗ thre rowes of hewed ſtone, & one rowe of Cedar wodd.

In the fourth yere, was the foũdacion of the houſe of the Lord layde: euen in the mo☞ neth zif: And ĩ the leuẽth yere ☞ in the moneth Bull (which is the eyght moneth) was ẏ houſe full finiſhed, thorow out all the partes therof, & accordyng to all the faſſhion of it. And ſo was he ſeuen yere in buyldyng it.

¶ The. vii. Chapter.

¶ The buyldyng of the houſe of Salomon. The houſe of Pharaos daughter. The forme of the pillers of braſſe, of the braſen See &c.

A BUt Salomon was buyldynge hys awne houſe thirtene yere, and finiſſhed it all. And he buylt the houſe ☞ ☞ in the wood of Libanon, an hundred cubites long, and fyftye cubites broad, & .xxx. cubites hye. And (it ſtode) vpõ foure rowes of Cedar pillars, and Cedar beames (were layed) vpon the pillers. And the rouffe was Cedar aboue vpon the beames that laye on the pillers, euẽ .xlv. beames in fiftene rowes And there were windowes in thre rowes: & ẏ windowes were one agaynſt another thre folde. And the dores wᵗ the ſyde poſtes, & the vpper poſte, were foure ſquare, & had wyndowes one agaynſt another thre folde.

And he made a porch by the pillers (ẏ bare vp the houſe) fiftie cubytes long & .xxx. cubites broade: & ẏ porch was before thoſe & the other pillers: For there was ☞ a thick tre ☜ ſet before thẽ. Then he made a porch to ſyt and iudge in, ſyled with Cedar ☞ thorow ☜ out all the pauemẽtes. And his awne houſe (ẏ he kept reſidẽce in: & that was in another courte without the porch) was made of the ſame worcke. B And then Salomon made an houſe for Pharaos daughter* *iii.reg.iii.a (whõ he had takẽ to wyfe) lyke vnto ẏ faſſhiõ of ẏ porch

And all theſe were of ẏ beſt ſtones, hewed after a meaſure, & ſawed wᵗ ſawes, wythin & without, frõ ẏ foundacion vnto ẏ beames (ẏ laye aboue, after the meaſure) & euen ſo on the out ſide toward the great court. And the foundacyon was layed vpõ riche ſtones and ẏ verye great ſtones: wherof ſome were tẽ cubites, & ſome eight cubites. And aboue were good ſtones ſquared after a certain rule, & couered wᵗ Cedar. And the great court rounde about was wᵗ thre rowes of hewed ſtones, & one rowe of Cedar planckes, after the maner of the ynner court of the houſe of the Lord, & of the porch of the temple. *And *ii para.ii.a. kyng Salomon ſent & fet one Hiram out of Tyre, a wydowes ſonne of ẏ trybe of Nephtalim, his father beĩg a mã of Tire. Which Hiram was a craftes man in braſſe* full of *Exo.xxxi.a wiſdome, vnderſtandĩg & cõning: to worcke all maner of worcke in braſſe. And he cã to kyng Salomon, & wrought all his worcke. *Iere.lii.e i.para.xviii.b iiii.re.xxv.c For he caſt * two pillers of braſſe of .xviii. cubytes hye a pece, & a ſtryng of .xii. cubites C dyd cõpaſe ether of thẽ about. And he made two heed peces of molten braſſe (after ẏ faſſhion of a crowne) to ſet on the toppes of the pillers: The heigth of the one heed pece contayned fyue cubites, and the heygth of the other heed pece conteyned fyue cubites alſo, he made alſo net worck & garlãdes of cheyn worck, vpõ ẏ heed peces ẏ were on the topp of the pillers euen ſeuen (rowes) vpon the one heedpece, and ſeuen vpõ the other. And ſo he made the pillers, & two rowes rounde aboute, in the one wrethen worcke, to couer the heedpeces ẏ were vpon the põgranetes And thus dyd he alſo for the other heedpece And the heed peces ẏ were on the toppes of ẏ pillers, couered he aboue wᵗ a curioꝰ worck of roſes, toward ẏ palace by ẏ ſpace of .iiii. cubites. Likewiſe, vnder ẏ heed peces ĩ thoſe .ii. pillers beneth, ouer agaĩſt ẏ myddes & before ẏ net worke: And vpõ ẏ ſecõde heed pece were there two hũdred põgranates in two rowes rounde about. And he ſet vp the pyllers in the porch of the temple. And when he D had ſet vp ẏ ryght pyller, he called ẏ name therof * Jachin: and when he had ſet vp the lefte pyller, he called ẏ name therof * Boaz And in the toppe of ẏ pyllers was a worke of roſes, and ſo was ẏ workmanſhyp of the pyllers fynyſhed.

*Stedfaſtneſſe.
*Strength.

And he made a molten lauatorie, ten cubites wyde from brym to brym, rownde in compaſe, ⁊ fyue cubites hye. And a ſtryng of thyrtye cubites dyd cõpaſe it about, and vnder ẏ brym of it there were knoppes roũde about, ten in one cubyte: ⁊ they cõpaſſed the lauatory round aboute. And ẏ knoppes were caſt w̃ it, in two rowes, when it was caſt. And it ſtode on twelue oxen: of whych thre loked toward the north.iii. toward the weſt, thre toward the South ⁊ thre toward the Eaſt, ⁊ ẏ lauatorye ſtode vpon thẽ, and all their hinderpartes were inward. It was an hãd breadeth thicke, ⁊ ẏ brym wrought lyke the brym of a cup w̃ flowres of lylyes. ☞ And it cõtayned two thouſand ☞ Battes.

And he made ten ſokettes of braſſe, foure cubites lõg, and foure cubites brode a pece, and thre cubites hye. And the worcke of the ſokettes was on this maner: They had ſydes, and the ſydes were betwene the ledges. E And on the ſydes that were betwene ẏ ledges, were lyons, oxen ⁊ Cherubs. And lykewyſe vpon the ledges that were aboue: and beneth the lyons ⁊ oxen, were certayne addicyons made of thynne worke. And vnder euery ſoket were foure braſen wheles, and bordes of braſſe. And in ẏ foure corners therof, were vnderſetters (vnder ẏ lauatorye) caſt, eche ouer agaynſt his felow.

And the ſtalcke of ẏ lauatorye was in the myddle of it, * (where it is ſene on the out ſyde) one cubite hye, ⁊ a cubite and an halfe rounde, and in the heygth of it were grauen workes whoſe ſydes were made foure ſquare, ⁊ not rounde. And vnder ẏ ſydes were foure wheles, and the axeltrees ioyned faſt to the bottome. And the heygth of euery whele was a cubite and an halfe. And the worckmanſhyppe of the wheles was lyke the worcke of a charet whele. And ẏ axeltrees, the nauelles, ſpokes ⁊ ſhaftes were all moulten. And there were foure vnderſetters in the foure corners of one ſocket: and the vnderſetters were of the verye bottome ſelfe.

And in ẏ heygth of the botome was there a rounde compaſſe of halfe a cubite hye: and in that heygth of ẏ botome, there proceaded both ledges ⁊ ſydes out of the ſame: For in the bordes of the ledges ⁊ on ẏ ſydes he had grauen pictures of Cherubins, lyons ⁊ palmetrees, one by another roũde about. Thus made he the ten ſockettes after this maner: And they had all one faſſion of caſtyng: one meaſure, and one ſyſe. Then made he ten lauers of braſſe, one lauer contaynyng fourtye Bathes: ⁊ one lauer was foure cubites, and vpon euery one of the ten ſokettes he put one lauer. F And he put fyue of thoſe ſokettes on the ryght ſyde of ẏ houſe, and other fyue on the left: And he ſet the lauatorye on the ryght ſyde of the houſe Eaſtwarde ⁊ towarde the South.

And Hiram made pottes, ſhouelles ⁊ baſens, ⁊ ſo finiſhed all the worcke ẏ he made kyng Salomon for ẏ houſe of ẏ Lord: that is to ſaye, two pillers ⁊ two roũde heed peces ẏ were to be ſet on the toppes of the two pillers, ⁊ foure hundred pomegranates for ẏ two net workes, (euen two rowes of põgranates in one net worke) to couer ẏ two heed peſes ẏ were to be ſet on ẏ toppes of the pillers: And ẏ ten ſokettes, and ten lauers on ẏ ſokettes. The lauatorie, ⁊ twelue oxen vnder it, ⁊ pottes, ſhouelles ⁊ baſens. And all theſe veſſelles which Hirã made to kynge Salomon for ẏ houſe of ẏ Lord, were of bryght braſſe. In the playne of Jordan dyd the kynge caſt them: euen in the thick claye G betwene Socoh ⁊ zarthan. And Salomon left all the veſſelles vnwayed, becauſe they were ſo exceadyng manye, neyther found they out the weyght of the braſſe.

And ſo Salomon made all the veſſelles that pertayned vnto ẏ houſe of ẏ Lord: the golden aultare, ⁊ the golden table, wheron the ſhew bread was: And fyue cãdelſtickes, for ẏ ryght ſyde, ⁊ fyue for ẏ left, before the queer, of pure golde: w̃ flowres, lampes, and ſnoffers of goulde: ⁊ boulles, flat peces, baſons, ſpones ⁊ maſours of pure golde: and hyndges made he of gould both for ẏ dores of ẏ queer (the place moſt holye) and for the dores of the temple alſo.

And ſo was ended all the worke ẏ kynge Salomon made for the houſe of the Lorde. And * Salomõ brought in ẏ thinges which Dauid his father had dedicated: euen ẏ ſyluer, gould ⁊ veſſelles, ⁊ layed thẽ vp among the treaſures of the houſe of the Lorde.

*ii.pa.iiii.a.

¶ The.viii.Chapter.

¶ The Arke is borne into the temple. A cloude fylleth the temple. The temple is bleſſed.

Then * Salomon geathered together A the elders of Iſrael, all the heddes of the trybes, (and them that were captaynes among the fathers of the chyldren of Iſrael) vnto hym in Jeruſalem, ẏ they myght brynge vp the arcke of the appointment of the Lord * out of ẏ cytie of Dauid, which is Sion. And all the men of Iſrael aſſembled vnto kynge Salomon to ẏ feaſt that falleth in the moneth ☞ Ethanim, ☞ which is the ſeuenth moneth. And all the elders of Iſrael were come ⁊ the preaſtes to-

*ii.para.v.a.
*ii.Reg.vi.d

ke vp the Arcke. They bare yͤ Arcke of the Lorde, into the tabernacle of witneſſe, ⁊ all the holye veſſelles that were in the tabernacle: thoſe dyd yͤ preaſtes ⁊ the Leuites bere. And kyng Salomon ⁊ all the cõgregacyon of Iſrael that were aſſẽbled vnto him (and went with him before the Arcke,) dyd offer ſhepe and oxen, that coulde not be tolde nor nombred for multitude.

And ſo yͤ preſtes brought yͤ Arcke of the appointmẽt of yͤ Lord vnto his place: euen into yͤ queer of the tẽple ⁊ place moſt holy, vnder yͤ winges of the Cherubs. For yͤ Cherubs ſtretched out their winges ouer yͤ place of yͤ Arcke, ⁊ couered both it ⁊ alſo yͤ ſtaues therof a hye vpõ it. And they drew out the ſtafes, that yͤ endes of them myght appeare out of yͤ holy place within the queer, B but they were not ſene without. And there ☞ they haue bene vnto thys daye, ☞ ⁊ there *Deut.x.a. was nothyng in the Arcke, * ſaue yͤ two tables of ſtone which Moſes put there at Horeb, in yͤ which (tables) yͤ Lord made an appointment wͭ the chyldren of Iſrael, whan he brought them out of the land of Egypt.

And it fortuned yͭ when yͤ preaſtes were come out of yͤ holy place, yͤ cloude fylled the houſe of the Lord, yͭ the preaſtes coulde not ſtand ⁊ miniſter, becauſe of yͤ cloud: for the glorie of the Lord had fylled yͤ houſe of the *Leui.xvi.a. Lord. Then ſpake Salomon: yͤ Lord * ſayd that he wolde dwell in yͤ darck cloude. ☞ I haue bylt the an houſe to dwell in ☞ an habitacyon for the to abyde in for euer. And the kyng turned his face, and bleſſed all the congregacyon of Iſrael, ⁊ all the cõgregacyon of Iſrael ſtode ſtyll. And he ſayde.

Bleſſed be the Lord God of Iſrael, which ſpake wͭ his mouth vnto Dauid my father ☞ * ⁊ hath ☞ wͭ his hand fulfylled it, ſaying: *ii.Re.vii.c. i.Paral.vi.a. Sẽs the daye yͭ I brought my people Iſrael out of Egipt, I choſe no cytie of all yͤ tribes of Iſrael, to buylde an houſe, that my name *i.Re.xvi.a. myght be there in: But I haue choſen * Dauid, to be ruler ouer my people of Iſrael.

And it was in yͤ hert of Dauid my father to buylde an houſe for yͤ name of the Lorde God of Iſrael. And yͤ Lord ſayd vnto Dauid my father: Where as it was thyne hert to buylde an houſe vnto my name, yͧ dyddeſt well, that thou waſt ſo mynded. Neuertheleſſe thou ſhalt not buylde yͤ houſe, but thy ſonne that ſhall come out of thy loynes, he ſhall buyld the houſe vnto my name. And the Lorde hath made good his worde that C he ſpake. And I am ryſen vp in yͤ rowme of Dauid my father, ⁊ ſit on yͤ ſeate of Iſrael, as yͤ Lord promyſed, ⁊ haue buylt an houſe for the name of the Lorde God of Iſrael. And I haue prepared therin a place for the Arcke, wherin is the couenaunt of the Lord which he made with oure fathers, whan he brought them out of the lande of Egypte,

Salomon ſtode before yͤ aultare of yͤ Lord in the ſyght of all yͤ congregacyon of Iſrael ⁊ ſtretched out his handes towarde heauen, ii.Para.vi.b. and ſayde: * Lord God of Irael, there is no God lyke the in heuen aboue, or in the erth beneth, thou yͭ kepeſt couenaunt ⁊ mercye for thy ſeruauntes yͭ walcke before yͤ with all their herte: thou yͭ haſt kepte wͭ thy ſeruaũt Dauid my father, that yͧ promeſedſt him. Thou ſpakeſt alſo wͭ thy mouth ⁊ haſt fulfylled it with thyne hãd, as it is come to paſſe thys daye. Therfore, now Lorde God of Iſrael, kepe with thy ſeruaũt Dauid my father, that thou promeſedeſt him, ſaying: *ii.Re.vii.c. * thou ſhalt not be with out a man in my ſyght to ſyt on yͤ ſeate of Iſrael: ſo that thy chyldren take hede to theyr waye, that they walcke before me, as yͧ haſt walcked in my ſyght. And now (O God) of Iſrael, let thy word be verifyed, which thou ſpakeſt vnto thy ſeruaunt Dauid my father.

Wyll God in dede dwell on the erth? Behold * the heuẽs, and heauẽs of all heuẽs are *Esa.lxvi.a. Actes.vii.e. not able to cõtaine the: And how ſhuld then thys houſe do it that I haue buylded? Haue thou therfore reſpect vnto yͤ prayer of thy ſeruaunt. and to his ſupplicacyon (O Lord my God) to heare the voyce ⁊ prayer before the this daye: that thine eyes maye be open toward this houſe, nyght and daye, euen toward thys place (of which thou haſt ſayd, *Deut.xii.a. * My name ſhalbe there.) That yͧ mayeſt herken vnto yͤ prayer, which thy ſeruaunt prayeth in this place: And regarde thou the ſupplicacyon of thy ſeruaũt ⁊ of thy people Iſrael, whan they praye in this place: And heare thou in heuen thy dwelling place, and *ii.Par.vi.d. when yͧ heareſt, haue mercye. * yf any man treſpace agaynſt his neyghboure, and there go an ooth betwene them, and yͤ one cõpell the other, and come ſwearyng before thyne aultare in this houſe, then herken thou in heuen ⁊ worke ⁊ iudge thy ſeruauntes, yͭ thou D condemne the vngodly to bryng hys waye vpon hys heed, ⁊ iuſtifye the ryghteous, to geue hym accordyng to his ryghtweſneſſe. *Deu.xxx.a. * Whẽ thy people Iſrael be put to yͤ worſſe before yͤ enemye, becauſe they haue ſynned agaynſt the, and afterwarde turne agayne to yͤ, and knowlege vnto thy name, ⁊ praye and make ſupplicacyon vnto yͤ in this houſe: then heare thou in heuen, to be mercyfull vnto yͤ ſynne of thy people Iſrael, ⁊ bryng them agayne vnto the lande, which thou gaueſt vnto their fathers.

*iii.Re.xvii.a. * If heauen be ſhut vp, ⁊ there be no rayne becauſe they haue ſynned agaynſt yͤ: yet yf they praye in this place, ⁊ knowlege vnto thy name, ⁊ turne from their ſynne, thorow thy ſkourgyng of them: then heare thou in * heauen, and be mercyfull * (vnto the ſynnes) of thy ſeruaūtes and of thy people Iſrael, that thou ſhewe them a good waye to walke in, and geue rayne vpon thy lande that thou haſt geuen to thy people to enheret.

Yf ther be in the land derthe, or peſtylēce, drouth, blaſtyng, greſhopper or caterpiller, or yf their enemye beſege thē in the lande of theyr cyties, or whatſoeuer plage or ſyckneſſe chaunce: *then what prayers and ſupplicacion ſoeuer be made of any man of all thy people Iſrael, whych ſhall knowledge euery man the plage of hys awne herte, and ſtretch forth his handes toward this houſe. Heare thou then in heauen, euē in thy dwellynge place, and be mercyfull, and worcke, and gyue euery man accordynge to his wayes (euen as thou that onely knoweſt hys herte, for thou onely knoweſt the hertes of all the chyldrē of mē:) that they maye feare the as longe as they lyue in the londe, which thou gaueſt vnto oure fathers. And lykewiſe, yf a ſtraūger that is not of thy people Iſrael, *come out of a farre contrey for thy names ſake for they ſhal heare of thy great name, and of thy myghtie hande and of thy ſtretched out arme, and ſhall come ād praye in thys houſe. Therfore, heare thou in heauen thy dwellynge place, and do al that the ſtraunger calleth to the for: that all naciōs of the erth maye knowe thy name ād feare the, as do thy people Iſrael: and that they maye knowe that thy name is called vpon in thys houſe which I haue bylt.

*Eſa.lvi.c

E

*Iohn.xii.c Actes.viii.c

Yf thy people go oute to battell agaynſt theyr enemye, whether ſoeuer ẏ ſhalt ſende them, ād ſhall praye vnto the (O Lord *towarde the waye of the cytie which thou haſt choſen, and towarde the houſe that I haue buylt for thy name:) heare thou in heauen theyr prayer and ſupplycacyon, and iudge theyr cauſe.

*Dan.vi.c

Yf they ſynne agaynſt the* (for there is no man that ſynneth not) ⁊ thou be angrye wyth thē, and delyuer them into the hande of theyr enemies, ſo that they carye them awaye pryſoners vnto the land of theyr enemyes, whether farre or neare, yet yf they turne agayne vnto their hertes in the lande (to ẏ which they be caryed awaye captiue,) and returne and praye vnto the in the lande of theyr enemyes, ſayenge: We haue ſynned, we haue done wyckedly, and haue commytted vngodlyneſſe, and ſo turne agayne vnto the with all their herte, and al their ſoule in the lande of their enemyes (which led thē awaye captyue) and praye vnto ẏ, towarde the waye of their lande, whiche thou gaueſt vnto theyr fathers, and towarde the cytye which thou haſt choſen, ⁊ towarde the houſe which I haue bylt for thy name: then heare thou their *prayer ⁊ ſupplicacion in heauen thy dwellyng place, and iudge their cauſe: ⁊ be mercyfull vnto thy people that haue ſynned agaynſt the, and vnto all theyr iniquities (wherby they haue done wickedly agaynſt the) and get thou them the fauoure of thoſe which led them awaye captyue, that they maye haue compaſſion on them. For they be thy people, and thyne enheritaunce, which thou broughteſt out of Egypte, euen from the myddeſt of the fornace of yrō. And let thyne eyes be open vnto ẏ prayer of thy ſeruaunt, and vnto the prayer of thy people Iſrael *to herken vnto thē, in all that they call for vnto ẏ. For thou diddeſt ſeperat thē from among all the nacions of the erth, (to be thine awne enheritaunce) as thou ſaideſt by the hande of Moſes thy ſeruaunt, when thou broughteſt our fathers *out of Egipt O Lorde God.

*i.Iohn.i.d

*2 mos.ix.d.

F

ii.Eſd.i.d

*Exo.xix.a.

* And when Salomon had made an ende of prayeng all this prayer and ſupplicaciō vnto the Lorde, he aroſe from before ẏ aultare of the Lorde, and from knelyng on hys knees, and from ſtretchyng of his hādes vp to heauen, and ſtode and bleſſed all the congregacion of Iſrael wͭ a loude voyce, ſayēg: Bleſſed be the Lorde, that hath geuen reſte vnto hys people Iſraell, accordynge to all ẏ he promyſed: *there hath not fayled one worde of all ẏ good promyſe which he promyſed by the hande of Moſes his ſeruaunt. The Lorde our God be with vs, as he was with our fathers, ād forſake vs not, nether leaue vs: but that he maye bowe oure hertes vnto hym, that we maye walcke in all his wayes, and kepe his cōmaundementes, his ſtatutes ⁊ his lawes, which he cōmaunded our fathers. And theſe my wordes whyche I haue prayed before the Lorde, be nye vnto the Lorde our God daye ⁊ nyght that he defende the cauſe of his ſeruaunt, and the cauſe of hys people Iſraell (what thynge ſoeuer chaunce at any tyme) that all naciōs of the erth maye knowe, that the Lorde is God, and none but he. Let youre herte therfore be perfect with the Lord our God, that ye walke in his ſtatutes, and kepe his commaundementes, as this daye.

*ii.Pa.vii.a

*i.Reg.iii.d

G

And the kynge and all Iſrael with hym, offered offerynges before the Lorde. *And Salomon offered a ſacrifyce of peaceoffringes vnto the Lorde, and he offered vnto the Lorde .xxii. thouſand oxen, ād an hundred ⁊ twenty thouſand ſhepe: And ſo the kyng ād all the children of Iſrael dedicated the houſe of the Lorde. The ſame daye dyd the kynge halowe the myddle of the courte, that was before the houſe of the Lorde: for there he offered burntofferinges, meateofferynges ād ẏ fat of ẏ peaceoffrynges: becauſe ẏ braſen aultare ẏ was before the Lord was to lytle to receaue ẏ burntoffrynges, meateoffrynges, and the fat of the peaceoffrynges.

*ii.Pa.vii.a

And Salomon helde that ſame tyme an
hye feaſt and all Iſrael wyth hym, a very
great congregacion, euen from the entryng
in of Hemath vnto the ryuer of Egypte, be-
*Deut.xvi.c fore the Lorde oure God, *ſeuen dayes and
ſeuen dayes, euen.xiiii.dayes. And the.viii.
daye he ſent ẏ people awaye. And they bleſ-
ſed the kyng and went vnto their tẽtes ioy-
ous and wyth glad herte, becauſe of all the
goodneſſe that the Lorde had done for Da-
uid his ſeruaunt, and for Iſrael his people.

¶ The.ix.Chapter.

¶ The Lorde appeareth the ſeconde tyme to Salomon. Salomon geueth townes to Hiram. The Cananites become trybutaryes. He ſendeth ſhyppes for golde. He byldeth many cyties.

A AND when Salomon had *fy-
*ii.Pa.vii.c niſhed the bylding of the houſe
of the Lord and the kynges pa-
lace, and all that he had in hys
mynde, and was appoynted to
make: the Lorde appeared vnto hym agay-
ne, as he appeared vnto hym at Gibeon.
And the Lord ſayd vnto him: I haue hearde
thy prayer and thy intercesſyon, that thou
haſt made before me: For I haue halowed
thys houſe (whyche thou haſte bylt,) to put
my name there for euer, and myne eyes and
myne herte ſhalbe there perpetuallye. And
yf thou wylte walcke before me (as Dauid
thy father walked, in pureneſſe of hert ãd in
ryghteouſneſſe) to do all that I haue com-
maunded the, and wylt kepe my ſtatutes,
and my lawes, then wyll I ſtablyſhe the
ſeate of thy kyngdom vpon Iſrael for euer,
B as I promyſed to Dauid thy father ſayeng:
*iii.Reg.ii a *Thou ſhalt not be wythout a man vpon
the ſeate of Iſrael.

But and yf ye and youre chyldren turne
awaye from me, and will not kepe my com-
maundementes and my ſtatutes (whych I
haue ſet before you) but go and ſerue other
Goddes, and worſhip thẽ: then wyll I wede
Iſrael out of the lande, whyche I haue ge-
uen them: And thys houſe whyche I haue
*iiii.re.xxi.a halowed *for my name, wyll I caſte out of
Iere.vii.b my ſyght. And Iſrael ſhalbe a prouerbe and
a fable amonge all nacions. And this houſe
ſhalbe taken awaye: ſo that euery one that
paſſeth by it, ſhalbe aſtonyed, ãd ſhall hyſſe,
*Deu.xxix.d and they ſhall ſaye: *Why hath the Lorde
Iere.xxii.b.c done thus vnto this lande ãd to this houſe?
And they ſhal anſwere: becauſe they forſoke
the Lord their God, which brought their fa-
thers out of the land of Egipt, and haue ta-
ken holde vpon other goddes, and haue wor-
ſhypped thẽ, and ſerued them: therfore hath
the Lorde brought vpon them all this euel.
*ii.pa.viii.a *And it fortuned, that ☞ at the ende of
☞ twenty yeres, Salomon fyniſhed ẏ buyl-
dyng of the two houſes, that is to wete, the
houſe of the Lorde and the kynges palace.
And Hiram the kyng of Tire brought Sa-
lomõ tymbre of Cedar, ⁊ fyrre trees, golde,
and whatſoeuer he deſyred: And Salomon
agayne gaue Hiram.xx. cyties in the lande
of Galile. And *Hiram came out frõ Tire *iii.Reg.b b
to ſe the cyties whych Salomon had geuen
him, and they pleaſed him not. And he ſayd:
what cyties are theſe, which thou haſt geuẽ
me, my brother? and he called them the land C
of ☞ Cabull vnto thys daye. And Hiram ☞
ſent the kyng.vi.ſkore hundred wayght of
golde. And thys is the ſumme, which kyng
Salomõ rayſed for a trybute whã he buyl-
ded the houſe of the Lord ⁊ his awne houſe,
and ☞ Millo, and the wall of Ieruſalem, ☞
and Hazoer, and Megeddo, and Gazar.

For Pharao kyng of Egipt went vp, and
toke Gazer, and burnt it with fyre, and ſlue
the Cananites ẏ dwelt in the cytie, ãd gaue
it for a preſent vnto hys daughter, Salo-
mons wyfe. And Salomon bylt Gazer and
Beth Horon the nether: and Baalath and
☞ Thamar in the wyldernesſe and in the ☞
lande: and al the treaſure cyties that Salo-
mon had, ⁎(and were vnwalled: thoſe he made ſtrong) ⁎
and cyties for his charettes, ãd cities for his
horſemen, and all that Salomon deſyred ⁊
wolde buylde in Ieruſalem, in Libanõ, and
in all the lande of his domynion.

And all the people that were lefte of the
Amorites, Hethites, Phereſites, heuites ãd
Iebuſites, (whych were not of the chyldren
of Iſrael) their childrẽ that were lefte after
them in the lande, whom the chyldren of Iſ-
rael alſo were not able to deſtroye. Thoſe
dyd Salomon compel to bryng tribute vn-
to this daye. But of the chyldren of Iſrael
dyd Salomon *make no bondemen. But *Leui.xxv.f
they were men of warre, his mynyſters, hys
lordes, his captaynes, and rulers of his cha- D
rettes and hys horſemen. And theſe were
the lordes, that were ſet ouer Salomons
worke: euen fyue hundred were they and fif-
tye, and they ruled the people that wrought
the worcke.

And Pharaos daughter came vp oute of
the cytie of Dauid vnto ẏ houſe which Sa-
lomõ had bylt for her. And then dyd he alſo
buylde Millo. And thriſe a yere dyd Salo-
mon offer burntofferynges and peaceoffe-
rynges vpon the aultare, which he bylt vn-
to the Lorde: And he burnt incenſe vpon the
altare that was before the Lorde, and ſo he
fyniſhed the houſe.

And kynge Salomon made a nauye of
ſhyppes in Azion Gaber whyche is beſyde
Eloth, on the brycke of the reed ſee, in the
lande of Edom. And Hiram ſent by ſhyppe
alſo of his ſeruauntes, that were ſhypmen,
and had knowlege of the ſee, wyth the ſer-
uauntes of Salomon. And they came to
Ophir and fet from thence one and twentye

ſkore hundred weight of golde, and brought it to kyng Salomon.

¶ The.x.Chapter.

¶ The Quene of Saba commeth to heare the wyſdome of Salomon, whoſe royaltie is here deſcribed.

A *Matt.xii.d ii.Para.ix.a AND the * Quene of Saba hearing the fame of Salomon (cōcernyng the name of the Lord) came to proue him wᵗ hard queſtiōs. And ſhe came to Jeruſalē with a very greate trayne: wyth Camelles that bare ſwete odoures, and goulde exceadyng moch, & preciouſe ſtones. And ſhe came to Salomon, and comuned with hym of all that was in her hert. And Salomon declared vnto her all her queſtiōs, ſo that ther was not one thyng hydd frō yͤ kynge, which he expounded not vnto her.

And the quene of Saba cōſydred all Sa-
☞ lomōs wyſdome, and the houſe that he had bylded, and the meate of his table, & ☞ yͤ ſyttynge of his ſeruauntes, the order of hys myniſters, and their apparell, hys drynck, & his burnt ſacrifices yͭ he offered in the houſe of the Lorde, and ſhe was aſtōnied. And ſhe
B ſayde vnto the kyng. It was a true worde yͭ I harde in myne awne lande of thy ſayēges: & of thy wiſdome. Howbeit I beleued it not, till I came, & ſawe it wᵗ myne eyes. And beholde, yͤ one halfe was not tolde me: for thy wiſdome and proſperite exceadeth the fame which I hearde of the. Happy are thy men: and happye are theſe thy ſeruauntes, which ſtande euer before the, and heare thy wiſdome. Bleſſed be yͤ Lord thy God, which loued the, to ſett the on the ſeate of Iſrael, becauſe the Lorde loued Iſrael for euer, & made the kyng, to do equite & ryght wiſneſſe.

And ſhe gaue the kynge ſyxe ſkore hundreth weight of gold, and of ſwete odoures exceding moch, and preciouſe ſtones. There came nomore ſoche aboundaunce of ſwete odoures, as yͤ quene of Saba gaue to kyng
*iii.Re.ix.c Salomon. The nauye alſo of the * ſhyppes of Hiram (that caryed goulde from Ophir)
☞ brought lykewiſe great plentye of ☞ Almuge tre and preciouſe ſtones. And yͤ kynge made of yͤ Almuge trees, pillers for yͤ houſe of the Lorde and for the kynges palace, and made harpes and pſalteryes for ſyngers. There came no moare ſuch Almuge trees, nor were anye moare ſene vnto thys daye. And kyng Salomō gaue vnto yͤ Quene of Saba accordyng to all her deſyre whatſoeuer ſhe aſked: beſydes that he gaue her of a fre will with his awne hande. And ſo ſhe returned vnto her awne countrey: both ſhe, & her ſeruauntes.

C The weyght of gould that came to Salomon in one yere, was ſyxe hundred thre ſcore and ſyxe talentes of goulde, beſydes that he had of chapmen and of merchauntes and of Potycaryes, and of all the kynges of Arabye, and of the Lordes of the coūtreye. And kyng Salomon made two hundred boukelers of beaten golde, ſyxe hūdred ſycles of golde went to a boukeler. And he made thre hundred ſhyldes of beaten golde, thre pound of golde went to one ſhylde, and
the kyng put them in the * houſe of the wood *iii.re.vii.a
of Lybanon.

And the kyng made a great ſeate of yuerye, and couered it with the beſt golde. And the ſeate had ſyxe ſteppes. And the toppe of the ſeate was roūde behinde, and there were pomelles on ether ſyde on yͤ place of yͤ ſeate, and two Lyons ſtode beſyde the pomelles. And there ſtode .xii. Lyons on the ſteppes. vi. on a ſyde. Ther was none lyke (worcke)
ſene in any kyngdome. * And all kyng Sa- *Deu.xvii.d
lomōs dryncking veſſelles were of golde, & lykewiſe all the veſſelles of the houſe of the wood of Lybanon were of pure golde. And as for ſyluer, it was nothyng worth in the dayes of Salomon. For the kynges nauye
of ſhyppes went on the ſee ☞ vnto Thar- ☜
ſys with the nauye of Hirams ſhippes: euen D
once in thre yere wēt the nauye to Tharſys,
and brought golde and ſyluer ☞ Elephā- ☜
tes tethe, apes and pecokes. * And ſo kynge *ii.Par.ix.f
Salomō exceaded all the kynges of yͤ erthe both in richeſſe & wiſdome. And all yͤ world reſorted to Salomō, to heare his wiſdome, which God had put ī his hert. And brought hym euery man his preſent, veſſelles of ſyluer and veſſels of golde, rayment, harneſſe, and ſwete odoures, and horſſes, and Mules, yere by yere. And Salomon geathered together charettes and horſemen: and he had a thouſand and .iiii. hundred charettes, and .xii. thouſand horſemen, whom he beſtowed in the charett cyties, and wyth the kyng at Jeruſalem.

* And the kynge made ſyluer in Jeruſa- *ii.Par.i.d
lem as plenteous as ſtones, and Cedar as plenteouſe as yͤ wylde figg trees that grow
aboūdauntly in yͤ feldes. ☞ The bringing ☜
of horſes alſo out of Egypte: and the collectiō of the warres: did the kynges marchaūtes take agayne, & ſold the ſtuffe for a pryce. A charet came vp out of Egypt for .vi. hun-
dred ſicles of ſiluer: yͭ is, ☞ one horſſe for an ☜
hundred and fyftie. And euen ſo for all the kynges of the Hethites and for the kynges of Siria, dyd they bring them out, thorow their handes.

¶ The.xi.Chapter.

¶ Salomon hath ſeuen hundred quenes & thre hundred Concubynes, which bryng hym to Idolatrye. His aduerſaryes rebell agaynſt hym. He dyeth.

BUt kyng * Salomon loued many A
outlandyſhe womē: and the daugh- *iii.re.iii.a
ter of Pharao: and women of the Moabites, Ammonites, Edomites,

tes, zidonites ⁊ Hethites. Where as yet (cōcernyng
these nacyons) the Lord ſayde vnto
☞ the chyldren of Iſrael: * ☞ come not ye
*ex.xxxiiii.b at them, nor let them come at you: Els wyll
they turne youre hertes after their goddes.
Neuertheleſſe, Salomō claue vnto them in
*Deu.xvii.d loue. * And he had ſeuen hundred Quenes,
and thre hundred cōcubines, and hys wyues
turned awaye his hert. For it came to paſſe,
when Salomon was olde, hys wyues turned
his herte after other Gods: and his hert
was not perfecte with the Lord his God, as
was the hert of Dauid his father: For Salomon
folowed Aſtaroth the God of the zidons,
and Milcon, the abhominacyū of the
Ammonites. And Salomon wrought wykedneſſe
in the ſyght of the Lord, ⁊ folowed
B not the Lorde perfectly, as dyd Dauid hys
☞ father. For than dyd Salomō buylde ☞ an
hye place for Chamos the abhominacyon of
Moab, in the hill ẏ is before Ieruſalem, and
vnto Moloch the abhominacyon of the children
of Ammō. And lykewiſe dyd he for all
his outlandyſhe wyues, whych burnt cenſe
⁊ offered vnto their gods. And ẏ Lord was
angrie with Salomō, becauſe his hert was
*iii.Re.iii.a and.ix.a turned frō the Lord God of Iſraell * which
had appeared vnto hym twiſe ⁊ gaue hym
a charge (concernyng this thing) ẏ he ſhulde
not folowe other gods. But he kepte not ẏ,
which the Lorde commaunded hym: wherfore
the Lorde ſayde vnto Salomon: for as
moche as this is done of the, ⁊ thou haſt not
kepte myne appoyntemēt, and myne ſtatutes
(which I commaunded the) I wyll rent
the kyngdome from the, and wyll geue it to
thy ſeruaūt. Notwythſtādyng in thy dayes,
C I will not do it, becauſe of Dauid thy father
but wyll take it from the hāde of thy ſonne.
Howbeit, I will not take awaye all ẏ kyngdome:
☞ But will geue ☞ one tribe to thy ſonne,
becauſe of Dauid my ſeruaunt, ⁊ becauſe
of Ieruſalem which I haue choſen.

And the Lorde ſtered vp an aduerſarye
vnto Salomō: euē one Hadad an Edomite,
of the kinges ſede, which was in Edom. For
when Dauid was in Edom, and Ioab the
captayne of the hoſte was gone vp to burye
them that were ſlayne, he ſmote all the men
chyldrē in Edō. For .vi. monethes did Ioab
remayne there and all Iſrael, tyll he had deſtroyed
all the men chyldren in Edom. And
thys Hadad fled and certē other Edomites
of his fathers ſeruauntes with him, to come
into Egypt: Hadad beyng yet a lytle childe.
And they aroſe out of Madian, and came
to Parā, and toke mē with them out of Parā,
D ⁊ came to Egypte vnto Pharao kyng of
Egypte, which gaue hym an houſe, and appoynted
him vitailes, and gaue hym land.

And Hadad gat great fauoure in ẏ ſyght
of Pharao, ſo that he gaue hym to wyfe the
ſyſter of hys awne wyfe, euen the ſyſter of
Thahpenes ẏ quene. And ẏ ſyſter of Thahpenes
bare him Genubath his ſonne, whom
Thahpenes noriſhed in Pharaos houſe.
And Genubath was of Pharaos houſehold
amonge the ſonnes of Pharao. And when
Hadad heard in Egypte, that Dauid was
layde to ſlepe with his fathers, and ẏ Ioab
the captayne of the Hooſt was deed alſo, he
ſayd to Pharao: let me departe, that I may
go to myne awne cōtreye. Pharao ſayd vnto
him: what haſt thou lacked here with me,
that ẏ woldeſt thus go to thine awne countreye?
He anſwered: nothynge: howbeit, let
me go. And God ſtered him vp an other aduerſary,
one Rezō ẏ ſonne of Eliada, which
fled frō hys Lorde Hodadezer kyng of zoba.
And he geathered men vnto hym, and became
captayne ouer the companye, when Dauid
ſlue them. And they went to Damaſco,
and dwelt there, and raygned in Damaſco.
Therfore was he an aduerſary to Iſrael all
the dayes of Salomon. And thys was the
myſchefe, in that Hadad dyd aborre Iſrael,
and raygned ouer Siria.

And Ieroboam the ſonne of Nebat an E
Ephrathite of zareda (whoſe mother was
called zeruah, which was a wydowe, and he
Salomons ſeruaūt) ☞ lyfte vp hys hand ☜
againſt the kyng. But this was the cauſe, ẏ
he lyfte vp his hand agaynſt the kyng: Salomon
bylt Mello, ⁊ mended the brokē places
of ẏ citye of Dauid hys father. And thys
felowe Ieroboam was a mā of warre. And
Salomō ſawe the younge mā, that he was
able to do ẏ worke, he made hym ruler ouer
all the charges of the houſe of Ioſeph. And
it chaunced at that ceaſon, that Ieroboam
went out of Ieruſalē, ⁊ the prophete Ahiab
the Silonite mett him by the waye, hauing
a newe mantell on hym, and they two were
alone in the felde. And Ahiab caught ẏ new
mantell that was on him ⁊ rent it in twelue
peces, and ſayde to Ieroboam: take the ten
peces. For thys ſayth the Lorde God of Iſrael: F
beholde, I will rent the kyngdome out
of the handes of Salomon, and wyll geue
ten tribes to the * and he ſhall haue one, for *ii.Pa.vii.c
my ſeruante Dauids ſake and for Ieruſalem
the citye which I haue choſen out of all
the trybes of Iſrael: becauſe they haue forſakē
me, and haue worſhipped vnto Aſtharoth
the God of the zidōs, and Chamos the
God of the Moabites, and Milcom ẏ God
of the chyldren of Ammon, ⁊ haue not walked
in my wayes (to fulfill my pleaſure, my
ſtatutes and my lawes,) as dyd Dauid hys
father.

I wyll not take the whole kyngdome out
of his hād: but wyll make hym cheſe all hys
lyfe longe, for Dauid my ſeruauntes ſake,
whom I choſe: becauſe he kept my cōmaundementes

iii.Re.xii.c Psa.cxxxii.b demenntes and my ſtatutes. But I wyll take
the kyngdome oute of hys ſonnes hande,
⁊ will geue it vnto the, euen ten tribes of it,
and vnto hys ſonne will I geue one trybe, yͭ
Dauid my ſeruaunt maye haue a lyght allwaye
before me in Jeruſalē, the cytie which
I haue choſē me, to put my name there. And
I wyll take the, ⁊ thou ſhalt raygne accordynge
to all that thy ſoule deſyreth, ⁊ ſhalt
be kyng ouer Iſrael. And yf thou herkē vnto
all that I commaunde the, ⁊ wylt walke
G in my wayes ⁊ do that is ryght in my ſyght,
that thou kepe my ſtatutes ⁊ my commaundementes
(as Dauid my ſeruaunt dyd) then
wyll I be with the, ⁊ buylde the a ſure houſe
that ſhall cōtynewe, as I buylte for my ſeruaūt
Dauid, and will geue Iſrael vnto the.
And I wyll for thys offence (whych Salomon
hath commytted) vexe the ſede of Dauid,
but not for euer.

Salomon ſought therfore to kyll Jeroboam,
and Jeroboam aroſe, and fled into
Egypte vnto Siſak kynge of Egypte, and
cōtinued there in Egypt vntyll the deeth of
Salomon. The reſt of the wordes that concerne
Salomon, and all that he dyd, and his
wyſdome: are they not wrytten in the boke
of the wordes of Salomon? The tyme that
Salomon raygned in Jeruſalē vpon all Iſrael,
was fourtye yere. And Salomō ſlepte
and he layde him with his fathers, and was
buryed in the cytie of Dauid his father, and
Rehoboam his ſonne raygned in his ſteade.

¶ The.xii.Chapter.

¶ The kingdome is deuyded, Rehoboam raygneth ouer two trybes, and Jeroboā ouer ten. Aduram is ſtoned. Jeroboam maketh golden calues.

A *ii.Par.x.a. AND * Rehoboam wente to Sichem:
for all Iſrael were come to Sichē, to
make him kyng. And Jeroboam the
ſonne of Nabat (which was yet in Egypte)
*iii.Re.xii.g hearde of it * for he fled to Egypte from the
preſence of kyng Salomō, ⁊ dwelt in Egypte.
So they ſent and called hym: and Jeroboam
and all the cōgregacion of Iſrael came,
and ſpake vnto Rehoboam, ſayēge thy
☞ father made oure ☞ yocke greuouſe, nowe
therfore, make thou the greuouſe ſeruice of
thy father and hys ſore yocke whych he put
vpon vs, lyghter, ⁊ we will ſerue the. And
he ſayd vnto them: departe yet for the ſpace
of thre dayes, and then come agayne to me.
And the people departed.

B And kyng Rehoboam toke coūcell wyth
the olde men that ſtode before Salomō hys
father, whyle he yet lyued, and ſayde: what
coūcell geue ye, that I maye haue matter to
anſwere thys people? And they ſayde vnto
hym: If thou be a ſeruaunt vnto thys people
this daye, and folowe theyr myndes and
anſwere them, and ſpeake kynde wordes to
them: they wyll be thy ſeruauntes for euer.
But he forſoke the coūcell that the olde men
had geuen him, and called vnto hys councell
yoūge men, that were growen vp with him,
and wayted on hym.

And he ſayde vnto them: what councell
geue ye, that we maye anſwere this people?
for they haue commoned with me, ſayenge:
make the yocke which thy father dyd put vpon
vs, lyghter? And the younge men that
were growen vp with hym, ſpake vnto him
ſayenge. Thus ſhalt thou ſpeake vnto this
people (that haue ſayde vnto the: thy father
made oure yocke heuye, but make thou it vs
lyghter.) Euen thus ſhalt thou ſaye vnto
them: ✚ My lytle fynger ſhalbe wayghtier, ✚
thē my father was in the loynes. And nowe
C where as my father did lade you ⁊ put a greuouſe
yocke vpon you, I wyll make it heuyer.
My father alſo corrected you wᵗ ſcourges,
but I wyll chaſtyſe you with ☞ ſcorpions. ☞
And ſo Jeroboam and all the people
came to Rehoboam the thyrde daye, as the
kynge had apoynted, ſayenge: come to me agayne
the thyrde daye. And the kyng anſwered
the people churlyſhly, and lefte the olde
mens councell (that they gaue hym) ⁊ ſpake
to them after the councell of the younge mē,
ſayenge. My father made youre yocke greuouſe,
and I will make it greuouſer. My father
D alſo chaſtiſed you with whippes, but I
wyll chaſtyſe you wyth ſcorpyons. And the
kynge herkened not vnto the people: for it
was the ordinaunce of God, that he myght
*iii.reg.xi.c. * performe hys ſayenge, which yͤ Lorde ſpake
by Ahia yͤ Silonite vnto Jeroboam the
ſonne of Nabat.

And ſo, when all Iſrael ſawe, yͭ the kynge
regarded them not, the people anſwered the
*ii.Re.xx.a. kynge with theſe wordes, ſayenge: * what
porcyō haue we in Dauid? we haue no enheritaūce
*ii.Par.x.b. in the ſonne of Iſai. * To youre tentes,
O Iſrael, nowe ſe to thyne awne houſe
Dauid. And ſo Iſraell departed vnto theyr
tentes. Howbeit, ouer the children of Iſrael
which dwelt in the cytie of Juda, dyd Rehoboam
raygne ſtyll. The kynge Rehoboam
ſent Adurā the receauer of the tribute. And
all they of Iſraell ſtoned hym to deeth. But
E kynge Rehoboā made ſpede to get hym vp
to hys charet, and to flye to Jeruſalem. And
they of Iſrael rebelled agaynſt the houſe of
Dauid, vnto this daye. And whē all Iſrael
heard that Jeroboā was come agayne, they
ſent and called him vnto the multitude, and
made hym kynge ouer all Iſrael: and there
was no trybe that folowed yͤ houſe of Dauid,
*ii.Par.xi.a but Juda onely. * And when Rehoboam
was come to Jeruſalem, he gathered
all the houſe of Juda, wyth the trybe of
Ben Jamin an hundred ⁊ foure ſkore thouſande
of choſen mē (whych were good warryours)
to fyghte agaynſt the houſe of Iſrael,

rael, and to bryng the kyngdome agayne to Rehoboam the ſonne of Salomon.

And the worde of God came vnto Semaia the man of God, ſayenge: ſpeake vnto Rehoboam the ſonne of Salomon kynge of Juda, and vnto all the houſe of Juda ⁊ Ben F Jamin, and to the remnaunt of the people, ſayenge: Thus ſayth the Lorde. Ye ſhall not go vp, nor yet fyght agaynſt youre brethren the children of Iſrael, returne euery man to his houſe, for this thinge is my doing. They herkened therfore to the worde of the Lorde and returned to departe, accordynge to the worde of the Lorde. Then Jeroboam buylt Sichem in mount Ephraim, ⁊ dwelt therin *Jud.viii.d And went from thence,* and buylt Penuel.

And Jeroboam thought in his hert: nowe ſhall the kyngedome returne to the houſe of Dauid. For yf thys people go vp and do ſacrifice in the houſe of the Lorde at Jeruſalē, then ſhall yͤ hert of this people turne agayne vnto theyr Lorde Rehoboã kynge of Juda: and ſo ſhall they kyll me, and go agayne to *Thob. i.a. Eccle.xlviii.d Exod.xxxii.d Rehoboã kynge of Juda.* Wherupon the kynge toke councell, and made two calues of golde, and ſayde vnto them. It is muche *exo.xxxii.a for you to go vp to Jeruſalem.* Beholde, O Iſrael: theſe are thy goddes, which brou- G ght you out of yͤ lande of Egypte. And he ſet the one in Bethel, and yͤ other ſet he in Dan. And this thynge turned to ſynne, for the people wēt (becauſe of the one) as farre as Dã. *Num.iii.a iij.reg.xvi.f And he made an houſe of hillaultares,* and made Preaſtes of the loweſt of the people, whych were not of the ſonnes of Leui. And Jeroboam made a feaſte the .xv. daye of the eyght moneth, like vnto the feaſte that is in Juda, and offered on the aultare. And ſo dyd he in Bethell, to offer vnto the calues that he had made. And he put in Bethel the Preaſtes of the hyllaultares, which he had made. And he offered burntofferinges vpon the alter, whyche he had made in Bethell, the .xv. daye of the eyght moneth: euē in the moneth which he had ymagined of hys awne herte: and made a ſolempne feaſt vnto the chyldrē of Iſraell, and offered vpon the aultare, and burnt incenſe.

The .xiii. Chapter.

¶ Jeroboam doinge ſacrifyce vnto the calues, is reprehended of the Prophete. Hys hande dryeth vp, whyle he putteth it out agaynſt the prophete. The Prophete is kylled, and buryed.

A ☞ AND beholde, there came ☞ a man of God out of Juda (by the worde of the Lorde) vnto Bethel, and Jeroboam ſtode by yͤ aulter to put incenſe. And he cried agaynſt the aultare in yͤ worde of the Lorde ⁊ ſayde. O aultare, aultare, thus ſayth the Lord: Beholde, a chylde ſhall be borne vnto the houſe of Dauid, (Joſia by name) ⁊ vpon the ſhall he offer yͤ preaſtes of the hyllaultares that burne incenſe vpon the, and mēnes bones ſhalbe brent vpon the. And he gaue a token the ſame tyme, ſayenge: this is the token, that the Lord hath ſpoken it. Beholde, the aulter ſhall rent, and the aſhes that are vpon it, ſhall fall out.

B And when the kynge hearde the ſayenge of the mã of God (which had cried agaynſt yͤ aulter in Bethel) he ſtretched out his hande from the aultare, ſayēge: hold him. And his hande which he put forth agaynſt him, dried vp, ⁊ he coulde not pull it in agayne to hym: the aulter alſo claue aſunder, and the aſhes fell out from the aulter, according to the token which the man of God had geuen by the worde of the Lorde. And the kynge anſwered, and ſayde vnto the man of God.* Oh *Eph.viii.d Nume.xxi.b. Actes.viii.c. praye vnto the Lord thy God, and make interceſſyon for me, that my hãde maye be reſtored me agayne. And the man of God beſought the Lorde, and the kynges hãde was reſtored agayne, ⁊ became as it was afore.

And the kynge ſayd vnto the mã of God come home with me, that thou mayeſt dine, and I wyll geue the a rewarde. And the mã of God ſayde vnto the kynge: yf thou woldeſt geue me halfe thine houſe, I will not go in with yͤ, nether will I eate breade or dryncke water in thys place. For ſo was it charged me, thorowe the worde of the Lorde, ſayēg: eate no bread nor drypncke water, nor turne agayne by yͤ ſame waye that thou ca- C meſt. And ſo he went another waye, ⁊ returned not by the waye that he came to Bethel ☞ And there dwelt ☞ an olde prophet in Bethel, ⁊ his ſonnes came, and tolde him all the workes, that the man of God had done that daye in Bethel, ⁊ the wordes whych he had ☞ ſpoken vnto the kynge ☞ tolde they theyr father alſo. And theyr father ſayd vnto thē: what waye went he? And his ſonnes ſhewed him what waye yͤ man of God went, whych came from Juda. And he ſayde vnto his ſonnes: ſadle me yͤ Aſſe. Whych whan they had ſadled, he gat hym vp theron, and went after the man of God, ⁊ founde hym ſyttynge vnder a tre. And he ſayd vnto him: art thou yͤ man of God that cameſt from Juda? And he ſayde: I am.

D He ſayde vnto him: come home with me, and eate bread. He anſwered: I maye not returne with the, to go in with the nether will I eate bread or drincke water with yͤ in this place. For it was ſayd to me in the worde of the Lord: Thou ſhalt eate no bred, nor drincke water there, nor turne againe to go by yͤ waye that thou cameſt. He ſayd vnto hym: I am a prophet alſo as well as thou, and an angell ſpake vnto me in the worde of yͤ Lorde, ſayenge: brynge him agayne with the into thyne houſe, that he maye eate bread and drypncke water. And he lyed vnto him. And ſo he went agayne wyth hym, and dyd eate

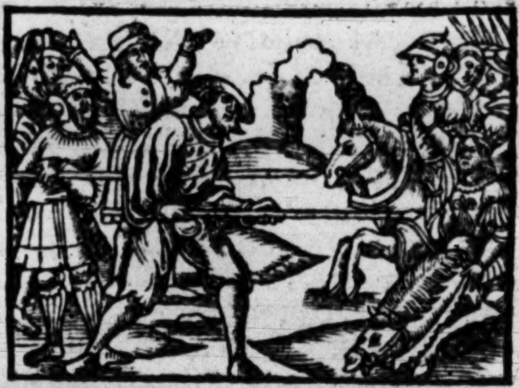
bread in hys houſe and drancke water.
E And it fortuned, that as they ſate at the
table, the worde of the Lorde came vnto the
prophete, that brought him agayne. And he
cryed vnto the man of God that came from
Juda, ſayenge: thus ſayth the Lord: becauſe
thou haſt diſobeyed the mouth of the Lorde,
and haſt not kept the cõmaundement which
the Lorde thy God commaunded the: but cameſt
backe agayne, and haſt eatẽ bread and
droncke water, in the place (concerninge the
which the Lorde dyd ſaye vnto the. Thou
ſhalt eate no bread nor dryncke water) thy
carkaſſe ſhal not come vnto the ſepulchre of
thy fathers.

And ſo it came to paſſe, that when he had
eaten bread and droncke, the prophet whych
brought him againe, ſadled him an aſſe. And
* iii.reg.xx.f whan he was gone, * a Lyon met hym by
F the waye, and ſlue him, and his carkaſſe was
caſt in the waye, and the Aſſe ſtode therby,
and the Lyon ſtode by the corſe alſo. And
men that paſſed by, ſawe the carkaſſe caſt in
the waye, and the Lyon ſtandynge therby:
& they came and tolde it in the towne where
the olde prophete dwelt. And when the prophete
that brought him backe agayne from
the waye, hearde therof, he ſayd: it is the mã
of God: He was diſobedient vnto the worde
of the Lorde, and therfore the Lorde hath deliuered
him vnto the Lyon, which hath rent
him and ſlayne him, accordyng to the worde
of the Lorde, which he ſpake vnto hym. And
he ſpake to hys ſonnes, ſayinge: ſadle me an
Aſſe: and ſo they dyd. And he went, & founde
hys bodye caſt in the waye, and the Aſſe and
the Lyon ſtode by the coarſe. And the Lyon
had not eaten the carkaſſe, nor hurt the aſſe.
And the prophete toke vp the bodye of the
G man of God, and layed it vpon the Aſſe, and
brought it agayne: and the olde prophete came
to the cytie to lament, and to burye hym.
And he layde hys bodye in his awne graue,
and they lamented ouer him. (Alas my brother.)
And when he had buried him, he ſpake
to his ſonnes, ſaying. Whan I am deed, ſe ẏ
ye burie me in the ſepulchre wherin the man
of God is buryed: laye my bones beſyde hys
* iiii. Regũ. xxiii.d bones. * For the ſayenge which he cryed at
the worde of the Lord agaynſt the aultare in
Bethel (and agaynſt all the houſes of hyll
aultares which are in ẏ cyties of Samarie)
ſhall come to paſſe.

Howbeit, for all that, Jeroboam conuerted
not from hys wycked waye: but turned
backe, and made of the loweſt of the people
preaſtes of ẏ hill aultares. And who ſo pleaſed
hym, he fylled hys hande, and he became
preaſte of the hill aultares. And this thynge
turned to ſynne vnto the houſe of Jeroboam
euen to deſtroye hym, and to brynge hym to
naught from of the face the erthe.

¶ The.xiiii. Chapter.

¶ Jeroboams wyfe aſketh councell of Ahia the prophet. Jeroboam dyeth. Siſack kyng of Egypte robbeth the houſe of the Lorde. Rehoboam dyeth, and Abiam ſucceedeth hym.



AT that tyme Abia the ſonne of A
Jeroboam fell ſycke. And Jeroboam
ſayde vnto hys wyfe: vp
(I praye the) and diſguyſe thy
ſelfe, that thou be not knowen
to be the wyfe of Jeroboam, and get the to
Silo. For there is Ahia the prophete which
tolde me * that I ſhulde be kynge ouer thys * iii.Re.xi.f.
people. And take with the ten loues, ãd cracknelles,
and a cruſe of honye, and go to him
that he maye tell the what ſhall become of
the childe. And Jeroboams wyfe dyd ſo: and
aroſe, & went to Silo, and came to the houſe
of Ahia. But Ahia coulde not ſe, for hys
eyes were waxen dymme for age.

And the Lorde ſayde vnto Ahia: beholde,
the wyfe of Jeroboã cometh, to aſke a thing
of the for her ſonne, for he is ſycke. But thus
ſhalt thou ſaye vnto her. And whẽ ſhe came B
in, ſhe feyned her ſelfe to be another woman.
But when Ahia hearde the ſoũde of her fete
as ſhe came in at the dore, he ſayde: come in
thou wyfe of Jeroboam, why feyneſt thou
thy ſelfe ſo, to be another? I am ſent to the to
ſhewe the heuy thynges.

Go, tell Jeroboam, thus ſayth the Lorde
God of Iſrael. (It repẽteth me) for as moch
as * I exalted the from amonge the people, * iii.Re.xii.d
and made the prince ouer my people Iſrael.
I dyd rent the kyngedome awaye from the
houſe of Dauid and gaue it the: Neuertheles,
thou haſt not bene as my ſeruaunt Dauid,
whyche kepte my commaundementes,
and folowed me with all his herte, to do that
whych is ryght in myne eyes: but haſt done
euyll, aboue all that were before the: for
thou haſt gone, and made the other goddes,
and moltẽ ymages, to prouoke me, and haſt
caſt me behynde thy backe: therfore beholde,
I wyll brynge euell vpon the houſe of Jeroboam,
and wyll rote out from Jeroboam C
euen hym that * pyſſeth agaynſte the wall * i.Reg.xv.d
and hym that is in preſon, and forſaken in
Iſraell, and wyll take awaye the remnaunt
of the houſe of Jeroboam, as a man taketh
awaye donge, tyll he hath caryed out all.

*iii.re.xvi.a *Whoſoeuer (of Jeroboams houſe) dye in
the towne, hym ſhall the dogges eate: ⁊ he yͤ
dieth in the felde, ſhall the fowles of the ayre
eate: for the Lord hath ſayde it. Up therfore
and gett the to thyne houſe. Beholde, when
thy fote entereth into the cytie, yͤ childe ſhal
dye. And all they of Jſrael ſhall mourne for
D him, and burye him: for he onely of Jeroboã
ſhall come to the ſepulchre, becauſe in hym
there is founde goodneſſe towarde the Lord
God of Jſraell in the houſe of Jeroboam.

Moreouer, the Lorde ſhall ſtere hym vp
a kynge ouer Jſrael which ſhall deſtroie the
☞ houſe of Jeroboam in that daye. ☞ But
what is it nowe? For the Lorde ſhall ſmyte
Jſraell, as whan a rede is ſhaken in yͤ water
and he ſhall wede Jſraell oute of thys good
lande (which he gaue to theyr fathers,) and
☞ ☞ ſhall ſkatter them beyonde the ryuer,
becauſe they haue made them groues, and
angred the Lorde. And he ſhall geue Jſraell
vp, becauſe of the ſynnes of Jeroboã, which
dyd ſynne, and made Jſrael to ſynne.

And Jeroboams wyfe aroſe, and departed,
E and came to Thirzah, and whan ſhe came
to the threſholde of yͤ dore, the childe was
deed. And all Jſraell buryed hym, and lamented
hym, accordynge to the worde of yͤ
Lorde which he ſpake by the hãde of his ſeruaunt
Ahia the prophet. And the reſt of the
wordes that concerne Jeroboam, howe he
warred, and howe he raygned. Behold, they
are written in the boke of the Cronicles of yͤ
kynges of Jſraell. And the dayes which Jeroboam
raygned, were.xxii.yere. And when
he was layed a ſlepe wyth hys fathers, Nadab
hys ſonne raygned in hys ſteade.

Rehoboam the ſonne of Salomon raygned
F in Juda, and Rehoboam was.xli.yere
olde when he beganne to raygne, and he raygned
.xvii.yere in Jeruſalem (the citie which
the Lorde dyd choſe oute of all the trybes of
Jſrael, to put his name there.) His mothers
name was Naama an Ammonite. And Juda
wrought wyckedneſſe in the ſyght of the
Lord, and angred him in moo thynges then
their fathers did, in their ſynnes, which they
☞ ſynned. For they alſo made thẽ ☞ hyll aulters,
Images, and groues on euery hye hyll,
and vnder euery thick tre. And there was a
ſtues of male children in the lande, and they
dyd accordynge to all the abhominacions of
the nacions which the Lorde caſt out before
the chyldren of Jſrael. And it fortuned, that
in the fyft yere of kyng Rehoboam: Siſack
kynge of Egypte came vp agaynſt Jeruſalem,
G ãd toke awaye the treaſures of yͤ houſe
of the Lorde, ãd the treaſures of the kynges
houſe, ⁊ ſpoyled all that was to be had. And
*iii.Reg.x.d he toke awaye the ſhyldes of golde * which
Salomõ had made. Jn whoſe ſteade kynge
Rehoboam made braſen ſhildes, and cõmitted
them vnto the handes of the keppynge of
the captaines of the garde, which wayted at
the dore of the kynges houſe. And whan the
kynge went into the houſe of the Lord, they
of the garde bare them, and brought them agayne
into the garde chambre.

The reſt of the wordes that concerne Rehoboam,
and all yͭ he dyd, are they not wryttẽ
in the boke of the Cronicles of yͤ kynges
of Juda? And there was warre betwene Rehoboam
and Jeroboam all their lyues. And
Rehoboam ſlepte with hys fathers, ãd was
buried beſyde his fathers in the cytie of Dauid.
Hys mothers name was Naama an
Ammonite. And Abiam his ſonne raygned
in hys ſteade.

¶ The.xv. Chapter.

¶ Wicked Abiã raygneth ouer Juda, ⁊ ryghtewes
Aſa ſucceedeth in hys rowme. The battell betwene
Aſa ãd Baaſa. Jehoſaphat ſucceedeth Aſa. Nadab
ſucceedeth Jerovoam. Baaſa kylleth Nadab.

IN the.xviii.yere of kynge * Jeroboam A
the ſonne of Nabat, raygned *i.Pa.xiii.a
Abiam ouer Juda. Thre yere
raygned he in Jeruſalem, and hys
mothers name was Maacha yͤ daughter of
Abiſalom. And he walked in all the ſynnes
of his father, which he had done before hym
and hys hert was not perfect with the Lord
hys God * as the hert of Dauid hys father. *iii.Re.iii.c
Neuertheleſſe for Dauids ſake did the Lord
hys God geue hym a lyghte in Jeruſalem,
that he ſet vp ☞ hys ſonne after hym, and ☞
to ſtablyſſhe Jeruſalem: becauſe Dauid dyd
that which was ryght in the ſyght of yͤ Lorde,
and turned from nothynge that he commaunded
hym all the dayes of hys lyfe * ſaue *ii.Re.xii.a
onely in the matter of Urias the Hethite.
And there was warre betwene Rehoboam B
and Jeroboam as lõge as he lyued. The reſt
of the wordes that concerne Abiam, and all
that he dyd, are they not written in the boke
of the Cronicles of the kinges of Juda? And
there was warre betwene Abiam and Jeroboam.
And Abiam ſlepte with hys fathers,
and they buryed hym in the cytie of Dauid.
And Aſa his ſonne raygned in hys ſteade.

*In the.xx. yere of Jeroboam kynge of *ii.pa.x[illegible]
Jſrael, raigned Aſa ouer Juda.xli. yere raygned
he in Jeruſalem, ⁊ hys mothers name
was Maacha, the daughter of Abiſalom.
And Aſa dyd that ſemed right in the eyes of
the Lorde, as dyd Dauid hys father. * And *iii.re.xxii.g
he toke awaye the whore kepers out of the
lande, and put awaye all the abhominable
Jdols that his father had made. And he put C
downe * Maacha ☞ hys mother from berynge ☞
rule, becauſe ſhe had made ymages in *ii.par.xv.d
groues. And Aſa deſtroyed her ymages, and
burnt them by the broke Cedron. ☞ But yͤ ☞
hill aulters were not put downe. Neuertheleſſe
Aſaes herte was perfecte with yͤ Lorde

all hys dayes. He brought in ẏ holy veſſels
of his father, (⁊ that he had dedicat) vnto ẏ
houſe of ẏ Lorde: golde ⁊ ſyluer, ⁊ Jewelles.
And there was warre betwene Aſa ⁊ Baa-
ſa kynge of Iſrael all theyr dayes.

*i.Par.xvi.a * And Baaſa kynge of Iſrael, went vp
agaynſt Juda, ⁊ buylt Rama, ſo ẏ he wolde
let none go out or in, to Aſa kynge of Juda.
Then Aſa toke all the ſyluer ⁊ golde, that
D was lefte in the treaſures of the houſe of the
Lorde, ⁊ the treaſures of the kynges houſe,
and delyuered them vnto the handes of hys
*ii.Reg.xx.a. ſeruauntes, ⁊ Aſa ſent them to * Benhadad
the ſonne of Tabrimon the ſonne of Hezion
kynge of Syria, (that dwelt at Damaſco,)
ſayenge: there is a bonde betwene me ⁊ the,
betwene my father ⁊ thy father. And behol-
de, J haue ſent vnto the a preſent of ſyluer
and golde ẏ thou come ⁊ breake the bonde ẏ
thou haſt wᵗ Baaſa kynge of Iſrael, that he
maye departe from me. So Benhadad her-
kened vnto kyng Aſa, and ſent the captay-
nes of ẏ hoſtes (whych he had) agaynſt ẏ cy-
ties of Iſrael, ⁊ ſmote Hion, ⁊ Dan, ⁊ Abel,
E Beth Maacah, ⁊ all ẏ region of Ceneroth,
with all the lande of Nephthali. And when
Baaſa heard therof, he lefte buyldīg of Ra-
ma and dwelt in Thirza. Then kyng Aſa
made a proclamacion thorowout all Juda,
ẏ none ſhuld be excuſed. And ſo they toke the
ſtones of Ramah ⁊ the tymber (wherwyth
Baaſa had buylded,) ⁊ kyng Aſa buylt wᵗ
them the hyll of Ben Jamin and Mizpa.

The remnaunt of all the wordes that cō-
cerne Aſa, and all hys myght, ⁊ all that he
dyd, ⁊ the cyties which he buylded, are they
not wrytten in the booke of the chronicles
of ẏ kynges of Juda? Neuertheleſſe in hys
olde age he was dyſeaſed in hys fete. And
F Aſa ſlepte wᵗ hys fathers, ⁊ was buryed be-
ſyde hys fathers in ẏ cytie of Dauid hys fa-
ii.Par.xvii.a. ther. And * Jehoſaphat hys ſonne raygned
Mat.i.b. in his ſteade. And Nadab the ſonne of Jero-
boam beganne to raygne vpon Iſrael ẏ ſe-
conde yere of Aſa kynge of Juda, ⁊ raygned
vpon Iſrael two yere. And he dyd euell in ẏ
ſyght of ẏ Lorde, walkynge in the waye of
hys father ⁊ in hys ſynne wherwyth he ma-
de Iſrael ſynne. And Baaſa the ſonne of
Ahia (whych was of the houſe of Iſachar)
conſpired agaynſt hym, and Baaſa ſmote
hym at Gibbethon whych is a cytie of the
Philyſtines: for Nadab ⁊ all Iſrael layed
ſyege to Gibbethon. Euen in ẏ thyrde yere
of Aſa kynge of Juda, dyd Baaſa ſlaye him
*iii.Re.xiiii. ⁊ raygned in hys ſteade. * And it fortuned
a. ẏ whan he was kyng, he ſmote all the houſe
G of Jeroboam, ⁊ lefte him naught that brea-
thed, vntyll he had put hym cleane out, ac-
cordyng vnto the ſayeng of ẏ Lord, whych
he ſpake by hys ſeruaunt Ahia ẏ Selonite:
becauſe of ẏ ſynnes of Jeroboā wherwyth
he ſynned and made Iſrael ſynne, whan he
wyth hys prouocacyon angred the Lorde
God of Iſrael.

The reſt of the wordes that concerne Na-
dab, ⁊ all that he dyd, are they not wrytten
in the boke of the chronicles of ẏ kynges of
Iſrael? And there was warre betwene Aſa
and Baaſa kynge of Iſrael all their dayes.

So in ẏ thyrde yere of Aſa kynge of Ju-
da, began Baaſa ẏ ſonne of Ahia to raygne
ouer all Iſrael in Thirza. xxiiii. yeare. And
he dyd ẏ whych is euell in ẏ ſyght of ẏ Lor-
de, walkynge in ẏ waye of Jeroboam, and
in hys ſynne, which made Iſrael to ſynne.

¶ The. xvi. Chapter.

¶ Jehu propheſyeth agaynſt Baaſa, whom Ela ſuc-
cedeth. Zimri kylleth hys maſter Ela, and deſtroyeth
the houſe of Baaſa. Ahab ſucceedeth Amri, and taketh
to wyfe wycked Jezabel.

Then the worde of the Lorde came A
to Jehu ẏ ſōne of Hanani agaynſt
Baaſa, ſayeng: for as moche as
J exalted the out of the duſt, and
made the captayne ouer my people Iſrael,
and thou haſt walked in the waye of Jero-
boam, ⁊ haſt made my people Iſrael to ſyn-
ne, to angre me with their ſynnes: Beholde,
J wyll roote out ẏ poſterite of Baaſa, and
the poſterite of hys houſe, and wyll make
hys houſe lyke ẏ houſe of Jeroboam ẏ ſon-
ne of Nabat. * That man of Baſa whych *iii.Re.xiiii.
dyeth in the cytie, hym ſhall ẏ dogges eate: b. and.xxi.b.
and that man of hym whych dyeth in ẏ fel-
des, ſhall the foules of the ayre eate.

The reſt of the wordes ẏ cōcerne Baaſa, B
and what he dyd, ⁊ his power, are they not
wrytten in ẏ boke of ẏ chronicles of ẏ kyn-
ges of Iſrael? And ſo Baaſa ſlepte wᵗ his fa-
thers, and was buryed in Thirza. And Ela
his ſonne raygned in his ſteade. And by the
hāde of ẏ prophete Jehu ẏ ſonne of Hanani,
came ẏ worde of ẏ Lorde agaynſt Baaſa,
and agaynſt hys houſe, and agaynſt all the
wyckedneſſe that he dyd in the ſyght of the
Lorde (in angrynge hym wᵗ ẏ worke of hys
awne hādes) ẏ he ſhulde be lyke the houſe of
Jeroboā, and o+ ☞ becauſe he kylled hym. ☞ o+
o+ (that is to ſaye Jehu the ſonne of Hanani the prophete.

The. xxvi. yere of Aſa kynge of Juda be-
gāne Ela ẏ ſonne of Baaſa to raygne ouer
Iſrael in Thirza, two yere. And hys ſer-
uaunt Zimri (whych was captayne of halfe
hys charettes) cōſpired agaynſt hym, as he
was in Thirza drynckynge: ⁊ was drōcken
in the houſe of Arza ſtuard of hys houſe in
Thirza. And Zimri came, ⁊ ſmote hym, and
kylled hym in the. xxvii. yere of Aſa kynge
of Juda, ⁊ raygned in hys ſteade. And it for- C
tuned that whan he was kynge * and ſat on *Ecc.xxi.b.
hys ſeate, he ſlue all ẏ houſe of Baaſa, not i.Reg.ii.b.
leauīge therof, one to piſſe agaynſt a wall:
Yee, he ſlue his kynſfolkes and frēdes, alſo.
And thus dyd Zimri deſtroye all the houſe
H of Baaſa,

of Baaſa, accordynge to yͤ worde of yͤ Lorde,
whych he ſpake agaynſt Baaſa by yͤ hande
of Jehu the prophet, for all the ſynnes of
Baaſa and ſynnes of Ela hys ſonne, which
they ſynned, and made Iſrael to ſynne, and
angre yͤ Lord God of Iſrael with theyr vanyties.
The reſt of yͤ wordes yͭ cōcerne Ela,
& all he dyd, are they not wrytten in yͤ boke
of the Chronicles of the kynges of Iſrael?

In the. xxvii. yere of Aſa kynge of Juda,
dyd zimri raygne. vii. dayes in Thirza, and
the people was then in yͤ hooſt beſiegynge
Gibbethon a cytie of yͤ Philyſtines. And yͤ
D people in yͤ hooſt heard one ſaye: zimri hath
cōſpired, & ſlayne the kynge: Wherfore, all
they of Iſrael made Amri (the captayne of
the hooſt) kyng ouer Iſrael that ſame daye
euen in yͤ hooſt. And Amri departed vp frō
Gibbethon, & all Iſrael wͭ hym, & they beſieged
Thirza. And when zimri ſawe yͭ the
cytie muſt nedes be taken, he went into the
palayce of the kynges houſe, and burnt himſelfe
& the kynges houſe wͭ fyre, and ſo dyed,
for hys ſynnes whych he ſynned, in doynge
that whych is euell in the ſyght of yͤ Lorde,
and in walkynge in the waye of Jeroboam
and in his ſynnes whych he dyd, and in that
he made Iſrael to ſynne.

The reſt of the wordes yͭ concerne zimri
and the treaſon yͭ he wrought, are they not
wrytten in the boke of yͤ Chronicles of the
kynges of Iſrael? Then were the people of
E Iſrael deuyded into two partes, for halfe yͤ
people folowed Thibni yͤ ſonne of Ginath,
makynge hym kynge: & the other halfe folowed
Amri. But the people that folowed
Amri, preuayled agaynſt the people that folowed
Thibni the ſonne of Ginath. And ſo
Thibni dyed, and Amri raygned.

In the. xxxi. yere of Aſa kynge of Juda,
beganne Amri to raygne ouer Iſrael. xii.
yere. Syxe yere raygned he in Thirza. He
◦✦ bought the hyll ◦✦ Schomron of one Schemar
for two talentes of ſyluer, and buylt in
the hyll, and called yͤ name of yͤ cytie whych
he buylt, after yͤ name of Schemar whych
had bene owner of yͤ hyll Schomron. But
Amri wrought yͭ whych is euell in the eyes
F of the Lorde, and dyd worſſe then all yͭ were
before hym. For he walked in all the waye
of Jeroboam the ſonne of Nabat, and in his
ſynnes, that made Iſrael ſynne, to anger yͤ
Lorde God of Iſrael with theyr vanyties.
The reſt of the wordes that concerne Amri,
and all that he dyd, and his ſtrength that he
ſhewed, are they not wrytten in the boke of
the chronicles of the kynges of Iſrael? And
ſo Amri ſlepte with his fathers and was buryed
in Schomron, & Ahab hys ſonne raygned
in hys ſteade.

In yͤ. xxxviii. yere of Aſa kynge of Juda,
beganne Ahab the ſonne of Amri to raygne
ouer Iſrael, and the ſame Ahab the ſonne of
Amri raygned ouer Iſrael in Samaria
xxii. yere. And Ahab the ſonne of Amri dyd
euell in yͤ ſyght of yͤ Lord, aboue all yͭ were
before hym. For it ſemed vnto hym but a G
lyght thynge to walke in the ſynnes of Jeroboam
yͤ ſonne of Nabat. He toke Jezabel
alſo yͤ daughter of Ethbaal kynge of yͤ Sidonytes
to wyfe, and * went & ſerued Baal, * iiii. Reg. x. a
and worſhypped hym. And he reared vp an
aultare for Baal in yͤ tēple of Baal, whych
he had buylded in Schomron. And Ahab
made groues, and proceded further in angrynge
the Lorde God of Iſrael, then all the
kynges of Iſrael that were before hym.

◦✦ In his dayes dyd Hiel of Bethel buylde ✦◦
Jericho. And it * coſte hym Abiram hys eldeſt * Joſu. vi. d.
ſonne when he layde yͤ foundacion, & his
yoūgeſt ſonne Segub, when he ſet vp yͤ gates,
accordyng vnto the worde of the Lord * * Joſu. vi. d.
which he ſpake by Joſua yͤ ſonne of Nun.

¶ The. xvii. Chapter.

¶ Elias is noryſhed and fed of Rauens, and after is ſent to zarphath (otherwyſe called Sarepta) to a woman whoſe chylde he rayſeth to lyfe.

ANd Elia the Theſbyte (whych A
was of yͤ enhabyters of Gilead)
ſayde vnto Ahab: * as truly as * iii. Re. xviii. c.
the Lord God of Iſrael lyueth,
before whome I ſtande * there * Deut. xi. b.
ſhalbe nether dewe nor rayne theſe yeres, iii. Re. viii. d.
but accordynge to my worde. Jacob. v. d.

And yͤ worde of yͤ Lorde came vnto hym,
ſayeng: get yͤ hēce, & turne yͤ eaſtwarde, and
hyde thy ſelfe in the brooke Cherith, yͭ is it yͭ
lyeth before Jordā: Thou ſhalt drynck of yͤ
ryuer, and I haue cōmaūded yͤ rauēs to fede
yͤ there. And ſo he wēt, & dyd accordyng vnto
yͤ worde of yͤ Lord: For he wēt, & dwelt by
yͤ brooke Cherith, yͭ is before Jordan. And
yͤ rauēs brought him bread & fleſhe in yͤ mornyng,
& lykewiſe bread & fleſh in yͤ euenyng,
and he drācke of the brooke. And it chaūced
after a whyle, yͭ yͤ brooke dryed vp, becauſe
ther fell no rayne vpon the erth. ✠ And the B
word of the Lorde came vnto hym, ſayēg: * Luke. iiii. e.
vp & get yͤ to ☞ zarphath, whych is in Sidon, ☞
& dwell there. Beholde I haue cōmaunded
a wydowe there to ſuſtayne the. So he
aroſe, & wēt to zarphath. And whē he came
to the gate of yͤ cytie, the wydow was there,
gatherīg ſtyckes. And he called to her, and
ſayd: * fet me I praye the, a lytle water in a * Judi. iiii. c.
veſſell, yͭ I maye dryncke. And as ſhe was
goyng to fet it, he cryed after her, and ſayd:
bryng me I praye yͤ, a morſell of bread alſo
in thyne hande. She ſayd: As truely as the
Lord thy God lyueth, I haue no bread readye,
but euen an hādfull of mele in a barell,
& a lytle oyle in a cruſe. And behold, I am
gatheryng two ſtickes for to go in, & dreſſe it
for me & my ſonne, yͭ we maye eate it: & dye.

And Elia ſayde vnto her: feare not, come
and

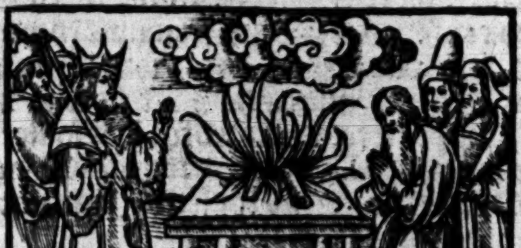
C and do as yͧ haſt ſayde: but make me therof a lytle cake fyrſt of all, ⁊ bringe it vnto me: and afterwarde make for yͤ and thy ſonne. For thus ſayth yͤ Lorde God of Iſrael: the meale in the barell ſhall not be waſted: nether ſhall the oyle in the cruſe be mynyſhed, vntyll the Lorde haue ſent rayne vpon the erthe. And ſhe went, and dyd as Elia ſayde. And ſhe and he ⁊ her houſe dyd eate a good ſpace, ⁊ the meale waſted not out of the barell, nether was the oyle ſpent out of yͤ cruſe accordyng to the worde of the Lorde, which ☞ he ſpake ☞ by the hande of Elia. ✠

✠ And after theſe thynges, it happened, that the ſonne of the wyfe of the houſe fell ſycke. And his ſyckeneſſe was ſo ſore, that there was no breath left in hym. And ſhe ſayde vnto Elia: what haue I to do wͭ the. O thou man of God? art yͧ come vnto me, to call my ſynne agayne to remembraunce, ⁊ to ſlaye my ſonne? He ſayde vnto her: D geue me thy ſonne. And he toke him out of her lap, and caryed hym vp into a lofte where he abode, and layde hym vpon hys awne bed, and called vnto the Lorde, and ſayde: O Lorde my God, haſt thou punyſſhed alſo this wydowe (wͭ whõ I dwel as a ſtraũger) ⁊ haſt ſlayne her ſonne? *And he ſtretched him ſelfe vpon the chylde thre tymes, ⁊ called vnto yͤ Lorde, ⁊ ſayd: O Lorde my God, let thys chyldes ſoule come into him agayne. And yͤ Lorde hearde yͤ voyce of Elia, and the ſoule of yͤ chylde came into him agayne, and he reuyued. And Elia toke yͤ boye, and brought hym downe out of yͤ chãbre into yͤ houſe, and delyuered hym vnto hys mother, and Elia ſayde: beholde, thy ſonne lyueth. And the woman ſayde vnto Elia: nowe I knowe, yͭ thou art a man of God, ⁊ that the worde of yͤ Lorde in thy mouth, is true. ✠

*iiii.Re.iiii.f
Actes.xx.c.

¶The.xviii.Chapter.

¶ Elia is ſent to Ahab. Obadia (otherwyſe called Abdia) hydeth an hũdred prophetes. Elia kylleth all Baals prophetes: and afterwarde obtayneth rayne.



A After proceſſe of many dayes yͤ worde of yͤ Lord came to Elia in the thyrde yeare, ſayinge: Go ſhewe thy ſelfe vnto Ahab, and *I wyll ſende rayne vpon the erth. And Elia went to ſhewe hym ſelfe vnto Ahab, ⁊ there was a great famyſhemẽt in Schomron. And Ahab called Obadia, whych was the gouerner of hys houſe: and Obadia feared God greatlye: For whẽ Iezabel deſtroyed yͤ prophetes of the Lord, he toke an hũdred prophetes ⁊ hyd them, fyftye men in one caue ⁊ fyftie in another, and prouyded bred ⁊ water for them. And Ahab ſayde vnto Obadia: Go into the lãde, vnto all fountaynes of water, ⁊ vnto all brokes, yf happelye we maye fynde graſſe, to ſaue yͤ horſes ⁊ yͤ mules, and yͭ we deſtroye not ſome of yͤ beaſtes. And ſo they deuyded yͤ lãde betwene them, to walke thorow it. Ahab went one waye by hym ſelfe, and Obadia went another waye by hym ſelfe.

*Deu.xi.b.
James.v.c.

B And it chaunced yͭ as Obadia was in the waye, Elia met hym. And Obadia knewe hym, ⁊ fell on his face, ⁊ ſayde: art not yͧ my Lord Elia? And he anſwered hym: I am he. Go ⁊ tell thy Lorde: beholde, Elia is here. He ſayde: what haue I ſynned, that yͧ woldeſt delyuer thy ſeruaũt into yͤ hãd of Ahab, to ſley me? As trulye as yͤ Lord thy God lyueth, there is no nacyon or kyngdome, whether my Lorde hath not ſent, to ſeke yͤ. And when they ſayde: he is not there, he toke an othe of yͤ kyngdome ⁊ nacyon, whã he foũde the not. And nowe thou ſayeſt: goo and tell thy Lorde, that Elia is here. And as ſone as I am gone from the, the ſprete of the Lord ſhall carye yͤ into ſome place that I do not knowe, and ſo when I come ⁊ tell Ahab, and he canne not fynde the, he ſhall ſley me. But C I thy ſeruaũt feare yͤ Lorde from my youth vp. Was it not tolde my Lorde, what I dyd when Iezabel ſlue the prophetes of yͤ Lorde howe I hydde an hundred men of yͤ Lordes prophetes, fyftie men in one caue, and fyftie in another, and prouyded them of breed and water? And nowe yͧ ſayeſt, goo thou nowe and ſhewe thy Lorde. Beholde, Elia is here, that he maye ſley me?

And Elia ſayde: as truly as the Lorde of Hoſtes lyueth, before whom I ſtãde, I wyll ſhewe my ſelfe vnto hym thys daye. So Obadia wẽt to mete Ahab, and tolde hym. And Ahab wẽt to mete Elia. And it fortuned yͭ whan Ahab ſawe Elia, he ſayde vnto hym art yͧ he yͭ troubleth Iſrael? He anſwered: it is not I yͭ haue troubled Iſrael, but thou, and thy fathers houſe, in that ye haue forſaken the cõmaundemẽtes of the Lorde, and yͧ haſt folowed Baal. Nowe therfore ſende ⁊ geather to me all Iſrael vnto moũt Carmel, and the prophetes of Baal *foure hũdred and fyftie, and the prophetes of the D groues foure hundred, whych eate of Iezabels table. So Ahab ſent vnto all the chyldren of Iſrael, and gathered the prophetes togeather vnto mount Carmel.

*iii.Re.xvii.a.

And Elia came vnto all yͤ people, ⁊ ſayde: howe longe halte ye betwene two oppynions? If the Lord be God, folowe him: but yf Baal be he, then go after hym. And the people anſwered him not one worde. Then ſayde Elia vnto the people agayne. I onely remayne a prophete of ẏ Lorde: but Baals prophetes are foure hundred and fyftie. Let them therfore geue vs two oxen, & let them choſe the one, & cut him in peces, & laye him on wood, and put no fyre vnder: and I wyll dreſſe ẏ other oxe, & laye him on wood, and wyll put no fyre vnder. And call ye on ẏ name of youre God, & I wyll call on the name of the Lorde: and then the God that answereth by fyre, let hym be God.

E *i.Reg.ix.c. * And all ẏ people anſwered & ſayde, yt is well ſpoken. And Elia ſayd vnto ẏ prophetes of Baal: choſe you an oxe, & dreſſe hym fyrſt (for ye are many) and call on the name of your goddes, but put no fyre vnder. And they toke ẏ one oxe that he dyd geue them, and they dreſſed it * and called on the name of Baal from mornynge to noone: ſayeng. *.Mat.vi.a. O Baal heare vs. But there was no voyce nor one to anſwere. And they lepte vpon ẏ aulter ẏ they had made. And at none it fortuned, ẏ Elia mocked them, and ſayde: crye ☞ lowde, for ☞ he is a God: peraduenture he is talkynge or occupyed (in folowynge vpō hys enemyes) or is in hys iourneye, or happely he ſlepeth, and muſt be awaked wyth youre crye. And they cryed lowde, & cut thē ſelues, as theyr maner was, wt knyues and launcers, tyll the bloude folowed on them. And it chaunced, that when myddaye was ☞ paſſed ☞ they propheſyed vntyll ẏ tyme F of the euenyng ſacrifyce. But there was nether voyce ner one to anſwere, ner any that regarded them.

...tit altare Elia altare ...no coream ou [illegible]

‡i.Re.xviii.e. *Joſu.iiii.b. *Ge.xxxii.e.

And Elia ſayde vnto all ẏ folke: come to me. And all ẏ people came to hym. ‡ And he repayred ẏ aulter of ẏ Lord, that was broken. * And Elia toke .xii. ſtones accordyng to ẏ nōbre of ẏ .xii. tribes of ẏ ſonnes of Jacob (vnto whom ẏ worde of ẏ Lorde came,) ſayeng. * Iſrael ſhalbe thy name. And wt ẏ ſtones he made an aultare in ẏ name of the Lorde. And he made a dyche roūde about ẏ ☞ aulter, ☞ as brode as two forowes of the corne felde. And he put ẏ wod in order, & hewed ẏ oxe in peces, & layed hym on ẏ wood, & ſayde: fyll foure barels wt water, & powre it on ẏ burntſacrifyce & on ẏ wood. And he ſayd: do ſo agayne. And they dyd ſo ẏ ſeconde tyme. And he ſayde agayne: do it ẏ thyrde tyme. And they dyd it the thyrde tyme. And ẏ water ranne rounde about ẏ aulter, and he fylled the pitte with water alſo.

...edit altare Elia [illegible] ...no [illegible] [illegible] ...li [illegible]

And it fortuned when ẏ tyme came (wherin ẏ burntſacrifyce of ẏ eueninge vſed to be offred) Elia ẏ prophete came & ſayd: Lord God of Abrahā, Iſahac & of Iſrael, it ſhalbe knowen this daye, that thou art the God in Iſrael, & ẏ I am thy ſeruaunt, & ẏ I haue done all theſe thynges at thy cōmaūdemēt. Heare me (O Lorde) heare me, ẏ this people maye knowe, that ẏ art the Lorde God, and ẏ haſt turned their herte agayne now at the laſt. * And ẏ fyre of ẏ Lord fell, & conſumed the burntſacrifyce & the wood, ẏ ſtones and the duſt, & lycked vp the water ẏ was in the G pitte. And whē all ẏ people ſawe it, they fell on their faces, & ſayd. The Lord, he is God, ẏ Lord, he is God. And Elia ſayde vnto thē. Take ẏ prophetes of Baal, & let not one of them eſcape. And they toke them, and Elia brought thē vnto ẏ brooke Kiſon, & ſlue thē there. And Elia ſayd vnto Ahab: get ẏ vp, eate & drynck, for ther is a ſounde of moche rayne. And ſo Ahab went vp to eate and to drinck, & Elia wēt vp to ẏ toppe of Carmel. And he layed ☞ him ſelfe flat vpon ẏ erth, ☞ & put hys face betwene hys knees, & ſayd to his ſeruaūt: go vp (I praye ẏ) & loke towarde ẏ waye of ẏ ſee. And he wēt vp & loked, & ſayde: there is nothyng. And he ſayde: go agayne .vii. tymes. And it fortuned, ẏ at ẏ ſeuēth tyme he ſayd: behold, there ariſeth a litle cloude of the ſee, lyke a mānes hāde. He ſayde: go, & ſaye vnto Ahab: Make faſt thy charet, & get the downe, ẏ the rayne ſtoppe the not. And it came to paſſe, ẏ in the meane while, ẏ heuē was blacke wt cloudes & wide, & there was a great rayne. And Ahab gat vp & came to Jezreel. And the hād of ẏ Lord was on Elia, & he girded vp his loynes, and ranne before Ahab, tyll he came to Jezreel.

*Judi.vi.d. Eccl.xlviii.a. i.Macha.ii.f.

¶ The .xix. Chapter.

¶ Elia fleing from Jezabel, is nouriſhed of ẏ Angell of God, and is cōmaunded to annoynte Azahel, Jehu and Eliſeus, whom the Hebrues call, Eliſa.

A AND Ahab tolde Jezabel, all ẏ Elia had done, and howe he had ſlayne all the prophetes wyth ẏ ſwerde. Then Jezabel ſent a meſſenger vnto Elia, ſayēge: * ſo & ſo let the goddes do to me, yf I make not thy ſoule lyke one of theyrs, by to morowe thys tyme. When he ſawe that, ✠ he aroſe & wēt for his lyfe, and came to Beerſeba in Juda, & left hys ſeruaunt there. But he hym ſelfe went a dayes iourney into the wyldernesse, and came & ſat downe vnder a Juniper tree, & deſyred for hys ſoule, that he myght dye, & ſayde, * it is nowe ynough (O Lorde) take my ſoule, for I am not better then my fathers.

*iii.Reg.xx.b. *Jon.iiii.a.

And as he laye & ſlepte vnder the Juniper tree: beholde, an Angell touched hym, and ſayde vnto hym: vp, & eate. And whan B he loked aboute hym: beholde, there was a loaffe of broyled breade and a veſſell of water at hys heed. And he dyd eate & dryncke, and layde hym downe agayne to ſlepe. And the Angell of the Lorde came agayne the ſecōde tyme, and touched hym, and ſayde: vp, and eate, for thou haſt yet a great iourneye.

And

*Exo.xxxiiii. d.
Mat.iiii.a.

And he aroſe, and dyd eate ⁊ drynke, ⁊ walked in the ſtrenght of that meate * fourtye dayes ⁊ fourtye nyghtes, euen vnto Horeb ẏ mount of God. ⁋ Whan he came thether into a caue, he lodged there in, all nyght.

*Roma.xi.a.
C
*Ecc.xlviii.a

And beholde, the worde of ẏ Lorde came to hym, ⁊ ſayde vnto hym: what doeſt thou here Elia? And he anſwered. I haue bene gelous for ẏ Lorde God of hoſtes ſake. For the chyldren of Iſrael haue forſaken thy couenaũt, * broken downe thyne aulters and ſlayne thy prophetes wᵗ ẏ ſwerde, and I onlye am lefte, and they ſeke my lyfe to take it awaye. And he ſayde: come out ⁊ ſtande vpon the mount, before ẏ Lord. And beholde * the Lorde went by, and a myghtye ſtrõge wynde that rent the moũtaynes ⁊ brake the rockes before the Lorde. But the Lorde was not in the wynde. And after ẏ wynde came an erth quake. But ẏ Lorde was not in the erthe quake. And after ẏ erthe quake, came fyre: but the Lord was not in the fyre. And after ẏ fyre, came a ſmall ſtyll voyce. And when Elia hearde, he couered hys face with his mãtle, ⁊ went out ⁊ ſtode in the entrynge in of the caue. And beholde, there came a voyce vnto hym, and ſayd: what doeſt thou here Elia? And he anſwered. I haue bene gelouſe for ẏ Lorde God of Hoſtes ſake: becauſe ẏ chyldren of Iſrael haue forſaken thy couenaunt, caſt downe thyne aulters, ⁊ ſlayne thy prophetes with ẏ ſwerde, and I only am lefte, and they ſeke my lyfe to take it awaye. And the Lorde ſayde vnto hym: go ⁊ turne thy waye to ẏ wyldernesse vnto Damaſco, that ẏ mayeſt annoynte * Hazael. kynge ouer Syria. And ‡ Iehu ſonne of Nimſi, ſhalt ẏ annoynte kyng ouer Iſrael. And Eliſa the ſonne of Saphat of Abel Meholoh ſhalt ẏ annoynte to be prophete in thy rowme. And it ſhall come to paſſe ẏ whoſo eſcapeth ẏ ſwerde of Hazael, hym ſhall Iehu ſlaye: and yf any man ſcape the ſwerde of Iehu, hym ſhall Eliſa put to death. And therto * I haue lefte me ſeuen thouſande in Iſrael, of whych neuer man bowed his knees vnto Baal, nor kyſſed him wyth hys mouthe.

*iiii.Re.viii. d.
‡iiii.Re.ix.b.
⁋ Eliſa is otherwyſe called Elizeus.
D
*Roma.xi.a.

So he departed thẽce, ⁊ founde Eliſa the ſone of Saphat plowyng, ⁊ hauyng twelue yocke of oxen before him, ⁊ he wᵗ the twelue. And Elia wẽt by him, ⁊ caſt his mãtell vpõ him. And he lefte ẏ oxen, ⁊ ranne after Elia ⁊ ſayd: * let me I praye the, kyſſe my father ⁊ my mother, ⁊ thẽ I wyll folow ẏ. He ſayd vnto hym: go backe agayne, for what is it, ẏ I haue done to ẏ? And whan he wẽt backe agayne from him, he toke a couple of oxen, ⁊ ſlue them, ⁊ dreſſed the fleſhe wᵗ the inſtrumentes of the oxen, ⁊ gaue vnto the people, and they dyd eate. And then he aroſe, ⁊ wẽt after Elia, and myniſtred vnto hym.

*Luke.ix.g.

⁋ The .xx. Chapter.

⁋ The fyrſt and ſeconde tyme that Samaria was beſieged of Benhadad kynge of Syria.

A

AND Bẽhadad the kyng of Syria gathered all hys hoſte together, hauynge .xxxii. kynges wᵗ hym, and horſes and charettes: ⁊ wẽt vp ⁊ beſieged Samaria, ⁊ warred agaynſt it. And he ſent meſſengers to Ahab kynge of Iſrael into ẏ cytie, ⁊ ſayde vnto hym: thus ſayeth Benhadad. Thy ſyluer ⁊ thy golde is myne, and ẏ fayreſt of thy wyues, ⁊ of thy chyldren be myne. And the kyng of Iſrael anſwered ⁊ ſayde: My Lorde kynge accordynge to thy ſayeng, I am thyne ⁊ all that I haue.

B

And whan the meſſengers came agayne, they ſayd, thus ſayeth Benhadad. For as moche as I haue ſent vnto ẏ, ſayinge: thou ſhalt delyuer me thy ſyluer ⁊ thy golde, and thy wyues, ⁊ thy chyldren. I wyll therfore ſende my ſeruauntes vnto ẏ to morow this tyme: ⁊ they ſhall ſearche thyne houſe, ⁊ the houſes of thy ſeruauntes. And whatſoeuer is pleaſaũt in thyne eyes, they ſhall take it in theyr handes, ⁊ brynge it awaye. Then ẏ kyng of Iſrael ſent for all ẏ elders of ẏ lande, ⁊ ſayde: take hede I praye you ⁊ ſe, howe thys felow goeth about myſcheafe. For he ſent vnto me, for my wyues, for my childrẽ, for my ſyluer ⁊ for my golde: and I denyed hym not. And all the elders ⁊ all the people ſayde: herken not vnto hym, nor conſent.

Wherfore he ſayde vnto the meſſengers of Benhadad: tell my Lorde the kynge, all that thou dyddeſt ſend for to thy ſeruaũt at the fyrſt tyme, ẏ I wyll do, but thys thyng I maye not do. And ẏ meſſengers departed and brought anſwere agayne. And Benhadad ſent vnto hym agayne, and ſayd: thus and thus do ẏ goddes vnto me, yf ẏ duſt of Samaria be ynough for all the people ẏ folowe me, to take euery man an hãdfull. And the kynge of Iſrael anſwered, ⁊ ſayde: tell hym: let not hym ẏ putteth on hys harneſſe boſte hym ſelfe, as he ẏ putteth it of. And it fortuned, that when Benhadad hearde that tydynges, as he was with the kynges drynkyng wᵗin ẏ pauyllyons, he ſayde vnto hys ſeruauntes, put on your harneſſe. And they ſet them ſelues in araye agaynſt the cytie.

C

And beholde there came a Prophet vnto Ahab kynge of Iſrael, ſayinge: thus ſayeth the Lorde. Haſt ẏ ſene all this great multitude? beholde, I wyll delyuer it into thyne hãde thys daye, and thou ſhalt knowe, that I am ẏ Lorde. And Ahab ſayd: By whom? he ſayde: thus ſayth ẏ Lorde: euen by the ſeruaũtes of ẏ gouernoures of ẏ ſhyres. He ſayde agayne: Who ſhall ordre ẏ batayll? And he anſwered: thou. Then he nõbred ẏ ſeruaũtes of the gouernouers of ẏ ſhyres: and they were two hũdred and .xxxii. And after them alſo, he nombred all the people, all the chyldren of Iſrael, euen. vii. M. And they went out at none: but Bēhadad dyd dryncke tyll he was droncken in the pauyllyons both he and yͤ kynges: euen. xxxii. kynges, that holpe hym. And the ſeruauntes of the gouernours of the ſhyres went out fyrſt.

And Bēhadad ſent out, and they ſhewed hym, ſayēg: there are men come out of Samaria. He ſayde: Whether they be come out for peace, take them a lyue: or whether they be come out to fyght, take them yet a lyue. And ſo thoſe youge men of the gouernours D of yͤ ſhyres came out of the cytie, & the Hoſt after them, & they ſlue euery one his enemye that came in his waye. And yͤ Sirians fled, and they of Iſrael folowed after them. And Benhadad the kynge of Syria ſcaped on a horſſe, wᵗ his horſemen. And yͤ kynge of Iſrael wēt out, & ſmote yͤ horſſes & charettes, and wᵗ a great ſlaughter ſlue he yͤ Syrians.

And there came a Prophete to the kynge of Iſrael, and ſayde vnto him: go forth and playe the man, be wyſe and take hede what thou doeſt: for when the yere is gone about, the kynge of Syria wyll come vp agaynſt the. And yͤ ſeruaūtes of the kyng of Syria ſayd vnto hym. The goddes of yͤ hylles are their goddes, & therfore they had the better of vs: but let vs fyght agaynſt them in the playne, and for what ye wyll, we ſhall haue yͤ better of thē. And thys do: take yͤ kynges awaye euery man out of hys place, and put dukes in theyr rowmes. And do thou nōbre the an hoſte, lyke the hoſt that yͧ haſt loſte, ſoche horſes & ſoch charettes, and we wyll fyght agaynſt them in the playne, and thou ſhalt ſe vs get yͤ better of them. And he herkened vnto theyr voyce, and dyd euen ſo.

And it fortuned, that after the yere was gone aboute, Bēhadad nōbred the Syriās, E and wēt vp to Aphek to fyght agaynſt Iſrael. And the chyldren of Iſrael were nombred, and wᵗ theyr whole nombre went they agaynſt them, and yͤ chyldren of Iſrael pitched before them, lyke two lytel flockes of kyddes: but yͤ Syrians fylled yͤ countreye. And there came a man of God, & ſayde vnto the kyng of Iſrael: thus ſayth yͤ Lorde: Becauſe the Syriās haue ſayed: the Lorde is but God of yͤ hilles, and not God of yͤ valeys: therfore wyll I delyuer all thys great multitude into thine hāde, & ye ſhall knowe that I am the Lorde. And they pitched one ouer agaynſt yͤ other ſeuen dayes, & it came to paſſe, yͭ in the ſeuēth daye yͤ batayle was ioyned. And yͤ chyldren of Iſrael ſlue of the Syriās an hūdred thouſand fotemen in one daye. But yͤ reſt fled to Aphek into yͤ cytie, And there fell a walle vpō. xxvii. thouſand of yͤ men yͭ were lefte. And Benhadad fled & came into yͤ cytie, from chābre to chābre.

And his ſeruaūtes ſayde vnto hym. Beholde, we haue hearde ſaye, yͭ the kynges of the houſe of Iſrael are mercyfull kynges. We will therfore put ſacke cloth about our loynes & ropes about oure neckes, & go out to the kyng of Iſrael: yf happelye he wyll ſaue thy lyfe. And ſo they gyrded ſacke clothe aboute theyr loynes & put ropes aboute their heedes, & came to yͤ kyng of Iſrael, and ſayde. Thy ſeruaūt Bēhadad ſaith, I praye yͤ let me lyue. He ſayde: is he yet a lyue? he is F my brother. And they toke yͤ worde for good lucke & haſtely caught it out of hys mouth & ſayde: yee thy brother Bēhadad. He ſayd: go, bryng hym hyther. And Bēhadad came out vnto hym, & he cauſed hym to come vp into yͤ charet. And he ſayd vnto hym: the cyties which my father toke from thy father, I wyll reſtore agayne. And yͧ ſhalt make ſtreates for yͤ in Damaſco, as my father dyd in Samaria. ☞ And I wyll make an apoyntmēt wᵗ yͤ, & ſend yͤ awaye. ☞ And ſo he made an apoyntmēt wᵗ him, & ſent him awaye.

And there was a certen man of yͤ chyldrē of yͤ prophetes, which ſayde vnto his neyghboure in the worde of the Lorde: ſmyte me I praye the. And yͤ man wold not ſmyte him: Then ſayde he vnto hym. Becauſe yͧ haſt not herkened vnto yͤ voyce of the Lorde: beholde as ſoone as yͧ art departed from me, a lyon ſhall ſlaye the. And it came to paſſe, that as ſoone as he was departed frō him,* *iii.Re.xiii.e a Lyon founde hym, and ſlue hym. Then he founde another man and ſayde: ſmyte me I praye the. And the man ſmote hym, ſo that in ſmytinge he wounded hym. So the Prophete G wēt forth, & wayted for yͤ kyng by the waye, & put hym ſelfe out of knowledge wᵗ aſſhes, whych he layed vpon hys face. And whē yͤ kyng came by, he cryed vnto yͤ kyng, & ſayd: thy ſeruaūt went out in yͤ myddes of the battell. And beholde, there went awaye a man, whom another man brought vnto me, and ſayde: kepe thys man. And yf he be myſſed or loſt, thy lyfe ſhall go for his: or els thou ſhalte paye a talent of ſyluer. And as thy ſeruaunt had here & there to do, he was gone. And the kyng of Iſrael ſayde vnto hym: euen ſo ſhall thy iudgemēt be, as thou haſt defyned it thy ſelfe.

And he haſted, and toke yͤ aſſhes awaye from his face: and the kyng of Iſrael knewe hym, that he was of the Prophetes. And he ſayde vnto hym: thus ſayth yͤ Lorde: becauſe thou haſt let go a man that ☞ is in my ☞ curſſe, thy lyfe ſhall go for hys lyfe, and thy people for his people. And yͤ kyng of Iſrael went to his houſe, waywarde, & in diſpleaſure, and came to Samaria.

¶ The. xxi. Chapter.

¶ Iezabel commaundeth to kyll Naboth, for the vyneyarde that he refuſed to ſell to Ahab. Helias reproueth Ahab, and he repēteth.

A After theſe thynges, it chaunced,
that Naboth ẏ Jezrahelyte had
had a vyneyarde in Jezrahel,
harde by ẏ palace of Ahab kyng
of Samaria. And Ahab ſpake
*i.Re.viii.c. vnto Naboth, ſayenge. * Geue me thy vyneyarde,
that J maye make me a garden of
yerbes therof, becauſe it lyeth ſo nye my
houſe: and J wyll geue ẏ for it a better vyneyarde
then it is: or rather yf it pleaſe the,
J wyll geue the, the worthe of it in money.
And Naboth ſayde to Ahab: the Lorde forbyd
ẏ from me, that J ſhulde geue the enheritaunce
of my father vnto the.

And Ahab came into his houſe heuye, and
euell apayde, becauſe of the worde whych
Naboth ẏ Jezrahelite had ſpoken to hym,
B for he had ſayde: J will not geue the, the enheritaunce
of my fathers. And he layde him
downe vpon hys bed, & turned awaye hys
∘* face, ∘*(to the wall) and wolde eate no bread.

But Jezabel hys wyfe came to hym, and
ſayde vnto hym: why is thy ſprete ſo waywarde,
that thou eateſt no breade? And he
ſayde vnto her: For J ſpake vnto Naboth
the Jezraelite, and ſayde vnto hym: Geue
me thy vyneyarde for money: or els yf it
pleaſe the, J wyll geue ẏ another vyneyarde
for it. And he anſwered: J wyll not geue
the my vyneyarde.

C And Jezabel hys wyfe ſayde vnto hym:
Doſt thou thus gouerne the kyngdome of
Jſrael? vp, and eate bread, & ſet thyne hert
at reſt, J wyll geue the, the vyneyarde of
Naboth the Jezraelite. And ſo ſhe wrote
a letter in Ahabs name, and ſealed it wyth
hys ſeale, and ſent the lettre vnto ẏ elders,
and to the nobles ẏ were in hys cytie dwellynge
wᵗ Naboth. And ſhe wrote in the letter,
ſayenge: proclayme a faſt, & ſet Naboth
on hye amonge the people, and ſet two vnthriftes
∘* before him, to beare ∘*(falſe) wytneſſe
☞ agaynſt hym, ſayenge: ☞ thou dydeſt
blaſpheme God and the kyng. And then carye
hym out, and ſtone hym to deeth.

D And the men of hys cyte: that is to ſaye,
whych dwelt in hys cytie, dyd as Jezabel
had ſent vnto them, and as it was wrytten
in the letter which ſhe had ſent vnto them.
They proclaymed faſtyng, ād ſet Naboth
among the chefe of the people, and there came
in two men (the chyldren of Belial) and
ſate before hym. And ẏ two vnthriftie perſones
wytneſſed agaynſt Naboth, in ẏ preſence
of the people, ſayeng: Naboth dyd blaſpheme
*Actes.vii.g God & the kyng, * And they caryed
hym out of the cytie, & ſtoned hym with ſtones
that he dyed. And then they ſent to Jezabel,
ſayenge: Naboth is ſtoned to deathe.
And it fortuned when Jezabel heard that
Naboth was ſtoned to deeth: ſhe ſayde to
Ahab: vp, & take poſſeſſion of the vyneyarde
of Naboth, ẏ Jezraelite, which he denyed E
to geue ẏ for money, for Naboth is not alyue,
but deed. And when Ahab hearde that
Naboth was deed, he ſtode vp to go downe
to ẏ vyneyarde of Naboth the Jezrahelite,
and to take poſſeſſion of it.

And the worde of the Lorde came vnto
Elia the Theſbyte, ſayeng: vp & go downe
to mete Ahab kynge of Jſrael, whych is in
Samaria. For lo, he is gone downe to the
vyneyarde of Naboth: to take poſſeſſyon of
it. And therfore ſhalt thou ſaye vnto hym
thus ſayth the Lorde: haſt thou kylled, and
gotten poſſeſſion? And thou ſhalt ſpeake F
vnto hym ſayeng: thus ſayth the Lorde * in *iii.Re.xxii.f
ẏ place where dogges lycked ẏ bloud of Naboth,
ſhall dogges lycke euen thy bloude alſo.
And Ahab ſayde to Elia: haſt thou founde
me, o thou myne enemye? He anſwered:
J haue founde the: for thou art euen ☞ ſolde ☞
to worcke wyckedneſſe in ẏ ſyght of the
Lorde. Beholde, J wyll bryng euell vpon
the, and wyll make cleane riddance of thy
poſterite & wyll * deſtroye from Ahab, euen *iiii.Re.ix.b
hym that maketh water agaynſt the wall,
and hym that is ſhut vp and left behynde in
Jſrael: and will make thyne houſe, lyke the
houſe of Jeroboam ẏ ſonne of Nabat, & lyke
the houſe of Baaſa ẏ ſonne of Ahia, for
the prouocacyon, wherwith thou haſt prouoked,
and made Jſrael to ſynne.

And of Jezabel ſpake the Lorde ſayeng: G
* dogges ſhall eate Jezabel, in ẏ poſſeſſyon *Oſee.i.b.
of Jezrahel. ‡ And he ẏ dyeth of Ahab in the iiii.Reg.ix.b.
towne, hym ſhall dogges eate: & he ẏ dyeth ‡iii.Re.xiiii.c
in the feldes, him ſhall the foules of the ayre xv.g.& xvi.a.
eate. But there was none lyke Ahab which
dyd euen ſell hym ſelfe, to worcke wyckedneſſe
in the ſyght of the Lorde, and that becauſe
Jezabel hys wyfe prycked hym forwarde.
He dyd exceadynge abhominablye,
in folowyng foule Jdoles, accordyng to all
thynges: as dyd ẏ Ammorites * whom the *Nu.xxi.f.
Lord caſt out before ẏ chyldren of Jſrael.

And it fortuned, that when Ahab hearde
thoſe wordes, * he rent his clothes, and put *Ge.xxxvii.g.
ſackecloth about his fleſh, and faſted, & laye
in ſack cloth, & went ∘* bare fote. And ẏ word ∘*
of the Lorde came to Elia, the Theſbyte,
ſayenge: ſeeſt thou how Ahab hūbleth hym
ſelfe before me? becauſe he ſo ſubmytteth
hym ſelfe before me, J wyll not brynge that
euell in hys dayes: but in hys ſonnes dayes,
wyll J brynge euell vpon hys houſe. And
they continued thre yere without warre betwene
Syria and Jſrael.

¶ The.xxii. Chapter.

¶ Foure hundred falſe prophetes do councell Ahab and Jehoſaphat to warre agaynſt Ramoth: onely Michea propheſyeth ẏ truthe, for which he is ſmytten and put in preſon. Of Ahazia otherwyſe called Ochoſias.

A AND * in ẏ thyrd yere dyd Iehoſaphat
*ii. Para. xviii. a. the kynge of Iuda, come downe to ẏ
kynge of Iſrael. And ẏ kynge of Iſrael
ſayde vnto hys ſeruauntes, knowe ye
not that Ramoth in Gilead is ours? and
we ſyt ſtylle, ⁊ take it not out of the hande
of the kynge of Syria. And he ſayde vnto
Iehoſaphat: wylt thou come wͭ me to bataple,
agaynſt Ramoth in Gilead? And Iehoſaphat
*iiii. Reg. iii. a. ſayd vnto the kyng of Iſrael: * I
wyll be as thou art, and my people ſhall be
as thyne, and my horſſes as thyne.

And Iehoſaphat ſayde vnto the kynge
*i. Reg. ii. a. of Iſrael: * aſke councell I praye the at the
worde of ẏ Lord to daye. And then ẏ kyng
of Iſrael geathered the prophetes together
‡iii. Re. xviii. c. vpon ‡ a foure hundred men, and ſayde vnto
them: ſhall I go agaynſt Ramoth in Gilead
to bataple, or ſhall I let it alone? And
they ſayd, go vp: for the Lorde ſhall delyuer
it into the handes of the kyng. And Iehoſaphat
ſayde: is there here neuer a Prophet of
B the Lorde more, that we myght enquyre of
hym? And ẏ kyng of Iſrael ſayde vnto Iehoſaphat:
there is yet one man (Michea the
ſonne of Iimla,) by whom we maye aſke
councell of the Lorde. But I hate hym: for
he doth not propheſye good vnto me, but
euel. And Iehoſaphat ſayde: let not ẏ kyng
ſaye ſo. Then the kynge of Iſrael called a
chamberlayn and ſayde: fet Michea ẏ ſonne
of Iimla hyther atonce.

And the kynge of Iſrael and Iehoſaphat
the kyng of Iuda ſet ether in hys ſeat, and
theyr apparell on them, in a voyde place beſyde
the entrynge in of the gate of Samaria,
and all the Prophetes propheſyed before
them. And zedekia the ſonne of Canaana
made hornes of yron, and ſayd: thus
ſayth the Lorde: wyth theſe hornes ſhalt
thou puſſhe the Syrians, vntyll thou haue
made an ende of them. And all the Prophetes
C propheſyed euen ſo, ſayeng: go vp
to Ramoth in Gilead, and proſper, for the
Lorde ſhall delyuer it into ẏ kynges hãde.

And the meſſenger that was gone to call
Michea, ſpake vnto hym ſayenge: beholde
the wordes of the Prophetes ſpeake good
vnto the kynge wyth one mouth: let thy
worde therfore (I praye the) be lyke the
worde of euery one of them, to ſpeake that
which is good. And Michea ſayde: as truely
as the Lorde lyueth, whatſoeuer ẏ Lorde
ſayeth vnto me, that wyll I ſpeake. And
ſo he came to the kynge, and the kynge ſayde
vnto hym: Michea, ought we to go agaynſt
Ramoth in Gilead to bataple, or to
*ii. Para. xviii. a. b. c. be ſtyll? He anſwered to hym, * go and proſper,
the Lorde ſhall delyuer it into the hande
of the kynge. And the kynge ſayde vnto
hym: So and ſo many tymes do I charge
the, that thou tell me nothyng, but ẏ whych
is true, in the name of the Lorde.

He ſayde: I ſaw all them of Iſrael ſcatered
vpon the hylles, as ſhepe that haue
not a ſhepeherde. And the Lorde ſayd: theſe
haue no maſter, let euery man retourne to
hys houſe in peace. And the kynge of Iſrael
ſayde vnto Iehoſaphat: dyd I not tell the, D
that he wolde propheſye no good vnto me,
but euell? And he ſayde agayne: heare thou
therfore the worde of the Lorde. I ſaw the
Lorde ſyt on hys ſeate, and all the hooſt of
heauen ſtode about hym, on his ryght hand
and on hys lefte. And the Lorde ſayde: * *ii. Para. xviii. b.
who ſhall perſuade Ahab, that he maye go
and fall at Ramoth in Gilead? and one ſayde
on thys maner, ⁊ another on that. And
there came forth a certayne ſprete, and ſtode
before the Lorde and ſayde: I wyll perſuade
him. And the Lorde ſayde vnto hym:
wherwyth?

And he ſayde: I wyll go out, and be a falſe
ſprete in the mouth of all hys prophetes.
He ſayde: thou ſhalt perſuade him, and preuayle,
go forth then, and do euen ſo. Now
therfore beholde * the Lord hath put a lyenge *Iere. xxiii. c
ſprete in the mouth of all theſe thy prophetes,
and the Lorde hath ſpoken euell towarde
the.

But zedekia ẏ ſonne of Canaana went
to ⁊ ſmote Michea on the cheke, and ſayde:
whan wẽt the ſprete of the Lorde from me,
to ſpeake vnto the? And Michea ſayde: beholde,
thou ſhalt ſe in that daye, when thou
ſhalt go from chambre to chambre to hyde
the. And the kyng of Iſrael ſayd: take Michea
and carye hym vnto Amon the gouerner
of the cytie, and vnto Ioab the kynges
ſonne, and ſaye: thus ſayth the kynge: Put
thys felow in ẏ preſon houſe, and fede hym
with breed of afflictyon, and with water of
trouble vntyll I retourne in peace. And E
Michea ſayde: yf thou retourne in peace, the
Lord hath not ſpoken by me. And he ſayd:
herken ye people euery one of you.

And ſo the kynge of Iſrael and Iehoſaphat
the kyng of Iuda wẽt vp to Ramoth
in Gilead. And the kynge of Iſrael ſayde to
Iehoſaphat: [illegible] chaunge the, whan thou F
goeſt to warre: and put on thyne apparell.
And ẏ kyng of Iſrael chaunged hym ſelfe,
and went to battell. But the kynge of Syria
commaunded the. xxxii. captaynes (that
had rule ouer hys charettes) ſayenge: fyght
nether wyth ſmall nor greate ſaue onely agaynſt
the kynge of Iſrael. And when the
captaynes of ẏ charettes ſawe Iehoſaphat,
they ſayde: Surely it is ẏ kynge of Iſrael,
and they turned to fyght agaynſt him. And
Iehoſaphat cryed. And ſo it came to paſſe,
that when the captaynes of the charettes
ſawe that he was not the kynge of Iſrael,
they turned backe from hym.

And a certen man drewe a bow ignorātly (by chaunce) ſmote the kynge of Iſraell betwene the ribbes, and his harneſſe. Wherfore he ſayd vnto ẏ dryuer of hys charettes: turne thy hand, and carye me out of the hoſt, for I am (ſore) hurt. And the battel encreaſed ẏ daye, & the kyng ſtode ſtyl in his charet agaynſt the Sirians, & dyed at euē. And the bloude ranne out of ẏ wounde into the myddes of ẏ charet. And there went a proclamacion thorow out the hoſte aboute the goyng downe of the ſonne, ſayinge: euery mā to his

F cytie, & to his awne coūtreye. And ſo ẏ kyng of Iſraell dyed, and they came to Samaria and buryed hym there. And one waſhed the charet in ẏ poole of Samaria *and the dogges licked vp his bloude (and harlottes waſhed by the poole ſyde) accordynge vnto the worde of the Lorde which he ſpake.

*iii.re.xxi.f

The reſt of ẏ wordes that concerne Ahab and all ẏ he dyd, and the Iuorie houſe which he made, and all the cyties that he buylded, are they not written in the boke of the chronicles of the kinges of Iſrael? And ſo Ahab ſlepte with his fathers, and Ahazia his ſōne raygned in hys ſteade.

*ii.par.xx.c.

*Iehoſaphat the ſonne of Aſa beganne to raygne vpon Iuda in the fourth yeare of Ahab kyng of Iſrael, and Iehoſaphat was xxxv. yere olde when he beganne to raygne, & raygned .xxv. yere in Ieruſalem. His mothers name was Azuba ẏ daughter of Silhi. And he walked in all the wayes of Aſa his father and bowed not therfrom: but dyd that which was ryght in the eyes of ẏ Lord. Neuertheles, the hyllaulters were not takē out of the waye: for the people offred & burnt incenſe yet, in the hylaulters. And Iehoſaphat made peace wyth the kynge of Iſrael.

G *The reſt of the wordes that concerne Iehoſaphat, and the myght that he vſed, and how he warred, are they not wrytten in the boke of the chronycles of the kynges of Iuda? And the remnaunt of ẏ ſtues of the males, whych remayned in the dayes of hys father, he put cleane out of ẏ land. There was thē no kyng made in Edō. And Iehoſaphat

*iii.Re.xv f.

☞ made ten ſhyppes in the ſee, to come ☞ thorowe Tharſis to Ophir for golde, but they wente not, for the ſhyppes brake at Ezion Gaber. Then ſayd Ahazia ẏ ſonne of Ahab vnto Iehoſaphat, let my ſeruaūtes go with thy ſeruaūtes in the ſhyppes. But Iehoſaphat wolde not. And Iehoſaphat dyd ſlepe with his fathers, & was buryed with hys father in the citie of Dauid his father. And Ihoram his ſonne raygned in his ſteade.

Ahazia ẏ ſonne of Ahab begāne to raygne ouer Iſrael in Samaria, the ſeuententh yeare of Iehoſaphat kyng of Iuda, & raygned two yeares ouer Iſrael. But he dyd euell in the ſight of the Lorde, & walked in the waye of his father, & in the waye of hys mother, & in the waye of Ieroboā the ſonne of Nabat, whych made Iſrael to ſynne. For he ſerued Baal, and worſhypped hym, and prouoked the Lorde God of Iſrael vnto wrath, accordynge vnto all that hys father had done.

The ende of the thyrde boke of ẏ kynges,
after the rekenynge of the Latinyſtes
whych the Hebrues call the fyrſt
booke of the kynges.

The fourth boke of the kynges, after the Latiniſtes: which boke, & the thyrde together, is but one ☞ with the Hebrues.

The fyrſt Chapter.

The captaynes ouer fyftie with theyr ſouldiars are burnt wyth fyre from heauen, by the prayer of Helia. Ahazia is reproued of Helia, and dyeth, and Iehoram his brother ſuccedeth him.

A AND Moab dyd wickedly agaynſt Iſraell after the death of Ahab. And Ahazia fell thorow a latteſe window of his vpper chambre ẏ he had in Samaria: and whyle he was in hys ſyckeneſſe, he ſent meſſengers and ſayd vnto thē: go & enquyre of Beelzebub the God of Ekrom, whether I ſhall recouer of thys my diſeaſe. But ẏ Angel of the Lord ſpake to Elia the Theſbite: Aryſe, and go vp agaynſt the meſſengers of the kynge of Samaria, and ſaye vnto thē: Is there not a God in Iſrael, that ye go to aſke coūcel at Beelzebub the God of Ekrō? Wherfore, thus ſayth the Lorde: thou ſhalt not come downe frō the bed on whyche thou art gone vp, but ſhalt dye the death. And Elia departed.

B And whan the meſſengers turned backe agayne vnto him, he ſayde vnto them: why are ye nowe come agayne? They anſwered him: there came a mā vp agaynſt vs, & ſayd vnto vs? go & turne agayne vnto the kynge that ſent you, & ſaye vnto him: Thus ſayeth the Lord: Is there not a God in Iſrael, that ẏ ſendeſt to enquyre of Beelzebub the God of Ekrom? Therfore thou ſhalt not come downe from the bed on whych thou art gone vp, but ſhalt dye the death. And he ſayde vnto them: what maner of mā was that which came vp in youre waye, and tolde you theſe wordes? And they anſwered him: it was an hearry man *and gyrde with a gyrdle of lether about his loynes. And he ſaid: it is Elia the Theſbite.

*Math.iii.a

Then the kyng ſent vnto hym a captayne

ouer fyftie (with his fyftie men) which came to hym, ād beholde, he ſat on the toppe of an hyll. And he ſpake vnto hym: Thou man of God, the kynge hath ſaid: come downe. Elia anſwered and ſayd to the captayne ouer the
C fyftie: yf I be a man of God, fyre come downe from heauen, ād conſume the ⁊ thy fyftie.
*Luke.ix.g *And there came fire of God, and conſumed him and his fyftie. And the kinge went agayne, and ſent hym another captayne ouer fyftie wyth hys fyftie. And he anſwered and ſayde vnto hym: O man of God, thus hath the kynge ſayd: make haſt, and come downe Elia anſwered and ſayd vnto them: yf I be a man of God, fyre come downe from heauen, and conſume the ⁊ thy fyftie. And there came fyre of God downe from heauen, ⁊ conſumed hym and hys fyftie.

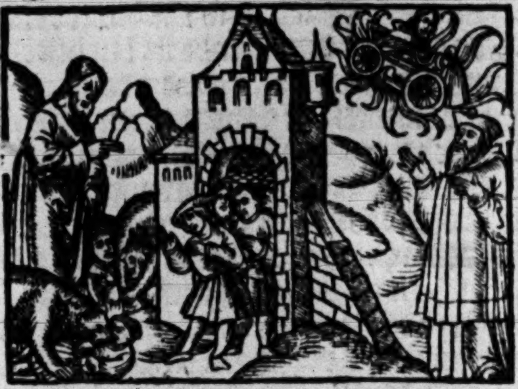
And the kynge went agayne and ſent the thirde captayne ouer fyftie wt his fyftie mē. And the third captayne ouer fyftie went vp and came ⁊ fell on his knees before Elia and beſought him, and ſayde vnto hym: O man of God, let my lyfe and the lyfe of the fyftye thy ſeruaūtes be preciouſe in thy ſyght. Be-
D holde, there came fyre downe from heauen, ⁊ burnt vp the two fore captaynes ouer fyftie with theyr fyfties: therfore let my lyfe now be preciouſe in thy ſyght. And the Angell of the Lorde ſayde vnto Elia: go downe wyth hym, and be not afrayd of him. And he aroſe and went downe wyth hym vnto the kyng.

And he ſayde vnto hym, thus ſayth ẏ Lorde: for as moch as thou haſt ſent meſſengers to aſke coūcel at Beelzebub ẏ God of Ekrō as though there had bene no God in Iſraell whoſe worde thou myghteſt ſeke after: therfore thou ſhalt not come downe of the bed on whyche thou art gone vp, but ſhalt dye the death. And ſo he dyed accordyng to ẏ worde of the Lord which Elia had ſpoken. And Jehoram ✻(hys brother) beganne to raygne in his ſteade, in the ſeconde yeare of Jehoram the ſonne of Jehoſaphat kyng of Juda, becauſe he had no ſonne. The reſt of the wordes that concerne Ahazia, what thynges he dyd, are they not writtē in the boke of the chronicles of the kynges of Iſrael?

❡ The .ii. Chapter.

❡ Elia deuideth ẏ waters with his mantell. He is taken vp into heuē. The bytter ⁊ venimouſe waters are healed. The chyldren that mocke Eliſeus (otherwyſe called Eliſa) are rent in peces.

A
*Gene.v.c ☞ And it chaunced, that when the *Lorde wold take vp Elia into heauē ☞ by a whorlewind, Elia wēt wyth Eliſa frō Gilgal. And Elia ſaid vnto Eliſa tary here I praye ẏ, for ẏ Lord hath ſent me to Bethel. Eliſa ſayde vnto
*i. Regum. xxviii.d him: *as ſurely as the Lorde lyueth, and as thy ſoule lyueth, I wyll not leaue the. And they came downe to Bethel, ⁊ the chyldrē of the prophetes that were at Bethel, cam out to Eliſa, and ſayd vnto hym: knoweſt thou not, howe that the Lorde wyll take awaye thy maſter ☞ from thy head this daye? He ☞
ſayd: I knowe it alſo holde ye your peace.



And Elia ſayd vnto him: Eliſa, tary here B
I praye the, for the Lord hath ſent me to Jericho. He ſayd: as ſurely as the Lord lyueth, and as ſurely as thy ſoule lyueth, I wyl not leaue the, ⁊ ſo they came to Jericho. And the chyldren of the prophetes ẏ were at Jericho came to Eliſa ⁊ ſayd vnto hym: knoweſt ẏ not, that the Lord wyl take awaye thy maſter from thy head thys daye? He anſwered: I know it alſo hold ye your peace. And Elia ſayde vnto hym: tarye I praye the here, for the Lord hath ſent me to Jordā. He ſayd: as ſurely as the Lorde lyueth, and as thy ſoule lyueth, I wil not leaue the. And ſo they two went togeather. And fyftye men of the ſonnes of the prophetes came and ſtode on the otherſyde afarre of, and they two ſtode by Jordan.

And Elia toke his mātell and wrapte it together, ⁊ ſmote the waters, and they were deuided, parte the one waye, ⁊ parte ẏ other, ſo that they two went ouer thorow the drye lande. And it fortuned, that as ſone as they were ouer, Elia ſayd vnto Eliſa: aſke what I ſhall do for the, yer I be takē awaye from the. And Eliſa ſayd: I praye the ☞ let thy ☞
ſprete be dowble vpō me. And he ſayd: thou haſt aſked an hard thinge. Neuertheleſſe, yf thou ſe me whan I am taken awaye frō the thou ſhalt haue it ſo: yf thou do not, it ſhall not be. And it fortuned, ẏ as they wēt walkyng and talkyng: beholde, there appeared a charet of fyre and horſſes of fyre, and par- C
ted them both aſundre. *And Elia went vp *ecc.xlviii.a
thorowe the whorlewynde into heauē. And Eliſa ſawe, ⁊ cryed: O my father, O my father, the charet of Iſraell and the horſemen therof, ⁊ he ſawe hym nomoare: and he toke his awne clothes, ⁊ rent them in two peces.

He toke vp alſo the mantell of Elia that fell from hym, ⁊ went backe agayne ⁊ ſtode by Jordans ſyde, ⁊ toke the mantell of Elia (that fell from hym,) and ſmote the waters ✻(and they parted not aſunder,) and he ſayd: where G
is the Lorde God of Elia, and he hym ſelfe? And when he had ſmyten the waters, they parted

parted this waye ⁊ that waye, ⁊ Eliſa went
ouer. And whan the chyldren of the prophetes
which were at Jericho ſawe hym from a
farre, they ſayde: the ſpryte of Elia doth reſt
on Eliſa, and they came to mete him, and fel
to the groūde before him, ⁊ ſayde vnto hym.
Se: there be with thy ſeruaūtes fyftie ſtrōg
☞ men ☞ let them go ⁊ ſeke thy maſter: happlye
the ſpryte of the Lorde hath taken hym
vp, and caſt hym vpon ſome mountayne or
in to ſome valeye. And he ſayd. Ye ſhal ſende
none. And whan they laye vpon hym tyll he
was aſhamed, he ſaid: Send. They ſēt therfore
fyftye men, which ſought hym thre dayes,
but found him not. And whā they came
agayne to him, whiche taryed at Jericho, he
ſayde vnto them: dyd I not ſaye vnto you,
that ye ſhulde not go?

D And the men of the cytie ſayde vnto Eliſa
beholde, Syr, the dwellynge of thys cytie is
pleaſaunt as thou thy ſelfe ſeeſt: but the water
is naught ⁊ the grounde baren. He ſayde:
Brynge me a new cruſe, and put ſalt therin.
And they brought it to him. And he wēt vnto
the ſpringe of the waters, ād caſt the ſalt
in thyther, ⁊ ſayd: thus ſayth yͤ Lord. I haue
healed this water, ther ſhal not come henceforth
ether deeth or barennes. So yͤ waters
were healed vnto thys daye, accordynge to
the ſayinge of Eliſeus, which he ſpake.

And he went vp frō thence vnto Bethel. And as he was goynge vp the waye, there came lytle chyldrē out of the cytie, ⁊ mocked him, ⁊ ſayd vnto him. Go vp thou bald heed, go vp thou bald heed. And he turned backe, and loked on them, ⁊ curſed thē in the name of the Lorde. And there came two ſhe Beares out of that wood, and tare .xlii. chyldren of them. And he went from thence to mount Carmel, and from thence he turned agayne to Samaria.

¶ The .iii. Chapter.

¶ The kynges of Iſrael, Juda and Edom lacke water, which they obtayne through yͤ prayer of Eliſeus. The kynge of Moab fyghteth agaynſt Iſrael.

A Jehorā the ſonne of Ahab begāne
to raygne vpon Iſrael in Samaria
the .xviii. yeare of Jehoſaphat
kynge of Juda, ⁊ raygned twelue
yeres. And he wrought euell in the ſyght of
the Lorde: but not lyke hys father and lyke
his mother, for he put awaye the ymages of
Baal, that his father had made. Neuertheleſſe,
☞ he ☞ cleaued vnto the ſynnes of Jeroboam
the ſonne of Nabat (which made Iſrael
to ſynne) and departed not ther from.

And Meſa kynge of Moab was a Lorde of ſhepe, and rendered vnto the kynge of Iſrael an hundred thouſande lambes ⁊ an hūdred thouſande rammes with yͤ wolle. But whan Ahab was deed, it fortuned, that the kynge of Moab rebelled agaynſt the kynge of Iſrael. And kynge Jehoram went out of Samaria the ſame ſeaſon, and nombred all Iſrael, ⁊ wēt, ⁊ ſent to Jehoſaphat yͤ kynge of Juda, ſayinge: the kynge of Moab hath offended agaynſt me, wylt thou come wͭ me
agaynſt Moab to battell? He anſwered: I
wyll come vp, for as I am, ſo art yͤ ☞ and ☞
as my people be, ſo are thy people, ⁊ thy horſes
as myne. And he ſayde: what waye ſhall
we go vp? And he anſwered. The waye thorowe
the wylderneſſe of Edom.

And ſo the kynge of Iſrael toke his iourneye, B
and the kynge of Juda, ⁊ the kynge of
Edom. And when they had cōpaſſed yͤ waye
ſeuen dayes, they had no water for the hooſt
and for the cattell that folowed them. And
yͤ kynge of Iſrael ſayde. Alas, yͤ Lorde hath
called theſe thre kinges together, to delyuer
thē ouer into the hand of Moab. But Jehoſaphat
ſayde: *is there not here a prophet of *iii.re.xxii.a
the Lorde, that we maye enquyre of yͤ Lorde
by him? And one of the kynge of Iſraels ſeruauntes
anſwered and ſayd: here is Eliſa yͤ
ſonne of Saphat, whych ☞ powred water ☞
on the hādes of Elia. And Jehoſaphat ſayd
Is not the worde of yͤ Lorde with him? And
ſo the kynge of Iſrael, ⁊ Jehoſaphat ād the
kynge of Edom went downe to hym.

And Eliſa ſayd vnto the kyng of Iſrael:
what haue I to do wyth the? Get the, to the
prophetes of thy father, ād to the prophetes
of thy mother. And the kynge of Iſrael ſaid
vnto him: ☞ Oh naye. For the Lorde hath ☞
called theſe thre kynges together to delyuer
thē into the hāde of Moab. And Eliſa ſayd:
as ſure as yͤ Lord of hoſtes lyueth (in whoſe
ſyght I ſtand) and it were not yͤ I regarde yͤ
preſence of Jehoſaphat the kinge of Juda, I
wolde not loke towarde the, nor yet ſe the.
But nowe bringe me a mynſtrel. And whan
the mynſtrell played, the hande of the Lorde C
came vpō him. And he ſayde: Thus ſayeth yͤ
Lorde: Make this playne grounde ful of diches.
For thus ſayth the Lorde: ye ſhal ſe nether
wynde nor rayne, ⁊ yet the broke ſhalbe
fylled wͭ water, that ye maye dryncke, both
ye, and youre beaſtes, and youre catell. And
this is yet but a ſmall thynge in the ſyght of
the Lorde, for aſmoch as he will geue ouer yͤ
Moabites alſo into youre handes. And ye
ſhall ſmyte euery ſtronge towne, and euery
goodlye cytie, and ſhall fell euery pleaſaunt
tree, and ſtoppe euery wel of water, ⁊ marre
euery good platte of grounde wyth ſtones.
And in yͤ morninge, whā the meateofferinge
was offred, it fortuned, that there came water
by the waye from Edom, and the cōtreye
was fylled wyth water.

And when all the Moabites hearde yͤ the kynges were come vp to fyght agaynſt thē, they gathered all togeather, frō yͤ youngeſt that was able to put on harneſſe and ſo vpwarde, and ſtode in the border of the lande.

And they were vp early in the mornynge and the ſonne ſhone vpõ the water, that the Moabites ſawe the water a farre of as red as bloude, and they ſayde. Thys is ẏ bloude of ſlaughter: the kynges are ſlayne and one hath ſmyttẽ another. Nowe therfore Moab get the to the ſpoyle. And whẽ they came to the hooſte of Iſrael, the Iſraelytes ſtode vp D and ſmote the Moabites, ſo that they fled before them, but they folowed vpon them, & ſmote Moab. And they ouerthrewe the cyties, & on euery good parcell of lãde, caſt euery man hys ſtone, & fylled it, and they ſtopte all the welles of water, and felde all ẏ good ☞ trees. Onely ☞ in ẏ cytie of brick left they the ſtones therof: howbeit they went aboute it wyth ſlynges, and ſmote it.

And when the kyng of Moab ſawe, that the battell was ſore agaynſt him, he toke wͭ him ſeuen hundred men that drew ẏ ſwerde to haue gone thorowe, euen vnto ẏ kynge of Edõ: but they coulde not. And then he toke his eldeſt ſonne (that ſhulde haue raygned in his ſtead), & offered him for a burnt offryng vpon the wal. And ther was greate indygnacyon agaynſt Iſrael, and they departed from him, and returned to theyr awne land.

¶ The .iiii. Chapter. ✠

¶ God geueth a certen poore woman oyle and floure by Heliſeus. Heliſeus (whom the text calleth Eliſa) obteyneth of God a chylde for hys hoſteſſe: whiche dyeth & is after rayſed to life. He maketh ſwete the potage: and multiplyeth the loaues.

A ☞ AND there cryed a certen woman ☞ of the wyues of the prophetes vnto Eliſa, ſayinge: thy ſeruaunt my huſband is deed, and thou knoweſt, that thy ſeruaunt dyd feare the Lorde.

And the creditor is come, to fet my two ſonnes, to be his bondemen. Eliſa ſayde vnto her. Tell me what ſhall I do for ẏ? What haſt thou in thyne houſe? She ſayde, thyne handmayde hath nothinge at all in ẏ houſe, ſaue a pitcher with oyle. He ſayde vnto her: Go & borowe veſſel for the, of them that are wythout euen of all thy neyghbours, empty veſſelles and that not a fewe. And whẽ thou art com in, thou ſhalt ſhut the dore after the and after thy ſonnes, and powre out into all thoſe veſſelles, and ſet a ſyde ẏ which is full.

B And ſo the woman went from hym, and ſhut the dore after her and after her ſonnes. And they brought to her, & ſhe powred oute. And it came to paſſe, that whẽ the veſſelles were full, ſhe ſayde vnto her ſonne: brynge me yet a veſſel. And he ſaid vnto her: I haue no mo. And the oyle ceaſed. Then ſhe came, and tolde the man of God. And he ſayd: go & ſell the oyle, ãd paye thẽ that thou art in det vnto, but lyue ẏ and thy chyldrẽ of ẏ reſt.

And it fell on a daye that Eliſa came to Sunem, where was ☞ a great woman, ẏ ☞ toke him in, for to eate breed. And ſo it came to paſſe, that frõ that tyme forth (as ofte as he came ẏ waye) he turned in thyther to eate breed. And ſhe ſayde vnto her huſband. Beholde, I perceaue, that this is a holy man of God, that commeth ſo oft by oure place. Let vs make hym a chambre (I praye the) with walles, & let vs ſet him there a bed, & a table, a ſtole & a candelſtycke: that he maye turne in thyther when he commeth to vs.

And it fortuned on a daye, ẏ he came thyther & turned into the chambre, & laye there C in, and ſayde to Gehezi hys ſeruaũt: cal thys Sunamite. And whan he called her, ſhe preſented hyr ſelfe before hym. And agayne he ſayd vnto him: Tell her. Beholde, thou haſt bene carefull for vs, and haſt made all thys prouiſiõ. What ſhal we nowe do for ẏ? woldeſt thou be ſpoken for to the kyng, or to the captayne of the Hoſte? She anſwered ☞ I ☞ dwell amonge myne awne people. And he ſayde agayne, what is to be done for her? Gehezi anſwered. Verely ſhe hath no chylde, & her huſbande is olde. And he ſayde: call her. And whan he had called her, ſhe ſtode in the dore. And he ſayde * by ſoche a tyme, and as ſone as the frute cã lyue, thou ſhalt embrace a ſonne. And ſhe ſayd: Oh naye my Lorde, ẏ mã of God, do not lye vnto thyne hãdmayd. And the wyfe conceaued, and bare a ſonne ẏ ſame ceaſon that Eliſeus had ſayd vnto her as ſone as the frute coulde haue lyfe.

*Ge.xvi
Rom.ix

And when the chylde was growen, it fell on a daye, that he wẽt out to his father, and to the reapers. And he ſayd vnto his father, my heed, my heed. And he ſayd to a lad: Carye hym to his mother. And whan he had ta- D ken hym and brought hym to his mother, he ſate on her knees tyll none, and then dyed. And ſhe went vp, and layde hym on the bed of the man of God, and ſhut the dore aboute hym, and went out, and called vnto her huſbande, and ſayde: ſende with me (I praye ẏ) one of the yonge mẽ & one of the Aſſes. For I wyll runne to the man of God, and come agayne. And he ſayde: wherfore wylt thou go to him ſeinge that to daye is nether newe mone nor Saboth daye. She anſwered: for health. Then ſhe ſadelled an Aſſe, & ſayde to her ſeruaunt: leade a waye the aſſe, and make her not to go ſlowlye (becauſe I ryde vpon her) but whan I byd the.

✠ And ſo ſhe went & came vnto the man of God, to mount Carmel. And it fortuned: that when the mã of God ſawe her farre of, he ſayde to Gehezi his ſeruaũt. Beholde, yõder is the Sunamite. Rũne therfore to mete her, and ſaye vnto her: E Is all well wyth the and wyth thy huſbãde, & wyth the lad? And ſhe anſwered. All is well. And whẽ ſhe came

to the man of God vp to the hyll, ſhe caught
hym by the fete. But Gehezi went to her, to
thruſt her awaye. And ẏ man of God ſayde:
let her alone, for her ſoule is vexed wythin
her, and the Lorde hath hyd it from me, and
hath not tolde it me. Then ſhe ſayde: dyd I
deſyre a ſo̅ne of my Lord? dyd I not requite
the, that thou ſhuldeſt not diſceaue me?

*iiii.Re.ix a Then he ſayde to Gehezi: *gyrde vp thy
loynes, and take my ſtaffe in thyne hande, &
☞ go thy waye. *Yf ẏ mete any man ☞ ſalute
*Luke.x.a him not. And yf any ſalute the, anſwere him
not agayne. And laye my ſtaffe vpo̅ the face
of the chylde. And the mother of the chylde
*i.Regum xxviii.b ſayd: *as ſure as the Lorde lyueth, & as thy
ſoule lyueth. I wil not leaue ẏ. And he aroſe
and folowed her. Gehezi went before them,
& layed the ſtaffe vpon the face of the chylde.
But there was nether voyce nor any feling.
Wherfore he went agayne to mete him, and
tolde him, ſayinge: the childe is not awaked.

And when Eliſa was come into ẏ houſe:
Beholde, the childe was deed and layde vpo̅
his bed. He went in therfore, & ſhut the dore
F to the lad and him, & prayed vnto the Lord.
*iii.re.xvii.d Actes.xx.c *And went vp and laye vpo̅ the lad, a̅d put
hys mouth on his mouth, & his eyes vpo̅ his
eyes, & his handes vpo̅ his handes, and wha̅
he ſo laye vpon the chylde, the fleſhe of the
☞ chylde waxed warme. And ☞ he we̅t agayne,
& walked once vp and downe in ẏ houſe,
and then went vp, and layed him ſelfe vpon
him agayne. And then ẏ chylde gaſped ſeue̅
times a̅d opened his eyes. And he called Gehezi,
& ſayd: Call for this Sunamite. So he
called her: which whe̅ ſhe was come in vnto
*Luke.v.c him, he ſayd vnto her: *take thy ſo̅ne. Therfore
ſhe went in, and fell at his fete, & bowed
her ſelfe to the grounde, & toke vp her ſonne
G and went out. ¶ Eliſa came agayne to Gilgal,
and there was a derth in the lande, and
the childre̅ of ẏ prophetes dwelt wyth hym.
And he ſayd vnto his ſeruaunt. Set a great
pot on the fyre, and make pottage for the
chyldren of the prophetes. And one went out
into the felde, to gather herbes, and founde
o+ o+(as it were) a wylde vyne, a̅d gathered therof
wylde Coloquyntydas hys lappe full, and
came, and ſhred them into the pot of potage:
for they knewe it not. So they powred out
for the men to eate. And it fortuned, ẏ when
they taſted of the pottage, they cryed oute,
☞ and ſayde: O thou man of God ☞ there is
deeth in the pot: & they could not eate therof.
But he ſayd: brynge meale. And he caſt it into
the pot, and ſayde: fyll for the people, that
they maye eate, and there was no more harme
in the pot.

There came a man from Baal Saliſa, &
brought the man of God bread of ẏ fyrſt frutes,
eue̅ .xx. loaues of barlye, and newe corne
which was yet in hys bagges. And he ſaide:
Geue vnto the people, that they maye eate.
And his miniſter anſwered: why, ſhall I ſet
this before an hundred me̅? He ſayd againe:
geue it vnto the people that they maye eate.
For thus ſayeth the Lorde *they ſhall eate, *John. vi.
and ther ſhalbe left ouer. And ſo he ſet it before
them, a̅d they dyd eate, and left ouer accordynge
to the worde of the Lorde.

¶ The. v. Chapter. ✠

¶ Naaman the Sirian is healed of his leproſye. Gehezi is ſtryken with a leproſye, becauſe he toke money & rayment of Naaman.

A Naaman, captayne of the hoſt of the
kynge of Siria, was a great man,
and honorable in the ſyghte of his
maſter: becauſe that by him ẏ lorde
had gyuen o+ health vnto Siria. He was al- o+
ſo a myghty man, and expert in warre, but
he was a leper. And the Sirians had gone
out by companyes, and had brought oute of
the countreye of Iſrael a lytle mayde, & ſhe
was with Naamans wyfe. And ſhe ſayd vnto
her lady: I wolde to God my lorde were
with the prophete that is in Samaria: for
he wolde delyuer hym of hys leproſye. And
☞ he went in, and tolde his lorde, ſayinge: ☞
thus and thus ſayde the mayde, that is of ẏ
lande of Iſrael. And ẏ kynge of Syria ſayd:
Come and entre in, and I will ſende a letter
vnto the kynge of Iſrael. And he came, and
toke with him ten talentes of ſyluer and .vi. B
thouſande peces of golde, and .x. chaunge of
raymentes, & brought the letter to the kyng
of Iſraell contaynynge this tenoure: Nowe
when this letter is come vnto the: Beholde,
I haue therwith ſent Naaman my ſeruau̅t
to the, that thou mayeſt rydde hym of his leproſye.
And it fortuned, that when ẏ kynge
of Iſrael had redde the letter, he rent his clothes,
and ſayde: *am I God, that I ſhulde *Deu xxxii.f
ſleye, & make alyue? For he doth ſende to me
that I ſhulde delyuer a man fro̅ his leproſie.
Wherfore co̅ſyder (I praye you) and ſe how
he ſeketh a quarell agaynſt me. Whych whe̅
Eliſa the man of God had heard, howe that
the kynge of Iſrael had rent hys clothes, he
ſent to ẏ kynge, ſaying. Wherfore haſt thou
rent thy clothes? let him come nowe to me, &
he ſhal know, ẏ there is a prophet in Iſrael.

And ſo Naaman came wᵗ his horſſes and C
with his charettes, and ſtode at the dore of ẏ
houſe of Eliſa. And Eliſa ſent a meſſenger
vnto him, ſayinge: go and waſſhe ẏ in Iorda̅
ſeuen tymes, & thy fleſhe ſhall come agayne
to the, and ẏ ſhalt be cleanſed. But Naama̅
was wroth, & we̅t awaye, & ſayde. Beholde
I thought wᵗ my ſelfe: he wolde ſurely come
out, and ſtande & call on the name of ẏ Lorde
his God, and put his hande on the place that
he maye heale the leproſie. Are not Abana &
Pharphar, ryuers of Damaſco, better the̅ all
the waters of Iſrael? Yf I waſſhe me alſo

in them, ſhall I not be clenſed? And ſo he turned him, ad departed with diſpleaſure. And his ſeruauntes came, ⁊ cōmoned with hym, and ſayde: Father, yf the prophet had byd the do ſome great thinge, oughteſt thou not D to haue done it? How moch rather then, whā he ſayth to the: waſſhe, and be cleane? Then went he downe, ⁊ waſſhed hym ſelfe ſeuē tymes in Iordā, accordynge to the ſayinge of ẏ man of God, ⁊ his fleſſhe chaūged, like vnto *Luke.iiii.c ẏ fleſſhe of a lytle chylde, * ⁊ he was cleanſed

And he turned agayne to the man of God he and all his cōpany, and ſtode before hym, and ſayde: Beholde, I knowe now ẏ there is no God in all the worlde, but in Iſrael. ☞ Nowe therfore take ☞ a bleſſyng of thy ſeruaūt. *iii.re.xvii.a But he ſayde: * as ſurely as the Lorde E lyueth (before whom I ſtāde) I wyl receaue none. And whan the other wolde haue conſtrayned hym to receaue it, he wolde not.

○✱ And Naaman ſayde: ○✱ (Euen as thou wylt, but I ☞ beſeche the.) ☞ Shall there not be geuē to thy ſeruaūt as moch of thys erth as two mules maye beare? For thy ſeruaūt wyll hēceforth offer nether burnt ſacrifyce nor offering vnto any other God, ſaue vnto the Lorde. But herein the Lorde be mercyful to thy ſeruaūt that whē my maſter goeth into the houſe of Rimmon, ⁊ doth worſhippe there, ⁊ leaneth F on my hande, and I alſo worſhyppe in the houſe of Rimmon. (Whan I do worſhyppe I ſaye) in the houſe of Rimmō, the Lorde be mercyful vnto thy ſeruaunt becauſe of this thyng. Unto whō he ſayde: go in peace. And when he was departed from hym as it were a furlonge of grounde, Gehezi the ſeruaunt of Eliſa the man of God ſayde: beholde, my maſter hath ſpared Naaman thys Syrian, that he wolde not receaue of his hande thoſe thynges ẏ he offered. As ſurely as the Lorde lyueth, I wyl runne after hym, ⁊ take ſomewhat of hym. And ſo Gehezi folowed Naaman. And whē Naamā ſawe hym runnyng after hym, he lyght downe from the charet, *iiii.re.iiii.d to mete him, and ſayde: * is all well? He anſwered: Al is wel. Beholde, my maſter hath ſent me, ſayinge: ſe, there be come to me euen nowe frō mount Ephraim two yonge men of the chyldren of the prophetes: geue them G I praye the, one talēt of ſyluer and two chaunge of garmētes. And Naamā ſayd: With a good wyl. Take two talentes: and he compelled him to bynde two talentes of ſiluer in two bagges, with two chaunge of garmentes, and layed them vpon two of hys ſeruauntes, to beare them before him. And whan he came in to a ſecret place, he toke them frō their hande, ⁊ beſtowed it in the houſe, ⁊ the men were let go, and they departed.

But he went in, and ſtode before hys maſter. And Eliſa ſayd vnto him: whence commeſt ẏ Gehezi? He ſayde: thy ſeruaunt went no whether. But he ſayde vnto hym: went not myne hert wyth the, when the man turned agayne frō his charet to mete the? ○✱ Is ○✱ it nowe a tyme to receaue money, to receaue garmentes, olyue trees, vyneyardes, ſhepe and oxen, men ſeruauntes ⁊ mayde ſeruauntes? The leprosye therfore of Naaman ſhall cleaue vnto the, and vnto thy ſede for euer. * And he went out from hys preſence a leper *iiii.re.xv.a ii.Pa.xxvi.a as whyte as ſnowe.

¶ The. vi. Chapter.

¶ Eliſeus maketh yron to ſwymme aboue the water. The Sirians beſiege Iſrael, ſo that two wemē agree togeather to eate theyr awne chyldren.

The chyldrē of the prophetes ſayd vnto A Eliſa: Behold, the place where we dwell with the, is to lytle for vs. We wyll therfore go vnto Iordane, ⁊ take thēce euery mā a beame, and buylde vs a place, to dwel in. And he anſwered: go. And one ſayd: be content I praye the, and come wyth thy ſeruauntes, And he anſwered: I wyll come, and ſo he went wyth them.

And when they came to Iordan, they cut downe wood. But it fortuned, that as one B was fellyng downe of a tre, the axe heed fell into the water. And he cryed, ⁊ ſayde: Alas maſter, it was lent me. And the man of God ſayde: Where fell it? And he ſhewed hym the place. And he cut downe a ſtycke, ⁊ caſt it in thither, ⁊ immediatly the yrō dyd ſwymme. Therfore ſayde he: take it vp. And he ſtretched out his hande, and toke it vp.

But the kynge of Siria warred agaynſt Iſrael, ⁊ toke councell with his ſeruauntes, and ſayde: In yonder ſecret place ſhalbe my remaynynge. And the man of God ſent vnto the kynge of Iſrael, ſayinge: Beware, that thou go not ouer to ſoch a place, for there the Sirians are lurkynge. Therfore the kynge of Iſrael ſent to the place whych the man of God tolde hym, and warned hym of, and ſaued hym ſelfe from it, not once nor twyſe.

And the herte of the kynge of Syria was troubled for this thyng, and he called for his ſeruaūtes and ſayde vnto them: wyll ye not ſhewe me, which of oure men ○✱ (betrayeth me) to ✱○ the kynge of Iſrael? And one of hys ſeruaūtes ſayde: none my Lorde o kynge. But Eliſa the prophet, that is in Iſraell, telleth the kinge of Iſrael, yee euen the wordes ẏ thou ſpeakeſt in thy preuye chambre. He ſaid: go, ⁊ ſpye where he is, that I maye ſende and fet him. And one tolde him, ſayinge: beholde, he is in Dothā. Therfore ſent he thither horſes C and charettes, ⁊ a myghtye hooſt. And they came by nyght, ⁊ compaſed the cytie about.

And when the ſeruaunt of the mā of God roſe vp early to go out: Beholde, there was an hoſt round about the towne with horſſes and charettes. And his ſeruaunt ſayde vnto him:

D him: Alas maſter, what ſhall we do? He anſwered
*ii.pa.xxii.a *feare not, for they that be wyth vs,
are mo then they that be wyth them. And
Eliſa prayed and ſayde: Lorde (I beſeche ẏ)
open hys eyes, that he maye ſe. And the Lorde
opened the eyes of the yonge man. And
beholde, the mountayne was full of horſſes,
and charettes of fyre rounde aboute Eliſa.
And when they came downe to hym, Eliſa
prayed vnto the Lorde, and ſayde: Smyte
*Gene.xix.c thys people (I praye the) with *blyndneſſe.
Sapien.xix.c And he ſmote them with blyndneſſe, accordyng
to the deſyre of Eliſa. And Eliſa ſayd
vnto thē this is not the waye, nether is this
the towne: folowe me, and I wyll bring you
to the mā whom ye ſeke. But he led them to
Samarya.

And it fortuned, that whē they were come
to Samaria, Eliſa ſayde: Lorde, open theyr
E eyes that they maye ſe. And the Lorde opened
theyr eyes, and they ſawe. And beholde,
they were in the myddes of Samaria. And
the kynge of Iſrael ſayde vnto Eliſa, when
he ſawe them: My father, ſhall I ſmyte thē?
And he anſwered: Thou ſhalt not ſmyte thē
But ſmyte thoſe that thou haſt taken wyth
thyne awne ſwerde, and wyth thyne awne
bowe. But rather ſet bread ād water before
them, that they maye eate and dryncke, and
go to their maſter. And he prepared a great
refeccyon for them. And when they had eatē
and droncke, he ſent them awaye and they
went to their maſter. And ſo the ſoudyoures
☞ of Syria ☞ came nomore into the lande of
Iſrael.

F After thys it chaunced, that Benhadad
kynge of Siria gathered all his hoſte & wēt
vp, ād beſieged Samaria. But there was a
greate derth in Samaria: and beholde, they
beſieged it, vntyl an Aſſes heed (was ſolde)
for foure ſkore ſyluer pens, and the fourth
☞ parte of ☞ a Cab of doues donge, for fyue
ſicles. And as ẏ kyng of Iſrael was goinge
vpon the wal, there cryed a womā vnto him
ſayinge: helpe, my Lorde O kynge. He ſaid:
yf ẏ Lord do not ſuccoure the: wherwith can
☞ I helpe the: ☞ with ẏ barne, or wt the wyne
preſſe? And the kynge ſayde vnto her: what
wilt ẏ? She anſwered: yonder womā ſayde
vnto me: brynge thy ſonne, ẏ we maye eate
him to daye, and we wyll eate myne to morowe.
*Leu.xxvi.d *And ſo we dreſſed my ſonne and dyd
Deu.xxviii.f eate him. And I ſayde to her the other daye:
Thre.iiii.b brynge thy ſonne ẏ we maye eate hym, and
G ſhe hath hyd her ſonne. And it came to paſſe,
that when the kynge hearde the wordes of ẏ
woman, he rent his clothes, and went vp on
the wall. And the people loked: and beholde,
he had a ſackcloth vnder, vpon his fleſhe.
Then he ſayde: *God do ſo & ſo to me, yf the
*iii.Re.xix.a heed of Eliſa ẏ ſonne of Saphat ſhall ſtāde
on him this daye. But Eliſa ſat in his houſe
and the elders ſat by hym, & the kynge ſent
a man before him. But yer the meſſenger cā
to him, he ſaid to the elders: haue ye not ſene
howe that ☞ the ſonne of thys murtherar ☞
hath ſent, to take awaye myne heed? be cyrcumſpect
when the meſſenger commeth, ād
ſhut the dore, ād holde hym at the dore: is not
the ſounde of hys maſters fete behynde him?
Whyle he yet talked with thē: Beholde, the
meſſenger came downe vnto him, and ſayde
beholde, ☞ this euell is of ẏ Lorde, & what ☞
more ſhall I loke for of the Lorde?

The. vii. Chapter.

Eliſa prophecyeth plenteouſnes of vytalles, and other thynges to Samaria. The Syrians runne awaye & haue no man folowynge them. The Lorde that wolde not beleue the worde of Eliſa, is troden to death.

Then Eliſa ſayd: heare ye the worde of A
the Lorde: thus ſayeth the Lorde, *to *iiii.re.vii.d
morowe thys tyme ſhall a buſſhell of
fyne floure be ſolde for a ſycle, and two buſſhelles
of Barley for a ſycle in the gate of
Samaria. Thē a certayne Lorde (on whoſe
hande the kynge leaned) anſwered the man
of God, ād ſayd: beholde, yf the Lorde wolde
make wyndowes in heuen, myght thys ſayinge
come to paſſe? He ſayde: Beholde, thou
ſhalt ſe it wyth thyne eyes, but ſhalt not eat
therof.

And there were foure leperous men at ẏ
entrynge in of ẏ gate. And they ſayde one to
another, why ſyt we here vntyll we dye? Yf
we ſaye: we wil entre into the cytie, beholde:
the derth is in the citie, and we ſhall dye therin.
And yf we ſyt ſtil here, we dye alſo. Nowe
therfore come, and let vs fall vpon the hoſte
of the Sirians: Yf they ſaue oure lyues we
ſhall lyue: Yf they kyll vs, then are we deed.
And ſo they aroſe in the nyght, to go to the
hooſte of the Sirians. And when they were
come to the vtmoſt parte of the hooſt of Siria:
beholde, there was no man there.

For the Lorde had made the hoſte of the B
Siriās *to heare a noyſe of charettes and a *Matha.v.a
noyſe of horſſes, & the noyſe of a great hoſte. Eſa.xiii.a
In ſomoch ẏ they ſayde one to another, lo, ẏ
kyng of Iſrael hath hyred againſt vs ẏ kinges
of the Hethites, and the kynges of the
Egypcians, to come vpō vs. Wherfore they
aroſe and fled in ẏ nyght, and left their tētes
theyr horſſes, and theyr Aſſes, and the felde
which they had pytched euē as it was, & fled
for their lyues. And when theſe lyppers cam
to the edge of the hoſt, they wēt into a tent, &
dyd eate, & drycke, & caryed thence ſyluer, &
gold and rayment, & went and hyd it: came
agayne and entred into another tent, ād caryed
thence alſo, and went and hyd it.

Then ſayde one to another: We do not
well thys daye, for aſmoch as it is a daye to
brynge good tydinges, & we holde our peace
Yf we tarye tyll ẏ daye lyght, ſome miſchefe
wyll

wyll come vpon vs. Nowe therfore come,
that we maye go, and tell the kynges houſholde.
C And ſo they came, ād called vnto the
porter of the cytie, and tolde them ſayinge:
we came to the pauilions of the Syrians: &
ſe, there was no man there, nether voyce of
man, but horſſes and aſſes tyed, and the tentes
were, euen as they were wont to be.

And ſo the man called vnto the porters, &
they tolde the kinges houſe within. And the
kynge aroſe in the nyght, and ſayd vnto hys
ſeruauntes. I wyll ſhewe you nowe, what
the Syrians haue done vnto vs. They knowe
that we be hungrye, & therfore are they
gone out of the paulyons, to hyde them ſelues
in the felde, ſayinge: whā they come out
of the cytie, we ſhall catche them alyue, and
get into the citie. And one of hys ſeruauntes
anſwered, and ſayde. Let men take (I praye
you) fyue of ẏ horſſes that remayne, and are
☞ lefte in the multitude. Beholde ☞ they are
euen as all the multitude of Iſrael that are
lefte in ẏ cytie: beholde (I ſaye) they are euē
as all the multitude of ẏ Iſraelytes that are
conſumed, & we wyll ſende, ād ſe. They toke
therfore the horſſes of two charettes, ād the
kynge ſent after the hooſte of the Syrians,
D ſayinge: go, & ſe. And they went after them,
euen vnto Iordan: and lo, all the way was
full of clothes and veſſelles whych the Syrians
had caſt from them in theyr haſt.

And the meſſengers returned, and tolde
the kynge. And the people went out, & spoyled
the tentes of the Syriās. And ſo it came
to paſſe, that a buſſhell of fyne flowre was
ſold for a ſycle, and two buſſhelles of barley
*iiii.re.vii.a for a ſycle, *accordynge to the worde of the
Lorde. And the kynge apoynted ẏ Lorde (on
whoſe hand he leaned) to be at the gate. And
ẏ people trode vpon hym in the gate, and he
dyed, accordynge to the worde of the man of
God which he ſayde, when the kynge came
downe to him. And ſo cam ẏ thynge to paſſe
ẏ the man of God had ſpoken to ẏ kyng, ſayinge:
two buſſhelles of barley for a ſycle, & a
*iiii.re.vii.a buſſhel of fyne floure for another, ſhalbe * to
morowe this tyme in the gate of Samaria.
Wher vnto that Lorde anſwered the mā of
God, and ſayde: Yee, and yf the Lorde made
wyndowes in heauē myght it come to paſſe?
And he ſayde: Beholde, thou ſhalt ſe it with
thyne eyes, & ſhalt not eate therof. And euen
ſo chaūced it vnto him: for the people troade
vpon hym in the gate, and he dyed.

¶ The. viii. Chapter.

¶ Eliſa prophecieth vnto the Sunamite ẏ derth of. vii. yere. After ẏ deeth of Behadad raygneth Hazael in Syria. Iehorā ẏ ſonne of Iehoſaphat raygneth in Iuda. Edom falleth from Iuda, Ohoziah ſucceedeth Iehoram.

A Then ſpake * Eliſa vnto the womā
*iiii.re.iiii.a (whoſe ſōne he had reſtored to lyfe
agayne) ſayinge: vp and go, thou &
thyne houſe, & ſoiourne wherſoeuer
thou canſt, for the Lorde hath called for a
derth, and the ſame ſhall come vpon ẏ lande
ſeuen yeres. And the woman aroſe, and dyd
after the ſayinge of ẏ man of God, and went
both ſhe and her houſhold, & ſoiourned in the
lande of the Philiſtines ſeuen yere. And at ẏ
ſeuen yeares ende, it fortuned, that the woman
came agayne out of the lande of ẏ Philiſtines,
and went out to cal vpon the kynge
for her houſe and for her land. And the kyng
talked with Gehezi the ſeruaunt of the man
of God, ſayinge: tell me I praye the all the
great dedes that Eliſa hath done. He tolde B
ẏ kynge, howe he had reſtored a dead bodye
to lyfe agayne: but in the meane tyme ẏ woman
(whoſe ſonne he had rayſed vp againe)
cryed to ẏ kynge for her houſe, & for her lāde:
And Gehezi ſayd: My Lorde O kyng, thys
is the woman, and thys is her ſonne whome
Eliſa rayſed vp agayne. And when ẏ kinge
aſked the woman, ſhe tolde hym. And ſo the
kynge delyuered her a chāberlayne, ſayinge:
reſtore thou vnto her all that are hers, and
all the frutes of the felde, ſence the daye that
ſhe left the lande, vnto thys tyme. C

And * Eliſa came to Damaſcon, & Benhadad *iii.Re.xix.a
the kynge of Syria was ſycke. And
one tolde him ſayinge. The man of God is
come hyther. And ẏ kyng ſaid vnto Hazael:
* take a preſent in thyne hande, and go mete *iii.Regum. xiiii.a
the man of God, that thou mayeſt aſke the
Lord by him, whether I ſhal recouer of this
diſeaſe. And ſo Hazael wēt to mete him and
toke the preſent with him, and of euery good
thyng of Damaſcō, euen as moch as fourty
camels coulde beare, and came & preſented
hym ſelfe before hym, and ſayde: Thy ſonne
Benhadad kynge of Siria hath ſent me to
the, ſayinge: ſhall I recouer of thys dyſeaſe?

And Eliſa ſayd vnto hym: go & ſaye vnto
him: thou ſhalt recouer, howbeit ẏ Lorde
hath ſhewed me, ẏ he ſhall ſurelye dye. And D
※ he loked aſyde, and was aſhamed; and ẏ ※
man of God wepte. And Hazael ſayde: why
wepeth my Lord? He anſwered: for I know
the euyl thinges that thou ſhalt do vnto the
chyldren of Iſrael: for theyr ſtronge cyties
ſhalt thou ſet on fyre, and theyr yonge men
ſhalt thou ſley wyth ẏ ſwerde & ſhalt daſhe
out the braynes of theyr ſuckynge chyldren
and all to teare theyr wemen wyth chylde.

But Hazael ſayde: what is thy ſeruaunt
a dogge, that I ſhulde do this great thyng?
And Eliſa anſwered: the Lord hath ſhewed
me, that thou ſhalt be kynge of Syria. And
ſo he departed from Eliſa, & cam to his maſter,
which ſayde to hym. What ſayde Eliſa
to the? He anſwered: he tolde me, that thou
ſhuldeſt recouer. And on the morowe it fortuned,
that he toke a thycke cloth, ād dypt it
in water, and ☞ ſpred it on hys face, and he ☞
dyed, and Hazael raygned in hys ſteade.

*ii.par.xxi.a
*ii.reg.vii.c

The fyfte yeare of Jehoram the ſonne of Ahab kynge of Iſrael, Jehoſaphat beynge alſo kynge of Juda, Jehorã the ſonne of Jehoſaphat kinge of Juda, begãne to raygne. *xxxii. yere olde was he, when he begãne to raygne, and he raygned eyght yere in Jeruſalem. And he walked in the wayes of yͤ kynges of Iſrael, as they that were of the houſe of Ahab: for yͤ daughter of Ahab was his wyfe, and he dyd euell in the ſyght of yͤ Lorde. And the Lorde wolde not deſtroye Juda and that becauſe of Dauid hys ſeruaũt* as he promyſed hym to geue hym allwaye a lyght amonge hys chyldren.

E
*ii.re.viii.c. iii.Re.xxii.g ii.Par.xxi.a.

*In thoſe dayes Edõ dyd wickedly whẽ he was vnder the hande of Juda. For they made them a kynge of theyr awne. So Jehoram wẽt to zair, he and all his charrettes with hym. And he roſe by nyght, and ſmote the Edomites, which compaſſed him ĩ, with the captaynes of hys charrettes, ⁊ yͤ people fled into theyr tentes. But Edom rebelled, ſo that he wolde not be vnder yͤ hand of Juda vnto thys daye. And then Lobnah begã to be diſobedient euen that ſame tyme.

☞
*ii.pa.xxii.a
F

The reſt of the wordes that cancerne Joram and all that he dyd, are they not writtẽ in the boke of the chronicles of yͤ kynges of Juda? And Joram reſted with hys fathers, and was buryed beſyde his fathers ĩ the cytie of Dauid. And ☞ *Ahaziahu his ſonne raygned in his ſteade. In the. xii. yere of Joram the ſonne of Ahab kynge of Iſrael, dyd Ahaziahu the ſonne of Jehorã kinge of Juda beginne to raygne. Two ⁊ twentye yere olde was Ahaziahu when he begãne to raygne, and he raygned one yere in Jeruſalem, and hys mothers name was Athaliahu tye daughter of Omri kynge of Iſrael. But he walked in the waye of the houſe of Ahab, ⁊ dyd euell in the ſyght of the Lorde, euen as dyd the houſe of Ahab. For he was the ſõne in lawe of the houſe of Ahab.

G
*iiii.reg.ix.c

And he went with Joram the ſonne of Ahab to warre agaynſt Hazael kynge of Siria, ĩ Ramoth Gilead, ⁊ the Siriãs wounded Joram. And *kynge Joram wẽt backe agayne to be healed in Jezrahel of the woũdes which the Siriãs had geuẽ hym at Ramoth, when he fought agaynſt Hazael king of Siria. And Ahaziahu the ſonne of Jehoram kynge of Juda went downe to ſe Jorã the ſonne of Ahab ĩ Jezrael, becauſe he was ſycke there.

¶ The. ix. Chapter.

¶ Jehu is made kyng of Iſrael, ⁊ kylleth Jehoram the kinge therof, and Ahaziahu, otherwyſe called Ochozias the kynge of Juda alſo, and cauſeth Jezabell to be caſte downe out of a wyndowe, and the dogges eate her.

A
*iiii.re.iiii.e

AND Eliſa the prophete called one of the chyldren of the prophetes, ⁊ ſayde vnto hym: *gyrde vp thy loynes, ãd take thys boxe of oyle in thyne hande, and get yͤ to Ramoth in Gilead. And whẽ thou commeſt thyther, loke where is Jehu yͤ ſonne of Jehoſaphat, the ſonne Nimſi, and go to hym, and make him aryſe vp from amõge hys brethren, and carye hym to a ſecret chãbre. Then take the boxe of oyle, ⁊ powre it on his heed, and ſaye: thus ſayth the Lorde: I haue anoynted the to be kyng ouer Iſrael. And then open the dore, ⁊ flee without any taryinge. And ſo the ſeruaũt of the prophete gat hym to Ramoth Gilead: ⁊ when he came in, behold, the captaynes of yͤ hooſt were ſyttynge together. And he ſayde: I haue an errand to the o captayne. And Jehu ſayde: vnto which of all vs? He ſayde, to yͤ, o captayne. And he aroſe, and wẽt into the houſe.

B
*iii.re.xix.c.
*iii.re.xxi.k
*iiii.re.xix.k

And he powred the oyle on hys heed, and ſayde vnto hym: thus ſaythe the Lord God of Iſrael: *I haue anoynted the to be kyng ouer the people of the Lorde, euen ouer Iſrael. Thou ſhalt ſmyte yͤ houſe of Ahab thy maſter, that I maye aduẽge the bloud of my ſeruauntes the prophetes, and the bloude of all the ſeruauntes of the Lorde, of the hãde of Jezabel, for yͤ whole houſe of Ahab ſhalbe deſtroyed, and *I wyll deſtroye from Ahab, euen hym yͤ maketh water agaynſt the wall, and him that is preſoned and forſaken in Iſrael: and I wyll make the houſe of Ahab lyke the houſe of Jeroboam the ſõne of Nabat, and lyke the houſe of Baaſa yͤ ſonne of Ahia. And as for Jezabel* the dogges ſhall eate her in the felde of Jezrael, ãd ther ſhalbe none to burye her. And he opened the dore, and fled.

C
+◦
*iiii.re.viii.g.

Jehu came out to the ſeruauntes of hys Lord, and one ſayde vnto hym, is all well? Wherfore came thys mad felowe to the? And he ſayde vnto thẽ: ye knowe what maner of man it is, ⁊ what his communicacyon is. They ſayde vnto hym agayne: it is not ſo, tell vs. He ſayde: thus and thus ſpake he to me, ſayinge: Thus ſayth the Lord: I haue anoynted the to be kynge ouer Iſrael. Then they ◦+ beſyde the horologye haſted, and toke euery man hys garmẽt, and put it vnder hym, and blewe wyth trõpettes, ſayinge: Jehu is kynge. And ſo, Jehu the ſonne of Jehoſaphat the ſonne of Nimſi cõſpyred agaynſt Joram. Joram kepte Ramoth Gilead, he ãd all Iſrael becauſe of Hazael kynge of Siria: and *kynge Joram returned to be healed in Jezrahel, of the woũdes whych the Siriãs had geuen hym, when he fought wyth Hazael kynge of Siria.

D

And Jehu ſayde: If it be youre myndes, then let no man departe and ſcape out of the cytie, to go, ⁊ tell in Jezrahel, So Jehu gat vp into a charrette, and wente to Jezrahel, where Joram laye, ⁊ Ahaziahu king of Juda was come downe thither to ſe Jorã. And the watchmen that ſtode on ẏ towre in Jezrael, ſpyed the company of Jehu as he came, and ſayde: I ſe a companye. And Jehoram ſayde take an horſman, & ſende to mete thē, that he maye aſke whether it be peace. And ſo there went one on horſbacke to mete him and ſayde: thus ſayth the kinge: is it peace? and Jehu ſayde: what haſt thou to do wyth peace? turne the behīde me. And the watchman tolde, ſayīge: ẏ meſſenger came to thē, but he commeth not agayne.

E Then he ſent out another on horſbacke, which came to them, and ſayde: thus ſaythe the kynge: is it peace? Jehu anſwered: what haſt thou to do with peace? turne the bihind me. And the watchman tolde, ſaying: he came to them alſo, and commeth not agayne, and the dryuinge is lyke the driuynge of Jehu the ſonne of Nimſi: for he driueth the charet as he were mad. And Jehoram ſayd make ready. And ẏ charet was made ready. And Jehoram kinge of Iſrael, and Ahaziahu kynge of Juda went out ether of them in his charet agaynſt Jehu, and met him in ẏ furlōge of Naboth ẏ Jezraelite. And it fortuned, that when Jehoram ſawe Jehu, he ſayd: is it peace Jehu? he anſwered: What peace ſhuld there be, ſo lōge as ẏ whoredoms of thy mother Jezabel, ād her witchcraftes are ſo great? And Jehorā turned his hādes, and fled, and ſayde to Ahaziahu: there is falſhed, o Ahaziahu. And Jehu toke a bowe in hys handes, and ſmote Jehorā betwene the armes, & the arowe went thorowe hys hert. F And he fell downe flat in hys charet. Then ſayde Jehu to Bidkar a captayne: take hī, & caſt him in the plat of the grounde of Naboth the Jezraelite. For I remēbre ẏ whan I & thou rode together in a charet after Ahab his father, ẏ Lorde layed this heuy burthē vpon hī. I haue ſene yeſterdaye ẏ bloud of Naboth, & the bloud of his ſonnes, ſayde the Lord: & I wil quyte it ẏ in thys groūde, ſaythe ẏ Lorde. Nowe therfore take hym, & caſt hym in the plat of groūde, accordyng to the worde of the Lord. But whē Ahaziahu the kynge of Juda ſawe this, he fled by the waye of ẏ garden houſe. And Jehu folowed after hym, & ſayd: ſmyte him alſo in the charet: o*(and they ſmote hym) in his charet, at ẏ goynge vp to Gur by Jibleā, & he fled to Magiddo, & there dyed. And his ſeruauntes caried hī in a charet to Jeruſalē & buryed him there in his ſepulchre, wᵗ his fathers, in ẏ cytie of Dauid. And in ẏ .xi. yere of Jorā ẏ ſōne of Ahab, beganne Ahaziahu to raygne ouer Juda. And whē Jehu was come to Jezrael, ☞ Jezabel hearde of it, & ☞ ſtarched her face, G & tired her heed, & loked out at a windowe. And as Jehu entred at ẏ gate, ſhe ſayd: had Zimri peace which ſlue hys maſter? And he lyft vp his eyes to the windowe, and ſayde: who is of my ſyde, who? And ther loked out to hī two or thre chāberlaynes. And he ſayd throwe her downe. So they threwe her downe, & her bloud daſshed towarde ẏ wall, & toward ẏ horſes, & he troade her vnder fote.

And when he was come in, he dyd eate & drincke, & ſayd: go & viſite I praye you yonder curſed creature, & burie her: * for ſhe is a kynges daughter. *iii.re.xvi.g And ſo whē they came to burye her, they founde nomore of her then ẏ ſkulle, & the fete, & the palmes of her hādes. Wherfore they came agayne, and told him. And he ſayde: this is the worde of ẏ Lorde, which he ſpake by ẏ hand of his ſeruaūt Elia the Theſbite, ſaying: *in the feld of Jezrahel, ſhall dogges eate ẏ fleſsh of Jezabel. *iii Re.xxi.c And ſo ẏ carkas of Jezabel was euē as donge vpon the earth, ī the felde of Jezrahel: ſo ẏ no man myght ſaye: Thys was Jezabel.

¶ Teh .x. Chapter.

¶ Jehu cauſeth the .lxx. ſonnes of Ahab to be ſlayne and after ẏ .xlii. of hys brethren. He findeth a meane alſo to kyll all the preſtes of Baal. After hys deeth, hys ſonne raygneth in hys ſteade.

AHab had *.lxx. ſonnes in Samaria. A *Joſ.viii.g. And Jehu wrote letters, & ſent to Samaria vnto the rulers of Jezrahel, to the elders, and to them ẏ brought vp Ahabs children, ſayinge: nowe whan this letter cōmeth to you, ye ẏ haue wᵗ you your maſters ſonnes, ye haue wᵗ you both charettes and horſes: a ſtrōg citie haue ye alſo: ād harnes, loke which of your maſters ſonnes is beſt & moſt mete, and ſet hym on hys fathers ſeate, ☞ and fyght for youre Lordes houſe. ☞ But they were exceadingly afrayde, & ſayde: ſe, two kinges were not able to ſtande before hym, how ſhall we then be able to ſtande? And he that was gouerner of Ahabs houſe, and he that ruled the citye, ẏ elders alſo, & ẏ tutours ſent to Jehu ſayēg: we are thy ſeruaūtes, & wil do all ẏ ẏ ſhalt byd vs: we wyll make no man kynge: therfore do thou what ſemeth good ī thyne eyes. B Then he wrote another letter to them ſayinge: If ye be myne, & will herken vnto my voyce, then take the heades of ẏ mē that are your maſters ſonnes, and come to me to Jezrahel by to morowe thys tyme. And the kynges ſonnes were .lxx. perſonnes, & they were with the great men of the cytie, which brought them vp. And whē the letter came to them, they toke the kynges children, and ſlue them, euen .lxx. perſonnes, & layed their heedes in baſkettes, and ſent them to hym to Jezrahel. And there came a meſſenger ād tolde hym, ſayinge: they haue brought the heedes of the kynges ſonnes. And he ſayde: let them laye them on two heapes in the enterynge in of the gate, vntyll the mornyng.

And

C ¶ And whan it was daye, he went out, and
ſtode, ⁊ ſayde to all yͤ folke: ye be righteous.
Beholde, I cõſpired agaynſt my maſter, ãd
ſlue hĩ. But who ſlue all theſe? Lerne here,
yͭ ther ſhall fall vnto yͤ erth nothynge of the
worde of yͤ Lord whych he ſpake cõcernyng
yͤ houſe of Ahab. For yͤ Lorde hath brought
☞ to paſſe the thynges yͭ he ſpake ☞ by yͤ hãd
*iii.re.xxi.f. of his ſeruaũt *Elia. And ſo Jehu ſlue all yͭ
remayned of the houſe of Ahab, ĩ Jezrahel:
⁊ all yͭ were great wᵗ hym, ⁊ hys kynſfolkes
and his preſtes, ſo yͭ he let nothing of him re-
mayne. And he aroſe, ⁊ departed, ⁊ came to
Samaria. And whã Jehu was in the waye
to the houſe where the ſhepherdes dyd ſhere
their ſhepe, he met wᵗ the brethrẽ of Ahazia-
hu king of Juda, ⁊ ſayd: what are ye? They
anſwered: the brethren of Ahaziahu are we,
and go downe to ſalute yͤ childrẽ of the king
and of yͤ quene. And he ſayd: take thẽ alyue.
Whõ whẽ they had taken them alyue, they
ſlue them at the well whych wad beſyde the
houſe where the ſhepe are ſhoren, euen two
and fourtye men, nether left he any of them.

D And when he was departed thẽce, he met
*Jer.xxxv.a wᵗ Jehonadab yͤ ſonne of *Rechab cõmynge
☞ agaynſt him. And ☞ he bleſſed him, ⁊ ſayde
to hym: is thyne hert ryght, as myne hert is
true with thine? And Jehonadab anſwered:
○⁎ yea yͭ it is, ○⁎(yf it be, sayth he) then geue me thy-
ne hãde. And whã he had geuẽ hym his hãd,
he toke him vp to him ĩto yͤ charet, ⁊ ſayde:
come wᵗ me, ⁊ ſe the zeale that I haue for the
Lord: ⁊ ſo they made hym ryde ĩ his charet.
And whẽ he came to Samaria, he ſlue all yͭ
remayned vnto Ahab in Samaria, tyll he
had wypte him out, accordinge to yͤ ſayinge
of the Lorde which he ſpake to Elia.

And Jehu gathered all yͤ people together
*ii.re.xvi.g. ⁊ ſayde vnto thẽ: *Ahab ſerued Baal a ly-
tle. But Jehu ſhall ſerue hym more. Nowe
therfore call vnto me all yͤ prophetes of Ba-
al all ſoch as ſerue hym, ⁊ all hys preſtes, ⁊
let none be lackyng. For I haue a great ſa-
E crifyce to do to Baal: ⁊ therfore, whoſoeuer
is myſſed, he ſhall not lyue. But Jehu did it
for a ſutteltye, to yͤ intent that he myght de-
ſtroye yͤ ſeruaũtes of Baal. And Jehu ſayd:
Proclayme an holy conuocacyon for Baal,
⁊ Jehu ſent vnto all Iſrael. And all the ſer-
uaũtes of Baal came, yͭ ther was not a man
lefte behynde that came not. And they came
into the houſe of Baal, ⁊ the houſe of Baal
was full from one ende to another.

And he ſayde vnto hym that was the ke-
per of the veſtrye, brĩge forth garmẽtes for
all the ſeruauntes of Baal. And he brought
them out garmẽtes. And when Jehu went
with Jehonadab the ſõne of Rechab into yͤ
houſe of Baal, he ſayd vnto the ſeruauntes
of Baal: ſearche, ãd loke, that there be here
wᵗ you none of the ſeruauntes of the Lorde,
but the ſeruaũtes of Baal only. And when
they went ĩ to offer ſacrifyce ⁊ burntoffrĩg:
Jehu appointed .lxxx. men without, ⁊ ſayd:
If any of the men whõ I haue brought vn-
der youre hãdes, eſcape, he that letteth him
go, ſhall dye for hym.

F And it fortuned, yͭ aſſone as he had made
an ende of offering the burnt ſacrifyce, Jehu
ſayde to the men of warre, and to yͤ captay-
nes: go ĩ and ſleye them, let none come out.
And they ſmote them wyth the edge of the
ſwearde. And the men of warre and the cap-
taynes caſt them out, and went vnto the ci-
tye of the tẽple of Baal, and fet the ymages
out of the temple of Baal, and burnt them.
And they brake the ymage of Baal, ⁊ bra-
ke yͤ houſe of Baal, ⁊ made a draft houſe of
it vnto thys daye. And ſo Jehu deſtroyed
Baal out of Iſrael. But frõ yͤ ſynnes of Je-
roboã yͤ ſonne of Nabat, which made Iſrael
to ſynne: Jehu departed not, nether from fo-
lowynge of thẽ ○⁎(nether forſoke he)○⁎ the goldẽ ○⁎
calues that were in Bethel and in Dan.

○⁎ And the Lorde ſayde vnto Jehu: becauſe
thou haſt done ryght well, in bringynge to
paſſe the thynge that is ryght in myne eyes
and haſt done vnto the houſe of Ahab accor-
dige to all thinges yͭ are in myne hert, ther-
fore ſhall *thy children vnto the fourth ge- *iiii.re.xv.d.
neracyon ſyt on the ſeate of Iſrael. But Je-
hu cared not for this, to walke ĩ the lawe of
the Lord God of Iſrael with al his hert: for
he departed not frõ the ſynnes of Jeroboã,
which made Iſrael to ſynne. G

○⁎ In thoſe dayes the Lorde began to cut ○⁎
Iſrael ſhort: ‡ ⁊ Hazael ſmote thẽ in all the ‡iiii.re.viii.c
coaſtes of Iſrael, frõ Jordã eaſtwarde: euẽ
all the land of Gilead, the Gadites, yͤ Rube-
nites, ⁊ them yͭ were of Manaſſes, frõ Aroer
vnto the ryuer of Arnõ: euen Gilead ⁊ Ba-
ſan. The reſt of the wordes yͭ cõcerne Jehu,
⁊ all yͭ he dyd, ãd all hys power, are they not
writtẽ in the boke of the Chronycles of the
kynges of Iſrael? And Jehu ſlepe with hys
fathers, ⁊ they buryed him ĩ Samaria, and
Jehoahaz his ſonne raygned in hys ſteade.
And the tyme that Jehu raygned vpon Iſ-
rael in Samaria, is .xxviii. yeres.

¶ The .xi. Chapter.

¶ Athalia putteth to deeth all the kynges ſonnes
except Jehoaz the ſonne of Ohoziah, which is
hidden and after her deeth is made kynge.

ANd Athalia the mother of Ahazia-
hu, when ſhe ſawe that her ſonne was A
deed, ſhe aroſe, and deſtroyed all the
kynges ſeede. But Jehoſaba the daughter
of kynge Joram, ãd ſyſter of Ahaziahu, to-
ke Joas the ſonne of Ahaziahu, ⁊ ſtale hym
from amonge the kynges ſonnes that were
ſlayne, and hys nource wyth hym, out of
a ſleppynge chambre, and hyd hym from A-
thalia, that he was not ſlayne. And he was
wyth her hyd in the houſe of the Lorde .vi.

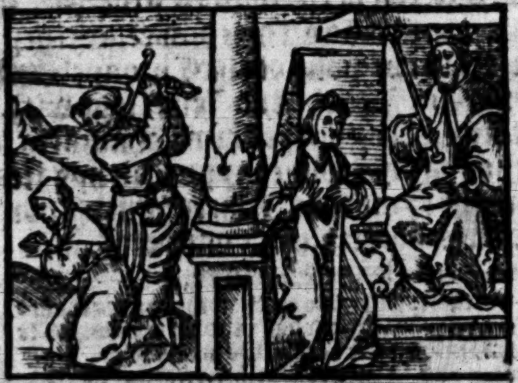
yere. And Athalia did rayne ouer the land.

And the. vii. yere Jehoiada ſent & fet the rulers ouer yͤ hundredes, wᵗ the captaynes & thē of the garde, & toke them to him into the houſe of the Lord, & made a bonde wᵗ them, & toke an othe of them ī the houſe of the Lorde, & ſhewed them the kynges ſonne. And he cōmaunded them ſaying: this is it yͭ ye muſt do: one thyrde parte of you, whoſe dewty is to come on yͤ Sabboth daye, ſhall kepe the watch of yͤ kynges houſe. And another thyrde parte ſhall kepe the gate of Sur & another thyrde parte ſhall kepe the gate, which is behynde them of the garde: and ſo ſhall ye kepe the watche of the houſe of Meſſah, B & two partes of you, that is, all that go out on the Sabboth daye, ſhall kepe the watche of the houſe of the Lord about the kynge, and ye ſhall cōpaſſe the kinge rounde about, and euery mā ſhall haue his weapen in his hande. And whoſoeuer commeth wythin yͤ ranges, let hī be ſlayne. And ſe that ye be wyth the kynge as he goeth out and in.

And the captaynes ouer yͤ hūdredes dyd, accordinge to all thinges that *Jehoiada yͤ preſte commaunded: & they toke euery man his men, yͭ were to come in on the Sabboth daye wᵗ them that ſhuld go out on the Sabboth, and came to Jehoiada the preſte. And to the captaynes ouer hundredes, dyd yͤ preſte geue kynge Dauids ſpeares & ſhyldes yͭ were in the tēple. And they of the garde ſtode, & euery man had hys weapen in his hande rounde about the kynge, from the ryght corner of the temple to the left, alōge by the aultare & the temple. And he brought out yͤ C kynges ſonne, & put the crowne vpō hym: & delyuered hym* ☞ the wytneſſe, and made ☞ hym kyng, & anoynted hym. And they clapt their handes, and ſayde: God ſaue the king.

*ii. Paralip. xxiiii. a.

*Deu. xvii. d



*And when Athalia hearde yͤ noyſe of the rūnyng of the people, ſhe came to the people into the tēple of the Lorde. And when ſhe loked, behold, the king ſtode by a piller, as the maner was, & the ſyngers & the trompettes by the kynge, and all the people of the lande reioyſed, & blew with trōpettes. And Athalia rent her clothes, and cryed: treaſon, treaſon. But Jehoiada the preſte commaunded the captaynes of the hundredes that had the rule of the hooſt, & ſayd vnto them: haue her out without yͤ tēple, that ſhe may be within the ranges, and yf any folowe her, kyll hym with the ſwearde: for the preſte had ſayd, ſhe maye not be ſlayne in the houſe of the Lord. And they layde hādes on her tyll ſhe came into the waye, by the which the horſes wēt into the kīges palace: & there was ſhe ſlayne. D

*ii. pa. xxiii. d.

*And Jehoiada made a bonde betwene the Lorde and the kynge, and yͤ people, that they ſhulde be the Lordes people, & alſo betwene the kyng and the people. And all the people of yͤ land went into yͤ houſe of Baal, and deſtroyed it, his aultars alſo & his ymages brake they downe iuſtely, and ſlue Mathan the preaſte of Baal before yͤ aultars. And the preſte ſet a watch ouer the houſe of the Lord, and toke the rulars ouer hundredes, the captaynes & them of the garde, and all the people of the land. And they brought the kynge from the houſe of the Lorde: and came by the waye of the gate of them of the garde to the kynges palace. And he ſat him downe on the ſeate of the kynges. And all yͤ people of the lande reioyſed, & the cytie was in quyet. And they ſlue Athalia wᵗ the ſwearde beſyde the kynges palace. Seuen yere olde was Jehoas, whē he begāne to raygne.

*ii. pa. xxiii

¶ The. xii. Chapter.

¶ Jehoas maketh prouiſyon for the repayringe of the temple, he is kylled by two of hys ſeruauntes & Amaziahu raygneth in hys ſteade.

AND he beganne to raygne in the. vii. A yere of Jehu. xl. yeare raygned he in Jeruſalem: & his mothers name was Zebiah of Beerſeba. And he dyd that which was good in the ſyght of the Lord, as longe as Jehoiada the preſte enfourmed hym.

But yͤ hylaultars were not takē awaye, for the people offered and burnt incenſe yet vpon the hylaultars. And Jehoas ſayde to the preſtes: all the ſyluer of dedicat thinges that be brought to the houſe of the Lord in curraunt moneye, that is to ſaye, the money that euery man ☞ is ſet at, and all the money ☞ that euery man wyth a wylling hert geueth & bringeth into the houſe of the Lorde, let the preſtes take it to them, euery man of his aquayntaunce, to repayre yͤ broken places of the houſe, wheresoeuer any decaye is foūde. And ſo it came to paſſe, that vnto the xxiii. yere of kynge Jehoas, the preſtes had mended nothing, that was decayed in yͤ temple. Then kynge Jehoas called for Jehoiada B the byſſhop, and the preſtes, and ſayd vnto them: why repayre ye not the brokē places of the temple? Nowe therfore, ſe that ye receaue nomore money of your aquayntaūce, except ye delyuer it to repayre the tēple wythall. And the preſtes conſented to receaue nomore money of the people: except to repayre the decayed places of the temple.

But Jehoiada the preaſt toke a cheſt and bored an hoale in the lyd of it, & ſet it beſyde the altare on the ryght ſyde, as euery mā cōmeth into the temple of the Lorde. And the preeſtes yͤ kepte the veſſels, put therin all yͤ money yͤ was brought into the houſe of the Lorde. And it fortuned, that when they ſaw there was moche money i the cheſt, * yͤ kinges ſcribe and the hye preaſte came vp, and tolde the money that was foūde in the houſe of the Lorde, and put it into a bag. * iiii.re.xxii. a. C

And they gaue the money ſealed into the handes of them yͤ executed the worcke, and yͤ had the ouerſyght of the houſe of the Lorde: and they brought it out to the carpenters & buylders (that wrought vpon the houſe of the Lorde) and to maſons and hewers of ſtone: And they bought tymbre and fre ſtone, to repayre the decay in the houſe of yͤ Lorde and to all that went out to mende the temple: ☞ howbeit ☞ there was not made for yͤ houſe of the Lorde, bowles of ſyluer, ĩſtrumentes of Muſicke, baſens, trompettes or any veſſels of golde, or veſſels of ſyluer, of the money that was brought into the houſe of the Lorde: But they gaue that to yͤ worckemen, and repayred therwyth the houſe of yͤ Lorde. Moreouer, they rekened not with the men, into whoſe handes they delyuered that money to be beſtowed on worckemen: for they did theyr buſines faythfully. ☞ Howbeit ☞ treſpaſſe money and ſynne money was not brought in to the houſe of the Lorde, for it was the preaſtes.

Then came Hazael kynge of Siria vp, and fought agaynſt Geth and toke it, & Hazael ſet his face to go vp to Jeruſalem. And Jehoas kynge of Juda toke all yͤ halowed D thynges that Jehoſaphat, Jehorā and Haziahu his fathers kynges of Juda, had dedicat, and that he him ſelfe had dedicated, and all the golde that was founde in the treaſures of the houſe of the Lorde and in the kynges houſe, & ſent it to Hazael kynge of Siria: and ſo he departed from Jeruſalem.

The remnaunt of the wordes that cōcerne Jehoas and all that he dyd, are they not written in the boke of the Chronicles of the kynges of Juda? And hys awne ſeruauntes aroſe, and wrought treaſon, and ſlue Jehoas in yͤ houſe of Millo, whā he came downe to Silla. Jozabar the ſonne of Semeath and Jehozabad the ſonne of Somer his ſeruauntes, ſmote hym, and he dyed. And they buryed hym wyth hys fathers in the cytie of Dauid. And Amaziahu hys ſonne raygned in hys ſteade.

¶ The.xiii. Chapter.

¶ Jehoahaz the ſonne of Jehu, is delyuered into the handes of the Syriens, and dyeth. Joas hys ſonne raygneth in hys ſteade. Eliſa dyeth.

IN the.xxiii. yere of Joas the ſonne of Ahaziahu kynge of Juda, Jehoahaz the ſonne of Jehu beganne to raygne ouer Iſrael i Samaria ſeuētene yeare. A And he wrought that whych was euell in the ſyght of the Lorde, and folowed the ſynnes of Jeroboam the ſonne of Nabat whych made Iſrael to ſynne, and departed not ther frō. And the Lorde was angry wyth Iſrael, and delyuered them into the hand of Hazael kynge of Syria, and ĩto the hande of Benhadad the ſonne of Hazael all theyr dayes.

B And Jehoahaz beſought the Lorde, & the Lorde heard hym. For he cōſidred yͤ trouble of Iſrael, wherwith the kĩg of Siria troubled thē. And the Lorde gaue Iſrael a delyuerer, ſo that they went out from vnder the ſubieccyon of yͤ Siriās. And the children of Iſrael dwelt i theyr tentes as before tyme. Neuertheleſſe they departed not frō the ſynnes of the houſe of Jeroboam, whych made Iſrael ſynne, but walked in them.

And there remayned a groue ſtyll alſo in Samaria. Neither dyd he leaue of yͤ people to Jehoahaz, but fyftye horſmē, ten charettes, & ten thouſande fotemē * for yͤ kynge of Siria deſtroyed them, and made them lyke threſhed duſt. * iiii.re.viii. b. The reſt of the wordes that concerne Jehoahaz, and all that he did & hys power, are they not written in the boke of yͤ Chronycles of yͤ kynges of Iſrael? And Jehoahaz ſlepte wyth hys fathers, and they buryed hym i Samaria, and Joas hys ſonne raygned i hys ſteade. In the.xxxvii. yeare of Joas kynge of Juda, beganne Jehoas yͤ ſonne of Jehoahaz to raygne ouer Iſrael in Samaria ſyxtene yeare, & dyd that whych is euell in the ſyght of the Lorde, and departed not from al the ſynnes of Jeroboam the ſonne of Nabat, (that made Iſrael ſynne) for he walked therin.

C The remnaunt of the wordes that cōcerne Joas and all that he dyd, and hys power wherwith he fought againſt Amaziahu kĩg of Juda are they not wrytten in yͤ Chronycle boke of the kynges of Iſrael? And Joas ſlept wyth his fathers, and Jeroboam ſat vpon hys ſeate. And Joas was buryed in Samaria Amonge the kynges of Iſrael.

Whē Eliſa was fallen ſycke of his ſyckneſſe (wherof he dyed) Joas the kinge of Iſrael came downe vnto hym, & wepte before hym, & ſayd: * O my father, my father, yͤ charet of Iſrael, & the horſmen of the ſame. * iiii.re.ii.c. D Eliſa ſayd vnto hym: take bowe & arowes. And he toke vnto hī bowe & arowes. And he ſayd to the kyng of Iſrael: put thyne hād vpō the bowe, & he put his hāde vpō it. And Eliſa put his hādes vpon yͤ kinges hādes, & ſayde: open a windowe eaſtwarde: & whā he had opened it, Eliſa ſayd: ſhote, & he ſhotte.

And he ſayd: the arowe of helth of the Lorde:
and the arowe of helth agaynſt Siria,
for thou ſhalt ſmyte Siria in Aphek, tyll
thou haue made an ende of them.

And he ſayd: take ỹ arowes: & he toke thẽ.
And he ſayd vnto the kyng of Iſrael: ſmyte
ỹ groũde: & he ſmote thriſe and ceaſed. And
the man of God was angrye wᵗ hym, & ſayd:
thou ſhuldeſt haue ſmytẽ fyue or ſixe tymes
☞ ⁌(or ſeuen tymes) and then thou haddeſt ſmittẽ
Siria, tyll thou haddeſte made an ende of
them: where nowe thou ſhalte ſmyte Siria
E but thryſe. And alſo Eliſa dyed and they buryed
hym, & the ſoudyars of the Moabites
☞ came into the land ⁍the ſame yeare. And it
chaunced, as ſome of them were buryenge
a man and ſpyed the ſoudyars they caſt the
mã into ỹ ſepulchre of Eliſa. And whã the
mã was rolled downe, & touched ỹ bodye of
*ecc.xlviii.a Eliſa, *he reuiued, & ſtode vpon his fete.

But Hazaell vexed Iſraell, all the dayes
of Iehoahaz. And the Lorde had mercye on
them, & pitied them, & had reſpect vnto thẽ,
becauſe of his appoyntement made with Abrahã,
Iſaac, & Iacob, & wolde not deſtroye
them, nether caſt he thẽ frõ hym as yet. So
Hazaell ỹ kyng of Siria dyed, & Benhadad
his ſonne raygned in his ſtede. And Iehoas
the ſonne of Iehoahaz went agayne, & toke
oute of the hande of Benhadad the ſonne of
Hazael, the cyties which he had takẽ a way
out of the hande of Iehoahaz his father, in
warre: for thre tymes dyd Ioas beate hym,
& reſtored the cyties vnto Iſraell agayne.

¶ The. xiiii. Chapter.

¶ Amaziahu the kynge of Iuda putteth to deeth ỹ manquellers of hys father, and after ſmyteth Edom. Ioas dyeth & Ieroboã hys ſonne ſucceadeth in hys rowme, & after hym raygneth zachariah. Amazia is kylled in Lachis, and Azaria raygneth in hys ſteade.

A The ſeconde yere of Ioas ſonne of
Iehoahaz kynge of Iſrael raygned
Amaziahu the ſõne of Ioas
*ii.pa.xxv.a. king of Iuda: *he was. xxv. yeare
olde when he began to raygne,
*iiii.re.xii.b and raigned. xxix. yeare in Ieruſalem, & hys
mothers name was Iehoadan, of Ieruſalẽ.
And he dyd ỹ which is good in the ſyght of
ỹ Lorde, yet not lyke Dauid his father: but
did accordyng to all thĩges as Ioas hys father
dyd. Nether were the hyllaulters takẽ
awaye: For as yet the people dyd ſacrifyce
& burnt incẽſe on the hyllaulters. And aſſone
B as the kyngdome was ſetteled in his hãde
*iiii.kin.xii.b. *it came to paſſe that he ſlue hys ſeruauntes
whych had kylled the kynge hys father

But the children of thoſe murtherars he
ſlue not, accordynge vnto it that is writtẽ
in the boke of the lawe of Moſes: where in
*deu.xxiiii.b the Lorde commaunded, ſayinge: *let not
*ii pa.xxv.a the fathers dye for the chyldren, nor let the
Iere.xxxi.c. chyldren be ſlayne for the father: But let
Ezec.xviii.c. euery mã be put to death for his awne synne.
He ſlue of Edom in the ſalt valeye *ten *ii.pa.xxv.c.
thouſande, and toke the caſtell on the rocke
in the ſame battell, and called the name of it
Ioktheel vnto this daye.

Then Amaziahu ſent meſſengers to Iehoas
the ſonne of Iehoahaz ſonne of Iehu ☞
kynge of Iſrael, ſayinge: come, ☞ let vs ſe C
eche other. And Iehoas the kynge of Iſrael
ſent to Amaziahu kynge of Iuda, ſayinge:
*dyd not a thyſtle ỹ is in Libanõ, ſende to a *Iudi.ix.c.
Cedre tre that is in Libanon, ſayinge: geue iiii.esd.iiii.b
thy daughter to my ſonne to wyfe: And the
wylde beaſte that was in Libanon, went &
troade downe the thiſtell. Thou haſt ſmittẽ
Edõ, thyne hart hath made the proude: Enioye
thys glory, & tarie at home. Why doſt
thou prouoke to miſchefe, ỹ thou ſhuldeſt
be ouerthrowen, and Iuda wyth the?

But Amaziahu wolde not heare. And
Iehoas kynge of Iſrael wẽt vp and he and
Amaziahu kynge of Iuda ſawe ether other
at Bethſames which is in Iuda. And Iuda
was put to the worſe before Iſrael, ãd they
fled euery man to theyr tentes. And Iehoas D
kinge of Iſrael toke Amaziahu king of Iuda,
the ſonne of Iehoas the ſõne of Ahaziahu,
at Bethſames, and came to Ieruſalem
& brake downe the wall of Ieruſalem from
the gate of Ephraim to the corner gate, foure
hundred cubytes. And he toke all ỹ golde
and ſyluer and all the veſſelles ỹ were founde
in the houſe of the Lorde, and in the treaſures
of the kynges houſe, and the chyldren
toke he to be hys wardes & returned to Samaria
agayne.

The reſt of the actes of Iehoas which he
dyd, & hys power, and howe he fought wyth
Amaziahu kĩg of Iuda, are they not wrytten
in the Chronycle boke of the kynges of
Iſrael? and Iehoas ſlepte with his fathers,
and was buryed at Samaria, amonge the
kynges of Iſrael: and Ieroboam his ſonne
raygned in his ſtede.

Amaziahu the ſonne of Ioas kynge of
Iuda, lyued after ỹ death of Iehoas ſonne E
of Iehoahaz kynge of Iſrael fyftene yeare.
And the remnaunte of the wordes that concerne
Amaziahu, are they not wryttẽ in the
boke of the Chronycles of the kynges of Iuda?
But they cõſpyred treaſon agaynſt him
in Ieruſalem, and when he fled to Lachis,
they ſent after hym to Lachis, and ſlue him
there. And they brought him on horſes, and
he was buryed at Ieruſalem, with his fathers,
in the cytie of Dauid. *And all ỹ people *ii.pa.xxvi.a
of Iuda toke Azaria, whiche was. xvi.
yeare olde, and made hym kynge for his father
Amaziahu. He built *Elath, & broughte *iiii.re.xvi.b
it agayne to Iuda, after that the kynge F
was layde to reſt with his fathers.

In the. xv. yere of Amaziahu the ſonne of
Ioas kynge of Iuda, was Ieroboã ỹ ſon of

Ioas made kyng ouer Iſrael in Samaria, and raygned.xli.yeare, ⁊ wrought ẏ whiche was euell in the ſyghte of the Lord. Nether turned he awaye frō all the ſynnes of Ieroboam the ſonne of Nabat, whiche made Iſraell to ſynne. He reſtored ẏ coaſte of Iſrael frō the entrynge of Hemath, vnto the ſee of the wyldernes, according to the word of the ☞ Lorde God of Iſrael, which he ſpake ☞ by *Jonas.i.a. the hand of his ſeruaunt *Iona the ſonne of Amithai ẏ prophet, which was of Geth Hepher. For the Lorde ſawe howe that the affliccion of Iſrael was exceadinge bytter, in ſo moche that the preſoned and the forſakē were at an ende. And there was none to helpe Iſrael. iiii.re.xiii.d Oſee.i.c And the Lorde ſayde not, that he wolde put out the name of Iſraell from vnder heauen, but he helped them by the hande of Ieroboam the ſonne of Ioas.

The reſt of the wordes that concerne Ieroboam, and all that he dyd, ⁊ his ſtrength, whiche he executed in the warres, and howe he reſtored Damaſco, and Hemath to Iuda in Iſraell, are not they wrytten in the boke of the Chronycles of the kynges of Iſraell? And Ieroboam ſlepte with his fathers, euē with the kynges of Iſrael, and zacharia his ſonne raygned in his ſteade.

¶ The.xv.Chapter.

¶ Azaria the kynge of Iuda becommeth a leper. Of Iochā, Sallum, Menahem, Pekahia, Wſtah, Iocham, and Ahaz.

A *ii.pa.xxvi.a IN the.xxvii. yeare of Ieroboam king of Iſrael begā Azaria ſonne of Amazia king of Iuda to raigne. Syxtē yeare olde was he whē he was made king, and he raygned two and fyftye yeare ī Ieruſalem, and hys mothers name was Iecholciahu of Ieruſalem. And he dyd that which was ryght ī the ſyght of the Lorde, accordynge to all thinges as did his father Amaziahu: ſaue ẏ ẏ hylaultars were not put awaye: for the people offered, and burned incenſe ſtyll on the hylaultars.

B And the Lorde ſmote the kinge, and he was *Leui.xiiii. a.b.c.d. a leper vnto the daye of hys deeth, * ⁊ dwelt in a ſeueral houſe at libertye, and Iothā the kynges ſonne gouerned the palace, and iudged the people of the lande. The reſte of the wordes ẏ concerne Azaria and all ẏ he dyd, are they not written ī the boke of ẏ chronicles of the kynges of Iuda? And ſo Azaria ſlepte wyth hys fathers, ⁊ they buryed him wyth hys fathers in the cytie of Dauid, and Iotham hys ſonne raygned in his ſteade.

In the.xxxviii. yere of Azaria kynge of Iuda dyd zacharie the ſōne of Ieroboā raygne vpō Iſrael in Samaria.vi. monethes: ⁊ wrought ẏ whych was euell in the ſyght of the Lorde, as dyd his fathers: and turned not awaye from the ſynnes of Ieroboā the ſōne of Nabat, which made Iſrael to ſinne. And Sallum the ſonne of Iabes conſpyred agaynſt hym, ⁊ ſmote hym in the ſyght of ẏ people, ⁊ kylled him ⁊ raygned ī hys ſteade.

C The reſt of the wordes that concerne zacharia, beholde, they are written in the boke of the Chronycles of the kynges of Iſrael. Theſe be alſo the wordes of ẏ Lorde, which he ſpake vnto Iehu, ſayinge: * thy ſonnes ſhal ſyt on the ſeate of Iſrael in ẏ fourth generacion after the. And it came ſo to paſſe.

Sallum the ſonne of Iabes beganne to raygne in the.xxxix. yere of Azaria kyng of Iuda: ⁊ he raygned a moneth in Samaria. For Menahē ẏ ſonne of Gadi went vp frō Thirza, ⁊ came to Samaria, ⁊ ſmote Sallum the ſonne of Iabes in Samaria, ⁊ ſlue him, ⁊ raygned in his ſteade. The reſt of the wordes that concerne Sallum, ⁊ ẏ treaſon which he conſpired, beholde, they are wrytten in ẏ boke of the Chronicles of ẏ kynges of Iſrael. The ſame tyme Menahē deſtroyed Thiphſah, ⁊ all ẏ were therin, ⁊ ẏ coaſtes therof frō Therſahy. And (becauſe they opened not to him) D he ſmote it and rypte vp all theyr wemen with chylde.

The.xxxix. yere of Azaria kinge of Iuda began Menahē the ſonne of Gadi to raygne vpon Iſrael ten yeare in Samaria. And he dyd euell in the ſyght of the Lorde, ⁊ turned not awaye all his dayes frō the ſynne of Ieroboā the ſonne of Nabat, whych made Iſrael to ſynne. And Phul the kyng of Aſſiria came vpō ẏ lāde. And Menahē gaue Phul a M. talētes of ſyluer, that his hand might be with him and ſtablyſhe the kyngdome ī his hāde. And Menahem made a proclamaciō for the money in Iſrael, that all men of ſubſtaūce ſhulde geue the kynge of Aſſiria fyftye ſycles of ſyluer a pece. And ſo ẏ kynge of Aſſiria turned back agayne, and taryed not there in the lande. The reſt of the wordes ẏ E cōcerne Menahem, and all that he dyd, are they not wryttē ī the boke of the chronicles of ẏ kynges of Iſrael? And Menahē ſlepte with his fathers, ⁊ Pekahia hys ſonne dyd in hys ſteade ſuccede hym in the kyngdome.

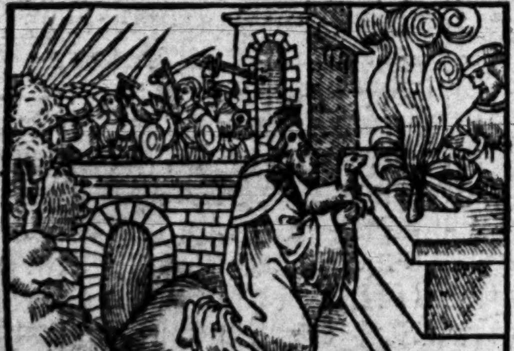
In the fyftyeth yeare of Azaria kynge of Iuda, Beganne Pekahia the ſonne of Menahē to raygne ouer Iſrael ī Samaria two yere and dyd ẏ whych was euell in the ſight of the Lorde: and lefte not of frō the ſynnes of Ieroboā the ſonne of Nabat, which made Iſrael ſynne. But Pekah ẏ ſonne of Remaliahu, which was a captayne of his, conſpired agaynſt hym, and ſmote hym in Samaria, euē in the palace of the kynges houſe with Argob and Aria: and with him were fyftye men of the Gileadites: and he kyl- F led hym, and raygned in hys rowme. The reſt of the wordes that concerne Pekahia, and all that he dyd, beholde, they are wryttē in the boke of the chronycles of the kynges of Iſrael.

In the.lii.yere of Azaria kynge of Juda begāne Pekah the ſonne of Remaliahu, to raygne ouer Iſrael ī Samaria.xx.yeare, ⁊ dyd euell in the ſyght of the Lorde, and turned not awaye frō the ſynnes of Jeroboam the ſōne of Nabat, that made Iſrael ſynne. In the dayes of Pekah kīg of Iſrael, came Thiglath Peleſar kynge of Aſſiria, and toke Jion, Abel, Bethmaacha, Janoah, Redes, Hazor, Gilead, Galile, and all the lāde of Nephthali, ⁊ caryed thē awaye to Aſſiria. G And Hoſea ẏ ſonne of Ela cōſpired treaſon agaynſt Pekah the ſonne of Remaliah, and ſmote him, and ſlue hym: and raygned in hys ſteade in the.xx.yere of Jotham the ☞ ſonne of Uziahu. The reſt of ẏ wordes that concerne Pekah and all that he dyd beholde, they are wryttē in the boke of ẏ chronycles of the kynges of Iſrael.

The ſeconde yeare of Pekah the ſonne of Remaliahu kinge of Iſrael, begāne Jothā the ſonne of Uziahu kynge of Juda to raygne. Fyue ⁊ twentye yere olde was he when he beganne to raygne: ⁊ he raygned ſyxtene yere in Jeruſalem. Hys mothers name was Jeſura the daughter of zadok. And he dyd ẏ whych is ryghte in ẏ ſyght of the Lorde: euē accordynge to all as dyd his father Uziahu ſo dyd he. But the hylaulters were not put awaye: for the people offered ⁊ burnt incenſe ſtyll in the hylaulters: he buylt ẏ hyther dore of the houſe of ẏ Lorde. The reſt of the wordes that concerne Jotham, and all that he dyd are they not writtē in the boke of the chronycles of the kynges of Juda. In thoſe dayes the Lorde beganne to ſende into Juda, Rezin the kyng of Siria, ād Pekah the ſonne of Remaliahu. And Jotham ſlepte with his fathers, and was buryed wyth his fathers in the cytie of Dauid hys father, ād Ahaz hys ſonne raygned in hys ſteade.

¶The.xvi.Chapter.

¶Ahaz kynge of Juda conſecrateth hys ſonne in fyer, and hath many battaylles agaynſt the kynge of Iſrael. In the ſteade of Ahaz raygneth Hezekia hys ſonne.



A The.xvii.yeare of Pekah ẏ ſonne of Remaliahu kinge of Iſrael, Ahaz the ſonne of Jotham kynge of Juda, beganne to raygne. *ii.Paralip. xxviii.a. Twentye yere olde was he, whē he was made kynge: and raygned ſyxtene yere in Jeruſalem, ⁊ dyd not that which was ryght in the eyes of the Lorde his God, lyke Dauid hys father: But walked in the waye of the kynges of Iſrael, yea and made * hys ſonne to go thorowe the fyer, *deu.xviii.b iiii.re.xxi.a. after the abhominacyons of the Heythen, whom the Lorde caſt out before the children of Iſrael. And he offered and burnt incēſe ī the hylaulters and on the hylles, ād vnder euery thicke tree. * Then Rezin kyng of Siria and Pekah ſonne of Remaliahu kynge of Iſrael came vp to Jeruſalem to fyght. *Eſa.vii.a. B And they fought againſt Ahaz, but could not ouercome hym. At the ſame tyme Rezin kinge of Siria brought Elath agayne to Siria, and ryd the Jewes thence. And the Sirians * came to Elath, and dwell therin vnto thys daye. *iiii.Regū. xiiii.c.

So Ahaz ſent meſſengers to Thiglath Peleſer kynge of Aſſiria, ſayinge: I am thy ſeruaunt and thy ſonne, com[illegible] vp ād delyuer me out of the hand of the kynge of Siria, ⁊ out of the hand of the kyng of Iſrael whych ryſe vp agaynſt me. And Ahaz toke the ſyluer ⁊ the golde that was founde in the houſe of the Lorde, and ī the treaſures of ẏ kynges houſe, and ſent a rewarde to the king of Aſſiria. * And the kynge of Aſſiria conſented vnto hym. *Eſa.viii.b. For the kynge of Aſſiria wēt vp agaynſt Damaſco. And when he had taken it, he caryed the people awaye to Kyr, ⁊ ſlue Rezin.

And kynge Ahaz went to Damaſco, to mete Thiglath Peleſer kīg of Aſſiria. C And when kyng Ahaz ſawe an aulter that was at Damaſco, he ſent to Uria the preaſte the paterne of the aulter, ⁊ the faſhyon of it, and all the worckmēſhyp therof. And Uria the preſte made an aulter in all poyntes lyke to the paterne which kinge Ahaz had ſent frō Damaſco: euen ſo dyd Urya ẏ Preſte make it, agaynſt kyng Ahaz came frō Damaſco. And ſo when the kyng was came from Damaſco, he ſawe the aulter, and the king wēt to it, and offred theron. And he burnt hys burntofferige, ⁊ his meatofferinge, ⁊ powred hys drynckofferynge: and ſprynckled ẏ bloude of hys peaceofferinges beſyde ẏ aulter, ẏ was by ẏ braſen aulter which was before the Lord, ⁊ ſet it without ẏ temple betwene the aulter and the temple of ẏ Lord: and put it on the northſyde of the aultare.

And kyng Ahaz commaunded Uria the preſte, and ſayde: vpon the greate aulter ſet on fyer in the mornyng the burntofferige, ⁊ in the euen the meatoffering, and ẏ kynges burnt ſacryfice ⁊ his meatoffering, with the burntofferinge of all the people of the lande and theyr meatofferynge, ⁊ theyr drīckofferinges: D ⁊ powre therby, all the bloude of the ſacryfice offriges. But ẏ braſen aulter will I come and ſe. And Uria the preſte dyd accordinge

D cordynge to all thynges as kynge Ahaz cō
* iii.re.vii.d maūded hym. * And kynge Ahaz brake the
ſydes of the botomes, and toke the lauer frō
of them, and toke downe the Lauatorye frō
of the braſen oxen that were vnder it, ⁊ put
it vpon a pauemēt of ſtones. And the veyle
for the Sabboth (that they had made in the
houſe) ⁊ the kynges entrye without turned
he to the houſe of the Lorde, for (feare of) the
kynge of Aſſyria. The reſte of the wordes yͤ
concerne Ahaz, what he dyd, are they not
written in the boke of the Chronicles of the
kynges of Iuda? And Ahaz ſlepte with hys
fathers, and was buryed with hys fathers
in the cytie of Dauid: and Hezekia his ſonne
raygned in hys ſteade.

The. xvii. Chapter.

Hoſea kynge of Iſraell is taken. And he and all hys realme brought to the Aſſyrians.

A IN the. xii. yere of Ahaz kynge
of Iuda, began Hoſea the ſonne
Egla to raygne ī Samaria vpō
Iſrael. ix. yeare, and dyd yͤ which
was euell in the ſyght of yͤ Lord,
but not as the kynges of Iſraell, that were
before him. And Salmanaſar kyng of Aſſyria
came vp agaynſt him, ād Hoſea became
hys ſeruaunt, and gaue him preſentes. And
the kynge of Aſſyria founde treaſon in Hoſea:
for he had ſent meſſengers to So, kynge
of Egypte, and brought no preſente vnto yͤ
kynge of Aſſyria, from yeare to yeare: and
therfore the kynge of Aſſyria toke hym: and
* iii. Regū. xviii.c. put hym in pryſon. * And then the kynge of
Aſſyria came vp thorow out all the lande, ⁊
gat vp agaynſt Samaria, ⁊ beſieged it thre
* iiii. Eſdre. xiii.e yeare. In yͤ nynth yeare of Hoſea, the * kynge
B of Aſſyria toke Samaria, and caryed Iſraell
awaye vnto Aſſyria, and put them in
Hala, in Habor by the ryuer of Goza, and in
the cyties of the Medes. For it came to paſſe
that the chyldren of Iſraell ſynned agaynſt
the Lorde theyr God, whyche had brought
them out of the lande of Egypt, from vnder
the hande of Pharao kynge of Egypte, and
feared other goddes. And they walked in the
ceremonyes of the hethen, whom the Lorde
caſt out before the chyldrē of Iſrael, ⁊ in the
ceremonyes which yͤ kynges of Iſrael had
made. And the childrē of Iſrael went about
to hide thoſe thinges that were not well, frō
the Lorde theyr God. And they buylt them
Hyllaulters in all theyr cyties, bothe in the
towres where they kepte watche, ād alſo in
the ſtrōge townes. And they made thē ymages
and groues in euery hye hyll, and vnder
euery thyck tre. And there they burnt incēſe
in all the hyllaulters, as dyd yͤ hethen (whō
the Lorde caryed awaye before them) and
wrought wycked thynges to angre yͤ Lorde
withall: For they ſerued moſt vyle Idoles,
wherof the Lorde hath ſayde vnto them.
* Ye ſhall do no ſoche thynge. * Deut.iiii.c

And the Lorde teſtifyed in Iſrael, and in
Iuda by all the prophetes and by all yͤ ſears
ſayinge. * Turne frō youre wycked wayes * Iere.xxv.b
and kepe my commaundemētes and my ſtatutes,
accordyng to all the lawe which I cōmaunded
youre fathers, and which I ſent to
you by my ſeruauntes the prophetes. Notwithſtandynge C
they wolde not heare * but * Deu.xxx.g. Mala.iii.b.
rather hardened their neckes, like to yͤ ſtubburneſſe
of their fathers that dyd not beleue
in the Lord theyr God. For they refuſed his
ſtatutes, and hys apoyntemēt that he made
with theyr fathers, ⁊ the wytneſſes (wherwith
he wytneſſed vnto thē) ⁊ they folowed
vanyte, and became vayne, and wente after
the hethen that were rōude aboute thē: concernynge
whom, the Lorde had charged thē,
yͤ they ſhulde not do lyke thē. But they lefte
the cōmaundementes of the Lord their God
and made them Images of metall * euen * iii. Re.xii.f
two calues: and made groues, and worſhypped
all the hoſte of heauē, and ſerued Baal.
‡ And they ſacrificed their ſonnes and theyr ‡ deu.xviii.b
daughters in fyre, and vſed witchcraft and
enchauntementes ∘+ euen ſellynge them ſelues
to worke wyckedneſſe in yͤ ſyght of the
Lorde, and to angre hym.

And the Lord was exceadynge wroth wͭ
Iſrael and put them out of hys ſyght * that * iii. Re.xii.d
there was lefte but the trybe of Iuda onely.
Neuertheles, Iuda alſo kept not the cōmaūdemētes
of the Lord theyr God, but walked
ī yͤ ceremonies of Iſrael, which they made.
And the Lorde caſt vp all the ſeed of Iſrael, D
and vexed them, and deliuered them into the
handes of ſpoylers, vntyll he had caſt them
out of hys ſyght. For Iſrael deuyded them
ſelues frō the houſe of Dauid, ⁊ made them
a kyng, euen Ieroboam the ſonne of Nabat.
And Ieroboam ∘+ drewe Iſrael awaye (that
they ſhulde not folowe the Lorde) and made
them ſynne a great ſynne: For the childrē of
Iſrael walked in all the ſynnes of Ieroboā
which he dyd, ⁊ departed not therefrom, vntyll
the Lorde put Iſrael awaye out of hys
ſyght, as he had ſayd by all hys ſeruauntes
the prophetes. And ſo was Iſrael caryed awaye
oute of theyr awne lande, to Aſſyria
euen vnto thys daye.

And the kynge of Aſſyria brought men
from Babylon, from Cutha, from Aua, frō
Hanath, ād from Sepharnaim, and put thē
in the cyties of Samaria, in ſteade of yͤ childrē
of Iſrael. And they poſſeſſed Samaria, E
and dwelt in the cyties therof. And it fortuned,
that at the begynnynge of theyr dwellynge
there, they feared not yͤ Lorde. And yͤ
Lorde ſent lyons amonge them, which ſlue
them. Wherfore, men ſayde to the kynge of
Aſſyria. The naciōs which thou haſt tranſlated,
⁊ put in yͤ cyties of Samaria, knowe

not the law of the God of the land, therfore
he hath ſent lions vpon them, & behold they
ſlaye them, becauſe they knowe not the maner
of worſhippinge of the god of the lande.
Then the kynge of Aſſyria commaunded
ſayenge, carye thether one or twayne of the
preaſtes, whome ye brought thence, and let
them go, & dwell there, and teache them the
faſhyon how to ſerue the god of the contrey.
And then one of the preſtes which they had
caryed thence, came, and dwelt in Bethell, &
taught them howe they ſhuld feare ỷ Lord.
How be it euery nacion made thē goddes of
theyr owne, and put them in the houſes of
the hylaulters, which the Samarians had
F made, euery nacion in theyr cyties, wherein
they dwelte. The men of Babylon made
☞ ☞ Socoth Benoth, and the men of Cuth
made Nergall, & the men of Hamath made
Aſima. The Auites made Nibbaz, & Tharthak.
And ỷ Sepharnites burnt theyr children
in fyre for Adramelech ād Anamelech,
the goddes of Sepharnaim. And ſo they feared
the Lorde, and made them Preaſtes of
the hyllaulters, which ſacrificed for them in
the houſes of the hyllaulters. And ſo they
feared the Lorde, & ſerued theyr awne goddes
after the maner of the people, whō they
caryed thence.

And vnto this daye they do after the olde
maner: ād nether feare God, nether do after
☞ ☞ theyr ordinaūces and cuſtomes, and after
the lawe and commaundemēt which the
Lorde commaunded the chyldren of Jacob,
*Ge.xxxii.e *whō he called Iſrael. And the Lorde made
G an appoyntement wyth them, and charged
*Iudic.vi.b them, ſayenge: * feare none other goddes,
Ierem.x.a. nor bowe youre ſelues to thē, nor ſerue them
nor ſacrifice to thē: but feare the Lord which
brought you out of the lāde of Egypte with
greate power and a ſtretched out arme: hym
feare, and to hym bowe, and to hym do ſacrifyce.
The ſtatutes, ordinaūces, lawe and
commaundemēt which he wrote for you, ſe
that ye be diligēt to do for euermore, & feare
not any other goddes. And the apoyntemēt
that I haue made with you, ſe ye forget not
and feare none other goddes: but the Lorde,
your God ye ſhall feare, and he ſhall delyuer
you out of the handes of all youre enemyes.
Howbeit, they dyd not herken, but dyd after
their olde cuſtome. And ſo theſe nations feared
the Lord, and ſerued theyr ymages alſo:
lyke as dyd theyr chyldren and theyr chyldrens
chyldren. Euen as dyd theyr fathers,
ſo do they vnto thys daye.

¶The.xviii.Chapter.

¶Hezekia kyng of Juda putteth downe the braſen ſerpent, and deſtroyeth the Idolles. Salmanaſar bryngeth Iſrael to the Aſſyrians. The blaſphemy of Sennacherib or Sanherib.

IN the thirde yere of Hoſea ſonne of A
Ela kyng of Iſrael it came to paſſe,
that Hezekia the ſonne of Ahaz
kyng of Juda dyd raygne. * Twentye *ii.pa.xxix.a
and fyue yere olde was he, when he beganne
to raygue, and raygned .xxix. yere in
Jeruſalē. Hys mothers name alſo was Abi
the daughter of zacharia, ād he dyd ỷ which
is ryght in the ſyght of the Lorde accordyng *Deut.vii.a
to all as dyd Dauid his father. * He put away iiii.re.xviii.b
the hillaulters, and brake the ymages
and cut downe the groues, and all to brake
the * braſen ſerpent that Moſes had made. *Num.xxi.c
For vnto thoſe dayes the chyldren of Iſrael B
dyd burne ſacrifice to it, & he called it ☞ Nehuſtan. ☞
He truſted in the Lorde God of Iſrael,
ſo that after him was none lyke him amonge
all the kynges of Juda, nether were
there anye ſoche before him. For he claue to
the Lorde, and departed not from hym, but
kepte hys commaundementes, whyche the
Lorde commaūded Moſes. And the Lorde
was with hym: ſo ỷ he proſpered in all thynges
which he toke in hande. And he rebelled
agaynſt the kyng of Aſſyria, and ſerued him
not. He ſmote the Philiſtines euē vnto Aza
& the coaſtes therof, ☞ both caſtels where ☞
they kepte watches, and ſtronge cyties.

* And in the fourth yeare of kynge Hezekia, C
(which was the ſeuenth yeare of Hoſea *iiii. Regū.
ſonne of Ela kynge of Iſraell) it fortuned, xvii.a.
that Salmanazar kynge of Aſſyria came
vp againſt Samaria, & beſieged it. And
after thre yeres they toke it euen in the ſyxte
yere of Hezekia: that is to ſaye, ỷ nynth yere
of Hoſea kynge of Iſraell. And Samaria
was wonne. And the kynge of Aſſyria, dyd
carye awaye Iſraell vnto Aſſyria, and put
them in Halah and in Habor by the ryuer of
Gozan, and in the cyties of the Medes: becauſe
they wolde not herken vnto the voyce
of the Lord theyr God: but tranſgreſſed his
appoyntement, and all that Moſes the ſeruaunt
of the Lord commaunded, and wolde
nether heare them nor do them.

* Therfore in the .xiiii. yeare of kynge *ii. Parall.
Hezekia dyd Sennacherib kyng of Aſſyria xxxii.a
come vp agaynſte all the ſtronge cytyes of Eſa. xxxvi.a.
Juda, and toke them. And Hezekia kynge Eccl.xlviii.b
of Juda ſent to the kynge of Aſſyria to Lachis,
ſaying: ☞ I haue offēded: departe frō ☞
me, and

me, ād all that thou putteſt on me, ẏ wyll I
beare. And the kynge of Aſſyria appoynted
vnto Hezekia kynge of Juda thre hundred
talētes of ſyluer, ⁊ thirtye talentes of golde.
*iiii.re.xii.d *And Hezekia gaue him all the ſyluer that
was foūde in the houſe of the Lorde, ⁊ in the
D treaſures of the kynges houſe. At the ſame
☞ ceaſon dyd ☞ Hezekia rent of the dores of
the temple of the Lorde ⁊ the pillers (which
the ſayde Hezekia kynge of Juda had couered
ouer) ⁊ gaue thē to the kynge of Aſſyria.

And the kyng of Aſſyria ſent Tharthan
and Rabſaris ād Rabſake from Lachis to
kynge Hezekia wyth a great hoſte agaynſt
Jeruſalem. And they went vp, and came to
Jeruſalem, ⁊ gat them vp, ⁊ ſtode by the cōduyte
of the vpper pole whyche is in ẏ waye
of the fullers felde. And whan they had called
to the kynge, there came oute to them,
*Mat.4.b *Eliakim ẏ ſonne of Elkia which was ſtuarde
of houſholde, and Sobna the ſcribe, ⁊
Joah the ſonne of Aſaph, the recorder. And
Rabſake ſayd vnto them: Tell ye Hezekia
I praye you: thus ſayth the great kyng, euē
the kyng of Aſſyria: What cōfidence is this
ẏ thou haſt? Doſt thou ſpeake ſoche a lyght
worde in dede? By councell ⁊ power I wilbe
ready to make warre. On whō then doeſt
E thou truſt, that thou rebelleſt agaynſt me?
*eſa.xxxvi.a Ezech.xxix.a *doſt thou truſte to the ſtaffe of this broken
rede Egypte, on which yf a mā leane, it will
go into hys hande, and pearce it. Euen ſo is
Pharao kyng of Egypte vnto all that truſt
*ii.pa.xxxii.c on him. *If ye ſaye vnto me, we truſt in the
Lorde oure God: Is not that he whoſe hillaulters
and his other aulters, Hezekia hath
put downe, and hath ſayde to Juda ⁊ Jeruſalem,
ye ſhall worſhippe before this aulter
here in Jeruſalem.

Nowe therfore deliuer the wardes to my
Lorde ẏ kyng of Aſſyria, that ye rebell not,
⁊ I wyll delyuer the two thouſande horſſes,
yf thou be able to ſet ryders vpon thē: Why
thynkeſt thou ſcorne at the preſence of one of
the leaſt Dukes of my maſters ſeruaūtes, ⁊
truſteſt to Egypt for charettes and horſmē?
Moreouer, am I come now without ẏ byddinge
of the Lorde to this place, to deſtroye
it? the Lorde ſayde to me: go vp to his lāde,
F and deſtroye it. And Eliakim the ſonne of
Helkia ⁊ Sobna, ⁊ Joab ſayde vnto Rabſake:
ſpeake (I praye ẏ) to thy ſeruaūtes in
the Syrians langage, for we vnderſtande
☞ it: ⁊ ☞ talke not wt vs in the Jewes tonge,
in ẏ eares of this people that are on ẏ wall.
And Rabſake ſayd vnto them: hath my maſter
ſent me to thy maſter and to ẏ, to ſpeake
theſe wordes? Hath he not ſent me becauſe
of the men whych ſyt on the wall, that they
maye eate theyr awne donge, and dryncke
theyr awne piſſe with you?

And ſo Rabſake ſtode, and cryed with a loude voyce in the Jewes language, and
ſpake ſayinge: heare the ſaying of the great
kynge of Aſſyria. Thus ſayth the kyng: let
not Hezekia begile you, for he ſhall not be
able to delyuer you out of myne hande: neyther
let Hezekia make you to truſt in the
Lorde, ſayeng: the Lord ſhal ſurely delyuer
vs, ⁊ this citie ſhal not be gyuen ouer into ẏ G
hād of the kynge of Aſſiria. Herken not vnto
Hezekia, for thus ſayth ẏ kyng of Aſſiria
☞ Deale kyndely with me, ⁊ come out ☞
to me. And then eate euery man of his awne
vyne, and of hys awne fygge tree, ⁊ dryncke
euery mā of the water of his awne well, tyll
I come, and fet you to as good a lande as
youres is: a lande of corne and wyne, a lande
of bread and vyneyardes, a lande of oyle, of
olyue trees, and of hony: that ye maye lyue,
and not dye. And herken not vnto Hezekia,
for he begyleth you, ſayinge: the Lorde ſhall
delyuer vs. *Hath euery one of the goddes *Eſa.xx.b
of the nacyōs delyuered his lande, out of the
hande of the kynge of Aſſyria? Where is the
God of Hamath, ⁊ of Arphad? and where is
the God of Sepharuaim, Hena ⁊ Iua? dyd
they delyuer Samaria out of myne hande, ⁊
what God is it amōge all the goddes of the
nacyons, that hath delyuered hys lande out
of myne hande. Shall the Lorde delyuer Jeruſalem
out of myne hande?

But they ẏ were of the people helde their
peace, and anſwered not hym a word, for the
kynge had commaunded, ſayinge: anſwere
hym not. Then Eliakim which was ſtuard
of houſhold, and Sobnah the ſcribe, ⁊ Joah
the ſonne of Aſaph the recorder, came to Hezekia
☞ with theyr clothes rent, and tolde
hym the wordes of Rabſake.

¶ The.xix. Chapter.

¶ The Angell of ẏ Lord kylleth an hūdred foure ſkore and fyue thouſande men of the Aſſyrians. Sennacherib is kylled of his awne ſonnes.

SO it came to paſſe, that whē king A
Hezekia hearde it, he rent his clothes,
and put on ſacke, and came
into the *houſe of the Lorde, and *eſa.xxxvii.b
ſent Eliakim which was ẏ ſtuard
of houſholde, and Sobna the ſcribe, and the
elders of the preſtes clothed in ſack, to Iſay
the prophete the ſonne of Amoz. And they
ſayd vnto him, thus ſayth Hezekia ☞ this ☞
daye is a daye of tribulacion and of rebuke
and blaſphemy. For the chyldren are come
to the byrth, and there is no ſtrēgth to be delyuered.
Peraduenture the Lorde thy God
wyll heare all the wordes of Rabſake, whō
the kynge of Aſſyria his maſter hath ſent,
to rayle on the lyuinge God, and to rebuke
him with wordes, which thy Lord thy God B
hath hearde. And lyfte thou vp thy prayer
for the remnaunt that are lefte. So the ſeruaūtes
of kyng Hezekia came to Iſay. And
Iſay

Iſaye ſayde vnto them: So ſhall ye ſaye to youre maſter: Thus ſayth the Lorde: be not afrayde of yͤ wordes whych thou haſt heard, with which the yonge men of the kynge of Aſſyria haue rayled on me. Beholde, I will put him in another mynde, and he ſhal heare tydinges, and ſo returne to his awne lande: *eſa.xxxvii.e *ii.Pa.xxxii d. *And I will brynge to paſſe, yͭ he ſhall fall vpon the ſwerde *euen in his awne lande.

And Rabſakeh went backe agayne, and founde yͤ kyng of Aſſyria fyghting agaynſt Libna: for he had hearde, howe that he was departed frō Lachis. And whē he hearde mē ſaye of Thirhaka kyng of yͤ blacke Mores: Beholde, he is come out to fyght agaynſt yͤ, he departed, & ſent meſſēgers vnto Hezekia ſayinge. Thus ſpeake to Hezekia kynge of Juda, ſayinge: let not thy God diſceaue yͤ, in C whō yͧ truſteſt, ſayinge: Jeruſalem ſhall not be delyuered into the hande of the kynge of Aſſiria. Beholde, thou haſt heard, what the kynges of Aſſyria haue done to all landes, howe they haue vtterly deſtroyed thē. And ſhalt thou °*(alone) eſcape? Haue the Gods of the hethen delyuered thē, whych myne aunſetres haue deſtroyed? As Gozan, & Haran, Rezeph, & the chyldren of Eden which were in Bithlaſar? where is yͤ kynge of Hamath, and the kynge of Arphad, the kyng of the cytie of Sepharnaim, and of Hena and Jua?

So Hezekia receaued the letter of yͤ hande of the meſſengers, and red it: And Hezekia went vp into the houſe of the Lorde, & layde it abroade before the Lorde. And Hezekia prayed before the Lorde, and ſayde, O Lord God of Iſraell, which dwelleſt betwene the Cherubs, yͧ art God alone ouer all the kyngdomes of the erth, thou haſt made heauen & earth Lord, bowe downe thine eare, & heare: Open Lorde thyne eyes (I beſeche the) & ſe: and heare the wordes of Sēnacherib which hath ſent thys man to rayle on the lyuynge God. Of a truthe Lord, the kynges of Aſſyria haue deſtroyed nacyōs and their landes, and haue ſet fyre on theyr Gods. For they were no Gods, but the worcke of the handes of man: euē of wood and ſtone. And they deſtroyed them. Nowe therfore, O Lord oure D God, I beſeche the, ſaue thou vs out of hys hāde, yͭ all the kingdomes of the earth maye knowe, that thou onely art the Lorde God. And Iſay the ſonne of Amoz ſent to Hezekia, ſayinge: thus ſayth the Lord God of Iſrael: yͭ which thou haſt prayed me, cōcernynge Sennacherib kynge of Aſſyria, I haue hearde it. Thys is therfore the worde that yͤ ☞ Lord hath ſayde of him: ☞ The virgin euē the daughter of Sion hath deſpiſed the, and laughed the to ſcorne (o yͧ kynge of Aſſyria) the daughter of Jeruſalem hath ſhaken her xxxiii.d ii.b ix.a heade at the. *Whom haſt thou rayled on, & whō haſt thou blaſphemed? Agaynſt whom haſt thou exalted thy voyce, and lyfted vp thyne eyes ſo hye. Euen agaynſt the holy of Iſrael? ☞ By the hande of thy meſſengers ☜ thou haſt rayled on yͤ Lorde and ſayd: wyth yͤ multitude of my charettes I am come vp to the ☞ toppes of the mountaynes, euen ☜ alonge by the ſydes of Libanon, and I will E cut downe the hye Cedar trees ād the luſtie fyre trees therof: and I will go into the lodging of his neſt, & into yͤ wood of his playne I haue dygged & droncke ſtraunge waters, and wͭ the ſteppe of my goynge wyll I drye all the water poles that are beſeaged.

Haſt thou not hearde, howe I haue ordeyned ſoch a thynge a great whyle a goo, & haue prepared it frō yͤ begynninge? And ſhal I not nowe bring it forth, yͭ it maye deſtroye, and to brynge ſtronge cyties into waſt heapes of ſtones? and yͤ enhabiters of thē ſhalbe of lytle power, & faynt herted, and confounded, and *ſhalbe lyke the graſſe of the felde, *pſ.xxxvii.a or grene herbe, or as yͤ heye of the toppes of the houſes: or as yͤ corne yͭ is vnripe, & ſmytten wͭ blaſting. I knowe thy dwellig, thy cōmynge oute, & thy goynge in, °*(and thy waye) *o and thy furye agaynſt me. And becauſe yͧ F rageſt agaynſt me, and thynckeſt thy ſelfe ſo bleſſed: this is come vp vnto myne eares, ād I wyll put my hoke in thy naſtrels, and my byt in thy lyppes, and will bryng the backe agayne, the ſame waye thou cameſt.

And this ſhalbe a ſygne vnto the (O Hezekia) Ye ſhall eate this yere of ſoch thinges as growe of them ſelues, and the next yeare ſoch as come vp of thoſe that dyd growe of their awne acorde. And the thirde yere ſowe ye & reape, plante vyneyardes and eate the frutes therof. And it that is eſcaped & lefte, of yͤ daughter of Juda, ſhal yet agayne take rotynge downewarde and beare frute vpwarde. For out of Jeruſalē ſhall go a remnaunt, and a nombre that ſhal eſcape out of G mount Sion: the zele of the Lorde of hoſtes ſhall brynge thys thynge to paſſe.

Wherfore, thus ſayth yͤ Lorde, cōcernyng the kyng of Aſſyria: he ſhal not come to this cytie, nor ſhote an arowe into it, nor come before it with ſhild, nor caſt bancke agaynſt it: but ſhall go backe agayne the waye he came, & ſhall not come into this cytye ſayeth yͤ Lorde. For I will defende this cytie, to ſaue it, for myne awne ſacke, and for Dauid my ſeruauntes ſake.

And it came to paſſe that the ſelfe ſame nyght yͤ angell of yͤ Lorde went out & ſmote in the hoſte of the Aſſyriās and hūdred foure ſkore and fyue thouſande. And when yͤ remnaunt were vp erlye in the mornynge: they ſawe, they were all deed corſſes. *And ſo *Tob.i.b. Sennacherib kyng of Aſſyria auoyded and departed, and went agayne, & dwelt at Niniue. And it fortuned, yͭ as he was in a tēple

worſhyppinge

worſhyppynge Niſroch hys God, Adramelech ⁊ Mareſar his awne ſonnes ſmote hym with the ſwerde. And they eſcaped into the lande of Armenia, and Aſarhaddon his ſonne raygned in his ſteade.

¶ The.xx.Chapter.

¶ Hezekia is ſycke, and receaueth ẏ ſygne of his health. He receaueth rewardes of Benodach, and is reprehẽded of Iſay becauſe he ſhewed hym the treaſure. He dyeth and Manaſſeh hys ſonne raygneth in hys ſteade.

A *ii.Paralip. xxxii.f. eſa.xxxviii.a ABout that tyme * was Hezekia ſycke vnto ẏ deeth. And the prophete Iſay ẏ ſonne of Amoz came to him, and ſayd vnto hym. ☞ Thus ſayth ẏ Lord: ☞ put thyne houſholde in an ordre, for thou ſhalt dye, ⁊ not lyue. And Hezekia turned his face to the wall, ⁊ prayed vnto the Lorde, ſayenge: I beſeche the nowe, O Lord, remẽbre howe I haue walked before the in trueth ãd wyth a perfecte herte, and haue done that which is good in thy ſyght, and Hezekia wepte ſore.

☞ And it fortuned that ☞ afore Iſay was gone out into the myddle of the courte, the worde of the Lord came to hym, ſaying: turne agayne, and tell Hezekia the captayne of my people: Thus ſayth ẏ Lord God of Dauid thy father: I haue herde thy prayer, and B ſene thy teares. And beholde, I will heale ẏ, ſo that on the thyrde daye thou ſhalt go vp into the houſe of the Lorde. And I will adde vnto thy dayes yet fyftene yere, and will delyuer ẏ and this cytie out of the hande of the kynge of Aſſyria, and wyll defende thys cytie for myne awne ſake, and for Dauid my ſeruauntes ſake. And Iſay ſayd. Take a lompe of fygges. And they toke and layed it on the ſore, and he recouered.

And Hezekia ſayd vnto Iſay: what ſhalbe the ſygne, that the Lorde will heale me, and that I ſhal go vp into the houſe of the Lord the thyrde daye? Iſay anſwered: thys ſygne ſhalt thou haue of the Lorde, that the Lorde will do that he hath ſpoken. *ecc.xlviii.c * Shal the ſhadowe go forwarde ten degrees, or go backe agayne ten degrees? Hezekia anſwered: it is a lyght thinge for the ſhadowe to go downe ten degrees. ☞ ☞ (nether is that my deſyre,) but yf the ſhadowe go backewarde ten degrees, it is no lyght thynge. And Iſay the prophete called vnto the Lorde, *ecc.xlviii.c * ⁊ he brought the ſhadowe tẽ degrees backwarde by which it had gone downe in the dyall of Ahaz.

C *eſa.xxxix.a * The ſame ſeaſon Berodach Baladan the ſonne of Baladã kyng of Babylon ſent letters ⁊ a preſent vnto Hezekia, for he had hearde, howe that Hezekia was ſycke. And Hezekia was glad of thẽ, and ſhewed them all his treaſure houſe, ſyluer, golde, odoures precyouſe oyntmente, all the houſe of his armorye, and all that was founde in hys treaſures: there was nothynge in his houſe, ⁊ in all his realme, that Hezekia ſhewed thẽ not.

And Iſay the prophete came vnto kynge Hezekia, and ſayde vnto hym. What ſayde theſe men, and from whẽce came they to the? And Hezekia ſayd: they be come from a farre countree, euẽ from Babylon. And he ſayde agayne: what haue they ſene ĩ thy houſe? Hezekia anſwered all the thynges that are in my houſe haue they ſene: there is nothing amonge my treaſures, ẏ I haue not ſhewed them. And Iſay ſayde vnto Hezekia: heare the worde of the Lorde: Beholde, the dayes come, that all that is in thy houſe, and whatſoeuer thy fathers haue layde vp in ſtore vnto thys daye *iiii.Regũ. xxiiii.a. and.xxv.b. Ierem.xx.b. * ſhalbe caryed into Babylon, and nothynge ſhalbe lefte ſayth the Lorde. And of thy ſonnes (that ſhall proceade oute of the, and whyche thou ſhalt begette) ſhall they take awaye, and they ſhalbe chambrelains in ẏ palayce of the kynge of Babilon. And Hezekia ſayd vnto Iſay: wellcome be the worde of the Lorde which thou haſt ſpoken. And he ſayde: ſhall there not be peace ⁊ truthe in my dayes.

The remnaunt of the wordes that concerne Hezekia, and all hys power, and howe he made a pole and a conduyte, and brought water into the cytie, are they not written in the boke of the Chronicles of the kynges of Juda? *ii.pa.xxxii.f ⁊ Mat.i.a. * And Hezekia ſlepte wt hys fathers, ⁊ Manaſſe his ſonne raigned in his ſteade.

¶ The.xxi.Chapter.

¶ Wycked Manaſſeh reſtoreth agayne ẏ Idoles ⁊ after dyeth, in whoſe ſteade Amõ his ſõne ſucceedeth, which is killed of his awne ſeruauntes. After him raygneth faythfull Ioſia, whom we vſe to call Ioſias, or Ioſiahu.

A *ii.Paralip. xxxiii.a MAnaſſe * was twelue yere olde, when he beganne to raygne, and raygned fyfty ⁊ fyue yere in Jeruſalẽ: hys mothers name alſo was Hephziba. And he dyd euell in the ſyght of the Lorde, euen after the abhominacyons of the Heythen whom the *deu.xviii.b * Lord caſt out before the chyldren of Iſraell. For he went and buylte vp the hyllaulters, *iiii.Regũ.xviii.a * whych Hezekia hys father had deſtroyed. And he reared vp aulters for Baal, and made groues (as dyd Ahab kynge of Iſraell,) and worſhypped all the hoſte of heauẽ, and ſerued them. And he buylt aulters in the houſe of ẏ Lord, of which the Lorde ſayde: *ii.Re.vii.b iii.Reg.ix.b. * in Jeruſalẽ will I put my name. And he buylte aulters for all the hoſt of heauen, euen in two courtes of the houſe of the Lorde. *Leuit.xx.b. Deut.xviii.b iiii.Re.xvi.a * And he offered hys ſonne in fyre, ⁊ gaue hede vnto wytchcraft and ſorcery, ãd mayntenyed workers wyth ſpretes, and tellers of fortunes: and brought moche wyckedneſſe in the ſyght of the Lorde to angre hym.

B And he put an ymage of a groue (that he had made) euen in the temple, of whych the Lorde had ſayd to Dauid and to Salomon his ſonne, *iii.Reg.ix.a * in thys houſe and in Jeruſalem (which (whyche I haue choſen oute of all trybes of Iſraell) wyll I put my name for euer. Nether wil I make the fete of Iſrael moue any moare out of the lande, whych I gaue theyr fathers: ſo that they will obſerue and do all that I haue commaunded them, and accordynge to all the lawe that my ſeruaūt Moſes commaunded them. But they herkened not: and Manaſſe led them out of the waye to do more wyckedlye then dyd the hethen people, whom the Lord deſtroyed before the chyldren of Iſraell.

And the Lord ſpake by hys ſeruauntes yͤ prophetes, ſayinge: becauſe Manaſſe kynge of Juda hath done ſoche abhominaciōs, and hath wrought more wyckedlye thē all that the Amorites (which were before him) dyd: ⁊ hath made Juda ſynne alſo with his Idoles. Therfore thus ſayth the Lorde God of

* Jere.xix.a
C

Iſrael. * Beholde, I wyll bryng ſoche euell vpon Jeruſalem and Juda, that whoſo heareth of it both his eares ſhall tyngle. ☞ And I wyll ſtretch ouer Jeruſalē ☞ the ſquaryng lyne of Samaria, and the plommet of the houſe of Ahab. And I wyll wype out Jeruſalem, as a mā wypeth a diſſhe, and when he hath wyped it, turneth it vp ſyde downe. And I wyll leaue the remnaunt of myne enheritaunce, and delyuer them into the hande of theyr enemyes, and they ſhalbe robbed ⁊ ſpoyled of all theyr aduerſaries: euē becauſe they haue done euell in my ſyght, ⁊ haue angred me, ſence the tyme theyr fathers came out of Egypte vnto thys daye.

And Manaſſe ſhed innocent bloude exceadynge moche, tyll he repleniſhed Jeruſalem from corner to corner, beſyde hys ſynne wherwith he made Juda to ſynne, and to do euell in the ſyght of the Lorde.

D

The reſt of the wordes yͭ concerne Manaſſe, and all that he dyd, ād hys ſynne that he ſynned, are they not writtē in the boke of the Chronicles of the kynges of Juda? And Manaſſe ſlepte with hys fathers, and was buryed in his awne houſe, euē in the gardē of Uza: ⁊ Amō his ſone raygned in his ſteade.

* ii. Para. xxxiii.d.

* Amon was .xxii. yeare olde whē he beganne to raygne, and he raygned two yeare in Jeruſalem. Hys mothers name alſo was Meſulemeth the daughter of Harum of Jotba. And he dyd euell in the ſyght of the Lord (as his father Manaſſe did,) and walked in al the waye yͭ his father walked in: ⁊ ſerued the ydoles yͭ his father ſerued, ⁊ worſhipped thē. And he forſoke the Lord God of hys fathers, ⁊ walked not in the waye of the Lord.

And the ſeruauntes of Amon conſpyred agaynſt hym, and ſlue the kyng in his awne houſe. And the people of the land ſlue all thē that had conſpyred agaynſt kyng Amon, ⁊ the people made Joſia hys ſonne kynge, in hys ſteade. The reſt of the wordes that concerne Amon, what thynges he dyd, are they not wrytten in the boke of the chronicles of the kynges of Juda? And they buryed hym in hys ſepulchre, in the garden of Uza: ⁊ Joſia hys ſonne raygned in hys ſteade.

¶ The .xxii. Chapter.

¶ After Joſia hearde of the boke of the lawe that was founde in the temple, he ſendeth to Oldah the propheteſſe for councell.

A
* ii. Paralip. xxxiiii.a

JOſia was * eyght yere olde when he beganne to raygne, and he raygned .xxxi. yere in Jeruſalem. His mothers name alſo was Jedida the daughter of Adaia of Bozcath. He dyd yͭ whych is ryght in the ſyght of the Lorde, and walked in all the wayes of Dauid his father, ⁊ bowed nether to the ryght hande or to the lefte.

* ii. Paralip. xxxiiii.b.

* And it came to paſſe, that in the .xviii. yeare of the raygne of kynge Joſia, yͤ kyng ſent Saphan the ſonne of Azalia the ſonne of Meſulā the ſcribe, to yͤ houſe of the Lord, ſayenge: * go vp to Helkia the hye Preaſte, yͭ he maye ſomme yͤ ſyluer which is brought into the houſe of the Lord, which the kepers of yͤ porche haue gathered of the people, and let them deliuer it into yͤ hande of them that do the worcke, and that haue the ouerſyght of the houſe of the Lorde: and let them geue it to them that worke in yͤ houſe of the Lord (to repayre the decayed places of the tēple) euen vnto carpenters ⁊ maſons, ⁊ workers vpon the walles, and for to bye tymbre and fre ſtone to repayre the temple. Howbeit, let no reckenynge be made with them of the moneye that is delyuered into theyr hande, for theyr vſe is to deale faythfully.

* iiii.re.xii.b

B

* ii. Paralip. xxxiiii.c
☞

* And Helkia the hye preſte ſayd vnto Saphan the ſcribe: ☞ I haue founde the boke of the lawe of the houſe of the Lorde, and Helkia gaue the boke to Saphā, and he red in it. And Saphan the ſcrybe came to the kynge, and brought him worde agayne, and ſayde: thy ſeruauntes haue beſtowed yͤ money (that was founde in the temple) ⁊ haue delyuered it vnto them that do the worke, ⁊ that haue the ouerſyght of the houſe of the Lorde. And Saphan the ſcrybe ſhewed the kynge, ſayeng: Helkia the preaſte hath delyuered me a boke. And Saphan red in it before the kynge.

C

And it fortuned, yͭ whan the kynge had hearde yͤ wordes of the boke of the lawe, he rent his clothes. And the kyng commaūded Helkia the preaſt, ⁊ Ahikam yͤ ſonne of Saphan, and Achbor yͤ ſonne of Michaia, and Saphan the ſcrybe, and Aſahia a ſeruaunt of the kynges, ſayenge: * go ye and enquyre of the Lorde for me and for the people, and for all Juda, cōcernynge the wordes of thys boke that is found. For great is the wrath of the Lorde that is kyndled agaynſt vs, be-

* Jere.xxi.a

cauſe oure fathers haue not herkened vnto
the wordes of thys booke, to do accordynge
vnto all that which is writtẽ therin for vs.

So Helkia the hye preaſte and Ahikam,
Achbor, and Saphan, and Aſahia went vnto
Hulda the prophetiſſe the wyfe of Sullã
the ſonne of Thikua, the ſonne of Harkam
keper of the wardrope: whyche prophetiſſe
☞ dwelt in Jeruſalẽ in the ☞ houſe of the doctrine,
and they commoned wyth her. And
D ſhe anſwered them: thus ſayth yͤ Lord God
of Iſrael. Tell the man that ſent you to me,
thus ſayth the Lord: beholde, I will brynge
euell vpon this place, and on the enhabiters
therof: (euẽ all the wordes of the boke which
the kyng of Juda hath red) becauſe they haue
forſaken me, and haue burnt incẽſe vnto
other goddes, to angre me wyth all the workes
of theyr handes: My wrath alſo ſhalbe
kyndled agaynſt thys place, and ſhal not be
quenched.

But to the kynge of Juda (whyche ſent
you to aſke councell of the Lord,) ſo ſhall ye
ſaye: thus ſayth the Lord God of Iſrael as
touchynge the wordes which ye haue heard:
Becauſe thyne herte dyd melt, and becauſe
thou haſt hũbled thy ſelfe before me the Lorde,
when yͧ heardeſt what I ſpake agaynſte
thys place, and agaynſte the enhabiters of
yͤ ſame (howe that they ſhulde be deſtroyed
and acurſed:) and haſt rent thy clothes and
wepte before me: of that alſo haue I hearde,
ſayth the Lorde. Beholde, therfore, I wyll
receaue the vnto thy fathers, and thou ſhalt
be put into thy graue in peace, ãd thyne eyes
ſhall not ſe all the euell, which I will bryng
vpõ this place. And they brought the kyng
worde agayne.

The .xxiii. Chapter.

¶ Joſia readeth Deuteronomye before yͤ people. He putteth downe yͤ Idolles, after he had kylled the preaſtes therof. He kepeth paſſeouer. He was kylled in Mageddo, & his ſonne Jehoahaz raygneth in his ſteade. After he was taken, hys ſonne Jehoakim was made kynge.

A AND then * the kynge ſent, and there
*ii. Paralip. xxxiiii. f gathered vnto hym all the elders of
Juda and of Jeruſalẽ. And the kyng
went vp into the houſe of the Lord, with all
the men of Juda and all the enhabitoures of
Jeruſalem, with the preaſtes, and prophetes
and all the people both ſmall and great.
*ii. eſ. viii. a And he red in the eares of them * all the wordes
of the boke of the couenaũt, which was
founde in the houſe of the Lorde. And the
*Jo. xxiiii. f kynge ſtode by a pyler * & made a couenaũt
before the Lorde, that they ſhulde walke after
the Lorde, and kepe his cõmaundemẽtes,
his wytneſſes, & hys ſtatutes with all theyr
herte, and all their ſoule, and make good the
wordes of the ſayde apoyntemẽt that were
wryttẽ in yͤ forſayde boke. And all the people
conſented to the apoyntement.

And the kynge commaunded Helkia the
hye preaſte, and the inferioure preaſtes, and
the kepers of the ornamentes, to brynge out B
of the people of the Lorde, all the veſſelles yͭ
were made for Baal, for the groues, and for
all the hoſte of heauen. And he burnt them
without Jeruſalem in the feldes of Cedron,
and caryed the aſſhes of them into Bethell.
And he put downe ☞ yͤ mynyſtres of Baal ☜
whom the kynges of Juda had founded to
burne incenſe in the * hyllaulters and cyties *iiii. Regū xxviii. a.
of Juda, that were rounde aboute Jeruſalem,
and alſo them that burnt incenſe vnto
Baal, to the ſunne, to the mone, to yͤ planetes,
and to all the hoſte of heauen. And he
brought out the groue from the temple of yͤ
Lord without Jeruſalẽ vnto the broke Cedron,
and burnt it there at the broke Cedrõ,
and ſtampte it to pouldre, and ☞ caſt the ☜
duſte therof vpon the graues of the children
of the people. And he brake downe the celles
of the maleſtues that were by the houſe of
the Lorde, where the wemen woue hangynges
for the groue.

And he brought all the preaſtes out of the
cyties of Juda, and defyled the hyllaulters
where yͤ preaſtes had burnt incenſe: euen frõ
Geba to Beerſeba, ãd deſtroyed the aulters
of the Gates, that were in yͤ enterynge in of
the gate of Joſua the gouernoure of the citie
which were (as a man goeth in) on the lefte
hande of the gate of the cytie. Neuertheleſſe
the preaſtes of the hillaultares came not vp
to the aulter of the Lord in Jeruſalem, ſaue
onely they dyd eate of yͤ ſwete bread among
theyr brethren.

And he defyled ☞ * Topheth, whych is ☜
in the valeye of the chyldren of Hinnom, because *Jere. vii. d
no man ſhulde offer hys ſonne or hys C
daughter in fyre to Moloch: he put downe
☞ the horſes that the kynges of Juda had ☜
geuen to the ſonne at the entrynge in of the
houſe of the Lord, by the chãbre of Nathanmelech
the chãberlayne which was ruler of
the ſuburbes, and burnt the charettes of the
ſonne wyth fyre. And the aulters that were
on the toppe of the parloure of Ahaz (which
yͤ kynges of Juda had made) and the * aulters *iiii. re. xxi. a
which Manaſſe had made in yͤ two courtes
of the houſe of the Lorde, dyd the kynge
breake downe, and rãne thence, and caſt the
duſt of them into the broke Cedron.

And the hyllaulters that were before Jeruſalẽ
on the ryght hande of the mount Oliuete
* (which Salomon the kynge of Iſrael *iii. Re. xi. b
had buylded for Aſtaroth yͤ Idoll of the zidons,
and for Chamos the Idoll of the Moabites,
and for Milchom the abhomynable
Idoll of yͤ childrẽ of Ammon) thoſe yͤ kynge
☞ defyled: and brake the ymages, and cut ☜
downe the groues, and fylled theyr places
wyth the bones of men.

Moreouer

[illegible]

¶ The .xxiiii. Chapter.

[illegible]

accordynge to all that he dyd, and for the innocent bloude that he ſhed, and fylled Jeruſalem with innocent bloude: and the Lorde wolde not be reconcyled.

B The reſt of the wordes that concerne Jehoakim, and all ẏ he dyd, are they not wrytten in the boke of the chronycles of the kynges of Juda? And ſo Jehoakim ſlepte with hys fathers: and * Jeoachin hys ſonne raygned in hys ſteade. And ẏ kynge of Egypt came nomore out of hys lande: for the kynge of Babylon had taken from the ryuer of Egypt vnto ẏ ryuer of Euphrates, all that pertayned to the kynge of Egypte. Jehoachin was .xviii. yere olde, & raygned in Jeruſalem thre monethes. His mothers name alſo was Nehuſta, ẏ daughter of Elnathan of Jeruſalem. And he dyd that whych was euell in the ſyght of the Lorde, accordyng to all as hys father had done. * In that tyme came ẏ ſeruauntes of Nabuchadnezar kyng of Babylon vp agaynſt Jeruſalem, and the cytie was beſieged. And Nabuchadnezar ẏ kyng of Babylon came agaynſt the cytie: and hys ſeruaūtes dyd beſiege it. * And Jehoachin the kyng of Juda came out to the kynge of Babylon, he and hys mother, hys ſeruauntes, hys lordes, and hys chāberlaynes. And the kyng of Babylon toke hym, in the eyght yere of hys raygne.

*Mat.i.b. Jere.xxii.f.
*Dani.i.a.
C
*Heſter.ii.a.

[illegible]
* iiii.Re.xx.c Eſa.xxxix.b.

* And he caryed out thence all the treaſures of the houſe of ẏ Lorde, and the treaſure of the kynges houſe: and brake all ẏ veſſels of golde, whych Salomon kynge of Iſrael had made in the temple of the Lorde, as the Lorde hath ſayde. And he caryed awaye all Jeruſalem, and all ẏ lordes, and all ẏ ſtrōg men of warre, euen .x. M. into captyuite: ād all craftes men & kepers, none remaynyng ſaue the poore commen people of the lande.

D * And he caryed awaye Jehoachin to Babylon, and the kynges mother, and the kynges wyues, his chāberlayns, and them that were myghty in the lande: those caryed he awaye into captyuite from Jeruſalem to Babylon. And all the actiue men of warre, euen .vii. M. & craftesmen, & porters a M. all that were ſtrōge and apte for warre, dyd the kynge of Babylon bryng to Babylon captyue. * And ẏ kynge of Babylon made Mathania his fathers brother, kynge ī his ſteade: and chāged his name to zedekia.

*Deu.xxviii.b. Jere.xxiiii.a.
*ii.Para.xxxvi.b. Jer.xxxvii.a.
*Jere.lii.a.

* zedekia was .xxi. yere olde when he begāne to raygne, and he raygned eleuen yere in Jeruſalem. His mothers name alſo was Hamital ẏ daugther of Jeremia of Libna. And he dyd euell in ẏ ſyght of ẏ Lord, accordynge to all as Jehoachin had done. For the wrath of the Lorde was moued agaynſt Jeruſalem and Juda, vntyll he caſt them out of hys ſyght. And zedekia rebelled agaynſt the kynge of Babylon.

¶ The .xxv. Chapter.

¶ Jeruſalem is beſieged of Nabuchodonezar, otherwyſe called, Nebuchadnezer, and it and the tēple are bothe burnt. The ſonnes of zedekia are ſlayne before his eyes, and after are his awne eyes put out. Juda is brought to Babylon, and after is Jehoachin exalted.

A And it fortuned, * that in ẏ nynth yere of hys raygne, the tenth daye of the tenth moneth: Nebuchadnezar kynge of Babylon came, he and all hys hooſt agaynſt Jeruſalem: and pitched agaynſt it, and made engynes agaynſt it on euery ſyde. And the cytie was beſieged vnto the eleuēth yere of kynge zedekia. * And ẏ nynth daye ☞ of the moneth, there was ſo greate hōgre in ẏ cytie, that there was no ☞ breed for the people of the lande.

*Jer.xxxix.a and.lii.a.
*Eze.iii.b. and.iiii.a.
☞
☞

And the cytie was broken vp: and all the men of armes fled by nyght, by a waye thorowe a gate which is betwene two walles, by the kynges garden: the Chaldees lyinge about the cytie.

B And the kynge went the waye towarde the playne. And the ſoudyers of ẏ Chaldees folowed after ẏ kynge, and toke hym in the playne of Jericho, and all hys armye were ſcatered awaye frō hym, ☞ (and lefte hym.) So they toke the kynge, & brought hym to Nebuchadnezar the kynge of Babylon to Ribla, where ☞ they reaſoned wᵗ hym. And they ſlue the ſonnes of zedekia before hys eyes: and he put out the eyes of zedekia, and fettered him with two chaynes, and caryed hym to Babylon.

☞
☞

C And the .vii. daye of the .v. moneth which is ẏ .xix. yere of kyng Nebuchadnezer kyng of Babylon, came Nebuſaradan a ſeruaūt of ẏ kynge of Babylon, and cheſe captayne of ẏ men of warre, vnto Jeruſalem: & burnt the houſe of ẏ Lorde, and the kynges houſe, and all ẏ houſes of Jeruſalem, and all great houſes burnt he wᵗ fyre. And all ẏ ſoudyers of the Chaldees that were with the cheſe captayne of ẏ men of warre broke downe the walles of Jeruſalem roūde about. But the reſt of ẏ people that were left in ẏ cytie, and them ẏ were fled to the kyng of Babylon, wᵗ the remnaunt of ẏ comen people, dyd Nabuſaradan ẏ cheſe captayne of ẏ men of warre carye awaye: but the captayne of the ſouldyers lefte of the poore of the lāde, to dreſſe the vynes, and to tyll the grounde.

D * And ẏ pyllers of braſſe that were in the houſe of the Lord, and ẏ ſockettes, and the braſen lauatory that was in ẏ houſe of the Lorde dyd the Chaldees breake, and caryed all the braſſe of them to Babylon. And the pottes, ſhouelles, dreſſinge knyues, ſpones, and all the veſſels of braſſe that they myniſtred in, toke they awaye. And the fyer pannes, and baſens, & ſoch thynges as were of golde, & of ſyluer, them toke ẏ cheſe captayne awaye: euen two pyllers, one lauatory,

*iii.Re.vii.h Jere.lii.c. i.Par.xviii.h

and ÿ bockettes which Salomon had made for the house of the Lord. The brasse of all these vessels was wythout weyght. The heyghth of one piller was .xviii. cubytes, and ÿ chapiter theron was brasse, and the heyght of ÿ chapiter was .iii. cubytes, & vpon ÿ chapiter was there a wrethen worke & pomgranates rounde aboute, all of brasse. And of the same fashyon was the seconde piller, wyth a wrethen worke.

E And the chefe captayne of ÿ men of warre toke Saraia the chefe preste, and Zephania the seconde preste, and ÿ thre kepers of the holy thynges. And out of the cytie he toke a chamberlayne, ÿ had the ouersyght of the men of warre, & v. men of them that were euer in ÿ kynges presence, which were founde in the cytie, and Sopher that was scrybe in the captayne of the hoost, whych brought out the people of ÿ lande to warre, & thre score men of the people of the lande that were founde in the cytie. And Nebuzaradan the chefe captayne of ÿ men of warre toke them, and brought them to ÿ kynge of Babylon to Ribla. And ÿ kynge of Babylon smote them, and slew them at Ribla in the lande of Hemath. And so Iuda was caryed awaye out of theyr lande.

F Howbeit, there remayned people in the lande of Iuda, whom Nebuchadnezar kynge of Babylon left, and made Gedalia ÿ sonne of Ahikam the sonne of Saphan ruler ouer them. And all the captaynes of ÿ souldyers, and other men beside, that ÿ kynge of Babylon had made Gedalia gouernoure, & there came to Gedalia to Mizpah: Ismael the sonne of Nethania, Iohanan ÿ sonne of Karea, Saraia ÿ sonne of Thanhumeth the Netophathite, and Iazania the sonne of Maachati, and theyr men. And Gedalia swore to them & to the men whom they had wyth them, and sayde vnto them: feare not ye because ye are the seruauntes of the Caldees. Dwell in the lande and serue the kynge of Babylon, and ye shalbe well.

G But it happened in the seuenth moneth, that Ismael the sonne of Nethania the sonne of Elisama of the kynges bloude, came, and ten men with hym, and smote Gedalia, that he dyed: and slewe the Iewes & the Caldees that were wyth hym at Mizpah. And all the people both small and greate, and the captaynes of warre arose, and came to Egypte: for they were afrayed of the Caldees. Notwithstandyng, in the seuen and thyrtye yeare after Iehoachin kynge of Iuda was caryed awaye, ÿ .xxvii. daye of the twelueth moneth, Euilmerodach kynge of Babylon, the same yeare that he began to reygne, dyd lyfte vp ÿ heade of Iehoachin kynge of Iuda out of the preson, & spake kyndly to hym, and set hys seate aboue the seate of the kynges that were wyth hym in Babylon, and chaunged hys preson garmentes. And he dyd eate bred before hym, all the dayes of hys lyfe. Hys porcyon was a contynuall porcyon that was assygned hym of the kyng, euery daye a certayne, as longe as he lyued.

¶ The ende of the fourth boke of the kynges.

¶ The fyrst boke of the Chronycles, called in Latin, Verba dierum: or after the Grekes, Paralipomenon: which the Hebrues call Dibre Haiamim, and reckeneth both the bokes but for one.

¶ The fyrst Chapter.

¶ A rehersall of all the genealogye of Adam, and so forth vnto the sonnes of Isaac and Iacob.

A Adam, *Seth, Enos, Kenan, Mahalaliel, Iared, Henoch, Methusalah, Lamech, Noah, Sem, Ham & Iapheth. *The sonnes of Iapheth, Gomer, Magog, Madai, Iauan and Thubal, Mesech & Thiras. The sonnes of Gomer, Askenaz, Diphath & Thogarma. And the sonnes of Iauan, Elisa & Tharsis, Cittim & Dodanim.

*Gene. v. *Gene. x.

The sonnes of Ham, Chus & Mizraim, Phut and Chanaan. The sonnes of Chus, Seba and Heuila, Sabtha and Raema, and Sabthecha. And ÿ sonnes of Raema, Seba & Dedan. And Chus begat Nimrod: and he began to be myghtye vpon ÿ earth. Mizraim begat Ludim and Anamim, Lehabim & Naphthuhim, Phetrusim & Casluim, of whych came the Philystines and the Caphthorites. Canaan begat Zidon his eldest sonne and Heth, Iebusi also & Amori, and Girgasi, Heui, Arki and Sini and Aruadi, Zemari, and Hemathi.

The sonnes of Sem, Elam & Assur, Arphachsad, Lud & Aram & Vz, Hul & Gether B and Masech. Arphachsad begat Selah, and Selah begat Eber. And vnto Eber were borne two sonnes: the name of the one was Peleg, because that in his dayes ÿ lande was deuyded. And hys brothers name was Iaketan. Iaketan begat Almodad and Saleph, Hazarmaueth & Iarah, Hadoram also and Vsal & Dikla, Ebal & Abimael & Seba and Ophir, Heuila and Iobab.

*Gene.xi.b. All theſe were yͤ ſõnes of Ioktan, * Sem,
Arphacſad, Selah, Eber, Peleg, Rehu,
Serug, Nahor, Therah, Abram otherwyſe
called Abraham. The ſonnes of Abrahã,
Iſahac & Iſmael. And theſe are theyr generacyons:
*Gen.xxv.b. * the eldeſt ſonne of Iſmael was
Nabaioth, then Kedar, Adbeel & Mibſam,
Miſma & Dumah, Maſka Hadad & Thema,
C Ietur, Naphis & Kedma. Theſe are the
ſonnes of Iſmael, the chyldren of Ketura,
Abrahams concubyne: ſhe bare zimram,
Iokſan, Meda, Midian, Iiſbok & Suah.
The chyldren of Iokſan, Seba & Dedan.
(The chyldrẽ of Dedan: Aſſurim & Latuſſim & Laomim.)
The chyldren of Midiam, Epha & Ephar,
*Gen.xxv.a. Henoch, Abida & Eldaa. * All theſe are the
chyldren of Ketura.

And ſo Abraham begat Iſahac the ſonnes
of Iſahac, Eſau & Iſrael. The ſonnes
*Ge.xxxvi.b of Eſau * Eliphaz, Rehuel, Iehus, Iaelam
and Korah. The chyldren of Eliphaz, Theman,
Omer, zephi & Gathã, Kenas, Thimna,
and Amalek. The chyldren of Rehuel,
*Ge.xxxvi.d. Nahath, zerah, Samma and Miza. * The
ſonnes of Seir, Lotan, Sobal, zibeon and
Ana, Diſon, Ezer & Diſan. The chyldren of
Lotan, Hori & Homan & Thimna was Lotans
ſyſter. The chyldren of Sobal, Alian,
Manahath, Ebal, Sephi and Onan. The
ſonnes of zibeon, Aia & Ana. And the ſonnes
of Ana, Diſon. The ſõnes of Diſon, Hãran,
Eſban, Iithran and Cheran. The ſonnes
of Ezer, Bilhan, zaeuan & zakan. The
ſonnes of Diſan, Uz and Aram.

*Ge.xxxvi.e. * Theſe are the kynges that raygned in
D the lande of Edom, before any kynge raygned
ouer the chyldren of Iſrael, Bela the
ſonne of Beor, and yͤ name of hys cytie was
Dinhoba. And Bela dyed, an Iobab yͤ ſonne
of zerah of Bozra raygned in his ſteade.
And when Iobab alſo was deed, Huſam of
the lãde of the Themanytes raygned in his
ſteade. And whan Huſan was deed, Hadad
the ſonne of Bedad whych ſmote Midyan
in the felde of Moab, raygned in his ſteade,
and the name of thys cytie was Auith. So
Hadad dyed, and Samla of Mareſka raygned
in hys ſteade. And Samla dyed, and
Saul of Rehoboth by the ryuer ſyde, raygned
ĩ his ſteade. And whã Saul was deed,
Baalhanan the ſonne of Achbor raygned
in hys ſteade. And Baalhanan dyed, and
Hadad raygned in hys ſteade, and the name
of his cytie was Paphi, and hys wyues name
was Mehetabeel the daughter of Matred
the daughter of Meſahab.

Hadad dyed alſo, and there were dukes
in Edom, Duke Thimna, Duke Aliah, and
Duke Ietheth, Duke Apholibama, Duke
Ela, Duke Pinon, Duke Kenaz, Duke
Themam, Duke Mibzar, Duke Magdiel,
and Duke Iram. Theſe are the Dukes of
Edom.

¶ The .ii. Chapter.

¶ The genealogie of Iuda vnto Iſai
the father of Dauid.

These are the ſonnes of Iſrael, Ruben, A
Simeõ, Leui, Iuda, Iſachar
and zabulon, Dan, Ioſeph, Beniamin,
Nephtali, Gad & Aſſer. * *Ge.xxxviii.a.
The ſonnes of Iuda, Er, Onan and Sela.
Theſe thre were borne vnto hym of Bath,
Sua the Cananyteſſe. And Er the eldeſt
ſonne of Iuda was euell in the syght of the
Lorde, and he ſlue hym. And * Thamar his *Mat.i.a.
daughter in lawe bare hym Pharez & zara:
and ſo all the ſonnes of Iuda were fyue.

* The ſonnes of Pharez, Hezron and Hamul. *Ruth.iiii.d.
The ſonnes of zarah: zimri, Ethan,
Heman, Chalchol, and Dara: whych were
fyue in all.

And the ſonnes of Charmi, * Achar that *Ioſu.vii.a.
troubled Iſrael, tranſgreſſynge in yͤ thyng,
that was damned. The ſonnes of Ethan,
Azaria. The ſonnes alſo of Hezron yͭ were
borne vnto hym: Ierhameel, Ram & Chelubat.
* And Ram begat Aminadab: and *Mat.i.b. B
Aminadab begat Nahſon a lord of the chyldren
of Iuda. And Nahſon begat Salma:
& Salma begat Boaz: Boaz begat Obed:
and Obed begat Iſai. * And Iſai begat his *i.Re.xvi.b.
eldeſt ſonne Eliab, and Aminadab the ſecõde,
and Simaa the thyrde, Nathanael the
fourth, and Radai the fyfte, Ozem the ſyxte,
and Dauid the ſeuenth. Whoſe ſyſters
were zeruia aud Abigail. The ſonnes of zeruia,
Abiſai, Ioab & Azahel, thre. And Abigail
bare Amaza: * the father of whych *ii.Re.xvii.f
Amaza was Iether an Iſmaelite.

C And Caleb yͤ ſonne of Hezron begat Aſuba,
of hys wyfe Aſuba, and Ierihoth, whoſe
ſonnes are theſe: Ieſer, Sobab, and Ardon.
And when Aſuba was deed, Caleb toke Ephrata,
which bare him Hur. * And Hur begat *Exo.xxxi.a
Uri, and Uri begat Bezaleel.

Afterward came Hezron to the daughter
of Machir yͤ father of Gilead, and toke her
when he was thre ſkore yeare olde. And ſhe
bare hym Segub: and Segub begat Iair,
whych had thre and twentye cyties in the
lande of Gilead. And he ouercame Geſſur
and Aram, the townes of Iair, from them,
whych dwell in them: and Kenath and the
townes therof: euen threſcore townes.
All theſe were the ſonnes of Machir the father
of Gilead. And after that Hezron was
deed at Caleb in Ephrata, Abia Eſrõs wyfe,
bare him * Aſhur the father of Thekoa. *ii.Par.iiii.f
And the ſonnes of Ierhameel the eldeſt D
ſonne of Hezron were: Ran the eldeſt, Buna,
Ozen, Ozen, and Abia. And Ierhmeel
had yet another wyfe named Athara which

was the mother of Onam. And the ſonnes of Ram the eldeſt ſonne of Jerhameel were: Maaz, Jamin ⁊ Ekar.

The ſonnes of Onam were: Sāmai, and Jada. The ſonnes of Sāmai: Nadab and Abiſur. And the wyfe of Abiſur was called Abihail, and ſhe bare hym Ahban and Molid. The ſonnes of Nadab: Seled and Appaim. And Seled dyed wythout chyldren. E The ſonne of Appaim: Jeſei. And the ſonne of Jeſei: Seſan. And the ſonnes of Seſan: Ahlai. And the ſonnes of Jada the brother of Samai: Jether ⁊ Jonatham. And Jether dyed wythout children. The ſonnes of Jonatham: Peleth and zaza. Theſe were the ſonnes of Jerhameel. Seſan had no ſonnes: but daughters. And Seſan had a ſeruaũt that was an Egypcian named Jarha: to whom he gaue hys daughter to wyfe: and ſhe bare hym Athai. And Athai begat Nathan. And Nathan begat zabad. And zabad begat Aphlal. And Aphlal begat Obed. Obed begat Jehu. And Jehu begat Azaria. Azaria begat Halez. And Halez begat Elaſa. Elaſā begat Siſamai. And Siſamai begat Sallum. Sallum begat Jecamia. Jecamia begat Eliſamah.

F The ſonnes of Caleb the brother of Jerhameel: Meſa hys eldeſt ſonne, whych was *i.Re.xxiii.d the father of * ziph. And the ſonnes of Mareſa the father of Hebron. The ſonnes of Hebron: Corah and Tapuah, Rekem and Sama. Sama begat Raham the father of Jerkoam. And Rekem begat Sammai. The ſonne of Sammai was Maon. And Maon was the father of Bethzur.

And Epha a concubyne of Calebs bare Haran, and Moſa, and Gazez. Haran begat Gazez. The ſonnes of Jahdai were: Regem, Jothan, Geſan, Pellet, Epha and Saaph. And Maacha was Calebs concubyne, of whom he begat Semer and Thirhana. And ſhe bare alſo Saaph the father G of Madmanna, ⁊ Seua ẏ father of Machbena and the father of Gibea. * Joſu.xv.d. Judi.i.c. * And Achſa was Calebs daughter. Theſe were the ſonnes of Caleb the ſonne of Hur the eldeſt ſonne of Ephrata: Sobal ẏ father of Kyriath Jearim, Salma the father of Bethlehem, and Hareph the father of Beth Gader, and Sobal the father of Kyriath Jearim had ſonnes, and he ſawe the halfe of the coũtrey of the manſions.

The kynredes of Kyriath Jearim are theſe: the Jithrites, ẏ Happuthites, ẏ Haſſumathites, and ẏ Haſmiraites. And of them came the zarathites, and the Eſthaulites. The ſonne of Salma: the Bethlehemites, and Netophathites the glory of the houſe of Joab, and halfe the countrey of the manſions gat the zaraites. The kynredes of the writers dwelt at Jabes, ẏ Thiraathites, the Simeathites, the Suchathites, * whych * Judi.i.d are the Kenites, that came of Hemath ẏ father of the houſe of Rechab.

¶ The.iii. Chapter.

¶ The Genealogie of Dauid in Hebron, and in Jeruſalem.

A THeſe were the ſonnes of Dauid which were borne vnto him in Hebron * the *ii.Re.iii.a eldeſt, Ammon of Ahinoam ẏ Iſraeliteſſe. The ſeconde Daniel of Abigail the Carmeliteſſe. The thyrde Abſalon ẏ ſonne of Maacha daughter of Thalmai kynge of Geſur. The fourth Adonia ẏ ſonne of Haggith. The fyft Sephatia of Abital. The ſyxte Jethrea by Egla hys wyfe. Theſe.vi. were borne vnto him in Ebron, and there he raygned.vii.yeare and ſyxe monethes. And in Jeruſalem he raygned.xxxiii.yeare. B

*ii.Reg.v.c * And theſe were borne vnto hym in Jeruſalem: Simeia, Sobab, Nathan ⁊ Salomon.iiii. of Bathſua the daughter of Ammiel, Ibhar alſo ⁊ Eliſama, Elipalet, Noga, Nepheg and Japhia, Eliſama, Eliada, and Elſpheled: nyne in nõber. Theſe are all the ſonnes of Dauid, beſyde ẏ ſonnes of the concubynes, ⁊ Thamar was theyr ſyſter.

Salomõs ſonne was Rehoboam, whoſe ſonne was Abia: and Aſa was hys ſonne, and Jehoſaphat hys ſonne: whoſe ſõne was Joran: and his ſonne was Ahazia: ⁊ Joas was his ſonne. Amazia his ſonne, Azariah his ſonne, and Jotham his ſonne. Ahaz was C hys ſonne, Hezekia hys ſonne, and Manaſſe hys ſonne. And Amon was hys ſonne, and Joſia was hys ſonne. And the ſonnes of Joſiah were: ẏ eldeſt ſonne Johanan, the ſeconde Jehoakin, the thyrde zedekia, and the fourth Sallum. The ſonnes of Jehoakim were, Jeconiah his ſonne, and zedekiah hys ſonne.

The ſonne of Jeconia: Aſſir and Schealthiel his ſonne. Malchiram alſo and Phedaia, Senazer, Jecamia, Hoſama and Nedabia. The ſonnes of Pedaia were: zurobabel and Simehi. The ſonnes of zurobabel, Meſulam, Hanania, and Selumith their ſyſter, aud Haſubah, Ohel Berechia, Haſadia, and Judſabheſed, fyue in nombre.

The ſonnes of Hanania: Pelatia, and Jeſaia, whoſe ſonne was Rephaah, and his ſonne Arnan, and hys ſonne was Obadia, D ⁊ hys ſonne Sechania. The ſonne of Sechaniah was Semaiah, And the ſonnes of Semaia were Hatus, Igeal, Bariah, Naariah and Saphat, and Seſa, ſyxe. And the ſonnes of Naariah were Elioenai. Hezezia, and Azricam, thre. And the ſonnes of Elioenai were Hodaiah, Eliaſib, Peleia Akub. Johanam, Dealaia, ⁊ Anani, ſeuen.

¶ The

¶The.iiii.Chapter.

¶The Genealogye of the ſonnes of Juda and Symeon.

A *Ge.xxxviii. g,and.xlvi.b. The ſonnes of Juda:* Pharez, Hezrō, Carmi, Hur and Sobal. And Reaia the ſonne of Sobal begat Jahath. And Jahath begat Ahumai ⁊ Lahad: and theſe are the kynredes of the zoreathites. And of theſe came yͤ father of Etham, Jezrael, Jiſma ⁊ Jidbas, and the name of their ſyſter was Hazlelpeni. Penuel was the father of Gedeor. And Eſer the father of Huſa. And theſe are yͤ ſonnes of Hur the eldeſt ſonne of Ephrata the father of Bethlehem. And Aſhur the father of Thekoa had two wyues: Heleah ⁊ Naara. And Naara bare hym Ahuſam, Hepher, Themni ⁊ Hahaſtari. Theſe were yͤ ſōnes of Naarah. And yͤ ſō- B nes of Heleah were zareth, Jezoar ⁊ Ethnan. And Coz begat Anub and zobeba, and the kynred of Aharhel the ſonne of Harum. And Jabes was more honorable then hys brethren. And hys mother called hys name Jabes, ſayinge, becauſe J bare hym wyth ſorowe. And Jabes called on the God of Jſrael, ſayinge: Jf thou wylt bleſſe me in dede, and enlarge my coaſtes, and ſhalt let thyne hande be wyth me, and wylt kepe me from euell that it hurt me not. And God graunted hym hys deſyre.

Chelub the brother of Suah begat Mehir, whych was the father of Eſthon. And Eſthon begat Bethrapha, and Paſeha, and C Thehenna the father of the cytie of Nahas: theſe are the men of Recha. The ſonnes of Kenas: Othniel and Saraia. And the ſonnes of Othniel were Hathate.

And Meonothi begat Ophran. And Seraia begat Joab the father of the valeye of craftes men (ſo called) becauſe they were craftes men. And the ſonnes of Caleb the ſonne of Jephune were: Jru, Ela ⁊ Naan. And the ſonne of Ela was Kenas. And the ſonnes of Jehalelel were ziph, and ziphah, Thiria and Aſarel. And yͤ ſonnes of Ezra: were: Jether, and Mered, Epher, Jalon, Thahar, and Miriam, and Sammai, and Jiſbah the father of Eſthemoa. And hys wyfe Jehudia bare Jered the father of Gedor, and Heber the father of Socho, and Jeruthiel the father of zanoah. And theſe are D the ſonnes of Bithiah the daughter of Pharao, whych Mered toke. The ſonnes of the wyfe of Hodia the ſyſter of Nahan the father of Keilah were: Barmi, and Eſthemoa. the Maachathite. The ſonnes of Symon were: Ammon, and Rimna. Benhanan and Thilon. And yͤ ſonnes of Jiſſi were: zoheth, *Ge.xxxviii. f. and Benzoheth.

*The ſonnes of Selah the ſonne of Juda were: Er the father of Lecha, and Laada the father of Mareſa, and yͤ kynredes of the houſholdes of them that wrought linnen in the houſe of Aſbea. And Jokim and the men of Chozebah, and Joas, and Saraph, whych had the dominyon in Moad, and Jaſubi Lehem. Theſe alſo are wordes of olde. Theſe were potters, and dwelt there amonge trees and hedges, nye vnto yͤ kynge: becauſe of hys worke.

E The ſonnes of Simeon were: Nemuel, Jamin, Jarib, zerah and Saul: whoſe ſonne was Sallum: and the ſonne of hym was Mibſam, and hys ſonne was Miſma. And the ſonne of Miſma was Hamuel, and hys ſonne was zachur, and yͤ ſonne of hym was Semehi. Semehi had ſyxtene ſonnes and ſyxe daughters. But hys brethren had not manye chyldren, neyther was all the kynred of them lyke to the chyldren of Juda in multytude. And they dwelt at Beerſeba, Molada and at Hazar Sual, at Bilha, at Ezem, and at Tholad, at Bethuel, at Horma, and at ziklag, at Bethmarcaboth, Hazar Suſim, at Bethbirei, and at Saaraim, Theſe were their cyties vnto the raygne of Dauid. And theyr vyllages were: Etan, and Ain, Rimmon, Tochen and Aſan, fyue F townes: and all theyr vyllages that were rounde aboute the ſame cyties vnto Baal. Thys is the habitacyon of them, and theyr genealogie.

Moſobab and Jamlech, and Joſa yͤ ſonne of Amaſia: and Joel and Jehu the ſonne of Joſivia, the ſonne of Saraia, yͤ ſonne of Aſiel: and Elionaei, and Jaakoba, Jſohaia and Aſaiah, Adiel, Jſimiel ⁊ Benaia: and zi̅a the ſonne of Schibhi, the ſonne of Allon, the ſonne of Jeoaia, the ſonne of zemri, the ſonne of Semeia. Theſe are famouſe captaynes in their kynredes, ſettig vp greatly the houſe of theyr fathers.

And they went to the entryng in of Gedor, euen vnto the eaſt ſyde of the valeye, to ſeke paſture for ther ſhepe. And they founde fat paſture and good, and a wyde lande G quyet and frutefull: for they of Ham had dwelt ther before. And theſe nowe afore written by name, came in the dayes of Hezekia kynge of Juda, and ſmote the tentes of them, and yͤ habitaciōs that were founde there, ⁊ deſtroyed them vtterly vnto this daye, and dwelt in theyr rowmes: becauſe there was paſture there for theyr ſhepe.

And ſome of the chyldren of Symeon went to mount Seyr, euen fyue hundred men, hauynge for theyr captaynes, Phelathia, Nearia, Raphaia and Uziel the ſonnes of Jſi: and ſmote the reſte of the Amalekites that were eſcaped, and they dwelt there vnto thys daye.

The. v. Chapter.

The genealogye of Ruben and Gad, and of the halfe trybe of Manaſſe.

A The ſonnes of Ruben yͤ eldeſt ſonne of Iſrael: for aſmoche as he was the eldeſt, * and had defyled hys fathers bed, hys byrthryght was geuen vnto the ſonnes of Joſeph the ſonne of Iſrael. Howbeit, the genealogy is not rekened after his byrthryght. For Juda, he preuayled aboue his brethren, and of thys trybe came the chefe, ⁊ the byrthryght was geuen to Joſeph. The ſonnes then of Ruben the eldeſt ſonne of Iſrael were: Henoch, Phalu, Hezron and Charmi.

*Gen.xlix.a. Exo.vi.b. Num.xxvi.a.

The ſonnes of Joel: Samaiah: hys ſonne, Gog hys ſonne, and Semhi hys ſonne, Micah hys ſonne, Reaia hys ſonne, and Baal hys ſonne, Beera hys ſonne. Whom Thyglath Pylneſer kynge of Aſſyria caryed awaye: for he was a great lorde among the Rubenites. And when hys brethren in theyr kynredes, rekened the genealogye of theyr generacyons: Jciel and zachariach were the chefe.

B And Baal the ſonne of Azan, the ſonne of Sem, the ſonne of Joel, dwelt in Aroer: and ſo forthe vnto Nebo and Baalmeon. And eaſtwarde, he enhabyted vnto the entrynge in of the wyldernesse, from yͤ ryuer Euphrates: for they had moche catell in the land of Gilead.

And in the dayes of Saul, they warred with the Hagarites, which were ouerthrowen into theyr hande. And they dwelte in theyr tentes thorowout all the eaſt lande of Gilgal.

And the chyldren of Gad dwelte ouer agaynſt them in the lande of baſan, euen vnto Salcha. And in Baſan, Joel was yͤ chefeſt, and Sapham yͤ nexte, then Janai and Saphat. And theyr brethren of the houſholde of their fathers, were Michael, Meoſueſam, Seba, Jorai, Jahcan, zia, Eber, Seuen. Theſe are the chyldren of Abihail the ſonne of Huri, the ſonne of Jeroah, the ſonne of Gilead, the ſonne of Michael, the ſonne of Jeſiſai, the ſonne of Jahdo, the ſonne of Buz. Ahi (the ſonne of Abdiel, the ſonne of Guni) was a captayne of the houſholde of theyr fathers. And they dwelt in Gilead, in Baſan, and in her townes, and in all the ſuburbes of Saron, and in theyr borders.

C All theſe were rekened by kynredes in the dayes of Jotham kynge of Juda, and in the dayes of Jeroboam kyng of Iſrael. The ſonnes of Ruben, ⁊ of Gad, ⁊ of halfe the tribe of Manaſſe, were fyghtynge men, and able to beare ſhylde ⁊ ſwearde, and to ſhote wyth bowe, excercyſed in warre, euen foure and fourtye thouſande, ſeuen hundred and threſkore, that wente out to the warre. And they fought with the Hagarites, with Jetur, Nephis and Nodab. And they were helped of yͤ Lorde agaynſt them, and yͤ Hagarites were deliuered into theyr hãde, and ſo were all that were with them. For they cryed to God in the battayll, and he hearde them, becauſe they put theyr truſt in hym. And they toke of theyr catell and of theyr camels fyftye thouſande, and two hundred and fyftye thouſande ſhepe, and two thouſande aſſes, and of the ſoules of men, an hondred thouſande: and there fell many wounded, becauſe yͤ warre was of God. And they dwelt in theyr ſteades, vntyll yͤ tyme that they were caryed awaye.

D And the chyldren of yͤ halfe trybe of Manaſſe dwelt in the lande, from Baſan vnto Baal Hermon, and Semir, ⁊ vnto mount Hermon: for they were growne to a greate multitude. And theſe were yͤ heedes of the houſholdes of theyr fathers: Epher, and Jeſi, Eliel and Azriel, Jeremia and Hodauia, and Jaohdiel, ſtronge men and valeaunt, famouſe men, and heedes of the houſholdes of theyr fathers.

And they tranſgreſſed agaynſte the God of theyr fathers, and wẽt a whorynge after the goddes of the people of the land, whom God deſtroyed before them: and God ſtered vp the ſprete of Phul kynge of Aſſyria, and the ſprete of Thiglath Pilneſer kynge of Aſſyria, and caryed them awaye: euen the Rubenytes, the Gaddites, and yͤ halfe trybe of Manaſſe, and brought them vnto Halah, Habor, Hara: and to the ryuer Gozan, vnto thys daye.

The. vi. Chapter.

The genealogye of the ſonnes of Leui.

A The ſonnes of Leui: Gerſon, Cahath and Merari. * The ſonnes of Cahath: Amram, Izahar, Hebron and Uziel. The chyldren of Amram: Aaron Moſes and Miriam. The ſonnes alſo of Aaron: Nadab, Abihu, Eleazar and Ithamar. Eleazar begat Phinches. Phinehes begat Abiſua. Abiſua begat Boki. Boki begat Uzi. Uzi begat zarahia. zarahia begat Meraioth. Meraioth begat Amaria, and Amaria begat Ahitob. Ahitob begat zadoc, and zadoc begat Ahimaaz. Ahimaaz begat Azaria, and Azaria begat Johanam. Johanam begat Azaria, which minyſtred in the temple that Salomon buylte in Jeruſalem,

*Gen.xlvi.b.

*Azaria begat Amaria. Amaria begat Ahitob. Ahitob begat zadoc, and zadoc begat Sallum. Sallum begat * Helkia, and Helkia begat Azaria. B Azaria begat Saraia, and‡ Saraia begat Jehozedech. And Jehozedech departed, when yͤ Lorde caryed

*ii.Para. xxvi.x.

*iiii.re.xxii.b

‡iiii.re.xxv.c.

B a waye Juda and Jeruſalem by the hande of Nebuchadnezar.

*Exo.vi.c. *The ſonnes of Leui: Gerſom, Cahath and Merari. And theſe be the names of the ſonnes of Gerſom: Libni and Simhi. And the ſonnes of Cahath were: Amram, Izachar, Hebꝛon ⁊ Uziel. The ſonnes of Merari: Mahli and Muſi, and theſe are yͤ kynredes of Leui, concernynge theyꝛ fathers.

The ſonne of Gerſom was Lobni, whoſe ſonne was Jahath, and hys ſonne zemma, and hys ſonne Joah, and hys ſonne Iddo, and hys ſonne zerah, and hys ſonne Jeathꝛai. The ſonnes of Cahath: Aminadab and hys ſonne Koꝛah, and hys ſonne Aſſyꝛ, and hys ſonne Elcana, and his ſonne Ebiaſaph, and hys ſonne Aſſyꝛ, ⁊ Thahath was hys ſonne, and Uriel hys ſonne, and Uzia hys ſonne, and Saul was hys ſonne.

The ſonnes of Elcana: Amaſai ⁊ Ahimoth ⁊ Elcana. The ſonnes of Elcana, zophai, whoſe ſonne was Nahath, ⁊ hys ſonne Eliab, and Jeroham hys ſonne, and Elcana hys ſonne, and Samuel the ſonne of hym. And the ſonnes of Samuel: the eldeſt Uaſni and Abia.

The ſonnes of Merari: Mahli, and hys C ſonne Libni, and hys ſonne Simhi, and hys ſonne Uza, and hys ſonne Simha, and hys ſonne Hagia, and his ſonne Aſaia.

And theſe be they, whom Dauid ſet foꝛ to ſinge in the houſe of the Loꝛde, after that the Arcke had reſte. And they miniſtred befoꝛe the dwellynge place, and the Tabernacle of wytneſſe with ſyngynge, vntyll Salomon had buylt the houſſe of the Loꝛde in Jeruſalem. And then they wayted on their offyces, accoꝛdynge to the oꝛder of them. Theſe are they that wayted wᵗ theyꝛ chyldꝛen, of yͤ ſonnes of Cahath: Heman a ſynger, whych was the ſonne of Joel, the ſonne of Semuel, the ſonne of *Elcana, the ſonne *i.Reg.i.a. of Jeroham, the ſonne of Eliel, the ſonne of Thoah, the ſonne of zuph, yͤ ſonne of Elcana, yͤ ſonne of Mahath, yͤ ſonne of Amaſai, the ſonne of Elcana, the ſonne of Joel, the ſonne of Aſaria, the ſonne of zephania, the ſonne of Thahath, the ſonne of Aſſyꝛ, the ſonne of Ebiaſaph, the ſonne of Koꝛah, the ſonne of Iſahar, the ſonne of Cahath, the ſonne of Leui the ſonne of Iſrael.

And hys bꝛother Aſaph ſtode on hys ryght hande, and Aſaph was yͤ ſonne of Barachia, the ſonne of Simha, yͤ ſonne of Michael, yͤ ſonne of Baaſaia, yͤ ſonne of Melchia, the ſonne of Atham, yͤ ſonne of zarah, the ſonne of Adaia, the ſonne of Ethan, the ſonne of zima, the ſonne of Simhi, the ſonne of Jahath, the ſonne of Gerſom, the ſonne of Leui.

D And theyꝛ bꝛethꝛen the ſonnes of Merari ſtode on the lefte hande: euen Ethan yͤ ſonne of Kyſi, yͤ ſonne of Abdi, yͤ ſonne of Maluch, the ſonne of Haſabia, the ſonne of Amazia. the ſonne of Helkia, the ſonne of Amzi, the ſonne of Bani, the ſonne of Samer, yͤ ſonne of Mahli, the ſonne of Muſi, the ſonne of Merari, the ſonne of Leui.

Theyꝛ bꝛethꝛen alſo yͤ Leuites were appoynted vnto all maner of ſeruice of the tabernacle of yͤ houſe of God. But Aaron and his ſonnes burnt incenſe vpon the aulter of burntofferynge ⁊ on yͤ aulter of incenſe (and were apoynted) foꝛ all that was to do in the place moſte holy, ⁊ to make an attonement foꝛ them of Iſrael, accoꝛdynge to all yͤ Moſes the ſeruaunt of God had commaunded.

Theſe are the ſonnes of Aaron: Eleazar, whoſe ſonne was Phinehes, and hys ſonne Abiſua: ⁊ his ſonne Boki, whoſe ſonne was Uzi, and hys ſonne zerahia: and the ſonne of hym Meraioth, and hys ſonne Amaria, and yͤ ſonne of hym, Ahitob: and zadoc hys ſonne, and Ahimaaz hys ſonne.

And theſe are yͤ dwellynge places of thē (thoꝛowe out theyꝛ townes ⁊ coaſtes) euen of the ſonnes of Aaron thoꝛow out the kynrede of the Caathites, foꝛ ſo the lot fell foꝛ them. And they gaue vnto them *Hebꝛon *Ioſu.xxi.a. and.xxi.b. in the lāde of Juda ⁊ the Suburbes therof E rounde aboute it. But the felde of the cytie, and the villages pertaynynge therto they gaue to Caleb the ſonne of Jephune. And to the ſonnes of Aaron they gaue the cyties of refuge: euen Hebꝛon and Libna, with theyꝛ Suburbes: Jathyꝛ and Eſthemoa wᵗ theyꝛ Suburbes: and Hilen with her Suburbes, and Dabir wyth her Suburbes: Aſan and her Suburbes, Bethſemes and her Suburbes. And of the trybe of Ben Jamin, Geba and her Suburbes, Alemeth and her Suburbes, Anathoth and her Suburbes, all theyꝛ cyties thoꝛowe out theyꝛ kynredes were.xiii.

And vnto the ſonnes of Cahath the remnaunt of the kynne of yͤ trybe, were cyties geuen out of the halfe trybe of Manaſſe by lotte: euen ten cyties. And yͤ ſonnes of Gerſom thoꝛowe out theyꝛ kynredes, had out of the trybe of Iſahar, out of the trybe of Aſſer, and out of yͤ trybe of Nephthali: and out of the trybe of Manaſſe in Baſan, thyꝛtene cyties. And vnto the ſonnes of Merari were geuen by lot thoꝛowe out their kynredes out of the trybe of Ruben, and out of the trybe of Gad, and out of the trybe of zabulon, twelue cyties.

F And the chyldꝛen of Iſrael gaue the Leuites cyties wᵗ theyꝛ Suburbes, and that by Lot, out of the trybe of the chyldꝛen of Juda, and out of the tribe of the chyldꝛen of Symeon, and out of the trybe of yͤ chyldꝛen of Ben Jamin theſe cyties whych they called by theyꝛ names.

And they that were of yͤ kynredes of the
ſonnes of Cahath, had cyties and their coa-
* Ioſu.xxi.a. ſtes out of yͤ trybe of Ephraim. * And they
gaue vnto them cyties of refuge: Sichem
in mount Ephraim and her Suburbes, Ga
ſer and her Suburbes, Iocmeam and her
Suburbes, Bethhoron and her Suburbes,
Aialon and her Suburbes, Geth Rimmon
and her Suburbes. And out of the halfe tri-
be of Manaſſe, Aner & her Suburbes, and
Bileam ad her Suburbes for the kyndred
of the remnaunt of the ſonnes of Cahath.

And vnto the ſonnes of Gerſon were ge-
uen out of the kyndred of the halfe trybe of
Manaſſe, Golon in Baſan and her Subur-
bes, and Aſtharoth & her Suburbes. Out
of the trybe of Iſacar, Kedes and her Sub-
burbes, Dabrath and her Suburbes, Ra-
moth alſo and her Suburbes, Anem & her
Suburbes. And out of Aſſer, Maſal & her
Suburbes, Abdon and her Suburbes. Hu-
G kok and her Suburbes, Rehob & her Sub-
urbes. Out of the trybe of Nephthali, Ke-
des in Galilea and her Suburbes, Hãmon
and her Suburbes, Kyriathaiim and her
Suburbes.

And vnto the reſt of the chyldren of Me-
rari were geuen out of the tribe of zabulon.
Rimmon and her Suburbes, Thabor and
her Suburbes. And on the other ſyde Ior-
dan by Iericho, euen on the eaſt ſyde of Ior-
dan, were geuen them out of yͤ trybe of Ru-
ben: Bezer in yͤ wyldernesse with her Sub-
urbes: Iahzah with her Suburbes: Kede-
moth with her Suburbes: Mephath with
her Suburbes. Out of yͤ trybe of Gad, Ra-
moth in Gilead wyth her Suburbes, Ma-
hanaim with her Suburbes, Heſebon with
her Suburbes, and Iezer wyth her Sub-
urbes.

¶ The.vii.Chapter.

¶ The Genealogye of Iſacar. Ben Iamin,
Nephthali, Manaſſe, Ephraim, and Aſſer.

A THe ſonnes of Iſacar: Thola,
Phua, Iaſub, Simron, foure.
And the ſonnes of Thola: Uzi,
Rephaia, Ieriel, Iamai, Ieb-
ſam and Sehmuel, whych we-
re heedes in the houſholdes of theyr fathers
* ii.re.xxiiii.a of Thola, men of myghte theyr kynredes: *
whoſe nombre was in the dayes of Dauid,
two and twentye thouſande and ſyxe hun-
dred. The ſonnes of Uzi: Izrahia. The ſon-
nes of Izrahia: Michael, Obadia, Ioel,
and Ieſiah, fyue men, all captaynes. And
wyth them, in theyr generacyons after the
houſholde of theyr fathers, were ſyxe & thyr-
tye thouſande ſoudyers and valeaunt men
of warre: For they had many wyues & ſon-
nes. And theyr brethren amonge all the
kynredes of Iſacar were valeaunt men of
warre rekened in all: foure ſkore and ſeuen B
thouſande.

The ſonnes of Ben Iamin: Bela, Becher
and Iediel: thre. The ſonnes of Bela: Ez-
bon, Uzi, Uziel, Ierimoth and Iri, fyue hee-
des of the houſholde of theyr fathers, men
of myghte, and were rekened by the genea-
logies.xxii. thouſande and.xxxiiii.

The ſonnes of Becher: zemira, Ioas,
Eliezer, Elioenai, Omri, Ieremoth, Abia,
Anathoth and Alamath. All theſe are the
chyldren of Becher, and the nombre of them
after theyr genealogye & generacyons, and
captaynes of yͤ houſholdes of theyr fathers
men of myght, twentye thouſande and two
hũdred. The ſonnes of Iediel: Bilhan. The
ſonnes of Bilhan: Ieus, Ben Iamin, Ehud
and Canaana, zethan, Tharſis and Ahila-
har. All theſe are the ſonnes of Iediel, aun-
cient heedes and men of warre.xvii. thou-
ſande and two hundred that went out har- C
neſſed to battel. And Suppim and Hupim
were the chyldren of Ir. And the Huſites
were the chyldren of Aher.

The ſonnes of Nephthali: Iahziel, Guni,
Iezer and Salum, the chyldren of * Bil- * Gene.xxx.b.
ha. The ſonnes of Manaſſe: Azriel whom
(hys wyfe) bare vnto hym: But Aramiah
hys concubine bare Machir yͤ father of Gi-
lead. And Machir toke wyues for Hupim
and Supim ~*(hys ſonnes.) And yͤ name of his *o
ſyſter was Maaca. And yͤ name of another
ſonne was zelophahad. * And zelophahad * Nu.xxvi.d. and.xxxvi.a.
had daughters. And Maaca the wyfe of
Machir bare a ſonne, and called hys name
Pherez, and yͤ name of hys brother was ze-
res, and hys ſonnes were Ulam & Reken.
The ſõnes of Ulam: Bedan: Theſe are the D
ſonnes of Gilead, the ſonne of Machir, the
ſonne of Manaſſe. And hys ſyſter Mole-
cath bare Ieſhud, Abieſer & Mahelah. And
the ſonnes of Semida were: Ahiam, Se-
chem, Likchi and Aniham.

The ſõnes of Ephraim: Suthalah, who-
ſe ſonne was Bered, and Thahath his ſon-
ne, and his ſonne Eladah, and Thahath his
ſonne, and Tabad his ſonne, and Suthelah
his ſonne, and Eſer, and Elead. And yͤ men
of Gath that were borne in that lande, ſlue
them, becauſe they were come downe to ta-
ke awaye theyr catell. And Ephraim theyr
father mourned many a daye, and hys bre-
thren came to conforte hym.

And when he went into hys wyfe, ſhe cõ- E
ceaued & bare hym a ſonne, and he called the
name of it Beria, becauſe it wẽt euell wyth
his houſholde. And his daughter was See-
ra, which buylt Bethoron the nether & alſo
the vpper, and Uzan Seera. And Raphah
was hys ſonne: whoſe ſonne was Reſeph,
and Thelah, whoſe ſonne was Thahã, and
hys ſonne Ladan, and hys ſonne Amihud,
and

and hys ſonne Eliſama, and hys ſonne Nun and hys ſonne Jehoſua.

Their poſſeſſions ⁊ habitaciō was in Bethel, and the townes that longed therto, and vnto the Eaſt of Naeram, ⁊ on the weſt ſyde of Gazer wyth the townes therof, Sechem and the townes therof, Adaia ⁊ the townes therof, and a longe by the borders of the childrē of Manaſſe, Bethſean and her townes, F Thaanach and her townes, Magiddo ⁊ her townes, and Dor and her townes. In thoſe dwelt the chyldren of Joſeph the ſonne of Iſrael.

The ſonnes of Aſer: Jimna, Jeſua, Iſui, and Beria, and Serah their ſyſter. The ſonnes of Beria: Jeber and Melchiel, whych is the father of Birſaith. And Hepher begat Japhlet, Somer, Hotham, ⁊ Sua was their ſyſter. The ſonnes of Japhlet: Paſah, Bimhal and Aſuah. Theſe are the children of Japhlet. The ſonnes of Semer: Ahi, Rohga, Jehubba and Aram. And the ſonnes of hys G brother Helem: zophah, Jimna, Seles and Amal. The ſōnes of zophah, Suah, Harnepher Sual, Beri, and Jimrah, Bezer, Hod, Sāma, Silſa, Jethran ⁊ Beera. The ſōnes of Jether, Jephune, Piſpa, ⁊ Ara. The ſonnes of Ola: Areh, Haniel ⁊ Rezia. All theſe were the chyldrē of Aſer, and heedes of their fathers houſes, noble men, ⁊ myghtye heade captaynes. The nombre thorowe out ẏ genealogy of them that were apt to the warre and battel was .xxvi. thouſande men.

¶ The .viii. Chapter.

¶ Of the ſonnes of Beniamin.

A BEnJamin begat Bela hys eldeſt ſonne, Aſbel the ſeconde, and Aharah the thyrde, Nohah the fourth and Raphah the fyfte. And ẏ ſōnes of Bela were: Ader, Gera, Abihud, Abiſna, Naaman, and Ahoha, Gera, Sephuphan ⁊ Huran. And theſe are the ſonnes of Ehud ād theſe are auncient heades amonge the inhabiters of Geba: and they caryed thē to Manahath: Naaman, Ahia and Gera, whyche Gera caryed them awaye and begat Uza ⁊ Ahihud. And he begat Saharaim in ẏ felde of Moab, after he had ſent them awaye. Huſim alſo and Baarah were hys wyues. And he begat of Hodes hys wyfe, Jobab and zibia, Meſa, and Malcham, Jeuz and Sachia and Mirma. Theſe were his ſonnes ād auncient fathers.

B And of Huſim he begat, Ahitob and Elpaal. The ſōnes of Elpaal were: Eber, Miſaham, and Samed, which built Ono, Lod, and the townes therof. Beria ⁊ Sema were auncient fathers amonge the inhabiters of Aialon, and they draue awaye ẏ enhabiters of Geth. And Aio, Saſac, ⁊ Jerimoth, Sebadia, Ared, and Adar, Michael, and Jiſpa, and Joha, ẏ ſonnes of Beria, zebadia, Meſullam, Hezeki, and Heber, Iſmerai alſo and Jeſliah, ⁊ Jobab the ſonnes of Elpaal. Jakim, and zicri, ⁊ Sabdi, Elienai, zilthai, ād Eliel, Adaia, ⁊ Beraia, ⁊ zimreth the ſōnes of Simhi, Jiſpan, Eber, and Eliel, Abdon and zicri, and Hanan, Hanania, Elam ⁊ Anthothia, Jephdeia and Phenuel ẏ ſonnes of Saſac. And Samſerai, Seharia ād Athaliah, Jareſia, Elia and zichri the ſonnes of Jeroham. Theſe were auncient fathers and captaynes in their kynredes, ād theſe dwelt in Jeruſalem. And at Gibeō dwelt Abi Gibeon whoſe wyfe was called Maacah. And his eldeſt ſonne was Abdon, then zur, Cis, Baal, and Nadab, Gedor, Ahio and zacher. And Mikloth begat Simea. And theſe alſo dwelt with theyr brethrē in Jeruſalem ouer C agaynſt them. Ner begat Cis, and *Cis begat Saul, ⁊ Saul begat Jehonathas, Malchiſua, Abinadab and Eſbaal. And ẏ ſonne of Jehonathas was Meribbaal, ād Meribbaal begat Micah. And the ſōnes of Micah were Pithon, Melech, Tharea ⁊ Ahaz. And Ahaz begat Jehoiada. And Jehoiada begat Alemeth, Aſmaneth and zimri. zimri begat Moza. Moza begat Binea, whoſe ſōne was Rapha, and hys ſonne was Elaſa, and hys ſonne Azel. And Azel had ſyxe ſōnes, whoſe names are theſe: Eſricam, Bochri, Iſmael, Searia, Obadia, ⁊ Hanan. All theſe were the ſonnes of Azel. And the ſonnes of Eſek his brother, were: Ulam hys eldeſt, Jehus ẏ D ſeconde ⁊ Eliphelet the thirde. And the ſonnes of Ulam were myghtie men ⁊ ſtrōge archers, ⁊ bowemen, and had many ſonnes ād ſonnes ſonnes, an hundred ⁊ fyftie. All theſe are of the ſonnes of Beniamin.

*i.Reg.ix.a

¶ The .ix. Chapter.

¶ Of the preaſtes, Leuites, and of theyr offyces.

ANd ſo all Iſrael nombred by kynreddes: A beholde, they are wrytten in the boke of the kynges of Iſrael and of Juda, ⁊ were caryed awaye to Babylon for theyr tranſgreſſion: Euen ẏ olde enhabiters, that dwelt in theyr awne poſſeſſions ⁊ cyties, the Iſraelites, the preaſtes, Leuites ⁊ Nethenei. And in Jeruſalem dwelt of the chyldren of Juda, of ẏ chyldren of Beniamin, ⁊ of the chyldren of Ephraim ⁊ Manaſſe. Uthai the ſonne of Amihud, the ſonne of Omri the ſonne of Imri, the ſonne of Beni, *of the chyldren of Pharez, ẏ ſonne of Juda. And of Siloni, Aſaia the eldeſt ād his ſonnes. And of ẏ ſonnes of zerah, Jehuel and theyr brethren .vi. hūdred and nynetye.

*i.Eſdr.xi a

And of the ſonnes of Beniamin: Salu ẏ B ſonne of Meſullam ẏ ſonne of Hodauia, the ſonne of Senua: ⁊ Jibneia the ſonne of Jeroham. And Ela the ſonne of Uzi the ſonne of Michri. And Meſullam the ſonne of Sephatia ẏ ſonne of Rehuel, ẏ ſonne of Jibnia.

And theyr brethren accordinge to theyr kynredes, nyne hundred fifty and ſyxe. All theſe were principall men, and aunciente in the houſholdes of theyr fathers.

And of the preaſtes: Iedaia, Iehoiarib ⁊ Iachin, Azaria the ſonne of Helkia the ſon of Meſullam, the ſonne of zadoc, the ſõne of Maraioth, the ſonne of Ahitob the chefeſt in the houſe of God. And Adaiath the ſonne of Ieroham the ſonne of Phaſhur, the ſonne of Melchia. And Maaſi the ſonne of Adiel, the ſonne of Iehezrah, the ſonne of Meſullam, the ſonne of Meſillomith, the ſonne of Immor. And their brethren whiche were heedes of the auncient houſholdes of their fathers a thouſande ſeuen hundred ⁊ thre ſkore actiue mẽ, for the worcke of the ſeruice of the houſe of God.

C And of the Leuytes: Semeia the ſonne of Haſub, the ſonne of Aſricam, the ſonne of Haſabaia of ỹ ſonnes of Merari. And Bacbaker ⁊ Heres and Galal. And Mathania the ſonne of Micah, the ſonne of zicri, ỹ ſõne of Aſaph. And Obadia the ſonne of Semeia the ſonne of Galal, ỹ ſonne of Iduthun. And Berechia the ſonne of Aza the ſonne of Elcana that dwelt in the vyllages of the Netophatites.

*The porters were Sallum, Acub, Talmon ⁊ Ahimon and theyr brother, Sallum *ii.Esd.xi.c was the chefe. For they watched hytherto, euen vnto the kynges gate eaſtwarde, thorowe out the tentes of the chyldren of Leui. And Sallum the ſonne of Corah the ſonne of Abiaſaph the ſonne of Corah, and his brethren the Corahites (of the houſe of their father) had their buſyneſſe and office to kepe ỹ D porches of the tabernacle, and theyr fathers the Hoſte of the Lorde, kepte the enterynge. And Phinees the ſõne of Eleazar was their foregyde, and ỹ Lorde was with hym. And zacharia the ſonne of Meſelemia kepte the watche before the dore of the tabernacle of witneſſe. All theſe were choſen mẽ, to kepe ỹ threſholdes, euen two hundred and twelue, ⁊ thorowe out the genealogye were they nũbred in their villages. And them dyd Dauid ⁊ Samul the ſear inſtitute, becauſe of theyr fidelite. So they ⁊ their childrẽ had the ouerſyght of the gates of the houſe of the Lorde, euen of the tabernacle, to kepe them.

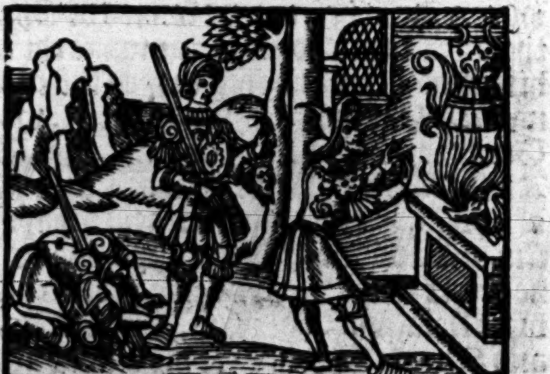
*Num.iii.d *In the foure quarters dyd they kepe the E watche: towarde ỹ eaſt, weſt, north, ⁊ ſouth. And their brethren remayned in the countre and came after ſeuẽ dayes frõ tyme to tyme with them. For the Leuites (whych had the ouerſyght of the veſtryes ⁊ treaſures of the houſe of God) were vnder ỹ cuſtody of foure notable porters: ⁊ they laye rounde about ỹ houſe of God: becauſe ỹ kepynge therof pertayned to thẽ, and they had ỹ keyes to open euery mornynge. And certen of them had the rule of ỹ mynyſtringe veſſels, ⁊ brought thẽ in and out by tale. Some of them were appoynted to ouerſe the veſſelles, and all ỹ ornamentes of the Sanctuary, and the floure wyne, oyle, frankyncenſe ãd ſwete odoures. F And certayne of the ſõnes of, ỹ preſtes made oyntmentes of the ſwete odoures.

And Mathathia one of the Leuites which was the eldeſt ſonne of Sallum: the Corathite, had the ouerſyght of the thynges that were made in the fryenge pãne. And other of theyr brethrẽ the ſonnes of Cahath had the ouerſyght of ỹ ſhewbred whych they prepared euery Sabboth. Theſe are ỹ ſingers: euẽ auncient fathers of the Leuites, which dwelt in ſeparate chãbres: ⁊ were fre, for they had to do (in ỹ tẽple) both daye and night. Theſe were auncient fathers of the Leuites in theyr generacions, and dwelt at Ieruſalem.

And in Gibeon dwelt Abi Gibeon ⁊ Iehiel, whoſe wife was called Maacha, his eldeſt ſonne was Abdon, then zur, Cis, Baal, Ner and Nadab: Gedor, Ahio, zacharia and G Mikloth. And Mikloth begat Simeã. And they alſo dwelt wͭ their brethren at Ieruſalem, euẽ harde by them. And Ner begat Cis, ⁊ *Cis begat Saul. And Saul begat Iehonathan, *i.Reg.ix.a i.para.viii.c Malchiſua, Abinadab and Eſbaal. And the ſonne of Iehonathan, was Meribbaal. And Meribbaal begat Micah, ãd the ſonnes of Micah were, Pithon, Melech and Thahrea. And Ahaz begat Iahra. Iahra begat Aſmaneth, Aſmaneth, zimri. zimri begat Moza. Moza begat Binea whoſe ſõne was Rephaia, and his ſonne was Elaſa, ãd hys ſonne Azel. And Azel had ſyxe ſonnes, whoſe names are theſe: Azricam, Bochru, Iſmael, Searia, Obadia and Hanã. Theſe are the ſonnes of Azel.

¶ The.x.Chapter.

¶ The battell of Saul agaynſt the Philiſtines: in whych he dyeth, and hys ſonnes alſo.



AND the Philiſtines fought agaynſt Iſrael. *And the mẽ of Iſrael fled before the Philiſtines, A *i.reg.xxxi.a and.b ⁊ were ouerthrowen ⁊ woũded in mount Gilboa. And ỹ Philiſtines folowed and were fearce after Saul ⁊ his ſonnes, ⁊ the Philiſtines ſmote Iehonathan ⁊ Abinadab ⁊ Malchiſua the ſonnes of Saul: And the battell went ſore agaynſt

Saul, & the archers founde him, and he was woũded of ſhoters. Then ſayd Saul to hys wepõ bearer: *drawe thy ſwerde, and thruſt me thorowe therwyth, ẏ theſe vncircũcyſed come not and do me ſhame. But hys wepon bearer wolde not, for he feared excedynglye. So Saul caught a ſwerde, and fell vpon it. And whẽ his harneſbearer ſawe that Saul was dead, he fell on a ſwerde alſo and dyed.

*Judi.ix.g i.Reg.xxxi.b B

And thus Saul and his thre ſonnes, and al they of hys houſe dyed together. And whẽ al the men of Iſrael that were in the valeye ſawe howe they fled, and that Saul and hys ſonnes were deed, they forſoke theyr cyties and ranne awaye, and the Philiſtines came, and dwelt in them.

C *i.reg.xxxi.c

*And it fortuned that on the morowe whẽ the Philiſtines came (to ſtripe the dead bodies) they founde Saul & his ſonnes ouer throwen in mount Gilboe. And when they had ſtrypt hym, they toke hys head, and hys harneſſe, and ſent them into the lande of the Philiſtines rounde aboute to ſhewe thẽ vnto theyr Idols, and to the people. And they put his harneſſe in the houſe of theyr God, & ſet vp hys head in the temple of Dagon.

D

And when all they of Jabes in Gilead hearde all that the Philiſtines had done to Saul: they aroſe (all the ſtrongeſt of them) and fet awaye the body of Saul, and the bodyes of his ſonnes, and brought them to Jabes, and buryed the bones of them vnder an oke in Jabes and faſted ſeuen dayes.

So Saul dyed for hys treſpace that he treſpaced againſt the Lorde, in ẏ he kept not the worde of the Lord, and in that he ſought and aſked councel of a womã that wrought with a ſprete, and aſked not of ẏ Lorde. And therfore he ſlue hym, & turned the kyngdome vnto Dauid the ſonne of Iſai.

¶ The. xi. Chapter.

¶ After the deeth of Saul is Dauid anoynted in Hebrõ. The Jebuſites rebell agaynſt Dauid, from which he taketh the towre of Syon. Hys men are nombred.

A *ii.Reg.v.a

Then all Iſrael gathered them ſelues to Dauid vnto Hebron * ſayenge: Behold, we be thy bones and thi fleſſhe. And moreouer in tyme paſt, euen when Saul was kynge, thou leddeſt Iſrael out & in. And the Lorde thy God ſayde vnto the: thou ſhalt fede my people Iſrael, and thou ſhalt be captayne ouer my people Iſrael. Therfore came all the elders of Iſrael to the kynge, to Hebron, and Dauid made a couenaunt with thẽ in Hebron, before the Lorde. And they annoynted Dauid kynge ouer Iſrael, *accordynge to the worde of the Lorde ☞ by the hande of Samuel.

*i.reg.xvi.a ☞

And Dauid and all Iſrael went to Jeruſalem, which is Jebus: where as were ẏ Jebuſytes, the enhabiters of the lande. And the enhabiters of Jebus ſayde to Dauid: thou cõmeſt not here. Neuertheleſſe, Dauid wãne the caſtel of Syon, which is called the cytie of Dauid. And Dauid * ſayde: whoſoeuer ſmyteth the Jebuſytes fyrſt, ſhalbe the principall captayne and a Lorde. So, Joab the ſonne of zaruia went fyrſt vp, ãd was made the chefe captayne. And Dauid dwelt in the caſtell Syon, and therfore they called it the cytie of Dauid. And he buylt ẏ cytie on euery ſyde, euen from Millo rounde about, and Joab repared ẏ reſt of the cytie. And Dauid proſpered, and waxed greate, and the Lorde of Hoſtes was wyth hym.

B *ii.Reg.v.b

* These are the principall men of power whom Dauid had, and that claue to hym in hys kyngdome with al Iſrael, to make him kynge, accordinge to the worde of the Lorde vnto Iſrael. And thys is the nombre of the myghtye men whom Dauid had: Joſobeam the ſonne of Hachmoni ẏ chefe amonge thirtye: he lyfte vp hys ſpere agaynſt thre hundred, and wounded them at one tyme.

C *ii.Regum xxiii.a

After him was Eleazar his vncles ſonne an Ahothite, which was one of ẏ thre myghtyeſt. He was with Dauid at Paſdammin, & there ẏ Philiſtines were gathered together to battell. And there was there a parſell of grounde full of barleye, and the people fled before the Philiſtines. And ☞ they (the thre afore ſayd) ſtept forth into the myddes of the felde, and ſaued it from burnynge and ſlue the Philiſtines. And the Lorde gaue a great victorye.

D

And the thre of the thyrtye chefe captaynes went to a rocke to Dauid, into the caue Adullam. And the hooſte of the Philiſtines abode in the valey of Rephaim. And whan Dauid was in the hold, ẏ Philiſtines watch was at Bethlehẽ ẏ ſame tyme. And Dauid longed, ãd ſayde: * Oh that one wolde geue me drincke of the water of the wel that is at the gate at Bethlehẽ. And ẏ thre brake thorowe the hooſt of the Philiſtines, and drewe water out of the well, that was by the gate at Bethlehẽ: & toke it, and brought it to Dauid. Neuertheleſſe, Dauid wolde not drynke of it, but rather offered it to the Lorde, and ſayde: my God forbyd it me, that I ſhuld do thys thynge. Shall I dryncke the bloude of theſe men, that haue put theyr lyues in Jeopardye? (for with the Jeopardy of theyr lyues they brought it) therfore he wolde not drincke it. And this did theſe thre myghtieſt.

*ii.Regum xxiii.b

E

And Abiſai the brother of Joab: he alſo was captayne amonge thre: for he lyfte vp hys ſpere agaynſt thre hundred, & wounded them, and had a name amonge the thre: Yee amonge thre, he was more honorable then ẏ two, for he was their captayne. Howbeit, he attayned not vnto the (fyrſt) thre.

Banaia the ſonne of Jehoiada (the ſonne of a very ſtronge man) dyd greater actes then Cabzeel: for he ſlue two ſtrong Lyõs of Moab, and went downe, and ſlue a Lyon in a pyt in tyme of ſnowe. And he ſlue an Egipcyan, whoſe ſtature was euen fyue cubytes longe, ⁊ in the Egypciãs hãde was a ſpeare lyke a weauers beame. And the other wente downe to hym with a waſter, and plucked yͤ ſpeare out of the Egypcians hande, and ſlue him wᵗ his awne ſpeare. Soche thynges dyd Banaia the ſõne of Jehoiada, ⁊ had yͤ name amonge yͤ thre myghtyeſt, ⁊ was honorable amõg thirtie: but attained not vnto yͤ (firſt) thre. And Dauid made hym of hys councell.

The other mẽ of armes were theſe: Aſahel yͤ brother of Joab, Elhanan his vncles ſõne of Bethlehem. Sammoth the Harodite. Helez the Pelonite: Jra the ſonne of Jckes the Thekoite, Abieſer the Anatothite: Sibacai the Huſathite, Jlai the Ahohite: Maharai yͤ Nethophathite, Heled the ſonne of Baana yͤ Nethophathite. Jthai the ſonne of Ribai of Gibea that pertayneth to the childrẽ of Bẽiamin: Benaia the Phirathonite: Hurai of the ryuers of Gaas, Abiel the Arbathite: Azmaneth the Baharumite, Eliaba the G Saalbonite. The ſonnes of Haſſem the Gezonite, Jonathan the ſonne of Sage, an Haraite. Ahiam the ſonne of Sacar the Haraite, Eliphal the ſonne of Ur. Hepher the Mecherathite, Ahia the Pelonite: Hezro yͤ Carmelite, Naari yͤ ſonne of Ezbai: Joel yͤ brother of Nathan: Mibhar the ſonne of Harizelegã the Ammonite, Naharai a Berothite the bearer of the Harneſſe of Joab the ſonne of zeruia: Jra yͤ Jithrite, ⁊ Gared a Jethrite. Uria the Hethite, and zahad the ſonne of Ahlai. Adina the ſonne of Siza a Rubenite a captayne of the Rubenites, and thyrtie wᵗ hym. Hanan the ſonne of Maacah, ãd Joſaphat a Mithanite: Uria an Aſtherathite: Sama and Jehiel the ſonnes of Hothan an Aroerite: Jediel the ſonne of zimri, ãd Joha his brother an Hathizite. Eliel a Mahanite Jeribai ⁊ Joſaia the ſonnes of Elnaam, ãd Jithma a Moabite. Eliel and Obed, and Jaſiel a Meſabaite.

¶ The.xii. Chapter.

¶ What they were that went with Dauid when he fled from Saul.

A These are they that came to Dauid to ziklag, whyle he yet kepte hym ſelfe cloſe, becauſe of Saul yͤ ſonne of Cis: and they were very ſtronge helpers in battell. They were weapened wyth bowes and coulde hurle ſtones wyth the ryght hande and wyth the lyft and ſhote arowes out of a bowe, and were Sauls brethren, euen of Beniamin. The cheſeſt were Ahiezer, and Joas the ſonnes of Simaa a Gibeonite, and Jeziel and Pelet the ſonnes of Aſmaneth. Beracah and Jehu of Anathoth. And Jſmaia a Gilbeonite a myghtye man amonge thyrtie, and more then yͤ thyrtie. Jeremiah, Jehaziel, Johanan and Joſabad of Gedor, Eleuſai, Jerimoth, Bealia, Semaria, and Seaphatia, the Haraphites. Elcana, Jeſia, Azarael, Joezer, Joſebeam Hakorim, Joela and zebadiah the ſonnes of Jeream of Gedud.

B And of the Gadites there ſeparated them ſelues, ſome vnto Dauid into the holde of yͤ wylderneſſe, men of myght, and men apte for warre, and yͤ coulde hãdle ſhylde ⁊ ſpeare whoſe faces were lyke the faces of Lions, ãd they were as ſwyfte as the Rocs in yͤ mountaynes: Ezer the fyrſt, Obdia the ſeconde, ⁊ Eliab the thyrde, Maſmana the fourth, Jeremia the fyft, Atthai the ſyxt, Eliel the ſeuenth, Johanan the eyght, Elſabath the nynth, Jeremia the tenth, and Machboanai the eleuenth. Theſe were the ſonnes of Gad, and were captaynes ouer the men of warre, the ſmall purſued an hundred, and the great a thouſande. Theſe are they that went ouer Jordan in the fyrſt moneth when he had fylled ouer all hys banckes. And they put to flyght all them of the valeye both towarde the Eaſt and Weſte.

C And there came of the chyldren of Beniamin and Juda to the hold vnto Dauid. And Dauid wẽt out to mete them and anſwered, and ſayde vnto thẽ: Yf ye be come peaſablye vnto me, to helpe me, myne hert ſhalbe knyt vnto you. But and yf you come to betraye me to myne aduerſaryes (ſeynge ther is no wyckednes in myne handes) the God of our fathers loke theron and rebuke it. And the ſpyrite came vpon Amaſai whyche was the chefe amonge thyrtye, and he ſayde, thyne are we Dauid, and on thy ſyde thou ſonne of Jeſai:: * Peace, peace be vnto the, and peace *Tob.xii.d be to thyne helpers, for thy God is thyne helpe: then Dauid receaued them, and made them heades of companyes of the men of warre.

D And there fell ſome of Manaſſe to Dauid when he came with the Philiſtines agaynſt Saul to battell, * but they helped them not. *i.reg.xxix. For the lordes of the Philiſtines toke aduyſement and ſent him awaye agayne, ſaying: he wyll fall to hys maſter Saul to the ieopardie of our heades. As he went to ziklag, there fell to hym of Manaſſeh: Adna Jozadad, Jediel, Michael, Jozabad, Elihu and zilthai, heades of the thouſandes that were of Manaſſe. And they holpe Dauid agaynſt the rouers. For they were al myghtye mẽ of warre, and captaynes in the hooſte. For at that tyme there came one or other to Dauid daye by daye to helpe hym: vntyll it was a greate hooſte, lyke the hooſte of God.

And thys is the nõbre of the chefe captaynes that were prepared to battell, and came to Dauid to Hebron, to turne the kyngdome of Saul of Saul to hym, accordynge to the worde of the Lorde.

E The chyldren of Iuda that bare ſhylde & ſpeare were ſyxe thouſande and eyght hundred ready prepared to ẏ warre. Of the chyldren of Simeon, men of myght to warre, ſeuen thouſande and one hundred. Of the chyldren of Leui, foure thouſande and ſyxe hundred. And Iehoiada was the chefe of thē of Aaron, and with him thre thouſande and ſeuen hūdred. And zadock a younge mā ſtrōge and valiaunt & of his fathers houſhold .xxii. captaynes. And of the chyldrē of Beniamin the brethren of Saul, thre thouſand. And a greate parte of them dyd (vnto that tyme) folowe the houſe of Saul.

And of the chyldrē of Ephraim .xx. thouſande & eyght hundred mightie men of warre and famous men in the houſholde of theyr fathers. And of the halfe trybe of Manaſſeh .xviii. thouſande, which were appoynted by F name, to come and make Dauid kynge. And of the chyldren of Iſacar, which were men ẏ had vnderſtandynge in the ryght tyme, to knowe (howe to cōmaunde) what Iſrael ought to do. The heades of them were two hūdred, and all their brethrē were at theyr wyl. And of zabulō that went out to the battayll and proceded forth to the warre, wͭ all maner of inſtrumentes of warre, fyfty thouſand that were prepared to the warre, wythout anye doublenes of hart. And of Nephthali a thouſande captaynes, and with them (with ſhyld & ſpeare) .xxxvii. thouſande. And of Dan prepared to battayl .xxviii. thouſand & ſyxe hūdred. And of Aſſer that went out to ẏ warre and kept the forefront of the battell, fourtye thouſand. And of ẏ other ſide of Iordan of ẏ G Rubenites ād Gaddites & of the halfe tribe of Manaſſe with all maner of inſtrumentes of warre, an hundred & twentye thouſande.

All theſe were men of warre, kepynge the forefront of the batell with perfect hart, and came to Hebron to make Dauid kynge ouer all Iſrael. And all the reſt of Iſrael was of one accorde, to make Dauid king. And there they were with Dauid thre dayes, eatynge and drincking: for theyr brethren had prepared for them. Moreouer they that were nye them, vntyll Iſacar, zabulō and Nephtali, brought breade on Aſſes, Camels, Mules, & oxen, and meate: floure, fygges, reaſynges, wyne and oyle, oxen, and ſhepe aboundātly. For there was ioye in Iſrael.

¶ The.xiii.Chapter.

¶ The Arcke is brought agayne from Kariath Iarim to Ieruſalem. Uza (otherwyſe called Oſa) dyeth.

A AND Dauid counceled with ẏ captaynes of thouſandes and hundredes, and wyth all the Lordes, and ſayd vnto all the congregacyon of Iſrael: Yf it ſeme you good, and to be of the Lorde oure God, we wyll take and ſende vnto our brethren that are left in all the lāde of Iſrael, & with them alſo, to the preaſtes ād Leuites which are in their cytties & Suburbes, to gather thē together vnto vs. And we wyl brynge agayne ẏ Arcke of the Lorde to vs: for we regarded it not in the dayes of Saul. And all the cōgregaciō was cōtent that he ſhuld do ſo, for the thynge ſemed good in ẏ eyes of all ẏ people.

B So Dauid gathered all Iſraell together from ☞ Sihor in Egypte, vnto ẏ entrynge of Hemath, to brynge the arcke of the Lorde frō Kyriath Iearim. And Dauid went vp & all Iſrael to an hye place towarde Kyriath Iearim, that was in Iuda, to fet thence the arcke of the Lord God, ẏ dwelleth betwene the Cherubes: where hys name is called on. And they caryed the Arcke of God in a new carte out of ẏ houſe of Abinadab. And Uza & hys brother gyded ẏ carte. And Dauid & C all Iſraell played before the arcke of God wͭ all theyr myght, with ſyngyng, and harpes, pſalteries, & tymbrelles & trompettes. And when they came vnto the threſhyng flowre of Chidon, Uza put forth his hande to holde the arcke, for the oxen (beynge a lytle wylde) ſtōbled. And the Lorde was wroth with Uza, and ſmote hym, becauſe he put hys hande to the arck. And there he dyed before God. And Dauid was out of quyete, becauſe the Lorde had rent a rent in Uza, & he called the name of ẏ place: the rēting of Uza vnto this daye. And Dauid was afrayde of God that daye D ſaying: howe ſhall I bringe the arck of God home to me? And ſo Dauid brought not the arcke home to him to ẏ cytie of Dauid: But caryed it into the houſe of Obed Edō a Gethite. And the arcke of God remayned with Obed Edom, euen in hys houſe, thre monethes. And the Lorde bleſſed ẏ houſe of Obed Edom and all that he had.

¶ The.xiiii.Chapter.

¶ Hyram ſendeth worde and workmen to Dauid whych hath two victories of the Philiſtines.

SO Hyram the kynge of Tyre ſent A meſſengers to Dauid ād tymbre of Cedar trees, with maſons and carpenters, to buylde hym an houſe. And Dauid perceaued, that the Lorde had confirmed hym kyng vpon Iſrael, and that hys kyngdome was lyfte vp on hye, becauſe of hys people Iſrael. And Dauid toke yet mo wyues at Ieruſalē, ād begat mo ſonnes and daughters. Theſe are the names of hys chyldren, whych were borne vnto him at Ieruſalem: Samua, Sobab Nathan and Salomon: Iibhar, Eliſua and Elipalet, Noga, Nepheg and Iaphia. Eliſama, Beeliada and Eliphalet.

And when the Philiſtines heard ẏ Dauid was anoynted kynge vpon all Iſrael, al the

Philiſtines wẽt vp to ſeke Dauid. And Dauid heard of it, and went out agaynſt them. And the Philiſtines came in, ⁊ praũſed thorowe the valey of Rephaim. And Dauid aſked coũcel at God ſaying: ſhal I go againſt the Philiſtines, and wylt thou delyuer them C into myne hande? And the Lorde ſayd vnto him: go vp, for I wyl delyuer thẽ into thyne hãde. And ſo they cam vp to Baal Perazim ⁊ Dauid ſmote thẽ there. And Dauid ſayde: God hath deuided mine enemies with myne hande, as a man wolde deuyde water. And therfore they called the name of that place ☞ ☞ Baal Perazim. And whã they had lefte theyr goddes there, Dauid gaue a cõmaundement, and they were burnt wyth fyre.

D And the Philiſtines came together agayne ⁊ ruſhed into ẏ valley. And Dauid aſked agayne at God. And God ſayde to hym: go not vp after them, but turne awaye frõ thẽ, that thou mayeſt come vpon them ouer againſt the peretrees. And when thou heareſt a ſound go in the toppes of the peretrees, thẽ go out to battell: for God is gone forth before the, to ſmyte the hoſt of the Philiſtines. Dauid therfore dyd as God cõmaũded him: ⁊ they ſmote the hoſte of the Philiſtines, frõ Gibeon to Gazer. And the fame of Dauid went out into all landes, and the Lord made all nacyons feare hym.

¶The.xv.Chapter.

¶ The Leuites brynge the Arcke agayne. Dauid daunſynge before it, is deſpyſed of his wyfe Michol.

A AND Dauid made hym houſes in the citie of Dauid, and prepared a place for the arck of God, ⁊ pitched for it a tẽt. Then Dauid ſayd: the Arcke of God ought not to be caryed but of the Leuites. For thẽ hath the Lorde choſen to beare the Arcke of the Lorde, ãd to miniſter vnto hym for euer. And Dauid gathered all Iſrael together to Jeruſalem, to fetche the Arcke of the Lorde vnto hys place which he had ordeyned for it. And Dauid brought togeather the chyldren of Aaron and the Leuites. Of the ſonnes of Cahath was Uriel the chefe, and of hys brethren there were an hundred and.xx. Of the chyldren of Merari: Aſaia the chefe, and of hys brethren two hundred and.xx. Of the ſonnes of Gerſom: Joel the chefe, and of hys brethren an hundred and thyrtye. Of the chyldren of Elizapan: Semaia the chefe, ãd of hys brethren two hundred. Of the ſonnes of Hebrõ: Eliel the chefe, and of hys brethren.lxxx. Of the ſonnes of Uziel: Aminadab the chefe, and of hys brethren an hundred and twelue.

B And Dauid called zadock and Abiathar the preaſtes, and the Leuites, Uziel, Aſaia Joel, Semaia, Eliel and Aminadab: ⁊ ſayd vnto them: ye that are the principal fathers of the Leuites, ſe that ye be holy with youre brethren, that ye maye bring in the Arcke of the Lorde God of Iſrael, unto the place that I haue prepared for it. For ☞ becauſe ye ☞ were not there at the fyrſt, ẏ Lorde our God made a rent amonge vs, for that we ſought hym not as the faſhion ought to be. So the preaſtes and the Leuites ſanctifyed thẽ ſelues, to fet the Arcke of the Lord God of Iſrael. And the children of the Leuites bare ẏ Arcke of God, vpon theyr ſhoulders wᵗ ſtaues theron, as Moſes commaunded accordynge to the worde of the Lorde.

And Dauid ſpake to the cyefe heades of ẏ Leuites, that they ſhuld appoynte certayne of theyr brethren to ſynge with inſtrumẽtes of Muſyke, pſalteries, harpes and ſimbales that they might make a ſounde, and to ſyng on hye with ioyfulneſſe: And ẏ Leuites appoynted C Heman the ſonne of Joel: ãd (of his brethrẽ,) Aſaph the ſonne of Berechia: And of the ſonnes of Merari and of their brethrẽ Ethan the ſonnẽ of Cuſaiahu. And with thẽ their brethren of the ſecõde degree: zacharia, Ben, Jaaziel, Semiramoth, Jehiel, Unni, Eliab, Benaiahu, Maaſias, Mathathiahu Eliphalehu, Mikniahu, Obed Edõ, ⁊ Jaiel porters. So Hemã, Aſaph ⁊ Ethan the ſyngers made a ſoũde with ſymbales of braſſe. And zacharia, Aziel, Semiramoth, Jehiel, Unni, Eliab, Maaſaiahu and Banaiahu played with pſalteries on ☞ an Alamoth. ☞ Mathatiahu Eliphalehu, Mikniahu, Obed Edom, Jeiel, and Azaziah played vpon harpes an eyght aboue, with courage. And Chenaniahu the chefe of ẏ Leuites, was maſter of the ſonge, for he taught other to ſynge, becauſe he was a man of vnderſtandynge.

D Berechia ãd Elcana kepte the dore of the Arck. And Secaniahu, Jehoſaphat, Nethanael, Amaſai, zachariahu, Banaiahu ⁊ Eliezer the preaſtes dyd blowe wyth trõpettes before the Arcke of God. And Obed Edom and Jehia were kepers of ẏ dore of ẏ arcke.

*And Dauid and the elders of Iſrael and the captaynes ouer thouſandes, went to fet the Arcke of the appoyntment of the Lorde out of the houſe of Obed Edom wyth gladnes. And whẽ God helped the Leuites, that bare the Arcke of the appoyntement of the Lorde, they offered ſeuen oxen, and ſeuen rammes. And Dauid had on hym a lynnen garmẽt, lyke as had alſo al the Leuites that bare the Arcke, and ſo had the ſyngers, and Chenania ẏ ruler of the ſonge, with the ſyngers. And Dauid had vpon hym an Ephod of lynnẽ. And all they of Iſrael brought the Arcke of the Lordes couenaunt wyth ſhowtynge, and blowyng of the ſhawme and trõpettes: makynge a noyſe wyth ſymbales, pſalteryes, and harpes.

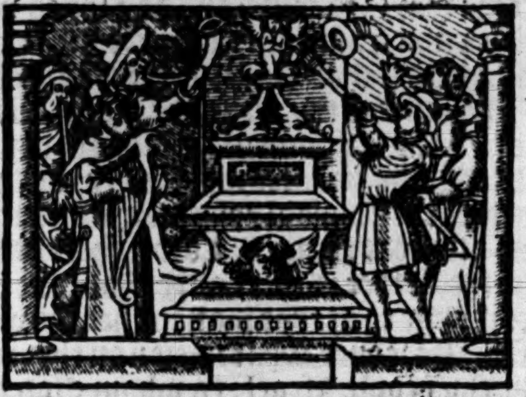
*ii.reg.vi.c.

And as the Arcke of the appoyntment of the Lorde came into the cytie of Dauid, Michol

chol the daughter of Saul, lokynge out at a wyndowe, ſawe kyng Dauid daunſynge ād playinge, and ſhe deſpyſed hym in her herte.

¶ The .xvi. Chapter.

¶ Dauid ordeyneth Aſaph and hys brethren, to miniſter before the Lord. He hym ſelfe prayſeth the Lorde God of Iſrael.



A SO they brought in ẏ arcke of God, and ſet it in the myddes of the tent that Dauid pytched for it. And they offered burnt ſacrifyces & peace offerynges before God. And when Dauid had made an ende of offerynge the burntofferynges and peaceofferynges, he bleſſed the people in the name of the Lorde. And he dealt to all Iſrael (bothe man and woman) a cracknel of bread, and a good pece of fleſhe, and a flacket of wyne.

And he appoynted certen of the Leuites to miniſtre before the Lorde, & to repete, & to thanke and prayſe the Lorde God of Iſrael. And Aſaph was the chefe, & next to hym zacharia, Jeiel, Semiramoth, Jehiel, Mathathia, Eliab, Benaia, *ii.Re.vi.b * Obed Edom, & Jeiel, with pſalteries & harpes. But Aſaph made a ſounde with ſymbales. Banaiahu & Jahaziel preaſtes blewe wt trōpettes continually before the Arcke of the coucnaunt of God.

And that ſame tyme Dauid did appoynte chefely to thanke the Lorde, by Aſaph & hys B brethren. *Pſa.ciiii.a Eſai.xii.b * O geue thākes vnto the Lorde, call vpon hys name, make hys actes knowē amonge the people.

Synge vnto him & playe vnto him: talke of all hys wonderfull dedes. Reioyce in hys holy name: let the hertes of thē that ſeke the Lorde, be glad. Seke the Lord & his ſtrēgth: Seke hys preſence alwaye.

Remembre his maruelles whych he dyd, and hys wonders, & the iudgementes of hys mouth. The ſeed of Iſrael are hys ſeruauntes: the chyldren of Jacob are hys choſen. He is the Lorde oure God: in all landes are hys iudgementes. Thynke on hys appoyntmēt for euer, (and on the worde whyche he commaūded to a thouſande generaciōs.) Which he made wyth Abraham, and of hys othe to Iſahac: whyche he ſet before Jacob for a decree, and to Iſrael for an euerlaſtynge couenaunt, ſayinge: to the wyll I geue the lande of Canaā, to be the porcion of youre enheritaunce. When you were fewe and ſmalle in nombre, and ſogeourners therin. And they walked from nacyon to nacyon, and frō one kyngdome to another people. He ſuffered no man to do them wronge: but rebuked, euen kynges for theyr ſakes. C Touche not myne anoynted, and do my prophetes no harme. *Pſal.xcv.a * Synge vnto the Lorde all the earthe, and ſhewe from daye to daye hys Saluacyon.

Tell of hys glory amōge the Heythē: his wonderfull dedes amonge all nacyons.

For greate is the Lorde, and worthye to be prayſed exceadyngly: he is to be feared aboue all goddes.

For all the goddes of the people are of no value: But the Lorde made heauen.

Prayſe and honoure are in hys preſence: ſtrength and gladneſſe are in hys place.

Aſcrybe vnto the Lorde ye kynredes of people. Aſcrybe to the Lorde, glory and domynion. Aſcrybe vnto the Lorde, the glory due vnto hys name: brynge ſacryfyces, and come before hym, and worſhyppe the Lorde with holy honoure.

☞ Let al the earth feare hym, al though ☜ the compaſe of the earth be ſo ſtabliſhed ẏ it cannot be moued: let the heauēs reioyſe, and let the earth be glad, ād let men tell amonge the nacions, that the Lorde is kynge.

Let the ſee thunder and the fulnes therof, let the feldes reioyſe, and all that is therin.

Then ſhall the trees of the wood reioyſe at the preſence of the Lorde, becauſe he commeth to iudge the erth. O geue thākes vnto D the Lorde, for he is good, for hys mercye endureth euer: and ſaye ye: ſaue vs (o God) of oure ſaluacion, geather vs together, and delyuer vs frō amonge the Hethen, ẏ we maye geue thankes to thy holy name, & triūphe in the prayſe of the. Bleſſed be ẏ Lorde God of Iſrael for euer and euer, & let al people ſaye Amen, and prayſe the Lorde.

And ſo, he lefte there before the arcke of ẏ Lordes coucnaunt, Aſaph & his brethren, to miniſtre before the Arcke cōtinually, in ſoch thynges as were to be done daye by daye, ☞ (and that by theyr courſes.) ☜ And Obed Edom & hys brethren, threſkore and eyght, ād Obed Edom the ſonne of Jedithun, and Hoſa were apoynted to be porters. And zadock ẏ preaſt and hys brethren the preaſtes, were before ẏ tabernacle of ẏ Lord, in the hye place ẏ was at Gibeō, to offer burntofferynges vnto the Lorde, vpō the burntoffering aultare perpetuallye, in the mornyng and euenyng, accordyng to al ẏ which is written in the lawe of the Lord, which he cōmaunded Iſrael. And with them were Heman & Jeduthun, & other that were choſē (whoſe names were expreſſed) to geue thankes to the Lorde, ẏ his mercye laſteth euer. And with them dyd Heman and Jeduthun, ſynge with the trompettes & ſymbales,

ſimbales makinge a ſwete melody with inſtrumentes
of muſycke and goodly ſonges.
And the ſonnes of Ieduthun were porters.
And all the people departed, euerye man to
☞ his houſe, and Dauid retourned to ☞ bleſſe
his houſe.

¶The.xvii.Chapter.

¶Dauid is forbydden to buylde an houſe vnto
the Lorde. Chriſt is promyſed vnder the fygure
of Salomon.

A And it fortuned, yͭ whan Dauid dwelt
in his houſe, he ſayde to Nathan the
*ii.Re.vii.a Prophete: lo, I dwell in *an houſe of
Cedar tree, but the Arcke of the Lordes couenaunt
remayneth vnder curtaynes. And
Nathan ſayde to Dauid: do all yͭ is in thyne
herte, for God is with the.

And the ſame nyght it fortuned, that the
worde of God came to Nathan, ſayinge: go,
and tell Dauid my ſeruaunt, thus ſayth the
Lorde: thou ſhalt not buylde me an houſe to
dwell in. For I haue dwelt in no houſe ſence
the daye that I brought out the chyldren of
Iſrael vnto thys daye: but haue gone from
tent to tent, and from one habitacion to another.
And whereſoeuer I haue walked wyth
al Iſrael, ſpake I euer one worde to anye of
the iudges of Iſrael (whom I commaunded
to fede my people,) ſayinge why haue ye not
B buylt me an houſe of Cedar tree: Nowe therfore,
thus ſhalt thou ſaye vnto my ſeruaunt
Dauid: thus ſayth yͤ Lorde of hoſtes: I toke
the out of the paſtures whan thou wenteſt
after ſhepe, that thou ſhuldeſt be captayne
ouer my people Iſrael. And I haue bene wͭ
the whitherſoeuer thou haſt walked, & haue
weded out al thyne enemyes out of thy ſight
& haue made yͤ a name, lyke yͤ name ✠(of one)
✠ of the greateſt men that are in the erth. And
I haue ordened a place for my people Iſrael
and made it faſte, ſo that nowe they maye
dwell in theyr place, and mone nomore. Nether
ſhall the chyldren of wyckedneſſe vexe
them any more as at the begynnynge. And
ſence the tyme that I commaūded iudges to
be ouer my people Iſrael, I haue ſubdued al
thyne enemies, ād I tolde the, that the Lorde
wolde buylde the an houſe.

C Thys alſo ſhall come to paſſe: when thy
dayes be expired, yͭ thou muſt go vnto thy fathers,
I wyl rayſe vp thy ſeed after yͤ which
ſhalbe of thy ſonnes, and I wyll prepare for
hym the kyngdome. He ſhall buylde me an
houſe, and I wyl ſtabliſſhe his ſeat for euer:
I wylbe hys father, and he ſhalbe my ſonne,
and I wyll not take my mercy awaye from
hym, as I toke it from him that was before
the. But I wyll ſet hym in myne houſe and
in my kyngdome for euer, and hys ſeat ſhalbe
ſure for euermore.

According to all theſe wordes, and accordynge
to al this viſyō, dyd Nathā tel kynge
Dauid. And Dauid the kynge came & ſat before
the Lorde, & ſayd: what am I (O Lorde
God) and what is myne houſhold, that thou
haſt promoted me thus farre? And yet thys
ſemed lyttel in thine eyes, O God: But thou
haſt alſo ſpoken of thy ſeruauntes houſe for
a great whyle to come: and haſt loked vpon
me as vpon a man of hye degree (O Lorde
God.) What ſhal Dauid deſyre more of the
for yͤ honoure of thy ſeruaūt? For thou haſt
knowen thy ſeruaunt: O Lorde for thy ſeruauntes
ſake, euē accordyng to thyne awne
hert haſt thou done al thys magnifycence, to D
ſhew all great thinges. Lorde, there is none
lyke the, nether is there anye God ſaue thou
accordynge to al that we haue hearde wͭ our
eares. Moreouer, what nacion on the erth is
lyke thy people Iſrael, to whom God hath
vouchſafed to come and redeme thē to be his
awne people, ād to make the a name of excellencye
ād terribleneſſe, with caſtyng out nacyons
from before thy people, whō thou haſt
delyuered out of Egypte.

Thy people of Iſrael dyddeſt thou make
thyne awne people for euer, and thou becameſt
theyr God. Therfore nowe Lorde, let
the thynge that thou haſt ſpoken cōcerning
thy ſeruaunt and his houſe, be true for euer,
that thou do as thou haſt ſayd: let it come to
paſſe, that thy name maye be magnifyed for
euer that it maye be ſayde: the Lorde of Hoſtes
is the God of Iſrael (euē the God of Iſrael)
& the houſe of Dauid thy ſeruaūt endureth
ſtable before yͤ. For thou (O my God)
haſt tolde thy ſeruaunt, yͭ thou wylt buylde
him an houſe. And therfore thy ſeruaūt hath
founde in hys hert to praye before the. And
nowe Lorde, thou art God, & haſt promyſed
thys goodneſſe vnto thy ſeruaunte. Nowe
therfore, let it be thy pleaſure to bleſſe the
houſe of thy ſeruaunt, that it maye continue
before the for euer. For whom thou bleſſeſt
(O Lorde) the ſame is bleſſed for euer.

¶The.xviii.Chapter.

¶The battelles of Dauid agaynſt the Philiſtines.

And after this it fortuned, yͭ Dauid A
ſmote the Philiſtines, and
ſubdewed them, & toke Geth and
the townes that *longed therto, *ii.re.viii.a
out of the hande of the Philiſtines.
And he ſmote Moab, and the Moabites
became Dauids ſeruauntes, and payde him
tribute. And Dauid ſmote Hadarezer kyng
of zoba vnto Hanath, as he went to ſtablyſſhe
hys dominion by the ryuer Euphrates.
And Dauid toke from him a thouſand charettes,
& ſeuen thouſande horſemen, & twēty
thouſande fotemen, & lamed al yͤ charet horſes,
& reſerued of thē an hundred charettes.
And whē the Syriens of Damaſco came to
helpe Hadadezer kynge of zoba, Dauid ſlue B
of the Syriens.xxii.thouſande, and Dauid

ſubdued Siria Damaſco: And the Syriēs became Dauids ſeruauntes, ⁊ brought him trybute. And the Lorde preſerued Dauid in all that he went to.

And Dauid toke ẏ ſhyldes of golde that were on the ſeruauntes of Hadadezer, and brought them to Jeruſalem. And from Tebhath and from Chun (cities of Hadarezer) brought Dauid exceadynge moche braſſe. Wherwith Salomon made the braſen lauatorye, * the pillers, ⁊ ẏ veſſelles of braſſe.

*iii.re.vii.b.
Jere.lii.c.

And when Tou kynge of Hempth, heard C howe Dauid had beaten all the ſtrength of Hadarezer kynge of zoba, he ſent Haduran hys ſonne to kynge Dauid, to make peace wᵗ him ⁊ to bleſſe him, becauſe he had fought agaynſt Haderezer, ⁊ beaten him (for Tou had warre wᵗ Haderezer) ⁊ Dauid brought, all maner of Jeweles of golde, ſyluer ⁊ braſſe with hym. And kynge Dauid dedicated them vnto the Lorde, with ẏ ſyluer ⁊ golde ẏ he brought from all nacions, from Edom, from Moab, from the chyldren of Ammon, from the Philiſtines, ād frō Amaleck. And Abiſai the ſōne of zeruia ſlue of the Edomites in the ſalte valeye .xviii. thouſande, and put Soudiars ī Edom, and all the Edomites became Dauids ſeruauntes. Thus the Lorde kepte Dauid in all that he toke ī hāde. D And Dauid raygned ouer all Jſrael, and executed iudgemennt ⁊ ryghteouſnes amōge all hiſpeople. And Joab the ſōne of zaruia was ouer the hoſte, and Jehoſaphat the ſonne of Ahilud recorder, ⁊ zadock the ſonne of Ahitub ⁊ Abimelech ẏ ſonne of Abiathar were the preaſtes, ⁊ Saueſa was ſcribe and Banaiahu ẏ ſonne of Jehoiada was ouer the Crethites, ād the Phelethites, and the eldeſt ſonnes of Dauid were nexte vnto the kynge.

¶ The .xix. Chapter.

¶ Hanon kynge of the ſonnes of Ammon, doth greate iniury to the ſeruauntes of Dauid.

*ii.Reg.x.a.

A AFter this, it chaūced ẏ * Nahas the kynge of ẏ chyldren of Ammō dyed, ⁊ his ſonne raygned ī his ſtede. And Dauid ſayde, J will ſhewe kyndneſſe vnto Hanon the ſonne of Nahas, becauſe hys father dealt kyndelye wᵗ me: And Dauid ſent meſſengers to cōforte him ouer the deeth of hys father. And the ſeruauntes of Dauid came into the land of the chyldren of Ammon to Hanon, to conforte hym. But the Lordes of the chyldren of Ammon ſayde to Hanon: thynkeſt thou ẏ Dauid doth honoure thy father in thy ſyght, ẏ he hath ſent cōforters vnto the? Are not hys ſeruauntes come to ſearche, to loke, and ſpye out the lande?

B Wherfore Hanon toke Dauids ſeruauntes (and polde them) and ſhaued them, and cut of theyr cootes harde by theyr buttokes, ⁊ ſent them awaye. And there went certayne and tolde Dauid, howe the mē were ſerued. And the kynge ſent to mete them (for ẏ men were exceadynglye aſhamed) and the kynge ſayde: tarye at Jericho, vntyll youre beardes be growen, and then returne.

And when the chyldren of Ammon ſawe that they ſtancke in the ſyght of Dauid Hanon and the chyldren of Ammō ſent a thouſande talentes of ſyluer to hyre thē charettes ⁊ horſemen, out of Meſopotamia, ⁊ out of Siria Maacha ⁊ out of zoba. And they hyred .xxxii. thouſande charettes, and the kynge of Maacha and his people, which came, ⁊ pytched before Meoba. And the chyldren of Ammō gathered them ſelues togeather from theyr cyties, and came to battel. C And whan Dauid heard of it, he ſent Joab and all ẏ hoſte of ſtronge men. And the children of Ammon came out, and put them ſelues in araye to battel before the gate of the cytie. And the kinges that were come kepte them by them ſelues backe in the felde.

When Joab alſo ſawe that ẏ frōte of the battell was agaynſt him before and behynde, he choſe out of all ẏ choſen men of Jſrael and put them in araye agaynſt the Siriās. And the reſt of the people he delyuered vnto the hande of Abiſai his brother, ⁊ they put them ſelues ī araye agaynſt the chyldren of Ammon. And he ſayde: Jf the Siriās be to ſtrong for me, thou ſhalt ſuccoure me, and yf the childrē of Ammō preuayle agaynſt ẏ, J will helpe the. Plucke vp thine hert, ⁊ let vs playe the mē, for oure peoples ſake ⁊ for the cyties of oure God, ⁊ ẏ Lord ſhal do ẏ which D is good in his awne ſyght. So Joab ⁊ ẏ people ẏ were wᵗ him, drue nye before ẏ Siriās vnto ẏ battayll, ⁊ they fled before him. And when ẏ children of Ammō ſawe that ẏ Syriens were fled, they ranne awaye lyke wiſe before Abiſai hys brother, and gat them into the cytie. And Joab came to Jeruſalem. And when the Siriās ſawe ẏ they were put to the worſe before Jſrael, they ſent meſſegers ⁊ fet out ẏ Siriēs ẏ were beyōd the ryuer, ⁊ Sophach ẏ captayne of ẏ Hoſt of Hadarezer went before them. And it was tolde Dauid, ⁊ he geathered all Jſrael, ⁊ went togeather ouer Jordan, and came, and ſet vpō them. And whan Dauid had put hym ſelfe in araye agaynſt the Siriens they fought with him. But ẏ Siriēs fled before Jſrael. And Dauid deſtroyed of the Siriens ſeuen thouſande charettes, ⁊ .xl. thouſād fote mē, and kylled Sephach ẏ captayne of ẏ hoſte. And when ẏ ſeruaūtes of Hadarezer, ſawe that they were put to the worſe before them of Jſrael, they made peace wᵗ Dauid, ⁊ became his ſeruauntes. Nether wolde the Siriens helpe the children of Ammon any more.

¶The.xx.Chapter.

¶The thre moſt victoryouſe battelles of Dauid.

A *ii.reg.xi.a. AND it came to paſſe, that after the yere
was expyred (*aboute the tyme yͤ
kynges go out a warrefare.) Joab
*ii.Reg.x.a. caryed out the armye of the hoſte, and *deſtroyed
the coũtreye of the chyldren of Ammon,
& came, & beſieged Rabba, & deſtroyed
it: But Dauid taryed at Jeruſalem whyle
Joab ſmote Rabba and deſtroyed it: *And
*ii.Re.xii.g Dauid toke the crowne of theyr kinge: from
of hys heed, & founde that it had the wayght
of a talent of golde, and there were preciouſe
ſtones in it, and it was ordeyned for Dauids
heed. And he brought alſo exceadynge
B moche ſpoyle out of yͤ cytie. And he brought
out the people that were in it, and tormented
them wyth ſawes and harowes of yron,
and with other ſharpe inſtrumentes, and ſo
dealte Dauid with all the cyties of the children
of Ammon. And Dauid & all the people
C came agayne to Jeruſalem. *After this
*ii.Re.xxi.d it fortuned, that there aroſe warre at Gazer
with the Philiſtines. At which tyme Sobocai
the Huſathite ſlue Sippai, that was of
*Gen.xiiii.a the chyldren of *Rephaim, and they were
ſubdewed. And there was battell agayne
wyth the Philiſtines, and Elhanan yͤ ſonne
of Jayr, ſlue Lahemy yͤ brother of Goliath
the Gethite, whoſe ſpeare was lyke a weauers
beame. And there chaunced yet agayne
warre ot Geth, where as was a man of a
D great ſtature wyth.xxiiii. fyngers and toes
vi. on euery hande, and. vi. on euery fote ãd
was the ſonne of Raphah. But whan he defyed
Iſrael, Jehonathan yͤ ſonne of Simea
Dauids brother ſlue hĩ. Theſe were borne
vnto Raphah at Geth, & were ouerthrowẽ
in the hande of Dauid, & in the hande of hys
ſeruauntes.

¶The.xxi.Chapter.

¶Dauid cauſeth the people to be nombred: and there dye.lxx. thouſande men of the peſtilence.

A AND Satan ſtode vp agaynſt Iſrael,
& prouoked Dauid to nõbre Iſrael.
And Dauid ſayde to Joab and to the
rulers of yͤ people. Go ye and nõbre Iſrael
from Beer Seba to Dan, and brynge it to
me that I maye knowe the nõbre of them.
And Joab anſwered: the Lorde make hys
people an hundred tymes ſo manye mo as
they be. But my Lord O king, are they not
all my lordes ſeruauntes? why then doth
my Lorde requyre thys thynge? why wyll
my Lorde be a cauſe of treſpace to Iſrael?
Neuertheleſſe, the kynges worde preuayled
agaynſt Joab. And Joab departed and
walked thorowe out all them of Iſrael, and
came to Jeruſalem agayne and gaue the
nõbre of the coũtrey of the people vnto Dauid.
And all they of Iſrael were a thouſand
thouſande & an hũdred thouſande men that
drue ſwerde: and Juda was.cccc.lxx. thouſande
men that drue ſwerde. But yͤ Leuites
and Ben Jamin counted he not amõge thẽ.
For yͤ kynges worde was abhominable to
Joab. And the Lorde was diſpleaſed with
thys thynge, and ſmote Iſrael. And Dauid
ſayde vnto God: I haue ſynned exceadyngly
in doynge thys thynge. And now (I beſeche
the) do awaye the wyckedneſſe of thy
ſeruaunt, for I haue done very folyſhlye.

And the Lorde ſpake vnto Gad Dauids B
ſear, ſayinge: goo and tell Dauid ſayinge:
Thus ſayth yͤ Lorde: I geue the, the choyſe
of thre thynges: choſe the one of them, that
I maye do vnto the. And Gad came to Dauid,
and ſayde vnto hym. Thus ſayth the
Lorde. Choſe the, ether thre yeares fampſhment,
or thre monethes to be deſtroyed
before thyne aduerſaryes, and that yͤ ſwerd
of thyne ennemyes maye ouertake the: or
els the ſwerde of the Lorde and peſtilence
in the lande thre dayes, and yͤ Angell of the
Lorde deſtroying thorowe out all yͤ coaſtes
of Iſraell. And nowe aduiſe thy ſelfe, what
worde I ſhall brynge agayne to hym that
ſent me. And Dauid ſayde vnto Gad. I am
in an exceadynge ſtraite: Let me fall nowe
into the hande of the Lorde, for paſſynge
great are hys mercyes, but let me not fall
into the hand of men.

So the Lord ſent peſtilence vpõ Iſrael,
and there were ouerthrowen of Iſrael.lxx.
thouſande men. And God ſent the Angel in
to Jeruſalẽ to deſtroye in it. And as he was
aboute to deſtroye, yͤ Lord behelde, and had
compaſſion on the euyll, and ſayde to the
Angel that deſtroyed: it is ynough, let now C
thyne hande ceaſſe. And the angell of the
Lorde ſtode by the threſſhyng flowre of Ornan
the Jebuſyte. And Dauid lyfte vp his
eyes, and ſaw the angell of the Lord ſtande
betwene the earth and heauen, hauing a drawen
ſwearde in his hande, ſtretched oute to
warde Jeruſalem. Then Dauid and the elders
of Iſraell which were clothed in ſacke,
fell vpõ theyr faces. And Dauid ſayd vnto
God: Is it not I that cõmaũded the people
to be nombred? It is I that haue ſynned &
done euell in dede, & what haue theſe ſhepe
done? let thyne hande (O Lorde my God)
be on me and on my fathers houſe, but not
on thy people that they ſhuld be punyſhed.
And the Angell of the Lorde commaũded
Gad to ſaye to Dauid, that Dauid ſhulde
go vp, and ſet vp an aulter vnto the Lorde,
in the threſſhynge flowre of Ornan the Jebuſyte.
And Dauid went vp accordynge to
the ſayinge of Gad, which he ſpake in the
name of yͤ Lorde. And Ornan turned aboute,
and ſawe the Angell, & hys foure ſonnes
were wyth hym, and hyd them ſelues: But

Ornan, was threſchyng wheat. And as Dauid came to Ornan, Ornan loked and ſawe Dauid, and wẽt out of the threſchynge floure, and bowed hym ſelfe to Dauid wyth hys face to the grounde.

And Dauid ſayde to Ornan: geue me the place of the threſchyng flowre, that I maye buyld an aulter therin vnto ÿ Lorde. Thou ſhalt geue it me for as moche money as it is worthe, that the plage maye ceaſe from the people. And Ornã ſayde vnto Dauid: take it to the, ⁊ let my Lord the kyng do ÿ whych D ſemeth good in his eyes: loo, I geue the oxen alſo for burnt ſacrifyces, ⁊ ÿ threſchĩg ſleades for wodde, ⁊ wheate for meatofferynge: I geue it all. And kyng Dauid ſayd to Ornan: not ſo, but I wyll bye it for as moche moneye as it is worth. For I wyl not take that whych is thyne for the Lorde, ner offer burntoffrynges wythout coaſt.

And ſo Dauid gaue to Ornã for that place, ſycles of gold. vi. hũdred by waight. And Dauid buylt there an aulter vnto ÿ Lorde, and offered burntofferynges ⁊ peaceoffrynges, and called vpon the Lord, and he heard hym from heauen in fyre vpon the aulter of burntoffering. And whan the Lord had ſpokẽ to ÿ Angell, he put vp his ſwerd agayne into ÿ ſheth of it. At that tyme when Dauid ſawe, that the Lorde had hearde hym in the threſchynge flowre of Ornan the Ieduſyte he vſed to offer there. For the tabernacle of the Lord which Moſes made in the wilderneſſe, and the aulter of burntofferinge were at that ceaſon in the hyll at Gibeõ. And Dauid coulde not go before it to aſke coũcell at God, for he was aferde of the ſwerde of the Angell of the Lorde.

¶The. xxii. Chapter.

¶Dauid willeth hys ſonne Salomon to buylde the temple of the Lorde: whych thynge he hym ſelfe was forbydden to do.

A AND Dauid ſayd: this is ÿ houſe of the Lorde God, and thys is the aultare for the burntofferinge of Iſrael: And Dauid commaũded togeather together the ſtraungers that were in the lande of Iſrael, and he ſet maſons to hewe fre ſtone, for the buylding of the houſe of God. And Dauid prepared plentie of yrõ for nayles ⁊ dores of the gates, and to ioyne with all, and aboundance of braſſe without wayght, and Cedar trees without nombre. For the zidons and they of Tyre brought moch Cedar wood to Dauid. And Dauid ſayde. Salomon my ſonne is yoũge and tẽder, and the houſe that is to be buylt for the Lord, muſt exceade in greatneſſe, ÿ it maye be ſpoken of and prayſed in all lãdes. I will therfore make ordinaunce for it. And ſo Dauid prepared many thĩges before his deeth.

And he called Salomõ his ſonne, ⁊ charged him to buyld an houſe for ÿ Lorde God of Iſrael. B And Dauid ſayde to Salomon. *my ſonne, I thought (as it was in myne hert) to buylde an houſe vnto the name of ÿ Lorde my God. But the worde of the Lord came to me ſaying: ÿ haſt ſhed moch bloud, and haſt made greate battelles: thou ſhalt therfore not buyld an houſe vnto my name for ÿ haſt ſhed moch bloude vpon the erth in my ſyght. Beholde, a ſonne is borne to the ⁊ he ſhalbe a man of reſte, for I wyl geue him reſt from all his enemyes rõude about. For his name is ☞ Salomon: and I will ſende C reſt and peace vpõ Iſrael in hys dayes. He ſhall buylde an houſe for my name, and he ſhalbe my ſonne, and I wyl be his father, ãd wyll prepare ÿ ſeate of his kyngdome vpon Iſrael for euer. Nowe therfore my ſonne, ÿ Lord be ŵ the, ⁊ proſpere ÿ, ⁊ ÿ ſhalt buyld the houſe to the name of the Lord thy God, as he hath ſayde of the. And the Lorde ſhall geue the wyſdome ⁊ vnderſtãdyng, ⁊ ſhall geue the commaundemẽtes for Iſrael, that ye maye kepe ÿ lawe of the Lorde thy God. For then thou ſhalt proſpere: euẽ whã thou takeſt hede ⁊ fulfylleſt the ſtatutes ⁊ lawes whych the Lorde charged Moſes wyth for Iſrael. Plucke vp thyne hert therfore, ⁊ be ſtronge, dread not, nor be diſcouraged. Beholde, in myne aduerſyte haue I alſo prepared for ÿ houſe of the Lord, an hũdred thouſande talentes of golde, ⁊ a thouſãde thouſande talẽtes of ſyluer, ⁊ as for braſſe ⁊ yrõ D it cãnot be nõbred, for it is very moche, And I haue prepared tymbre and ſtone, ãd thou mayeſt prouide more therto. Moreouer, ÿ haſt workemen wyth the ynowe, ⁊ maſons and carpenters to worke in ſtone ⁊ tymbre, and many men ÿ be actyue for euery worke. And of golde, ſyluer, braſſe and yron, there is no nombre. Up therfore, and be doynge, ⁊ the Lorde ſhalbe wyth the.

*ii. reg. vii. b
iii. reg. v. a.

And Dauid cõmaũded all ÿ lordes of Iſrael, to helpe Salomõ his ſonne, ſaying: Is not ÿ Lorde your God ŵ you? ⁊ hath he not geuẽ you reſt on euery ſyde? for he hath geuẽ ÿ enhabitours of ÿ lande into my hande, ⁊ ÿ lande is ſubdued before ÿ Lord ⁊ before hys people. Nowe therfore ſet youre hertes and your ſoules, to ſeke ÿ Lorde your God, Up, ⁊ buylde ye the temple of the Lorde God, to bryng the Arcke of the couenaunt of ÿ Lord and the holy veſſelles of God, ĩto the houſe ſo buylt for the name of the Lorde.

¶The. xxiii. Chapter.

¶Dauid beyng olde, ordeyneth Salomon kyng. He cauſeth the Leuites to be nombred ⁊ aſſigneth them to theyr offyces.

A SO when Dauid was olde and full of dayes, * he made Salomõ hys ſonne king ouer Iſrael. And then he geathered togeather all ÿ Lordes of Iſrael with the preaſtes and the Leuites,

*iii. Reg. i. c,

nites. And the Leuites were nombꝛed from the age of .xxx. yeare and aboue, and the nōbꝛe and ſumme of them was .xxxviii. thouſande mē. Of whych .xxiiii. thouſande were ſet to further the woꝛcke of the houſe of the Loꝛde. And ſyxe thouſande were offycers & Iudges. Foure thouſande were poꝛters ād foure thouſande pꝛayſed the Loꝛde wᵗ ſoche inſtrumentes as was ☞ made to pꝛayſe wyth all. ☞

And ſo Dauid put an oꝛdꝛe amōg thē deuidinge thē in partes. Of ẏ chyldꝛē of Leui, Gerſon, Cahath & Merari: Of ẏ Geꝛſonites was Laadā & Semei. The ſōne of Laadā, the chefe was Iehiel, zethā & Ioel, thꝛe. The ſonne of Semei: Selomith, Haziel, ād Harā, thꝛe. These were ẏ auncīēt fathers of Laadā. And ẏ ſōnes of Semei were Iahath B zina, Ieus & Beria: theſe foure were ẏ ſonnes of Semei. And Iahath was the chefe, zina the ſeconde. But Ieus and Beria had not many ſonnes, therfoꝛe they were in one rekenynge accoꝛdyng to theyꝛ fathers houſholde rekened foꝛ one auncient houſholde.

The ſonnes of Cahath, Amram, Izahar, Hebꝛon and Uziel, foure. * The ſonnes of Amram: Aaron & Moſes. And Aaron was ſeparated, to haue the rule of the holy thynges in the place mooſt holye, he and his ſonnes foꝛ euer: and to burne incenſe befoꝛe the Loꝛde, and to mynyſtre vnto him, & to bleſſe in his name foꝛ euer. Moſes alſo the man of God, and his chyldꝛen, were named wyth ẏ trybe of Leui. The ſonnes of Moſes: Gerſon and Eliezer. Of the ſonnes of Gerſon: Sebuel was the chefe. The ſonnes of Eliezer: Rehabia the chefe. And Eliezer had none other ſonnes: But the ſonnes of Rehabia were very manye. The ſonnes of Izahar, Salomith, the chefe. The ſonnes of Hebꝛō: Ieriahu the fyꝛſt, Amaria the ſeconde, Iahaziel the thyꝛde, and Iecameā the fourth. The ſonnes of Uziel: Mycha the fyꝛſt, and C Ieſia the ſeconde. The ſonnes of Merari Mahli: and Muſi. The ſōnes of Mahli Eleazar and Cis. And Eleazar dyed, and had no ſonnes, but daughters, and theyꝛ bꝛethꝛē the ſonnes of Cis toke them. The ſonnes of Muſi: Mahli, Eder, & Ieremoth, thꝛe. Theſe are the chyldꝛen of Leui after ẏ houſhold of theyꝛ fathers, euen the auncient of the fathers accoꝛdyng to theyꝛ offyces, and after ẏ nombꝛe & ſomme of ẏ names of them that dyd the woꝛcke in the ſeruyce of the houſe of the Loꝛd, from the age of twentye peares & aboue. And Dauid ſayde: the Loꝛd God of Iſrael hath geuē reſt vnto his people, that they maye dwell in Ieruſalē foꝛ euer. That the Leuites alſo ſhuld nowe nomoꝛe beare ẏ tabernacle & all the veſſelles foꝛ the ſeruice D therof: foꝛ accoꝛdynge to the laſt woꝛdes of Dauid, the Leuytes were nōbꝛed frō twentye yere and aboue, ād their office was vnder the hande of the ſonnes of Aarō, foꝛ the ſeruice of the houſe of the Loꝛd, in the courtes & celles, and in the purifyinge of all holye thynges, and in the woꝛcke of the ſeruice of the houſe of God. In the ſhewe bꝛeed in ẏ fyne flowꝛe, in ẏ meatofferynge, in the waters of ſwete bꝛeed, in the frypinge panne, in the grydyꝛō, and in all maner of meaſures and ſyſe, and to ſtāde euery daye in the moꝛnynge, to thanke and pꝛayſe the Loꝛde, and ſo lykewyſe at euen. And to offer all burnt-ſacrifyces vnto the Loꝛd, in ẏ Sabbothes, in the newe moones, & on the feſtfull dayes by nombꝛe and cuſtome cōtinually (as they were commaunded) befoꝛe the Loꝛde. And that they ſhulde wayte on the tabernacle of wytneſſe, and on the holy place, and on the ſonnes of Aaron theyꝛ bꝛethꝛen, in the ſeruice foꝛ the houſe of the Loꝛde.

The .xxiiii. Chapter.

Dauid aſſygneth offyces to the ſonnes of Aaron.

These are the deuiſyons of the ſonnes of Aaron: The ſonnes of Aaron: Nadab, Abihu, Eleazar and Ithamar. * Nadab alſo & Abihu dyed befoꝛe theyꝛ father, and had no chyldꝛē But Eleazar and Ithamar executed ẏ pꝛeſtes office. And Dauid oꝛdered them on this maner: zadock of the ſonnes of Eleazar, and Ahimeleck of the ſonnes of Ithamar were accoꝛdyng to theyꝛ offices ī theyꝛ miniſtracyon. And there were mo auncient men foūde amōge ẏ ſonnes of Eleazar, then the ſonnes of Ithamar. And thus were they oꝛdꝛed together: Amonge ẏ ſonnes of Eleazar there were ſyxtene rulers, accoꝛdynge to the houſholde of theyꝛ fathers: & eyght amōg ẏ ſonnes of Ithamar accoꝛding to ẏ houſhold of theyꝛ fathers. And thus were they put in oꝛder by lot, ẏ one ſoꝛte from the other & ſo were there rulers ī ẏ Sanctuarye & Loꝛdes befoꝛe God, as well of ẏ ſonnes of Ithamar as of ẏ ſonnes of Eleazar. And Semeia the ſonne of Nathaneel the Scribe, of the kynred of the Leuites wꝛote thē befoꝛe ẏ kynge and the Loꝛdes, & befoꝛe zadock the pꝛeaſt and Ahimeleck the ſonne of Abiathar, and befoꝛe ẏ auncient fathers, befoꝛe ẏ pꝛeaſtes & the Leuites: one pꝛīcipal houſhold beyng reſerued foꝛ Eleazar and one foꝛ Ithamar.

And the fyꝛſt lot fell to Iehoiarib, & ẏ ſeconde to Iedaia. The thyꝛde to Harin & the fourth to Sehoꝛim. The fyfte to Melchia, & ẏ ſyxte to Miamin. The ſeuēth to Hakos & the eyght to * Abia. The nynthe to Ieſua, & ẏ tēth to Secaniahu. The leuēth to Eliaſib, & the twelueth to Iakim. The thirtēth to Hupa, & ẏ fourtēth to Ieſebeab. The fiftēth to Bilga, & ẏ ſyxtenth to Immer. The ſeuētenth to Hezir, & ẏ eyghtēth to Hapzez.

The

A

* Exod. vi. c.
i. Par. vi. a

* Leui. xvi. a

B

* Luke. i. a
C

The nynetenth to Pathahia, and the twentieth to Jeheſkel. The twentieth ãd one to Jachin and yͤ .xxii. to Gamul. The .xxiii. to Delaiahu, and the .xxiiii. to Maaſiahu.

Theſe are the ordinaunces of thẽ in theyr offices, whan they came ĩto the houſe of the Lord, accordyng to theyr maner vnder Aaron theyr father, as the Lorde God of Iſrael had commaunded hym.

The reſt of the ſonnes of Leui, are theſe: of the ſonnes of Amram, Subael, of yͤ ſonnes of Subael, Jehediahu. Of the ſõnes of D Rehabia, yͤ fyrſt Jeſia. Of the Jezaharites Selomoth. Of yͤ ſonnes alſo of Selomoth Jahath. His ſõnes Jeriahu yͤ fyrſt Amariahu yͤ ſeconde, Jahaziel yͤ thyrde, & Jekameã the fourth. Of the ſonnes of Vſiel, Micha. Of the ſonnes of Micha, Samir. The brother of Micha was Jiſia. Of yͤ ſonnes alſo of Jiſia zechariahu. The ſõnes of Merari, were: Mahli & Muſi. The ſõnes of Jaaziahu, Beno. The ſonnes of Merari by Jahaziahu, Beno, Sohem, zacur & Ibri. Of Maheli came Eleazar ãd he had no ſonnes. Of Kis: the ſonnes of Kis: Jerahemeel. The ſõnes of Muſi: Mahli, Eder and Jerimoth. Theſe are the chyldren of the Leuites after the houſholde of theyr fathers. And theſe caſt lottes next to theyr brethrẽ the ſonnes of Aaron, in the preſence of Dauid the king and zadoc and Ahimelec & the auncient fathers, preaſtes, ãd Leuites: euen the principall fathers before their yonger brethren.

☞ ☞(the lott made equall diſtribucyon amonge them all.)

¶The .xxv. Chapter.

¶The ſyngers are appoynted, wyth theyr places, and lottes.

A AND ſo Dauid ãd the captaynes of the hoſte appoynted out to do ſeruyce, yͤ ſonnes of Aſaph Heman and Jeduthun, whan they dyd propheſye wyth harpes, pſalteries ãd ſimbales. And there was a multitude of the men that were appoynted to the ſeruyce and mynyſtracyõ. Of the ſonnes of Aſaph: zaccur, Joſeph, Nathania and Aſerela that wayted on Aſaph, whych propheſyed by the kynge.

Of Jeduthun: the ſonnes of Jeduthun: Gedeliahu, zeri, Jeſaiahu, Haſabiahu, and Mathithiahu ſyxe, vnder yͤ handes of theyr father Jeduthun, whych propheſyed wyth a harpe, for to geue thankes & prayſes vnto yͤ Lord. Of Hemã yͤ ſõnes of Hemã: Bukiahu Mathaniahu, Vziel zebuel, Jerimoth, Hamania, Hanani, Eliatha, Gedalthi, Romãthi, Ezer, Joſbekaſa, malothi. Hothir, and Mahazioth. All theſe were yͤ ſonnes of Hemã which was yͤ kinges Sear in yͤ wordes of God ☞ ☞to lyfte vp yͤ horne (of yͤ regal dignitie). B And God gaue to Hemã .xiiii. ſõnes & thre daughters. All theſe alſo were at yͤ hãde of their father ſyngĩg ĩ yͤ houſe of yͤ Lord wyth ſimbales, pſalteries and harpes, whã Aſaph Jeduthun and Heman executed yͤ ſeruyce in yͤ houſe of God, at yͤ kynges hande. And yͤ multitude of thẽ wᵗ theyr brethren yͭ were inſtructe ĩ the ſonges of the Lord, euẽ all yͭ were cõnyng, were two hundred foure ſkore & eyght. And they *caſt Lottes amõg thẽ ſelues (howe they ſhulde wayte) as wel for the ſmall as for the greate, for the ſcoler as well as for the ſkole maſter.

*Pro.xvi.d.

And the fyrſt lot in ☞ Aſaph fell to Joſeph. ☞ C The ſeconde to Gedeliahu (wyth hys brethren and ſonnes) whych mẽ were twelue. The thyrde fell to zaccur wyth hys ſonnes and brethren, beyng twelue perſonnes. The fourth to Izri with his ſonnes ãd brethren, twelue perſonnes.

The fyfte to Nathaniahu wyth his ſõnes & brethren, twelue perſonnes. The ſyxte to Buhiahu wyth his ſonnes & brethrẽ twelue perſonnes. The ſeuẽth to Jeſarela wyth his ſonnes and brethren, twelue perſonnes. The eyght to Jeſaiahu wyth hys ſonnes & brethren, twelue perſonnes. The nynth to Mathaniahu wyth hys ſonnes & brethren, twelue perſõnes. The tẽth to Semei wyth hys ſonnes and brethrẽ, twelue perſonnes. The eleuẽth to Azarael wyth hys ſonnes and brethren, twelue perſonnes, D The twelueth to Haſabia wyth hys ſonnes and brethren twelue perſonnes. The thyrtenth to Subael wyth hys ſonnes & brethrẽ twelue perſonnes. The fourtẽth to Mathathiahu wᵗ hys ſonnes & brethren twelue perſonnes The fyftẽth to Jeremoth wᵗ his ſõnes & brethrẽ, twelue perſonnes. The ſyxtẽth to Hananiahu wyth hys ſonnes & brethren, twelue perſonnes. The .xvii to Joſbekaſa with hys ſonnes, and brethrẽ twelue perſonnes. The eyghtẽth to Hanani with his ſonnes & brethrẽ, twelue perſonnes. The nynetẽth to Malothi wyth his ſonnes & brethren, twelue perſonnes. The twentyeth to Eliathath wyth hys ſonnes and brethren, twelue perſonnes. The .xxi. to Hothir with his ſonnes & brethren twelue perſonnes. The .xxii. to Gidalti with his ſonnes and brethrẽ twelue perſõnes. The .xxiii. to Mahazioth with hys ſonnes and brethrẽ, twelue perſonnes. The .xxiiii, to Romãthi Azer with his ſonnes and brethren, twelue perſonnes.

¶The .xxvi. Chapter.

¶The porters of the temple are ordeyned, euery man to the gate whych he ſhulde kepe.

A THESE are the deuiſyons of the porters Amonge the Corethites: Meſelemiahu the ſonne of Kore of the chyldren of Aſaph.

And the ſonnes of Meſelemiahu were theſe: zachariahu the eldeſt, Jedihel the ſeconde, zebadiahu the thyrde, and Jathniel the fourth, Elam yͤ fyfte, Jehohanã yͤ ſyxt. & Eleonai the ſeuẽth. The ſonnes of Obed

Edom: Semeia yͤ eldeſt, Jehoſabad the ſeconde,
Joah the thyrde, Sacar the fourth, ⁊
Nethanael the fyfte, Amiel the ſyxte, Iſachar
the ſeuenth, Peulthai the .viii. for God
bleſſed hym.

And vnto Semeia his ſonne were ſonnes
borne, yͤ ruled ĩ the houſe of theyr father, for
they were men of myght. The ſonnes of Semeia:
Othni, Rephael, Obed and Elzabad
⁊ his brethren were ſtronge men. Elihu and
Samahiahu, All theſe were of the chyldren
of Obed Edom, they and theyr childrẽ, and
theyr brethren, actiue men and of ſtrẽgth to
do ſeruyce, euẽ .lxii. of Obed Edõ. And Meleniah
had ſonnes and brethren, actiue men
xviii. The ſonnes of Hoſa of the chyldren of
B Merari: Simri the chefe, ⁊ though he was
not the eldeſt, yet his father ſet him in yͤ chefeſt
place. Helkiahu the ſeconde. Tebaliahu
the thirde, and zachariahu the fourth: all the
ſonnes and brethren of Hoſa were .xiii.

Amonge theſe was deuyded the offyce of
the porterſhyppe that they ſhuld be aunciẽt
men, to wayte wyth theyr brethren, whan
they mynyſtred in the houſe of yͤ Lord. And
they caſt lottes, betwene yͤ great and ſmall
after yͤ houſholde of theyr fathers, for euery
gate. And the lot on the eaſt ſyde fell vpon
Selemeiahu. And for zachariahu his ſonne
(whych was a wiſe coũceller) they caſt lottes,
⁊ his lot came out towarde the North.

And Obed Edoms lot fell to the South
And for hys ſonnes fell the houſes of Aſuppim.
For Suphim and Hoſa towarde the
weſt, with the gate that ſtondeth toward yͤ
hyer waye: one watch beynge ouer agaynſt
another.

In the eaſt were ſyxe Leuites: ⁊ towarde
yͤ North .iiii. a daye: towarde yͤ South .iiii.
a daye, ⁊ towarde Aſſuppim, two ⁊ two. In
Pharbar towarde the weſt two at yͤ goyng
C vp, ⁊ two in Pharbar. Theſe are yͤ deuiſiõs
of the porters amõg the ſonnes of Koreh ⁊
amonge the ſonnes of Merari. And of the
Leuites, Ahiah had the ouerſyght of yͤ treaſure
of the houſe of God, and of the treaſure
of the dedicat thynges.

As cõcernyng yͤ ſonnes of Laadã whych
were yͤ chyldrẽ of yͤ Gerſonites. Of Laadã
came aunciẽt fathers, Euen of Laadã there
came Gerſuni ⁊ Jehieli. The ſonnes of Jehieli:
zethan ⁊ Joel his brother, which were
ouer the treaſures of the houſe of the Lord.
Of the Amramites alſo ⁊ Izaharites, Hebronites
⁊ Ozielites, was Sabuell yͤ ſonne
of Gerſon the ſonne of Moſes, a ruler ouer
the treaſures. And of his brethren yͤ ſonnes
of Eliezer, was Rahabiahu, whoſe ſonne
was Iſaiahu, whoſe ſõne was Jorã, whoſe
ſõne was zichri, whoſe ſõne was Selomith
whych Selomith ⁊ hys brethren were ouer
☞ all the treaſures of the ☞ dedycate thynges,
which Dauid the kynge, ⁊ the auncient
fathers, the capitaynes ouer thouſandes ãd
hundredes, and the captaynes of the hoſte,
had dedicated out of the ſpoyles wonne in D
battels: they dyd dedicate thẽ to maiteyne
the houſe of the Lorde: ⁊ all that Samuel yͤ
ſear, and Saul the ſonne of Cis, and Abner
the ſonne of Ner, and Joab the ſonne of zaruia
had dedicated, and whoſoeuer had dedicate
anye thynge, it was vnder the hande of
Selomith and of hys brethren.

Of yͤ Izaharites was Chenaniahu ⁊ hys
ſonnes, appoynted to the buſineſſe wythout
forth ouer Iſrael: for they were officers and
Judges. And of the Hebronites Aaſabiahu
⁊ his brethren, mẽ of actiuite a thouſande ⁊
ſeuẽ hundred, were offycers amõge them of
Iſrael beyond Jordã weſtwarde, in all buſyneſſe
belõging to God, and ſeruice of the
kyng. Amõge yͤ Hebronites was Jedia the
chefeſt, euen a prince among the Hebronites
⁊ fathers of his kynred. And in the fourtye
yeare of the kyngdome of Dauid, they were
ſought for. And there were found amõg thẽ
men of actiuite at Jazer in Gilead. And his
brethrẽ were men of actiuite, euẽ two thouſand
⁊ ſeuen hũdred, auncient fathers, whõ
kynge Dauid made rulers ouer the Rubenites,
Gaddites, and ouer the halfe trybe of
Manaſſe, for euery matter pertaynynge to
God, and for the kynges buſyneſſe.

¶The .xxvii. Chapter.

¶ Of the princes and rulars that myniſtred vnto
the kynge.

The chyldren of Iſrael: after yͤ nõbre A
of thẽ, the aunciẽt heedes and
captaynes of thouſandes ⁊ hundredes,
ãd theyr offycers yͤ ſerued
the kynge by diuerſe courſes whych came in
⁊ wẽt out, moneth by moneth, thorow out
all yͤ monethes of the yere. And ĩ euery courſe
were .xxiiii. thouſand. Ouer yͤ fyrſt courſe
for the fyrſt moneth, was Jaſoboan the
ſonnes of zabdiel. And in his courſe were
.xxiiii. thouſande. And the chefeſt of all the
captaynes of yͤ hoſt for yͤ fyrſt moneth, was
of yͤ children of Pharez. Ouer yͤ courſe of yͤ
ſecõde moneth was Dodai an Ahohite ⁊ in
hys courſe was Mikloth a ruler: (hys helper)
And in yͤ courſe were .xxiiii. thouſand.
The chefe captayne of yͤ thyrde hoſt for the
thirde moneth, was * Banaiahu yͤ ſonne of *.ii.re.xxiii.c
Jehoiada yͤ hye preaſte: ãd ĩ his courſe were i.Para.xi.c.
xxiiii. thouſãd. This is yͤ Banaiahu, which
was moſt myghtie amõge .xxx. ⁊ aboue .xxx B
And in his parte was Amizadad his ſonne.

The fourth captayne for the fourth moneth,
was Aſael the brother of Joab, ãd zabadia
his ſonne after him. And in his courſe
were .xxiiii. thouſande. The fyfte captayne
for the fyfte moneth was Samhut the Jezrahite.

rahite: ⁊ in hys courſe were .xxiiii. thouſande. The ſyxte captayne for ẏ ſyxte moneth was Ira the ſonne of Ickes a Theckuite: ⁊ in hys courſe were .xxiiii. thouſande.

The ſeuenth captayne for the ſeuenth moneth, was Helez the Pelonite, of the chyldrẽ of Ephraim: ⁊ ĩ his courſe were .xxiiii. thouſãd. The eyght captayne for the eyght moneth, was Sibechai an huſathite of ẏ kinne of zarhi: ⁊ in his courſe were .xxiiii. thouſand. The nynth captayne for ẏ nynth moneth, was Abiezer an Anathothite of ẏ ſonnes of Iemini: and ĩ hys courſe were .xxiiii. thouſãde. The tenth captayne for the tenth moneth, was Mahari the Netophathite of the zarahites: and in his courſe were .xxiiii. thouſande. The leuenth for the eleuẽth moneth, was Banaia the Pirathonite of the children of Ephraim: and ĩ hys courſe were xxiiii. thouſãd. The twelueth captayne for the twelueth moneth, was Heldai the Netophathite wͭ Othoniel, and ĩ his courſe were xxiiii. thouſãd. And the rulers ouer the trybes of Iſrael were theſe: Amõge the Rubenites was Elizer the ſonne of zichri. Amõg C the Simeonites alſo was Saphathiahu ẏ ſonne of Maacha. Amõge the Leuites: Haſabia the ſonne of Remuel. Amõge the Haromites: zadock. Amõg thẽ of Iuda: Elihu of the brethren of Dauid. Amonge them of Iſachar. Omri ẏ ſonne of Michael. Amõge thẽ of zabulon: Ieſmaiahu ẏ ſonne of Obadiahu. Amonge thẽ of Nephthali Ierimoth the ſonne of Azriel. Amonge the children of Ephraim: Hoſea the ſonne of Azariahu. In the halfe trybe alſo of manaſſe: Ioel ẏ ſonne of Phedaiahu. Of ẏ halfe trybe of Manaſſe in Gilead: Iido the ſonne of zachariahu. Amonge them of Ben Iamin: Iaaſiel ẏ ſonne of Abner. Amonge them of Dan: Azarel the ſonne of Ierobam. Theſe are ẏ Lordes of the trybes of Iſrael.

But Dauid toke not the nombre of thẽ vnder .xx. yere: becauſe the Lorde ſayde he wolde encreaſe Iſrael lyke vnto the ſtarres *i.Pa.xxi.a. of the ſkye. And *Ioab the ſonne of zaruia beganne to nombre: but he fyniſhed it not. becauſe that there fell wrath for it agaynſt Iſrael, neither was the nombre put into the chronycles of kynge Dauid.

Ouer the kynges treaſures was Azma D ueth the ſonne of Adiel. And ouer the treaſures of the feldes, ĩ the cyties ⁊ villages ⁊ caſtelles, was Iehonathã, ẏ ſonne of Uziahu. And ouer ẏ worckmen in the feldes that tylled the groũd, was Ezri ẏ ſonne of Chelub. And the ouerſight of ẏ vineyardes had Semei ẏ Ramathite. Ouer the ĩcreaſe alſo of ẏ vineyardes, ⁊ ouer the wineſellers was Sabdi the Haſiphunite. And ouer ẏ oliuetrees ⁊ mulberytrees ẏ were in the valeyes was Baal Hanã the Gederite. And ouer ẏ treaſure of oyle, was Ioas: Ouer the oxen that fed in Saron, was Setari the Saronite. And ouer the oxen that were in the valeyes was Saphat ẏ ſonne of Adlai. Ouer the camelles, Obil ẏ Iſmaelyte. And ouer the Aſſes was Iohadiahu the Meronothite. Ouer ẏ ſhepe, was Iazis the Hagerithe. All theſe were the rulers of the ſubſtance of kyng Dauid. And Iehonathã Dauids vncle, a man of councell, and of vnderſtãdyng was a ſcrybe, and Iehiel the ſonne of Hachmoni ☞ was wyth the kynges ſonnes (enſtructige them). ☜ And Ahitophel was of the kinges coũſel. And Huſai ẏ Arachites was the kynges companion. And next to Ahitophel was Iehaiada the ſonne of Banaiahu, ⁊ Abiathar. And the captayne of the kynges warre, was Ioab.

¶ The .xxviii. Chapter.

¶ Becauſe Dauid was forbydden to buylde the temple, he exhorteth Salomon and the people to performe it.

A ANd Dauid geathered togeather all ẏ Lordes of Iſrael: ẏ Lordes of ẏ trybes, ẏ Lordes of the companyes ẏ miniſtred to ẏ kynge by courſe, the captaynes ouer the thouſandes ⁊ ouer ẏ hundredes, ⁊ ẏ Lordes ẏ had the ouerſyght ouer all the ſubſtaunce and poſſeſſion of Dauid, hys ſõnes, wyth the chamberlaynes: all the myghtye and valeaunt and all actiue men, vnto Ieruſalem. And kyng Dauid ſtode vp vpon hys fete, and ſayde.

Heare me my brethren ⁊ my people. *I *ii.re.vii.a. had in myne hert to buylde an houſe of reſt for the Arcke of the couenaũt of the Lord, ⁊ for ẏ ☞ fote ſtole of oure God, ⁊ had made ☜ redye, for the buyldyng. But God ſayd vnto me: *yͧ ſhalt not buylde an houſe for my *iii.reg.v.a. i.para.xxii.b name, becauſe yͧ haſt bene a mã of warre, ãd haſt ſhed bloud. Moreouer, the Lord God of Iſrael *choſe me before all ẏ houſe of my fa- *i.reg.xvi.a B ther, to be kĩge ouer Iſrael for euer, for ĩ Iuda wold he choſe a captayne: ⁊ of ẏ houſhold of Iuda is the houſe of my father, ⁊ amõge the ſonnes of my father he had a luſt to me, to make me kĩg ouer all Iſraell. And of all my ſõnes (for ẏ Lord hath geuẽ me manye ſonnes) he hath choſen Salomõ my ſonne, to ſyt vpõ the ſeat of ẏ kingdom of ẏ Lorde in Iſrael. And he ſayd vnto me: *Salomõ *i.pa.xvii.a. ii.para.vi.b. thy ſonne, he ſhall buyld me an houſe ⁊ courtes, I haue choſen hym to be my ſonne, ⁊ I wilbe his father. I will ſtabliſhe his kĩgdome for euer, If he wyll be ſtrõg to do my cõmaũdemẽtes, ⁊ my lawes, as it goeth thys daye. Now therfore, in ẏ ſyght of all Iſrael the cõgregaciõ of ẏ Lorde, ⁊ in the audience of oure God: kepe ⁊ ſeke for all the cõmaundemẽtes of ẏ Lord your God, ẏ ye maye enioye a good lãd, ⁊ leaue ĩheritaũce for your chyldrẽ after you for euer. And ẏ Salomon my ſonne, knowe ỹ the God of thy father, & ſerue hym with a pure hert, & wyth a ſwete courage. * For the Lord ſercheth all hertes and vnderſtandeth all the ymaginacions of thoughtes. And yf thou ſeke hym, he wyl be founde of the: But yf thou forſake hym, he wyll caſt the of for euer. Take hede nowe, for the Lord hath choſen the, to buylde him an houſe of a Sanctuarie. Be ſtronge therfore, and playe the man.

*Pſal. vii. c.

C And Dauid gaue Salomon his ſonne ỹ paterne of the porche (of the temple alſo) and of the houſes ỹ longed therto, of the ſtore houſes, vpper chambres, ynner parlours, and of the houſe of the mercyeſeate: & the exāple of all that he had in his mynde, for the courtes of the houſe of the Lorde, & for all the celles rounde about, for the treaſures of the houſe of God, and for the treaſures of the dedicate thynges, & for the diuiſions of the preaſtes & Leuites that wayted by courſe, & for all the worckmāſhyp, that ſhuld ſerue for the houſe of the Lorde, & for all ỹ veſſelles that ſhulde ſerue in the houſe of the Lorde. For golde & for the wayght of golde, for all veſſelles of ſondrie miniſtraciōs: for all maner of veſſelles of ſyluer ī weyght, & for all veſſelles, whatſoeuer purpoſe they ſerued vnto. The wayght of golde for the candelſtyckes, and the golde for their lāpes, wyth the wayght for euery cādelſtycke, & for the lāpes therof. And for the cādelſtyckes of ſyluer by wayght, both for the cādelſtycke ād alſo for her lāpes accordynge to ỹ diuerſyte D of ỹ vſe of euery cādelſtyck. And by waight (he gaue) golde for ỹ tables of ſhewe breed, euē for euery table: and lykewyſe ſyluer for the tables of ſyluer. And golde for fleſhehokes, cuppes and drinckyng pottes: And pure golde in waight for baſons, euē for euery baſen. And lykewyſe ſyluer by wayght, for euery baſen of ſyluer. And for the aulter of incēſe, pure golde by wayght. And gold for the paterne of the charett of the Cherubes ỹ ſtretched out theyr wynges, and couered the Arcke of the couenaunt of the Lorde. All (ſayd he) was geuen me by wrytynge of the hande of the Lorde, whych made me vnderſtande all the workmāſhyp of the paterne.

And Dauid ſayde to Salomon hys ſonne: Be ſtronge, and do manfully, feare not, nor be faynt harted. For the Lord God, euē my God, is wyth the, and he ſhall not fayle the, nor forſake the, vntyll thou haſt fynyſſhed all the worke ỹ muſt ſerue for the houſe of the Lord. Behold, the preaſtes and Leuites are deuided in companyes, for all maner of ſeruyce that pertayneth to the houſe of God: they are wyth the for all maner of workmanſhyp, and ſo are all that excell in wyſdome for any maner of ſeruyce. Thou haſt alſo the Lordes and all the people for euery thynge that thou haſt nede of.

¶ The .xxix. Chapter.

¶ The offerynges of Dauid & of the prynces for the buyldynge of the temple. Dauid dyeth, & Salomon hys ſonne raygneth in hys ſteade.

A And Dauid the kynge ſayde vnto all the congregacyon: * God hath ſpeciallye choſe Salomō my ſonne whych is yet younge & tēder & the worcke is greate, for the houſe ſhall not be for mā, but for the Lorde God. Moreouer, I haue prepared wt all my myght for the houſe of God: golde for veſſels of golde, ſyluer for thē of ſyluer, braſſe for thynges of braſſe, yron for thynges of yron, and wood for thynges of wood: and onix ſtones, and ſtones to be ſet, glyſtrynge ſtones and of diuerſe coloure, and all maner of precyouſe ſtones, and marble ſtones ī great aboundance. And becauſe I haue luſt to ỹ houſe of my God: I haue of myne awne propre good, of Golde and ſyluer whych I haue ſeuerally geuē to the houſe of my God B beſyde all that I haue prepared for ỹ holy houſe: euen thre thouſande talētes of golde of Ophir, and ſeuen thouſande talentes of tryed ſyluer: to ouerlaye the walles of the houſe withall: ỹ golde for thynges of golde ſyluer for them of ſyluer, & for all maner of worcke by the handes of artifycers. And whoſoeuer is willyng, may thys daye cōſecrate hys hande vnto the Lorde.

*iii. reg. v. a.

And ſo the auncient fathers and the Lordes of the trybes of Iſrael, the captaynes of thouſandes and hundredes, with ỹ Lordes that were rulers ouer the kynges worcke, were wyllynge and gaue for the ſeruyce of the houſe of God, fyue thouſande talentes of golde, and ten thouſande peces of golde: and ten thouſande talentes of ſyluer, and xviii. thouſande talentes of braſſe, and one hūdred thouſande talētes of yrō. And they wyth whō precíouſe ſtones were founde gaue thē to the treaſure of the houſe of the Lorde, by the hande of Iehiel the Gerſonite.

C And the people reioyſed, whā they were ſo wyllynge to geue theyr goodes, ād wyth a perfecte hert they offred vnto the Lorde. And Dauid the kynge reioyſed wyth great gladneſſe. And Dauid bleſſed the Lorde before all the congregacyon, and ſayde: Bleſſed be thou Lord God of Iſrael oure father from euer and for euer. Thyne (O Lorde) is greatneſſe, and power, glorye, victorye & prayſe: for all that is in heauen and in erth is thyne, & thyne is the kyngdom (O Lord) and thou excelleſt aboue all, euē as the heed of all. And rycheſſe and honoure come of the and thou raygneſt ouer all, and in thyne hande is power and ſtrength, and in thyne hande it is to make great and to geue ſtrength vnto all.

And nowe oure God, we thanke the, and prayſe thy gloriouſe name. But who am I? and what is my people? that we ſhulde enforce oure ſelues to geue theſe thiges ſo willingly? But all thynges come of the: and of that whych we receaued of thyne hande we haue geuen the.* For we be but ſtraungers before the, and ſoiourners, as were all oure fathers. Oure dayes on the erth alſo are but as a *ſhadowe, and there is none abydynge. O Lord oure God, all this ſtuffe ẏ we haue prepared to builde the an houſe for thy holy name cōmeth of thyne hande, & is all thyne. (I wote alſo my God) that thou tryeſt the hertes, and haſt pleaſure in vnfaynedneſſe. And in the vnfaynedneſſe of myne herte. I haue willinglye offred all theſe thiges. And now haue I ſene thy people which are foūde here, to offer vnto the willyngly and wyth gladneſſe. O Lord God of Abrahā, Iſahac, & of Iſrael oure fathers, kepe thys for euer, as the begynnynge of the thoughtes of the herte of thy people, and prepare their hertes E vnto ẏ. And geue vnto Salomō my ſonne, a perfecte herte, to kepe thy commaūdementes, thy teſtimonies and thy ſtatutes, and to do all, & to buylde the houſe for the which I haue made prouiſyon.

* Ge.xlvii.b Pſal.xxxix.c Hebr.xi.c.

*Sapi.ii.b

And Dauid ſayde to all the cōgregacion: ☞ ☞ Nowe bleſſe the Lorde youre God. And all the cōgregacion bleſſed the Lord God of their fathers, & bowed downe their heades and worſhypped the Lorde and the kynge. And they offered offerynges vnto the Lord. And on the morowe after ẏ ſayde daye, they offered burntofferynges vnto the Lord, euē a thouſande yoūg oxen, a thouſande rāmes F & a thouſande ſhepe, with their dryncke offerynges. Many ſacrifices offered they for all Iſrael, & dyd eate & dryncke before the Lord the ſame daye wͭ great gladneſſe. And they made Salomon the ſonne of Dauid kynge the ſeconde tyme, and annointed him prince before the Lorde, and zadock to be the hye preaſte.* And Salomon ſate on the ſeat of the Lord, and was kyng in ſteade of Dauid his father, & proſpered, ād all they of Iſraell obeyed hym. And all the Lordes and mē of power, and all the ſonnes of kynge Dauid ſubmitted them ſelues. & were vnder kynge Salomon.* And the Lorde magnified Salomon in dignitie, in the ſight of all them of Iſrael, ād gaue hym ſo gloriouſe a kyngdome as no kynge had before hym in Iſraell.

*iii.reg.ii.c.

*iii.re.iiii.d

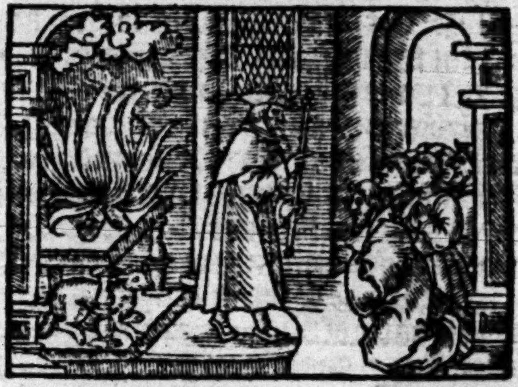
G And ſo Dauid the ſonne of Iſay raygned ouer all Iſrael. And the ſpace ẏ he raygned ouer Iſraell, was fourtye yere, ſeuen yeare raygned he in Hebrō, & .xxxiii. yere raygned he in Jeruſalē. And he dyed i a good age: full of dayes, riches and honoure. And Salomō his ſūne raygned in his ſteade. The actes of Dauid ẏ kyng fyrſt and laſte, beholde, they are wrytten in the boke of Samuel the ſear, and in the boke of Nathan ẏ prophet, and in ẏ boke of Gad the ſear, wͭ all his kyngdome and power & tymes, ẏ went ouer him & ouer all Iſrael, & ouer all ẏ kyngdomes of ẏ erth.

¶ The ende of the fyrſt boke of the Chronycles, other wyſe called ẏ fyrſt boke of Paralipomenon.

¶ The ſeconde boke of the Chronycles whych in the Hebrue is one with the fyrſt.

¶ The fyrſt Chapter.

¶ The offrynge of Salomō in ẏ braſen aulter at Gibeō, where he receaueth an āſwer of God, what wyſdom ſhuld be geuē him, with ẏ nombre of his charettes and horſemen.



A And Salomon ẏ ſonne of dauid wared ſtrōge in hys kyngdome, and the * Lorde hys God was wͭ him and magnifyed him in the dignitie. And Salomon ſpake vnto all Iſrael, to ẏ captaynes ouer thouſandes, to the captaynes ouer hundredes, to the iudges and to euery offycer in all Iſrael and to the awnciēt fathers. And ſo Salomō & all the congregacyon with hym * went to the hye place that was at Gibeon:‡ for ther was the tabernacle of the witneſſe of God, * whych Moſes the ſeruaunte of the Lorde made in the wylderneſſe. But the Arcke of God‡ had Dauid brought frō Kiriath Jearim, into ẏ place which Dauid had prepared therfore. For he had pytched a tente for it at Jeruſalen. Moreouer, the braſen aulter* ẏ Bezaleel the ſonne of Uri, the ſonne of Hur had made, was there, before the tabernacle of the Lord. And Salomon and the congregacion went to vpſet it. And Salomon gat vp there before the Lorde to the braſen aulter that was before the tabernacle of wyt-

*iii.reg.iii.a

*iii.reg.iii.a
‡i.Par.xxi.d

*Exo.xxvi. xxxvii.and xxxviii.
‡ii.Reg.vi.a

*Ex.xxxviii. a.

*iii.reg.iii.c neſſe, ⁊ * offred a thouſande burntſacrifyces
vpõ it. And ẏ ſame nyght dyd God appeare
vnto Salomon, and ſayde vnto hym: aſke,
what I ſhall geue the. And Salomon ſayd
vnto God: thou haſt ſhewed greate mercye
* Sapi.ix.a. vnto Dauid my father, and * haſt made me
*iii.reg.iii.a to raygne in hys ſteade. * Nowe therfore O
Lord God, let thy promyſe which thou madeſt
*iii.Re.iii.a vnto Dauid my father, be true. For * ẏ
haſt made me kynge ouer a people: which is
lyke ẏ duſt of the earth in multitude. Wherfore,
geue me nowe wyſdome ⁊ knowledge,
☞ that I maye be able to ☞ go out and in before
☞ thys people: for who els ☞ (worthely) can
iudge thys people that is ſo great?

C * And God ſayde to Salomon, becauſe
iii.Re.iii.b* thys was in thyne hert, ⁊ becauſe thou haſt
not aſked treaſure, and rycheſſe, ⁊ honoure,
and the lyues of thyne enemyes, nether yet
lõge lyfe: but haſt aſked wyſdome ⁊ knowledge
for thy ſelfe, to iudge my people, ouer
which I haue made the kyng: wyſdome and
knowledge is grãũted vnto the, and I wyll
geue the treaſure, and rycheſſe, and glorie: ſo
that amonge the kynges that haue bene before
the or after the, none was or ſhalbe like
the. And ſo Salomon cam from the hylaulter
(that was at Gibeon) to Ieruſalem, frõ
D the tabernacle of witneſſe, and raygned ouer
*iii.Reg.x.d Iſrael. And * Salomon geathered charettes
and horſemen: and he had a thouſande,
and foure hundred charettes, and .xii. thouſande
horſemen, whõ he beſtowed in charet
cytyes, and wyth the kynge at Ieruſalem.
*iii.Reg.x.d And * the kynge made ſyluer and golde at
Ieruſalem, as plenteous as ſtones: and Cedar
trees made he as plẽtye as the mulbery
trees, that growe in the valeys. And ẏ horſes
which Salomõ had, were brought hym
out of Egypt by the kynges marchaũtes ẏ
were together, which beynge of one cõpany,
toke thẽ out at a pryce. They came alſo and
☞ brought out of Egypt ☞ a charet for ſyxe
hundred peces of ſyluer: euen an horſe for an
hũdred ⁊ fyftie. And ſo brought they horſes
for all the kynges of the Hethites, ⁊ for the
kynges of Syria by theyr awne hande.

¶ The .ii. Chapter.

¶ Salomon ſendeth to Hyram the kyng of Tyre for wood and workemen.

A AND Salomon determined to buylde
an houſe for the name of ẏ Lorde,
and an houſe for his kyngdome
and Salomon tolde out thre ſkore
and ten thouſande men to beare burdẽs, and
foure ſkore thouſand men to hewe ſtones in
the mountayne, and thre thouſand and ſyxe
hundred to ouer ſe them.

*iii.reg.v.a. * And Salomon ſent to Hiram ẏ kynge
of Tire ſayinge. As thou dydeſt deale with
* ii.Reg.v.b Dauid my father and * dydeſt ſend him Cedar
wodde, to buylde him an houſe to dwell
in, euen ſo deale with me: For I am aboute
to buylde an houſe for the name of the Lord
my God, to offre vnto him holy thinges, and
to burne ſwete encenſe, and to ſet ſhewbreed
before him continuallye, to offre burntſacrifyces
of the mornynge and euenynge: on the
Saboth dayes, in ẏ fyrſt daye of euery newe
moone, ⁊ in the ſolempne feaſtes of the Lord
oure God: for it is an ordinaunce to be continually B
kept of Iſrael. And ẏ houſe which
I buylde ſhalbe great: for great is oure God
aboue all Gods. But who is able to buylde
him an houſe: whan that heauẽ, and heauen
aboue all heauẽs is not able to receaue him?
what am I then that I ſhulde buylde hym
an houſe? nay, but euen to burne ſacrifice before
hym, ſhall thys buyldynge be: ſende me
nowe therfore a cõnynge man, ẏ can worcke
in golde and ſyluer, in braſſe and yrõ, in purple,
cremoſin and yelowe ſilke, and that can
ſkylle to graue, with the cõnynge men that
are with me in Iuda and Ieruſalem, whom
Dauid my father dyd prepare. Sẽd me alſo
Cedar trees, pyne trees ⁊ ☞ Algume trees ☞
out of Libanõ. For I wote that thy ſeruaũtes
can ſkylle to hewe tymbre in Libanon.
And beholde, my men ſhalbe wͭ thyne, that
they maye prepare me tymbre ynough. For
the houſe which I am determined to builde,
ſhalbe wonderfull greate. And beholde, for C
the vſe of thy ſeruauntes the cutters and hewers
of tymbre: I haue geuen .xx. thouſand
quarters of beaten wheate, and .xx. thouſande
quarters of barleye, and .xx. thouſand bates
of wyne, and .xx. thouſãde bates of oyle.
And Hiram kyng of Tire anſwerd in wrytynge,
which he ſent to Salomon. Becauſe
ẏ Lord hath loued hys people, therfore hath
he made the kynge ouer them. And Hiram
ſayde moreouer: bleſſed be the Lorde God of
Iſrael which made heauẽ and erth, and that
hath geuen Dauid the kynge a wyſe ſonne,
and one ẏ hath diſcrecion, prudence, and vnderſtandynge,
to buylde an houſe for the
Lorde, ⁊ a place for hym ſelfe. And nowe I
haue ſent a wyſe man, and a man of vnderſtandynge
(whom my father Hirã dyd vſe)
* the ſonne of a woman of the daughters of * iii.re.vii.b
Dan, and hys father was a mã of Tire, and
he can ſkylle to worke in gold and ſyluer, in
braſſe and yron, in ſtone and tymbre, in purple
and yelowe ſylke, in fyne whyte and cremoſin:
and can graue ſondrie maner of grauynges,
and to fynde oute dyuerſe maner of
ſotle worke that ſhalbe ſet before him, with
thy cõnynge men, ⁊ with the connynge men
of my Lorde Dauid thy father. Nowe therfore,
ẏ wheate, and barleye, oyle and wyne
which my Lord hath ſpokẽ of, let hym ſende
vnto his ſeruauntes. And we will cut wood
in Libanõ, as moche as thou ſhalt nede, and
will bring it to ẏ, in ſhippes by ſe to Iapho,
from

from whence thou mayſt carye them to Jeruſalem. And Salomon nōbred all yͤ ſtraūgers that were in the lande of Iſrael, after yͤ nombre of them whō hys father Dauid had nombred. And they were founde an hūdreed and.liii. thouſande and ſyxe hūdred. And he ſet.lxx. thouſande of them to beare burthēs &.lxxx. thouſande to hewe ſtones in yͤ mountayne, and thre thouſande and ſyxe hundred offycers, to ſet the people a worcke.

¶The.iii.Chapter.

¶The temple of the Lorde and the porche are buylded, with other thinges therto belongynge.

A *i.Pa.xxi.a. *Actes.vii.f *iii.Re.vi.a. And Salomon beganne to buylde the houſe of yͤ Lorde at Jeruſalē in moūt Moria *where (the Lorde) appeared vnto Dauid his father: eūe in the place that Dauid prepared in the threſſhinge floure of Ornan yͤ Jebuſyte. And *he began to buylde in the ſeconde daye of the ſeconde moneth *the fourth yeare of hys raygne. And theſe are the paternes wherby Salomon was inſtructe to buylde yͤ houſe of God. The lēgth was thre ſkore cubytes after the olde meaſure, and the bredthe.xx.cubytes. The porche, yͤ was in bredth as large as the temple, had.xx.cubytes: and the heygth was an hundred &.xx.cubytes. And he ouerlayed it on yͤ ynner ſyde with pure golde.

B And the greater houſe he ſyled with fyrre tree, which he ouerlayde with the beſt gold, and graued therto palmetrees and cheynes. And he ouerlayed the houſe with precyouſe ſtone bewtyfull. And the golde was golde of Paruaim. The houſe (I ſaye) yͤ beames, poſtes, walles and dores therof, ouerlayed he with gold, and made grauen worke vpon the walles.

And he made yͤ houſe mooſt holye, whoſe length was.xx. cubytes lyke to the bredthe of the houſe, and the bredthe therof was alſo twelue cubites. And he ouerlayde it with good golde, euen with.vi. hundred talentes And the waight of the nayles of golde was fyftie ſycles. And he ouerlayde the vpper chambres with golde.

C *Exo.xxv.b. *And in yͤ houſe moſt holy, he made two Cherubyns of ymage worke, lyke chyldren and ouerlayde them with gold. And yͤ wynges of the Cherubs were.xx.cubytes longe. The one wynge was fyue cubytes, reaching to the wall of the houſe, ād the other winge was lykewyſe fyue cubytes, reachynge to yͤ wynge of the other Cherub. And euen ſo the one wynge of the other Cherub was fyue cubytes, reachynge to the wall of the houſe, and the other wynge was fyue cubites alſo, and reached to the wynge of the other Cherub. So that the wynges of the ſayde Cherubs were ſtretched oute.xx. cubytes. And they ſtode on their fete, and loked inwardes. And he made a fore hangyng of yelow ſylke purple, cremoſyne, and fyne white, and cauſed the pictures of Cherubs to be brodered theron. And he made before the houſe, two pyllers of.xxxv. cubytes hye. And the heed that was aboue on the toppe of euery one of them was fyue cubytes. And he made chapnes of wrethē worcke for the quere, and put them on the heedes of the pyllers, & made an hūdred pomegranates, and put them on the cheynes. And he reared vp the pyllers before the temple: one on the ryght hande, and the other on the lefte, and called the ryghte ☞ Jachin, and the lefte ☞ Boaz. ☞ ☞

¶The.iiii.Chapter.

¶The aulter of braſſe, the Lauatorye, the veſſelles to waſche with, the candelſtyckes, &c.

A *iii.re.vii.d. And he made an aulter of braſſe.xx. cubytes longe, &.xx.cubytes broade, and ten cubytes hye. *And he caſt a braſen Lauatorye of ten cubites from brym to brym, rounde in compaſſe, and fyue cubytes hye: and a lyne of thyrtie cubites dyd cōpaſe it rounde about. And vnder it was the faſſhyō of oxen which dyd compaſe it roūde aboute: with ten cubytes dyd they compaſe the Lauatory roūde about, and there were, two rowes of oxen whych were caſt of lyke molten worke. And it ſtode alſo vpon twelue oxen: thre loked towarde the North, thre towarde the weſt, thre towarde the South, and thre towarde the Eeſt, and the Lauatory was ſet vpō them, and all their backes were towarde the Lauatory. B And the thyckeſt of it was an handbrede, and the brym lyke the brym of a cuppe, with floures of lylyes. And it receaued and helde thre thouſande bates.

*iii.re.vii.c. *And he made ten lauers: and put fyue on the ryght hande, and fyue on the lefte, to waſhe and clenſe in thē, ſoch thinges as they offred for a burntofferynge. But the greate Lauatory was for the preaſtes to waſhe in. And he made ten candelſtyckes of golde (accordynge to the paterne yͤ was geuen of thē) and put them in the tēple: fyue on the ryght hande and fyue on yͤ lefte. And he made alſo ten tables, and put them in the temple: fyue on the ryght ſyde, and fyue on the lefte. And he made an hundred baſens of gold. And he made the courte of the preaſtes, & the great courte and dores to it: and ouerlayde the dores of them with braſſe. And he ſet the great Lauatory on yͤ ryght ſyde of the Eeſt ende, C ouer agaynſt the South. And Hiram made pottes, ſhouelles and baſens, and fyneſhed the worke that he was appoynted to make for kynge Salomō in the houſe of God. The two pyllers, the coueringes or two heedes on the toppes of the pyllers: & the two wrethes to couer the two ſcalpes or heedes that were on the toppes of the pyllers: and foure

hundred

hũdred pomegranates on the two wrethes, two rowes of pomegranates on one wrethe, to couer the two toppes, or heedes that were on the pillers. And he made two bottomes, and lauers made he vpon the bottomes: the greate Lauatory, and twelue oxen vnder it. Pottes alſo and ſhouelles, fleſhe hokes, and all theſe veſſelles dyd Hyrã (hys father) make to kynge Salomõ for ẏ houſe of the Lord, of bryght braſſe. In the playne of Jordan dyd the kynge caſt them, euen in the claye ground that is, betwene Socoth ⁊
D zaredatha. And Salomõ made all theſe veſſelles in great aboundaunce, for the weight of braſſe coulde not be rekened.

And Salomon made all the veſſelles that were for the houſe of God: the golden aulter alſo ãd the tables to ſet the ſhewbred vpon Moreouer, the cãdelſtickes with their lampes (to burne after the maner before the quere) and that of precious golde: and the floures and the lampes, ãd the ſnoffers made he of golde, and that perfecte golde: and ẏ dreſſynge knyues, baſens, ſpones, and cenſers of pure golde. And
☞ ☞ (he made) the dore of the tẽple, and the ynner dores within the place mooſt holye, and the ynner dores of the temple, were gylted. And ſo was all the worcke that Salomon made for the houſe of the Lorde fyniſhed.

The. v. Chapter.

The Arcke is brought into the temple, which is fylled with the glorye of the Lorde.

A — *iii.re.vii.g
AND ſo all the worcke that Salomon made in the houſe of the Lorde was fynyſhed, and * Salomon brought in all the thynges that Dauid his father had dedycated, with the ſyluer and gold and all the Jewelles, and put them amonge ẏ treaſures of the houſe of God.

*iii.re.viii.a
Then Salomon * gathered the elders of Iſrael togeather and all the heedes of the trybes, and auncient fathers of the chyldren of Iſrael, vnto Jeruſalẽ: to brynge ẏ Arcke of the couenaunt of the Lorde out of the cytie of Dauid which is ziõ. Wherfore all the men of Iſrael reſorted vnto the kyng in the feaſte, euẽ in the ſeuẽth moneth. And all the elders of Iſrael came, and the Leuites toke
B vp the Arcke. And the preaſtes and the Leuites brought awaye the Arcke and the tabernacle of wytneſſe, and all the holy veſſelles that were in the tabernacle, ⁊ they bare them. And kyng Salomon and all the congregacyon of Iſrael ẏ were aſſembled vnto him before the Arcke, offered ſhepe and oxẽ, ſo manye, that they coulde not be tolde nor nombred for multitude.

And the preaſtes brought ẏ Arcke of the appoyntement of the Lorde vnto his place, euen into the quere of the temple within the place moſt holye, and ſet it vnder the wynges of the Cherubs, that the Cherubs ſtretched oute their wynges ouer the place of the Arcke, ⁊ the Cherubs couered both ẏ Arcke ãd her barres aboue on hye. And the barres C
of the Arcke, were ſo longe, that the heades of the barres were ſene wythout the Arcke within ẏ quere, but not without. And there ẏ Arcke remained vnto this daye. But there was nothynge in ẏ Arcke, * ſaue the two *iii.re.viii.c
tables whyche Moſes put therin at Horeb, when the Lorde made a couenaunt with the chyldren of Iſrael, after they were come out of Egypte. And it fortuned, that when the preaſtes were come out of the holy place (ẏ ſanctuarie was fylled with ſmoke) for all ẏ preaſtes that were preſent, were ſanctifyed and dyd not then wayte by courſe, that both the Leuites and the ſyngers, vnder Aſaph, D
Heman and Jeduthun, were appoynted to ſondrye offyces with theyr children and brethren ⁊ were arayed in fyne whyte, hauinge ſymbales, pſalteries, and harpes, and ſtode at the Eeſt end of the aulter: and by them an hũdred and. xx. preaſtes blowinge with trõpettes. And the trompette blowers and the ſyngers ſo agreed, ẏ it ſemed but one voyce in prayſynge and thankynge the Lord. And whã they lyfte vp their voyce with ẏ trompettes, ſymbales and other inſtrumentes of muſyck, and whan they prayſed the Lorde,
☞ (and ſayde) howe that he is good, and that ☞
his mercye laſteth euer, ẏ houſe of God was fylled wt a cloude: ſo that the preaſtes coulde not endure to myniſter by the reaſon of the cloude. For the maieſty of the Lord had fylled the houſe of God.

The. vi. Chapter.

The wordes of Salomon to the people, and the prayer that he made vnto God.

A — *iii.re.viii.b
THen Salomon ſayde: * the Lord hath ſpokẽ, howe that he wyll dwell in the cloude. And I haue buylte an habitacyon for the, and a place for thy dwellynge for euer. And the kynge turned hys face, and bleſſed the hole congregacyon of Iſrael, and all the congregacyon of Iſraell ſtode. And he ſayde: bleſſed be the Lorde God of Iſrael whyche hath wyth hys handes, fulfylled it, that he ſpake with hys mouth to my father Dauid, ſaying: * ſence the daye ẏ I brought *ii.Re.vii.c iii.Re.viii.b.
my people out of the lande of Egypt, I choſe no cytie amonge all the trybes of Iſraell to buylde an houſe in, that my name myght be there, nether choſe I any man to be a ruler ouer my people Iſrael: ſauynge that * I *ii.par.vii.d and.xii.b
haue choſen Jeruſalẽ, that my name myght be there, and haue choſen Dauid to be ouer my people Iſrael.

* And whan it was in the herte of Dauid my father to buylde an houſe for ẏ name *ii.reg.vii.a iii.reg.viii.b i.Par.xxii.b
B of ẏ Lord God of Iſrael: ẏ Lord ſayd to Dauid my father: for as moch as it was i thyne hert

hert

herte to buylde an houſe for my name, thou
dydeſt wel that thou ſo thoughteſt in thyne
hert. Notwythſtandyng, ỹ ſhalt not buylde
the houſe, but thy ſonne which is proceaded
out of thy loynes, he ſhal builde an houſe for
my name. The Lorde therfore hath made
good his ſayinge that he hath ſpoken, and I
am ryſen vp in the rowme of Dauid my father,
and am ſet on ỹ ſeate of Iſraell, as the
Lord promyſed, and haue buylt an houſe for
the name of the Lord God of Iſrael. And in
it haue I put the Arcke, wherin is the couenaunt
of the Lorde that he made with ỹ children
of Iſrael. And the kynge ſtode before ỹ
aulter of the Lorde in the preſence of all the
cõgregacion of Iſrael, and ſtretched out hys
handes. For nowe Salomon had made a
braſen pulpyt of fyue cubytes longe ⁊ fyue
cubytes broad, and thre of heygth, ⁊ had ſet
it in the myddes of the great courte, ⁊ vpon
it, he ſtode and kneled downe, vpõ his knees
before all the cõgregacyon of Iſrael ⁊ ſtretched
C out his hãdes towarde heauen, ⁊ ſayd:
*iii.re.viii.c * O Lorde God of Iſrael, there is no God
lyke the in heauen and in erth, which kepeſt
couenaunt and ſheweſt mercye vnto thy ſeruaũtes
that walke before the with all theyr
hertes. Thou which haſt kept wᵗ thy ſeruaũt
Dauid my father the thinges that thou promiſedeſt
him: thou ſaydeſt it wᵗ thy mouth,
and haſt fulfylled it with thyne handes, as
it is to ſe this daye.

And nowe Lorde God of Iſrael, kepe wᵗ
thy ſeruaunt Dauid my father, the thynges
*iii.re.ii.a. and.ix.b. ii.para.vii.d that thou promiſedeſt him, ſayinge: * thou
ſhalt in my ſyght not be without a mã, that
ſhall ſytte vpõ ỹ ſeate of Iſrael: ſo that thy
children take hede to their wayes, to walke
in my lawe, as thou haſt walked before me.
And now Lorde God of Iſraell, let thy ſayinge
be true which thou ſpakeſt vnto thy ſeruaunt
Dauid. And wyll God in very dede,
*iii.re.viii.c Eſa.lxvi.a Actes.vii.f dwell with men on erthe? Beholde * heauẽ
and heauen aboue all heauens do not contayne
the: howe moch leſſe the houſe which
I haue buylded? Let it be thy pleaſure therfore
to turne to the prayer of thy ſeruaunte
and to his ſupplication (O Lorde my God)
to herken vnto the voyce and prayer which
thy ſeruaunt prayeth before the ⁊ let thyne
eyes be open towarde this houſe daye and
nyght, ouer this place, wherin ỹ haſt ſayde,
that thou woldeſt put thy name: to herken
vnto the prayer whych thy ſeruaũt prayeth
D in this place: herken vnto the prayers of thy
ſeruaunt ⁊ of thy people Iſrael, whych they
praye in this place: heare thou (I ſay) out of
thy dwellyng place: euen out of heauẽ: heare
*iii.re.viii.d and be mercyfull. * If a man ſynne agaynſt
his neyboure, and take on ooth againſt him
and make him to ſweare, ⁊ they both come
before thyne aulter in this houſe: then heare
thou from heauen, and worcke, ⁊ iudge thy
ſeruauntes, that thou rewarde the vngodly
⁊ recompence hym his waye vpon hys heed,
and ☞ iuſtifye ỹ ryghteous, and geue hym ☜
accordynge to hys ryghtweſneſſe.

And yf thy people Iſraell be put to the
worſe before the enemye, becauſe they haue
ſynned agaynſt the. Yet yf they turne ⁊ geue
thankes vnto thy name, and make interceſſyon,
and praye before the in this houſe: thẽ
heare thou frõ heauen, and be mercyfull vnto
the ſynne of thy people Iſrael, and bryng
them agayne vnto the lãde, which thou gaueſt
to them and to theyr fathers.

*Whan heauen is ſhut vp, and there be E
no rayne, becauſe they haue ſynned agaynſt *Deute.x.d. iii.reg.xvii.a
the: yet yf they praye in this place, and confeſſe
thy name, and repent from theyr ſynne
for the which thou chaſteneſt thẽ: then heare
thou in heauẽ, ⁊ be mercyfull vnto the ſynne
of thy ſeruauntes and of thy people Iſrael,
and guyde thou thẽ into the good waye, to
walke in, and ſende raygne vpon thy lande,
which thou haſt geuen vnto thy people, for
an enheritaunce.

And yf there be dearth in the lande, or peſtylence,
corrupcyon, or blaſtynge of corne,
greſhoppers, or caterpyllers, or that theyr
enemyes beſege them in the cyties of theyr
lande, (⁊ deſtroye the countreyes) or whatſoeuer
plage or ſyckeneſſe it be. Then what ſupplicacyons
and prayers ſoeuer ſhalbe made of
any man, ⁊ of all thy people Iſraell, whych
ſhal knowe euery mã his awne ſore and his
awne greffe, and ſhall ſtretche out their handes
towarde this houſe, thou ſhalt heare frõ
heauen, euen from thy dwellynge place, and
ſhalt be mercyfull, and geue euery man accordynge
vnto all hys wayes, euen as thou
doeſt knowe euery mãnes herte: for ỹ onely
knoweſt the hertes of the chyldren of men:
ỹ they maye feare the ⁊ walke in thy wayes
as lõge as they lyue in the lãde, which thou
gaueſt vnto oure fathers.

*Moreouer, the ſtraunger whych is not F
of thy people Iſraell, yf he come from a farre *iii.re.viii.e Iohn.xii.c. Actes.viii.f.
lande for thy greate names ſake, and thy
myghtye hãde, and thy ſtretched out arme.
Yf they come (I ſaye) ⁊ praye in this houſe:
thou ſhalt heare from heauen, euen from thy
dwellynge place, and ſhalt do accordyng to
all that the ſtraũger calleth to the for. That
all people of ỹ erth maye knowe thy name,
and feare ỹ, as doeth thy people Iſrael, and
that they maye knowe, howe that in thys
houſe which I haue buylt, thy name is called
vpon.

Yf thy people go out to warre agaynſte
their enemyes, by the waye that thou ſhalt
ſende thẽ, and they praye to the, in the waye
*towarde this cytie which thou haſt choſen *Deute.vi.d
euen towarde the houſe which I haue buylt

for thy name: then heare thou from heauen theyr ſupplicacyõ and prayer, and helpe thẽ in theyr ryght.

*iii.re.viii.e
i.Joh.i.d.

G Jf they ſynne agaynſt the, as * there is no man but he doth ſynne, and thou be angrye with them, and delyuer them ouer before their enemyes, and they take them and leade thẽ awaye vnto a lande ferre or neare, yet yf they repent in theyr herte in the lande where they be in captiuyte, and turne, and praye vnto the in ỹ lande of theyr captiuite, ſayinge: we haue ſynned, we haue done euell ⁊ wyckedlye, and turne agayne to the, with all theyr hert and all theyr ſoule, in ỹ lande of theyr captyuite, where they kepe them in bondage, and ſo praye towarde theyr lande which thou gaueſt vnto theyr fathers, euen towarde the cytie whych thou haſt choſen, and towarde the houſe which J haue buylte for thy name. Then heare thou from heauen euen from thy dwellyng place, theyr ſupplicacyon ⁊ theyr prayer, and iudge their cauſe and be mercyfull vnto thy people, which haue ſynned agaynſt the.

*pſ.cxxxii.a

Nowe my God, let thyne eyes be open, and thyne eares attent vnto the prayer that is made in this place. Nowe vp * O Lorde God into thy reſtyng place: thou and the arcke of thy ſtrength. O Lorde God, let thy preaſtes be clothed with health, and let thy ſaynctes reioyſe in goodneſſe. O Lord God turne not awaye the face of thine anoynted, Remẽbre the mercyes, which thou haſt promyſed to Dauid thy ſeruaunt.

¶The.vii.Chapter.

¶The fyre conſumeth the ſacrifyce. The Lorde apeareth to Salomon the ſeconde tyme.

*iii.re.viii.f
Leuit.ix.d.
‡iii.re.viii.g

A AND * when Salomon had made an ende of prayinge, ‡ there came downe fyre from heauen, and cõſumed the * burntofferinge and the ſacrifices. And the houſe was fylled with ỹ glorie of the Lorde, ⁊ the preaſtes coulde not go ito the houſe of the Lorde, becauſe the glorye of the Lorde had fylled the Lordes houſe. And whan all the chyldren of Jſraell ſawe howe the fyre, and the glorye of the Lorde came downe vpon the houſe, they fell downe flat vpõ their faces to the erthe vpon the pauement, and worſhypped and confeſſed vnto the Lorde, that he is gracious, and that hys mercye laſteth euer.

B And the kynge and all the people offered ſacrifyces before the Lorde. And kyng Salomon offered a ſacrifyce of.xxii. thouſande oxen, and an hundred ⁊ twentye thouſande ſhepe. And ſo the kynge and all the people ☞ ☞ dedicated the houſe of God. And ỹ preaſtes wayted on theyr offyces, and the Leuites had the inſtrumentes of muſycke of the Lorde, which kyng Dauid had made to confeſſe vnto the Lorde, that his mercye laſteth euer, playẽge a pſalme of Dauid with theyr hande. And the preaſtes blewe wipth trompetes before thẽ: and all they of Jſrael ſtode. Moreouer, Salomon halowed the myddle of the courte, that was before the Lorde: for there he offered burntoffrynges and the fatt of the peaceofferynges, becauſe the braſen aulter which Salomon had made, was not able to receaue the burntofferinges and the meate offerynges and the fatte.

*i.mac.iii.g

C So at the ſame tyme Salomon kepte a *feaſt of ſeuen dayes, and all they of Jſrael with him, an exceadyng great cõgregacyon euen from the entrynge in of Hamath, vnto the ryuer of Egypte. And in the eyght daye they made a gatheryng. For they kepte the dedycacyon of the aulter ſeuen dayes, and ☞ the feaſt ſeuen dayes. ☞ And ỹ.xxiii. daye of the ſeuenth moneth, he lett the people departe into theyr tentes glad and merye in hert, for the goodneſſe that ỹ Lorde had ſhewed to Dauid, and to Salomon, and to Jſrael his people. * And ſo Salomon finiſhed the houſe of the Lord, and the kynges houſe: and all that came in hys hert to make in the houſe of the Lorde, and in hys awne houſe, went proſperouſlye forwarde. *iii.Re.ix.a.

*ii.par.vi.a

And the Lorde apeared to Salomon by nyght, and ſayde to hym. J haue hearde thy peticyõ, and * haue choſen this place for my ſelfe, to be an houſe of ſacrifice. Yf J ſhut vp heauen, that there be no rayne: or yf J commaunde the locuſtes to deuoure the lande, or yf J ſende peſtilence amonge my people: and yf they that are of my people, amõge whom my name is called vpõ, do humble them ſelues, and make interceſſion, and ſeke my preſence, and turne from theyr wycked wayes, then wyll J heare from heauen, and be mercyfull to their ſynne, ⁊ will heale their land. D And frõ hence forth myne eyes ſhalbe open and myne eares attẽt vnto the prayer that is made in this place. And therfore nowe * J haue choſen and ſanctifyed this houſe, yͭ my name maye be there for euer: and myne eyes and myne heart ſhalbe there perpetuallye. *ii.par.vi.a.

*ii.Reg.vii.c
and.xx.b
ii. Para.vi.c

And yf thou wylt walke before me, as Dauid thy father walked, to do all yͭ J haue commaunded the, and ſhalt obſerue my ſtatutes and my lawes: then wyll J ſtablyſhe the ſeat of thy kyngedome, accordyng as J made the couenauut with Dauid thy father ſayinge: * yͧ ſhalt not be without a man, to be ruler in Jſrael. But ⁊ yf ye turne awaye, and forſake my ſtatutes, and my cõmaundementes, which J haue ſet before you, and ſhall go ⁊ ſerue other Gods, and worſhyppe them: then wyl J plucke them vp by the rotes out of my lande which J haue geuen thẽ and this houſe, which J haue ſanctifyed for my name wyll J caſt out of my ſyght, and will make it to be a prouerbe ⁊ a ieaſt amõg all nacyons

*Deu.xxix.d iii.Reg.ix.b. Jerem.xxii.c all nacyons. And euery one that paſſeth by ſhalbe aſtonyed at thys houſe, which belonged to the moſt hye God, & ſhall ſaye, * why hath the Lorde dealte of thys faſhyon wyth thys lande and wyth thys houſe? And they ſhal anſwere: becauſe they forſoke the Lord God of theyr fathers, whiche brought them oute of the lande of Egypte, & caught holde on other goddes, and worſhypped them, and ſerued them: euen therfore hath he brought all this euell vpon them.

¶ The .viii. Chapter.

¶ The cyties that Salomon buylded after that the houſe of God was fynyſhed.

A *iii.Re.ix.b. AND * it fortuned, that after .xx. yeare when Salomon had buylt the houſe of the Lorde and his awne houſe, he buylte the cyties that Hiram gaue him, and put of the chyldren of Iſraell in them. And Salomō went to Hamath zoba, and ſtrēgthed it. And he buylt Thadmor in the wylderneſſe, and repayred all the ſtore cyties which were in Hamath. And he buylt Beth horō the vpper, and Bethhoron the nether, ſtronge cyties, hauynge walles, gates and barres. And Baalah and all the ſtoare cyties B that Salomon had, & all the charet cyties, & the cyties of the horſemen, and euery pleaſaunt place, that Salomon had luſt to buylde in Ieruſalem and Libanon, and thorowe out all the lande of hys domynyon.

And all the people that were lefte of the Hethites, Amorites, Phereſytes, Heuites & Iebuſites, which were not of the chyldren of Iſrael: but were the children of them, which were lefte after them in the lande, and were not conſumed of the children of Iſrael, them dyd Salomon make to paye trybute vnto this daye. But of the chyldren of Iſrael dyd Salomon make no bondmē for his worke: but they were men of warre and rulers and great Lordes with hym, ād captaynes ouer hys charettes and horſemen. And kyng Salomons offycers that ouerſawe and ruled the people, were two hundred aud fyftye.

C And Salomon brought the daughter of Pharao oute of the cytie of Dauid, into the houſe that he had buylded for her. For he ſayd: my wyfe ſhall not dwel in the houſe of Dauid kyng of Iſrael, for it is holy, becauſe that the Arcke of the Lorde is come vnto it.

Then Salomon offered burnt offeringes vnto the Lorde, on the aulter of the Lorde which he had buylt before the porche, doyng euery thynge in hys due tyme and offerynge accordyng to the commaundement of Moſes, in the ſabbothes, newmoones, and ſolempne feaſtes, *Exo.xxiii.c Deuter.xvi.c * thre tymes in the yeare, that is to ſaye, in the feaſt of ſwete bread, in the feaſt of weakes, and in the feaſt of tabernacles.

And Salomon ſet the ſortes of preaſtes to theyr offyces, as Dauid his father had ordered thē, and the Leuites in theyr watches for to prayſe & myniſtre before the preaſtes daye by daye, and the porters by courſe at euery gate. * For ſo had Dauid the man of *i.para.ix.d D God commaunded. And they omytted not the commaundement of the kynge vnto the preaſtes and the Leuytes, concernynge eny maner of thynge, and concernynge the treaſures. For Salomon made prouiſyō for the charges, from the fyrſt daye that the foundacyon of the houſe of the Lorde was layde: tyll it was fynyſhed, that the houſe of the Lorde was perfecte. Then went kyng Salomon to Ezion Gaber, and to Eloth at the * (reed) ſee ſyde in the lande of Edom. E And Hiram ſent him by the hande of his ſeruauntes, ſhyppes & ſeruauntes that had knowledge of the ſee: and they came wyth the ſeruauntes of Salomon to Ophir, and caryed thence foure hundred and fyftye talentes of golde, and brought it to kynge Salomon.

¶ The .ix. Chapter.

¶ The cōmunicacyon of Salomon with the quene of Saba, & the giftes ẏ the one gaue the other. The deeth of Salomon, after whom ſucceadeth Rehoboam.

A *iii.reg.x.a. Mat.xii.d Luke.xi.d. AND * whan the quene of Saba hearde of the fame of Salomon, ſhe came to proue hym in harde queſtyons at Ieruſalem, wyth a very great company with camelles that bare ſpices & plentye of golde and precyouſe ſtones. And when ſhe was come to Salomō, ſhe commoned wyth hym of all that ſhe had in her herte. And Salomon ſoyled her all her queſtions, and there was not one worde hyd from Salomon, whych he tolde her not.

And whē the quene of Saba had ſene the wyſdome of Salomō and the houſe that he had buylte, and the meate of hys table, the ſyttynge of his ſeruaūtes, and the ſtanding of his wayters, theyr apparell, hys buttelars, theyr apparell, hys goynge vp, by the whych he went into the houſe of the Lorde, there was nomore ſprite in her.

B And ſhe ſayde to the kynge: the ſayenge which I hearde in myne awne lāde, of thyne actes, & of thy wyſdome, is true. I beleued not ẏ wordes of thē, vntyll I came, & myne eyes had ſene it. And beholde, the one halfe of thy wyſdome was not tolde me: for thou exceadeſt ẏ fame that I hearde. Happye are thy men, and happy are theſe thy ſeruaūtes which ſtande before the alwaye, & heare thy wyſedome. Bleſſed be the Lorde thy God, which had luſt to the, to ſet the kynge on his ſeat, that thou myghteſt be kyng, ordeyned by the Lorde thy God. Becauſe thy God loueth Iſraell, and hath delyte to make them contynue euer, therfore made he the kynge ouer them to do ryght and equyte.

And ſhe gaue the kyng an hundred ⁊.xx. talentes of golde, and of ſpyces exceadynge great aboũdaunce and preciouſe ſtones, nether was there any more ſoche ſpyce, as the quene of Saba gaue kynge Salomon. And the ſeruauntes of Hiram and the ſeruaũtes of Salomon which brought golde from Ophir, brought alſo ☞ Algume wood ãd preciouſe ſtones. ☞ And the kyng made of the Algume wood, ſteyres in the houſe of the Lord ⁊ in the kynges palace, and harpes and pſalteries for ſyngers. And there was no ſoche wood ſene before in the lande of Juda. And kynge Salomon gaue to the quene of Saba euery pleaſaunte thynge that ſhe aſked, but not ſo moche as ſhe broughte vnto the kyng. And ſo ſhe turned and went awaye to her awne lande with her ſeruauntes.

D The weyght of golde that came to Salomon in one yere, was ſyxe hundred.lxvi. talentes of golde, beſides that which chapmen and marchauntes brought: and all the kynges of Arabia and rulers of that countrey, brought gold and ſyluer to Salomon. And kynge Salomon made two hundred bucklers of beaten golde, and.vi. hundred ſycles of beaten gold were ſpent vpõ one bucklar: and thre hundred ſhyldes made he of beaten gold, and one ſhylde coſt thre hundred peces of gold, and the kyng put them in the houſe that was in the foreſt of Libanon.

And the kynge made a great ſeat of Iuorie, ⁊ ouerlayde it with pure gold. And there were ſyxe ſteppes to the ſeate wyth a foteſtole of golde faſtened to the ſeate: and pomelles on eche ſyde of the ſyttynge place, ãd two lyons ſtandynge by the pomelles. E And xii. lyons ſtode on the one ſyde and on the other: vpõ the ſyxe ſteppes, ſo that there was no ſoche worcke made in any kyngdome.

And all the drynckinge veſſelles of kyng Salomon were of golde, and all the veſſels of the houſe that was in the foreſt of Libanon, were of precious golde: for ſyluer was counted nothynge worthe in the dayes of Salomon. For the kynges ſhyppes wente to Tharſis wyth the ſeruauntes of Hiram: euery thre yeare once came the ſhyppes to Tharſis, and brought golde, ſyluer, Iuorie, and apes and pecockes.

F *iii.Reg.x.d * And kyng Salomon paſſed all the kynges of the earth in richeſſe and wyſedome. And all the kynges of the earth ſought the preſence of Salomõ, to heare hys wyſdome that God had put in hys herte. And they brought euery man hys preſent: veſſelles of ſyluer, and veſſelles of golde, rayment, harneſſes, ſpyces, horſes and mules, and whatſoeuer myght be gotten, yeare by yeare.

*iii.re.iiii.d * And Salomon had foure thouſande ſtalles for horſes and charettes, ⁊ twelue thouſande horſemen, whom he beſtowed in the charet cyties, ⁊ ſome were with the kyng at Jeruſalẽ. And he raygned ouer all the kynges that were frõ Euphrates vnto the lãde of the Philiſtines, ⁊ to the border of Egypt. G *iii.Reg.x.d ii.Parali.i.d * And the kynge made ſyluer in Jeruſalem as plenteous as ſtones, and Cedar trees as plenteous, as the mulbery trees that growe in ẏ valleyes. And they brought vnto Salomõ horſes out of Egypt, ⁊ out of al lãdes.

*iii.reg.xi.g * The reſt of the actes of kyng Salomon, fyrſt and laſt, are they not wryttẽ in the ſayenges of Nathan the Prophete, and in the propheſye of Ahiah the Silonite, and in the viſions of Jedo the ſear of viſions, agaynſt Jeroboam the ſonne of Nabat? And Salomon raygned in Jeruſalem vpon all Iſrael fourtye yeares. And Salomon ſlepte wyth hys fathers, and they buryed hym in the cytie of Dauid his father, and Rehoboam his ſonne raygned in hys ſteade.

¶The.x.Chapter.

¶The folyſhneſſe of Rehoboam, and the deuyſyon of hys realme.

A *iii.Re.xii.a AND * Rehoboam wente to Sichem: for to Sichem were all Iſrael come together, to make hym kynge. And when Jeroboam the ſonne of Nabat (which *iii.Re.xi.g * was fled into Egypte from the preſence of Salomon the kynge) hearde it, he returned out of Egypte. And they ſent ⁊ called hym. And ſo Jeroboã and all they of Iſrael came and comoned wyth Rehoboam, ſayenge. Thy father layed a greuouſe yocke vpon vs: nowe therfore remytte thou ſomewhat of the greuouſe ſeruyce of thy father and of hys heuye yocke that he put vpon vs, and we wyll ſerue the. And he ſayde to thẽ: come agayne vnto me after thre dayes. And the people departed.

B And kynge Rehoboam counſayled wyth the elders that had ſtande before Salomon his father, whyle he yet lyued, and he ſayde: what councell geue ye me, to anſwere thys people agayne? And they tolde him, ſaying: If thou be kynde to thys people, and ſhewe thy ſelfe lowely to thẽ, and ſpeake louynge wordes to thẽ, they wyll be thy ſeruauntes for euer. But he left the councell whiche the elders gaue hym, ãd toke councell wyth the yonge men, that were growẽ vp wyth him and that ſtode in hys preſence. And he ſayde vnto thẽ: what aduiſe geue ye, that we may anſwere thys people, whych haue cõmoned wyth me, ſayinge: Abate ſome what of the yocke, whych thy father dyd put vpon vs.

C And ẏ yonge men that were growen vp wyth hym, ſpake vnto hym, ſayinge: Thus ſhalt thou anſwere the people that ſpake to the, ſayinge: Thy father made oure yocke heuye: but make thou it ſome what lyghter for vs. Thus ſhalt thou ſaye vnto thẽ, my lytle fynger ſhalbe heuyer then my fathers

iii.Re.xii.c. loynes. For where my father put a heuye
yocke vpon you, I wyll put more to your
yock: my father chaſtyſed you wͭ whyppes,
but I wyll chaſtyce you with ſcorpions.
And ſo Ieroboam & all yͤ people came to
Rehoboam yͤ thyrde daye, as yͤ kynge bad
ſaying: come agayne to me the thyrd daye.
And yͤ kynge anſwered thẽ cruelly: & kyng
Rehoboam left yͤ coũcell of yͤ aged men, and
anſwered thẽ after yͤ aduiſe of yͤ yonge men,
ſayinge: My father made your yocke greuous,
& I wyll adde therto: my father chaſtyſed
you wͭ whyppes, but I wyll chaſtyce
you wͭ ſcorpions. And ſo yͤ kynge herkened
not vnto yͤ people: but yͤ occaſiõ cam of God
iii.Reg.xi.f. yͭ the Lord myght make good his ſaying,
which he ſpake, by yͤ hãde of Ahia yͤ Silonite,
to Ieroboam the ſonne of Nebat.

D And when all they of Iſrael ſawe that yͤ
kynge wolde not agree vnto them, yͤ people
anſwered yͤ kynge ſayinge: what parte haue
we wͭ Dauid, or enheritaũce wͭ the ſonne
of Iſai? let euery man of Iſrael go to hys
iii.Re.xii.d. tent. And now Dauid, ſe to thyne awne
houſe. And ſo all Iſrael gat thẽ to theyr tẽtes,
ſo yͭ Rehoboam raygned ouer no moo
of yͤ chyldren of Iſrael, then dwelt in the cyties
of Iuda. Then kynge Rehoboam allſo
ſente Haduram yͭ was ruler ouer yͤ tribute,
and yͤ chyldren of Iſrael ſtoned hym wͭ ſtones
yͭ he dyed. But kyng Rehoboam made
ſpede to get hym vp to hys charret, to flye
to Ieruſalem. And they of Iſrael rebelled
agaynſt yͤ houſe of Dauid vnto thys daye.

¶ The.xi. Chapter.

¶ Rehoboam is forbydden to fyght agaynſt Ieroboam, He hath .xviii. wyues, and .lx. concubynes, and by them .xxviii. ſonnes, and .lx. daughters.

A AND whan Rehoboam was come to
*iii.Re.xii.e. Ieruſalem, *he gathered of the houſe
of Iuda & Beiamin, nyne ſcore thouſande
choſen men of warre to fight againſt
Iſrael, & to brynge yͤ kyngdome agayne to
Rehoboam. And the word of the Lorde came
to Semeiahu the man of God, ſaying:
ſpeake vnto Rehoboam the ſonne of Salomon
kynge of Iuda, & to all them of Iſrael
that are in Iuda & Beniamin, & ſaye: thus
ſayeth yͤ Lorde. Ye ſhall not go vp nor fight
agaynſt your brethren: returne euery man
to hys houſe, for thys thynge is done of me.
And they obeyed yͤ wordes of yͤ Lorde, and
returned from goynge agaynſt Ieroboam.

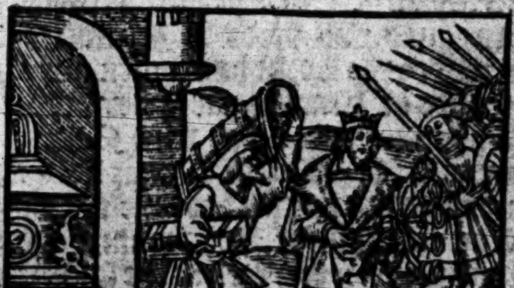
B And Rehoboam dwelt in Ieruſalem, and
buylt ſtrõge cyties in Iuda. He buylded vp
Bethleem, and Etham, and Theko: Bethzur,
Socho and Adullam: Gath, and Mareſa:
and ziph Adurahym, Lachis and Aſecha:
zorea Aialon and Hebron, whych is in
Iuda & Ben Iamin, ſtronge cyties. And he
repayred yͤ ſtronge holdes & put captaynes
in them, and ſtore of vitayle, & wyne, & oyle.
And in all cyties he put ſhyldes & ſpeares,
and made them exceadynge ſtrõge, hauynge
Iuda and Beniamin on hys ſyde.

And the preſtes and yͤ leuites that were C
in all Iſrael, reſorted to hym out of all their
coaſtes. For the leuites lefte their ſuburbes
and their poſſeſſion, and came to Iuda and
Ieruſalem: *for Ieroboam and his ſonnes *ii.Par.xiii.b
had caſt them out from mynyſtrynge vnto
the Lorde. *And he ordeyned hym preſtes *iii.Re.xii.g
for the hylaultares, for the deuylles and for
the calues whych he had made. And after yͤ
leuites there went of all yͤ tribes of Iſrael,
ſoche as ſubmitted theyr hertes to ſeke the
Lorde God of Iſrael, and came to Ieruſalem,
to offer vnto the Lorde God of their fathers.
And ſo they ſtrengthed the kyngdome
of Iuda, and made Rehoboam the ſonne
of Salomon myghtye thre yeare longe, for
thre yere they walked in yͤ waye of Dauid
and Salomon.

And Rehoboam toke hym Mahalath yͤ D
daughter of Ierimoth the ſonne of Dauid
to wyfe, and Abihail the daughter of Eliab
the ſonne of Iſai, which bare hym chyldren
Ieus, Samaria, and zaha. And after her he
toke *Maaca yͤ daughter of Abſalon which *iii.Re.xv.a.
bare hym Abia, Atthai, ziza, & Selomith.
And Rehoboam loued Maacah the daughter
of Abſalon aboue all hys wyues & cõcubynes,
for he toke eyghtene wyues and thre
ſkore concubynes, and begat .xxviii. ſonnes
and .lx daughters. And Rehoboam made
Abiah the ſonne of Maacah the chefe ruler
amonge his brethren, and to haue the ouerſyght
of the kyngdome. And he played wyſely,
and ſcatered all hys chyldren thorowe
out all the countreyes of Iuda and Ben Iamin
vnto euery ſtronge cytie. And he gaue
them aboundaunce of vitayle, and obtayned
many wyues.

¶ The.xii. Chapter.

¶ Seſak kynge of Egypte robbeth the temple of the Lorde. Rehoboam dyeth, and Abia hys ſonne ſucceadeth hym.



AND it came to paſſe, that when Rehoboam A
had ſtablyſhed the kyngdome
and became myghtye, he forſoke the
lawe of yͤ Lorde, and all Iſrael wyth hym.
*And it fortuned, that in the fyfte yeare of *iii.Re.xiiii.
kynge Rehoboã, Seſac yͤ kynge of Egypte

came vp agaynſt Jeruſalem, becauſe they had tranſgreſſed agaynſt yͤ Lorde wᵗ.xii.C. charettes, and.lx.M. horſmen. And yͤ people were without nōbre, that came wᵗ hym out of Egypte Lubim, Sukkim, and the blackmores. And they toke the ſtronge cyties in Juda, and came to Jeruſalem.

Then came Semeia yͤ prophete to Rehoboam & to yͤ Lordes of Juda, that were gathered together within Jeruſalem for Seſac, & ſayd vnto them: thus ſayth the Lord, B ye haue left me, and therfore haue I alſo left you in the handes of Seſac. Wherupon the lordes of Iſrael, and yͤ kynge hūbled them ſelues, and ſayde, the Lorde is ryghteous. And whan yͤ Lorde ſawe that they ſubmitted them ſelues, the worde of the Lorde cam to Semeia, ſayinge: They ſubmitte them ſelues, therfore I wyll not deſtroye them. But I wyll delyuer them ſomwhat, & my wrath ſhall not burne vpon Jeruſalem by the hāde of Seſac. Neuertheleſſe, they ſhalbe hys ſeruauntes, to knowe what differēce is betwene my ſeruice, and yͤ ſeruice of the kyngdomes of the worlde.

C And ſo Seſac kynge of Egypte came to Jeruſalem, and toke awaye the treaſures of the houſe of the Lorde, and the treaſures of yͤ kynges houſe: he toke euen all. And he *iii.Reg.x.a. caryed awaye the ſhyldes of golde, *which Salomon made. In ſteade of which, kynge Rehoboam made ſhyldes of braſſe, and cōmytted them to the hādes of the captaynes which had yͤ ouerſyght of the fotemen, and that kept the entraunce of yͤ kynges houſe. And it came to paſſe, that when the kynge entred into yͤ houſe of the Lorde, the garde came & fet them, and brought them agayne vnto the garde chambre. And when he humbled hym ſelfe, the wrath of the Lorde turned frō hym, that he wolde not deſtroye all together. And in Juda all was well.

D And ſo kyng Rehoboam waxed myghty and raygned in Jeruſalē. And Rehoboam was.xli. yere olde, whē he began to raygne, & he raygned.xvii. yeres in Jeruſalem, the cytie whych the Lorde had choſen out of all the trybes of Iſrael to put hys name there. And hys mothers name was Naama an *iii.Re.xiiii.c Ammoniteſſe. *And he dyd euyll, becauſe he prepared not hys hert to ſeke the Lorde.

The actes alſo of Rehoboam, fyrſt and laſt, are they not wrytten in the ſayinges of Semeia the prophete, and of Iddo the ſear whych noted the genealogye? and there was warre alwaye betwene Rehoboam and Jeroboam. And Rehoboam ſlept with hys fathers, and was buryed in the cytie of Dauid, and Abia his ſonne raygned in hys ſteade.

¶ The.xiii. Chapter.

¶ The victory of Abia agaynſt Jeroboam.

A *iii.Re.xv.a. The.xviii. yere of kynge Jeroboā *began Abia to raygne ouer Juda, & he raygned thre yere ĩ Jeruſalē. His mothers name alſo was Michaiahu yͤ daughter of Uriel of Gibea. And there was warre betwene Abia & Jeroboam. And Abia made prouiſyon for yͤ warre, hauyng valeaunt & expert men of warre, euen.iiii.C.M. choſen men. And Jeroboā ſet him ſelfe in araye to fyght agaynſt hym, wᵗ.viii.C.M. picte men which were ſtronge & men of armes.

And Abia ſtode vp vpō Zemaraim an hill whych is in mount Ephraim, & ſayd: heare me yͤ Jeroboam and all Iſrael. Do not you knowe, howe yͭ the Lorde God of Iſrael gaue yͤ kyngdome, ouer them of Iſrael, to Dauid for euer, euen to hym and to hys ſonnes ☞ wᵗ a ſalted couenaunt? ☞ And Jeroboam the ſonne of Nebat yͤ ſeruaūt of Salomon the ſonne of Dauid is ryſen vp, & hath rebelled agaynſt his lorde. And ther gathered to hym lewde men yͤ chyldren of Belial, & preuayled agaynſt Rehoboam yͤ ſonne of Salomon, B when Rehoboam was yong & tēder hearted, & coulde not ſtande before them.

And nowe ye ſaye, yͭ ye be able to preuayle agaynſt the kyngdome of yͤ Lorde, which is in yͤ hāde of yͤ ſonnes of Dauid, and ye be a greate multytude, and haue yͤ golden calues* which Jeroboam made you for gods. *iii.Re.xii.f. And † haue ye not caſt out the preſtes of the *ii.Para.xi.c. Lorde the ſonnes of Aaron, and the leuites, and haue made you preſtes after the maner of yͤ nacyōs of other lādes? ſo that whoſoeuer cōmeth, and conſecrateth his hāde with a yōge oxe & ſeuen rammes, the ſame maye be a preſte of them that are no gods.

But we belonge vnto the Lord our God whom we haue not forſaken, and yͤ preſtes are yͤ ſonnes of Aaron, which miniſtre vnto the Lorde, and the leuites wayte vpon their C office. They burne vnto yͤ Lorde euery mornynge & euenynge, burnt ſacrifyces & ſwete incēſe: yͤ ſhewe breed ſet they in ordre vpon a pure table: and prepare the candelſtick of gold with the lampes of the ſame to burne euer at euen. And truly we kepe the watche of yͤ Lorde oure God: but ye haue forſaken hym. And behold, God hym ſelfe is our captayne, and hys preſtes blowe wᵗ the *trompettes, *Leui.x.a. and crye alarum agaynſt you. O ye chyldren of Iſrael, fyght not agaynſt the Lord God of your fathers: for it wyll not proſpere wyth you.

But for all that, Jeroboam conuayed men preuely about, to come behynde them: and ſo they were before Juda, and yͤ layers in wayte were behynde them. And when they of Juda loked about, behold the battayll was before & behynde, and they cryed vnto the Lord, and the preſtes blewe wyth the trōpettes, and the men of Juda gaue a

ſhowte

D ſhowte. And as yͤ men of Iuda ſhowted, it came to paſſe, yͤ God ſmote Ieroboam and all Iſrael before Abia & Iuda. And yͤ chyldren of Iſrael fled before Iuda, & God delyuered them into theyr hāde. And Abia and his people ſlue a great ſlaughter of thē: there fel downe wouded of Iſrael .v.C.M. choſen men. And ſo the chyldren of Iſrael were brought vnder, at that tyme, & the chyldren of Iuda preuayled: becauſe they leaned vnto yͤ Lorde God of their fathers. And Abia folowed after Ieroboam, & toke cyties from him, Bethel wͭ the townes belongyng therto, Ieſana with yͤ townes that longed therto, & Ephron wͭ her townes. And Ieroboam recouered no ſtrength agayne in yͤ dayes of Abia. And yͤ Lorde plaged him, & he dyed.

But Abia waxed myghtye, and maryed .xiiii. wyues, and begat .xxii. ſones, and .xvi. daughters. The reſt of yͤ actes of Abia, hys cuſtomes and hys ſayinges are wrytten in the ſtorye of the prophet Iddo.

¶ The .xiiii. Chapter.

¶ Of Aſa kyng of Iuda.

A SO Abia ſlepte wͭ hys fathers, and they buryed hym in yͤ cytie of Dauid, and * Aſa hys ſonne raygned in hys ſteade. In whoſe dayes the lande was in quyetnes ten yere. *Mat.i.b.

*iii.Re.xv.a. And * Aſa dyd that was good and ryght in the eyes of yͤ Lorde his God: for he toke awaye ſtraunge aultars & the hyllaultars, and brake downe yͤ ymages, and cut downe the groues, and commaunded Iuda to ſeke the Lorde God of theyr fathers, and to do accordynge to the lawe & commaundemēt. And he put awaye out of all yͤ cyties of Iuda yͤ hylaultars & yͤ ymages: and yͤ kyngdome was quyet before hym. And he buylte ſtrōge cyties in Iuda: becauſe the land was in reſt, and he had no warre in thoſe yeares. For the Lorde had geuen him reſt.

B Therfore he ſayde to Iuda: let vs buyld theſe cyties, and make about them walles, towres, gates & barres, for the lande is yet in reſt before vs, becauſe we haue ſought yͤ Lorde oure God: we haue ſought hym, and he hath geuen vs reſt on euery ſyde: & ſo they buylt and it proſpered with them. And Aſa had an armye of men that bare ſhyldes and ſpeares, out of Iuda, thre hūdred thouſand: and out of Beniamin that bare ſhyldes and drue bowes, two hundred and foure ſkore thouſande, all theſe were valeaunt men.

C And there came out agaynſt them zarah the black morian * with an hooſt of ten hūdred thouſande, and thre hūdred charettes, & came as farre as Mareſa. And Aſa went out before hym, and they ioyned yͤ battayll in yͤ valey of zephata beſyde Mareſa. And Aſa cryed vnto yͤ Lorde hys God, & ſayde: Lorde, * it is no harde thynge wͭ yͤ to helpe ether many, or them yͤ haue no power: helpe vs therfore, O Lorde our God, for we truſt to the, and in thy name we go agaynſt thys multytude. Thou arte the Lorde oure God, and no man ſhall preuayle agaynſt the.

*ii.Para.xvi.c.

*i.Re.xiiii.b

D So the Lorde ſmote the blacke mores before Aſa and Iuda, and yͤ blacke mores fled. And Aſa & the people that was wyth hym, folowed after them vnto Gerar. And the blacke mores hooſt was ouerthrowen, that there was none of them lefte, but were deſtroyed before yͤ Lorde and before hys hoſt. And they caryed away a myghtye greate praye. And they ſmote all the cyties rounde about Gerar. For the feare of the Lorde came vpon them. And they ſpoyled all the cyties & there was exceadynge moche ſpoyle in them. They ſmote alſo the tentes of catell, and caryed awaye plentye of ſhepe and camels, ād returned to Ieruſalem.

¶ The .xv. Chapter.

¶ Kynge Aſa by the monycyon of the prophete Azaria ſacrifyceth to the Lord. He depriueth hys mother of her domynyon.

A AND the ſprete of God came on Azaria the ſonne of Oded. And he wēt out to mete Aſa, and ſayde vnto hym: heare me Aſa, and all Iuda, and Beniamin. The Lorde is with you, whyle ye be wyth hym, and when ye ſeke hym, he wyll be founde of you: and agayne, when ye forſake hym, he alſo wyll forſake you. And truly, for a lōge ſeaſon in Iſrael no man ſought yͤ true God, no man regarded yͤ preſt that taught them, no man cared for the lawe. And when any man in hys trouble dyd turne vnto yͤ Lord God of Iſrael, and ſought him, he was foūde of them. And in that tyme there was no peace to hym, that dyd goo out and in: but greate ſedycyon was there amonge all the inhabiters of the earth. And nacyon was deſtroyed of nacyon, and cytie of cytie: for God dyd moue all aduerſytie amōge them. Playe ye therfore the men, and let not youre handes ſlacke, for youre worke ſhalbe rewarded.

B And when Aſa hearde thoſe wordes, and the propheſye of Azaria the ſonne of Oded the prophete, he toke courage, & put awaye the abhominable ydols out of all yͤ lande of Iuda & Bēiamin, & out of the cyties whych he wanne in mount Ephraim, & renued the aultar of the Lorde, yͤ was before the porch of the Lorde. And he gathered all Iuda and Beniamin, & the ſtraungers with them out of Ephraim, Manaſſe & Symeon. For there fell many to him out of Iſrael, whē they ſawe that the Lorde hys God was wͭ hym. So they aſſembled at Ieruſalem the thyrde monethe, the fyftenth yeare of the raygne of Aſa. And they offered vnto yͤ Lord yͤ ſame tyme of the ſpoyle which they had brought vii.C. oxen. and. vii. thouſande ſhepe.

And they made a couenaunt to ſeke the Lorde God of theyr fathers, wyth all theyr hert & all theyr ſoule. And whoſoeuer wolde not ſeke the Lorde God of Iſrael, ſhulde dye for it: whether he were ſmall or great, ☞ man or woman. And ☞ they ſware vnto yͤ Lorde with a lowde voyce, ſhowtynge and D blowyng wͭ trõpettes & ſhawmes. And all they in Juda reioyced at yͤ oth, for they had ſworne vnto the Lorde, with all their herte, and ſought hym wyth all theyr luſt, and he was founde of them. And the Lorde gaue them reſt rounde about on euery ſyde.

And kynge Aſa put Maacha his mother out of auctorite, becauſe ſhe had made an ☞ abhominable ydoll ☞(of Priapus) in a groue: and Aſa brake downe her ydoll, & ſtãped it, and burnt it at the broke Cedron. But all the hilaulters were not taken awaye out of Iſrael: though the hert of Aſa was perfecte all hys dayes. And he brought into yͤ houſe of God the thynges that hys father had dedicat, and that he hym ſelfe had dedicate: euen ſyluer, and golde, and Jewelles. And *Judi.iii.b. ther was nomore warre vnto the * xxxv. yere of the raygne of Aſa.

❡The.xvi.Chapter.

❡Aſa, for feare of Baaſa kyng of Iſrael, maketh a couenaunt with Benhadad kynge of Syria.

A *iii.Re.xv.c. IN the.xxxvi. yere of yͤ raygne of Aſa came * Baaſa kyng of Iſrael vp agaynſt Juda, and buylt Rama, to the entent that he wolde let none paſſe out or in ☞(ſafely) to Aſa kynge of Juda. And Aſa fet out golde & ſyluer, out of yͤ treaſures of the houſe of the Lorde, and of the kynges houſe and ſent to Benhadad kyng of Syria that ☞ dwelt at ☞ Darmeſec, and ſayd: There is a confederacyon betwene me & the, betwene my father & thyne. Beholde, I haue ſent the ſyluer & golde, that thou wylt come & breake thyne appoyntment wͭ Baaſa kynge of B Iſrael, that he maye departe from me. And Benhadad graunted vnto kynge Aſa, and ſent to yͤ captaynes of hys armye to the cyties of Iſrael. And they ſmote Jion, Dan, and Abelmaim, and the ſtrong cyties of Nephthali. And when Baaſa hearde thys, he left buyldynge of Rama, & let hys worcke ceaſe. And then Aſa yͤ kyng toke all Juda, and caryed awaye the ſtones and tymbre of Rama, wherwith Baaſa was a buyldyng, C and he buylt therwith Geba & Mizpa.

At that ſame tyme, Hanani yͤ ſear came to Aſa kyng of Juda, & ſayde vnto hym: becauſe yͧ haſt truſted in the kynge of Syria, and not rather put thy truſt in yͤ Lorde thy God, therfore is the hoſt of yͤ kynge of Syria *ii.Para. xiiii.c. eſcaped out of thyne hãde. * Had not the ☞ blacke mores, and ☞ Lubim an exceadynge great hooſt wͭ many charettes and horſemen? And yet becauſe thou truſtedeſt in the Lorde, he delyuered them into thyne hande. For the eyes of yͤ Lorde beholde all the erth, to ſtrength them that are of perfecte hert towarde hym. * Herin thou haſt done foly- *Ge.xxxi.b. i.Re.xiii.c. ſhly, and therfore from henſforth thou ſhalt haue warre. And Aſa was wroth with the D ſear, and put him into a preſon houſe, for he was dyſpleaſed wyth hym becauſe of thys thynge. And Aſa deſtroyed certayne of the people the ſame ceaſon.

And beholde, theſe dedes of Aſa, fyrſt and laſt, are wrytten in yͤ boke of yͤ kyngs of Juda & Iſrael. And Aſa in yͤ.xxxix. yere of hys raygne fell ſycke in hys fete, and that hys dyſeaſe continued very longe. And * in hys *Eccle. xxxviii.a. ſycknes he ſought not the Lord, but phyſycons. And Aſa ſlept wͭ his fathers, and dyed in the.xli. yere of hys raygne. And they buryed hym in hys awne ſepulchre, whych he had made for hym ſelfe in yͤ cytie of Dauid, and layed hym in yͤ bed which he had fylled wͭ dyuerſe kyndes of ſpices & ſwete odours, made by yͤ craft of yͤ potecaryes. And they burnt very moch ſpice about hym.

❡The.xvii.Chapter.

❡Jehoſaphat cauſeth the feare of the Lorde to be renued amonge the people.

AND * Jehoſaphat hys ſonne raygned A in hys ſteade, and preuayled agaynſt *Mat.i.b. Iſrael. And he put ſouldyers in all the ſtronge cyties of Juda, and ſet rulers in the lande of Juda & in yͤ cyties of Ephraim, which Aſa hys father had wonne. And the Lorde was wͭ Jehoſaphat, becauſe he walked in the olde wayes of hys father Dauid, and ſought not Baalim. But ſought yͤ Lorde God of hys father, and walked in hys cõmaundmẽtes: and not after the doynges of Iſrael. And the Lord ſtablyſhed the kyngdome in hys hande, and all they that were in Juda, brought hym preſentes, ſo that he had aboundãce of riches & honoure. And he B lyft vp his hert vnto the wayes of the Lorde, and he put downe yet more of yͤ hylaulters & groues out of Juda.

In the thyrde yere of hys raygne he ſent to hys lordes, euen to Benhail, Obadia, zacharia, Nethanel & to Michaahu, that they ſhulde teach in the cyties of Juda, and with them he ſent leuites: euen Semeiahu, Nethaniahu, zabadiahu, Aſahel, Semiramoth, Jehonathan, Adoniahu, Tobiahu, and Tubadonia, and with them Eliſamah and Jehoram preſtes. And they taught in Juda, and had the boke of the lawe of God wyth them, and went about thorowout all the cyties of Juda, and taught the people.

And the feare of yͤ Lorde fell vpon all the C kyngdomes of the landes that were rounde about Juda, & they fought not agaynſt Jehoſaphat, & ſome of the philiſtines brought Jehoſaphat gyftes, & trybute ſyluer. And

therto ẏ Arabiās brought hym catell: euen
vii.M.⁊.vii.C.rāmes.⁊.vii.M.⁊.vii.C.
hegoates. And ſo Jehoſaphat proſpered ād
grue vp on hye. And he buylt in Juda, ca-
ſtels ⁊ ſtrōge cyties: ⁊ he had great ſubſtaū-
ce in the cyties of Juda, but ẏ men of armes
and ſtrongeſt ſoudiers were in Jeruſalem.

D And theſe are ẏ offices of them in ẏ hou-
ſes of theyr fathers, ẏ captaynes ouer thou-
ſandes in Juda. Adna the captayne, ⁊ with
hym of fyghtynge men.iii.C.M. And next
to hys hande was Jehohanan a captayne,
and wyth hym.ii.C.⁊.lxxx.M. And nexte
hym was Amazia ẏ ſonne of zichri, whych
of hys awne good wyll offred hym ſelfe vn-
to the Lord, ⁊ wͭ hym.ii.C.M.myghty men
of warre. And of the chyldren of Beniamin,
Eliada a man of myght, and had with hym
armed men wͭ bowe ⁊ ſhylde.ii.C.M. And
nexte hym was Jehoſabad, and wyth hym
an.C.⁊.lxxx,M.that were prepared for the
warre. Theſe wayted on the kynge, beſydes
thoſe whych ẏ kynge put in the ſtronge cy-
ties thorowout all Juda.

¶ The.xviii.Chapter.

¶ After Ahab had aſked councell of the foure hun-
dred prophetes, he put Michea in preſon. He dyeth
with the ſhott of an arowe.

A AND Jehoſaphat had aboundance of
rycheſſe and honoure, and ioyned affi-
nyte wͭ Ahab. And * after certayne
yeres he wēt downe to Ahab to Samaria.
And Ahab ſlue many ſhepe ⁊ oxen for hym,
and for ẏ people that he had with hym, and
entreated him to go vp with him vnto Ra-
moth in Gilead. And Ahab kynge of Iſrael
ſayde to Jehoſaphat kynge of Juda: wylt
thou go wyth me to Ramoth in Gilead?
And he anſwered hym: J wyll be as thou,
and my people ſhalbe as thyne, ⁊ we wyll
go with the to the warre.

* iii.Re.xxii. a.

And Jehoſaphat ſayd vnto the kynge of
Iſrael: aſke coūcell J praye the, at ẏ worde
of the Lorde, thys ſame daye. Therfore the
kyng of Iſrael gathered together of prophe-
tes.iiii.C.men, ⁊ ſayde vnto them: ſhall we
go to Ramoth in Gilead to fyght, or ſhulde
J ceaſe? And they ſayde: go vp, ⁊ God ſhall
delyuer it into ẏ kynges hāde. But Jehoſa-
B phat ſayde: is there yet here neuer a prophe-
te more of the Lordes, ẏ we myght aſke of
him? And ẏ kynge of Iſrael ſayde vnto Je-
hoſaphat: there is yet one mā, by whom we
maye aſke the Lorde. But J hate him: for
he neuer prophecieth me good, but alwaye
euell, ⁊ ẏ ſame is Michea ẏ ſonne of Jimla.
⁊ Jehoſaphat ſayd: let not ẏ kynge ſaye ſo.

And the kynge of Iſrael called one of his
chāberlaynes, ⁊ ſayde: fetch hether quyckly
Michea the ſonne of Jimla. And the kynge
of Iſrael, ⁊ Jehoſaphat kyng of Juda ſate
ether of them on his ſeate in theyr apparell,
in a threſſhyng floure beſyde ẏ gate of Sa-
maria, ⁊ all ẏ prophetes propheſyed before
them. And one zedekia ẏ ſonne of Chanana
had made hym hornes of yron, ⁊ ſayd: thus
ſayth ẏ Lorde: wͭ theſe ſhalt ẏ ouerthrowe
Syria, vntyll they be brought to naught.
And all the prophetes propheſyed euen ſo, C
ſayinge: Go vp to Ramoth in Gilead, and
it ſhall proſpere with the, for the Lord ſhall
delyuer it into the hande of the kynge.

And the meſſenger ẏ wēt to call Michea,
ſpake to hym, ſaying: beholde, ẏ wordes of
the prophetes ſpeake good to ẏ kyng wyth
one aſſent, let thy wordes therfore be lyke
one of theyrs, that thou ſpeake that whych
is pleaſaunt. And Michea ſayd: as truly as
the Lorde lyueth: euen what my God ſayth,
that will J ſpeake. And whan he was come
to ẏ kynge, the kynge ſayde vnto hym: Mi-
chea, ſhall we go to Ramoth in Gilead to
fyght, or leaue of? And he ſayde: go vp, ⁊ all
ſhalbe well: and they ſhalbe delyuered into
your hāde. And the kyng ſayde to him: So
and ſo many tymes do J charge the, ẏ thou
ſaye nothynge but the trueth to me, in ẏ na-
me of the Lorde.

Then he ſayde: J dyd ſe all thē of Iſrael D
ſcatered in ẏ moūtaynes, as ſhepe ẏ haue no
ſhepherde. And ẏ Lord ſayde: theſe haue no
maſter, let them returne euery mā therfore
to his houſe in peace. And ẏ kynge of Iſrael
ſayd to Jehoſaphat: dyd J not tell the, ẏ he
wold not prophecy good vnto me: but euell?

But he ſayde agayne: therfore heare ye ẏ
worde of ẏ Lorde. * J ſawe ẏ Lorde ſyt vpō
hys ſeate, ⁊ all ẏ cōpany of heauen ſtode on
his ryght hāde ⁊ on his lefte. And the Lorde
ſayde: who ſhall deceaue Ahab kyng of Iſ-
rael, ẏ he maye go vp ⁊ be ouerthrowen at
Ramoth ī Gilead? And he ſayde: one ſayth
this, another ẏ. And there came out a ſprete
⁊ ſtode before the Lorde, ⁊ ſayde: J wyll de-
ceaue him. And the Lorde ſayde vnto hym:
Wherin? And he ſayd: J wyll go out, ⁊ be
a lyinge ſprete in ẏ mouth of all his prophe- E
tes. And ẏ Lorde ſayde: ẏ ſhalt deceaue him,
and ſhalt preuayle: go out, ⁊ do euen ſo. And
now therfore beholde, * the Lord hath put a
lyinge ſprete in ẏ mouthes of all theſe thy
prophetes, and the Lorde hath ſpoken euell
agaynſt ẏ. And zedekia ẏ ſonne of Chana-
na wēt to, ⁊ ſmote Michea vpō ẏ cheke: and
ſayde: by what waye wēt ẏ ſprete of ẏ Lor-
de frō me, to ſpeake wͭ the? And Michea ſay-
de: ẏ ſhalt ſe ẏ daye when ẏ ſhalt go in from
chābre to chābre, for to hyde thy ſelfe. And ẏ
kynge of Iſrael ſayde: take ye Michea, and
brynge hym to Amon ẏ gouerner of ẏ cytie,
⁊ to Joas ẏ kynges ſonne, and ye ſhall ſaye:
thus ſayth ẏ kynge: put thys felowe in the
preſon houſe, ⁊ fede him wͭ breed of afflicciō
and water of trouble vntyll J come agayne F
ī peace. And Michea ſayde: yf ẏ come agay-

* iii.Re.xxii. b.
Eſa.vi.a.

* iii.Re.xxii.d
Job.xii.d.
Eze.xiiii.c.

ne in peace, then hath not ẏ Lorde ſpoken to me. And he ſayde: herken to ye people euery one of you. And ſo ẏ kynge of Jſrael & Jehoſaphat ẏ kynge of Juda wẽt vp to Ramoth in Gilead. And ẏ kyng of Jſrael ſayde vnto Jehoſaphat: J muſt chaũge me, when J go to ẏ battayll: but ſe ẏ thou haue thyne awne apparell vpon the. And the kynge of Jſrael chaũged hym ſelfe, & they came to battayll. But ẏ kyng of Syria had cõmaũded ẏ captaynes of ẏ charrettes ẏ were wᵗ hym, ſayinge: ſe ẏ ye fight not agaynſt ſmall or greate, G ſaue agaynſt ẏ kynge of Jſrael onely.

And when the captaynes of ẏ charrettes ſawe Jehoſaphat, they ſayde: it is ẏ kynge of Jſrael, and therfore they cõpaſſed about hym to fyght. But Jehoſaphat cryed out, & the Lorde helped him, and God chaſed them awaye from him. For it came to paſſe that when ẏ captaynes of ẏ charettes perceaued that it was not ẏ kynge of Jſrael, they turned backe agayne from hym. And a certain man drewe abowe wᵗ all hys myght, & ſmote ẏ kyng of Jſrael betwene ẏ ioyntes of his habergyn. And he ſayd to hys charretman: turne thyne hãde, that thou mayeſt cary me out of ẏ hooſt: for J am wounded. And the battayll ceaſſed that daye. Howbeit ẏ kyng of Jſrael cauſed hys charet to ſtond ſtyll agaynſt the Syriãs vntyll euen. And about the tyme of ẏ ſunne goyng downe, he dyed.

¶ The. xix. Chapter.

¶ After Jehoſaphat was rebuked by ẏ prophet Jehu, he called agayne the people to the honourynge of the Lorde God.

A ANd Jehoſaphat ẏ kynge of Juda came home agayne in peace to Jeruſalem. And Jehu ẏ ſonne of Hanani ẏ ſear wẽt out to mete hym, and ſayde to kynge Jehoſaphat: Woldeſt ẏ helpe the vngodly, and loue them ẏ hate the Lorde? Therfore is wrath come downe vpõ the, from before ẏ Lorde. Neuertheles, there are ſome good actes founde in the, in ẏ thou ☞ haſt ☞ hewen downe the groues out of the lande, and haſt prepared thyne herte to ſeke God. And ſo Jehoſaphat dwelt at Jeruſalem: B and turned & wẽt out to ẏ people from Beerſeba to mõut Ephraim, & brought thẽ agayn vnto the Lord God of their fathers. And he ſet iudges in ẏ lãde thorowout all ẏ ſtrõg cyties of Juda, cytie by cytie: & ſayde to ẏ iudges: take hede what ye do, for ye execute not ẏ iudgemẽtes of man, but of God, which is wᵗ you in the iudgemẽt. Wherfore nowe, let the feare of ẏ Lorde be vpon you, & take hede, & be doyng (ẏ thynge ẏ pleaſeth C hym.) For ther is no vnryghtewesnes wᵗ ẏ Lord oure God: * ẏ he ſhulde haue any reſpecte of perſones, or take rewardes.

* Roma.ii.b.
Actes.x.e.
Ephe.vi.b.
Colloſ.iii.d.

Moreouer in Jeruſalem dyd Jehoſaphat ſet of the leuites, and of the preſtes & of the auncient fathers ouer Jſrael, in ẏ iudgemẽt & cauſe of ẏ Lord. And they returned agayne to Jeruſalẽ. And he charged thẽ ſaying: Thus ſhall ye do in the feare of the Lorde, wyth the trueth & a pure herte: What cauſe ſoeuer come to you of your brethren ẏ dwell in their cyties, betwene bloud & bloud, D betwene lawe & cõmaundemẽt, betwene ſtatutes & ordinaunces, ye ſhall warne thẽ, ẏ they treſpace not agaynſt ẏ Lorde, and ſo wrath come vpõ you & on youre brethren. Thus do & ye ſhall not offende. And behold, Amaria the hye preſt is amonge you in all matters of ẏ Lord, & Zebadia ẏ ſonne of Jſmael, a ruler of ẏ houſe of Juda, he is ouer ſoch buſyneſſes as cõcerne the kyng: there be offycers of the Leuites alſo before you. Take courage to you therfore, & be doynge manfully: and ẏ Lorde ſhalbe with ſoche as be good.

¶ The, xx. Chapter.

¶ The meruelouſe victory that the Lord gaue Jehoſaphat kynge of Juda agaynſt the Moabytes, and the chyldren of Ammon, and them of Seyr.

A AFter thys alſo, it fortuned ẏ the chyldren of Moab & the chyldren of Ammon, and wᵗ them other of ẏ Ammonites came agaynſt Jehoſaphat to battayll. And there came ſome ẏ tolde Jehoſaphat ſayinge: there commeth a greate multitude agaynſt ẏ from the other ſyde of ẏ ſee, & out of Syria. And beholde, they be in Haſaſon Thamar, which is Engadi. And Jehoſaphat feared, & ſet him ſelfe to ſeke the Lord, & proclaymed faſtyng thorowout all Juda. And they ẏ were in Juda, gathered them ſelues together, to aſke councell of ẏ Lord. And they came out of all ẏ cyties of Juda, to make interceſſyon to the Lorde. And Jehoſaphat ſtode betwene the cõgregacyon of Juda & Jeruſalem in the houſe of the Lorde B before the newe courte, and ſayde: O Lorde God of our fathers, art not thou God in heuen, & raygneſt not thou on all the kyngdomes of the hethen? And in thyne hande is power & myght, and there is no man that is able to withſtande the. Art not thou oure God, whych dydeſt caſt out ẏ inhabyters of thys lãde before thy people Jſrael, and gaueſt it to ẏ ſeede of Abraham thy louer for euer? And they dwelt therin, & haue buylt the a temple therin for thy name, ſayinge: * ii. Para.vi.b. C Yf euell come vpon vs, as ẏ ſwerde of iudgemẽt, peſtilence or hõgre: then, yf we ſtand before this houſe in thy preſence, for thy name is in this houſe, and crye vnto the in our tribulacyon, heare thou, and helpe.

And nowe behold, ẏ chyldren of Ammon, & Moab, & mõut Seir, by whom ẏ woldeſt not let thẽ of Jſrael go, whẽ they came out of ẏ lãde of Egypte: but they departed from them, & deſtroyed them not. Se, howe they rewarde vs, to come for to caſt vs out of thy poſſeſſion, which ẏ haſt geuen vs to inheret. O our God, wylt ẏ not iudge them: for we haue no myght agaynſt this great cõpanye that cõmeth agaynſt vs. Nether wote we what to do: but oure eyes be vnto the.

And all Juda ſtode before ỹ Lorde with their yonge ones, their wyues & their chyldren: & ther was Jehaſiel ỹ ſonne of zacharia ỹ ſonne of Banaia ỹ ſonne of Jehiel the ſonne of Mathania, a leuite of the ſonnes of Aſaph, & vpon hym came ỹ ſprete of the Lorde, euen in ỹ myddes of ỹ cõgregacyon. And he ſayde: herken all Juda, & ye enhabiters of Jeruſalem, and ỹ kyng Jehoſaphat: Thus ſayth ỹ Lord vnto you: be not afrayed D nor faynte herted by reaſon of this greate multytude: for ỹ battayll is not youres: but Gods. To morow go ye downe agaynſt thẽ: for they come vp at ziz, & ye ſhall fynde thẽ at ỹ ende of ỹ broke before ỹ wyldernes of Jeruel. Ye ſhal not nede to fyght in thys battayll: but ſteppe forth & ſtãde, & beholde the helpe of ỹ Lorde which is wᵗ you: feare not, nor let youre hertes fayle you, O ye of Juda & of Jeruſalem. To morowe go out agaynſt them: for ỹ Lorde wyl be wᵗ you.

And Jehoſaphat bowed hys face to the erth, & all Juda & the enhabiters of Jeruſalem fell before the Lorde worſhippynge the Lorde. And the leuites of ỹ chyldren of the Cahathites, & of the chyldren of the Corathites ſtode vp, to prayſe the Lorde God of Iſrael wᵗ a loude voyce on hye. And whan they aroſe earlye in ỹ mornynge, they gat them out vnto the wyldernеſſe of Thekoa. And as they went out, Jehoſaphat ſtode & ſayde: heare me, O Juda, & ye enhabiters of Jeruſalẽ. Put your truſt in the Lord your E God, ỹ ye maye be foũde faythful. Geue credẽce to his prophetes, & ſo ſhall ye proſpere. And he gaue the people councell, & ſet ſome to ſyng vnto ỹ Lord, & to prayſe hym in the bewtye of holynes, & to go out before ỹ army, as they wẽt, & to ſaye: prayſe the Lorde for hys mercy laſteth euer. And what tyme as they beganne to laude & prayſe, then the Lorde ſtered vp certayne of the chyldren of Ammon & Moab, whych layed wayte for them that were of mount Seir: which were come agaynſt Juda. And they were ouerthrowen wyth ſtrokes amõge them ſelues. For the chyldren of Ammon & Moab roſe agaynſt the enhabiters of moũt Seir. And they ſlewe and deſtroyed them. And whan they had made an ende of the enhabiters of Seyr, euery one helped to deſtroye another amonge them ſelues.

And when Juda came to the edge of the wyldernes, they loked vnto the multytude. And beholde, they were deed carcaſſes fallẽ to the erth, & none eſcaped. And whan Jehoſaphat & his people came to take awaye the F ſpoyle of them, they foũde amõge thẽ abouũdaũce of goodes, raymẽt & pleaſaũt Jewels, which they toke for them ſelues, more then they could cary awaye: ſo ỹ they were thre dayes in gatherynge of the ſpoyle, it was ſo moch. And ỹ fourth daye they aſſembled in the valley of bleſſynge, for there they bleſſed ỹ Lord. And therfore they called ỹ name of ỹ ſame place, the valeye of bleſſyng vnto thys daye. And ſo all ỹ men of Juda & Jeruſalem returned wᵗ Jehoſaphat theyr heade, for to go agayne to Jeruſalem wᵗ gladneſſe: for the Lorde had made them to reioyſe ouer theyr enemyes. And they came to Jeruſalẽ with pſalteryes, & harpes, & ſhawmes, euen vnto the houſe of the Lorde. And the feare of God fell in the kyngdomes of all landes, whan they had hearde ỹ the Lorde fought agaynſt ỹ enemyes of Iſrael. And ſo ỹ realme of Jehoſaphat was in tranquylite: and hys God gaue hym reſt on euery ſyde.

G And * Jehoſaphat raygned vpon Juda, and was .xxxv. yere olde when he begãne to raygne, & raygned .xxv. yere in Jeruſalem. & his mothers name was Aſuba ỹ daughter of Silhi. And he walked in the wayes of Aſa his father, & bowed not therfrõ, doynge ỹ which was ryght in ỹ ſyght of the Lorde. Howbeit the hylaultars were not taken awaye, for the people had not yet prepared their hertes vnto the God of their fathers. The reſt of ỹ actes of Jehoſaphat firſt & laſt beholde, they are wrytten amõge the ſayinges of Jehu the ſonne of Hanani, which noted them in ỹ boke of ỹ kynges of Iſrael.

*iii.Re.xxii.f.

After this dyd Jehoſaphat kyng of Juda ioyne hym ſelfe wᵗ Ahaziahu kynge of Iſrael, whoſe mynde was to do wyckedly. He coupled hym ſelfe wᵗ hym, to make ſhyppes to go to tharſis. And they made ỹ ſhyppes in Ezion Gaber. And Elieſer the ſonne of Dodanah of Mareſa propheſyed agaynſt Jehoſaphat, ſayinge: becauſe yᵘ haſt ioyned thy ſelfe wᵗ Ahaziahu, ỹ Lorde hath broken thy workes. And the ſhyppes were broken, that they were not able to go to Tharſis.

¶ The .xxi. Chapter.

¶ Jehoſaphat dyeth, and Jehoram ſucceadeth hym, whych putteth to death his brethren, and is oppreſſed of the Philyſtines, and dyeth of the flyxe.

A IEhoſaphat alſo * ſlepte with hys fathers, and was buryed wᵗ his fathers in the cytie of Dauid, & Jehoram his ſonne raygned in his ſteade: and he had brethren whych were ỹ ſonnes of Jehoſaphat, Azaria, Jehiel, zacharia, Aſaria, Michael, & Sephatiahu. All theſe were ỹ ſõnes of Jehoſaphat kynge of Juda. And theyr father gaue thẽ many greate gyftes of golde & ſyluer & other ſpeciall ſubſtaunce, wᵗ ſtrõge cyties in Juda: but the kyngdome gaue he to Jehoram, for he was ỹ eldeſt. And Jehoram roſe vp agaynſt ỹ kyngdome of hys father, and preuayled, and * ſlue all his brethren wᵗ the ſwerde, & diuerſe of ỹ lordes of Iſrael. *

*iii.Re.ii.g.

*Judi.ix.a.

*iiii.Re.viii.c.

B Jehoram was .xxxii. yere olde whan he beganne to raygne, and he raygned eyght yere in Jeruſalem. And he walked in ẏ waye of the kynges of Iſrael, lyke as dyd ẏ houſe of Ahab, for he had the daughter of Ahab to wyfe, and he wrought euell in ẏ eyes of the Lorde. Howbeit, the Lord wolde not deſtroye the houſe of Dauid, becauſe of the * couenaunt that he had made with Dauid, as he promyſed to gyue a lyght to hym and to hys ſonnes for euer.

*iii. Re. ii. a. and. ix. b. ii. Para. vi. c. and. vii. d.

* In hys dayes ẏ Edomites rebelled, whã they were vnder ẏ dominyon of Juda, and made thẽſelues a kynge. And Jehorã went forth wͭ his lordes, ⁊ all his charettes were wͭ hym: ⁊ he roſe vp by nyght, ⁊ ſmote the Edomites, which cõpaſed hym in, ⁊ the captaynes of ẏ charettes. But Edom rebelled ſtyll, ſo ẏ they wolde not be vnder ẏ hãde of Juda vnto thys daye. That ſame tyme alſo dyd Libna departe from beyng vnder hys hãde, becauſe Jehorã had forſaken ẏ Lorde C God of his fathers. Moreouer, he made hylaulters in the cyties of Juda, and cauſed the enhabiters of Jeruſalem to cõmyt fornycacyon, and prouoked Juda to Idolatrye.

*ii. Re. viii. c. ⁊ i. Re. xxii. g. iiii. Re. viii. c.

And there came a wrytynge to hym from Elia ẏ prophete, ſaying: Thus ſayth ẏ Lord God of Dauid thy father: becauſe ẏͧ haſt not walked in the wayes of Jehoſaphat thy father, ⁊ in the wayes of Aſa kynge of Juda, but walkedſt in the wayes of the kynges of Iſrael, ⁊ haſt made Juda ⁊ the dwellers of Jeruſalem to go a whoring, lyke to ẏ whoredome of the houſe of Ahab, ⁊ haſt ſlayne thy brethren, euẽ thy fathers houſe, which were better then thou: beholde, wͭ a greate plage wyll ẏ Lorde ſmyte thy folke, thy children, thy wyues, and thy goodes. And thou ſhalt ſuffre great payne: euẽ a dyſeaſe of thy bowelles, vntyll thy guttes fall out by reaſon of thy ſyckenes, daye by daye.

D And ſo ẏ Lorde ſtered vp agaynſt Jehoram ẏ ſprete of ẏ Philyſtines, ⁊ ẏ Arabiãs that were beſyde ẏ blacke mores. And they came vp into Juda, and waſted it, ⁊ caryed awaye all ẏ ſubſtaũce ẏͭ was found in ẏ kynges houſe, ⁊ his ſonnes, ⁊ his wyues: ſo that there was neuer a ſonne lefte hym ſaue Jehohahas whych was ẏ yongeſt amõge hys ſonnes. And after all theſe thynges, ẏ Lorde ſmote hym in hys bowelles wͭ an incurable diſeaſe. And it came to paſſe, ẏͭ in proceſſe of tyme, euẽ after ẏ ende of two yeres, his guttes fell out i hys ſyckenes: ⁊ ſo he dyed of ☞ very euell diſeaſes. And they made no ☞ burnynge for hym lyke the burnyng of hys fathers. When he beganne to raygne, he was .xxxii. yeare olde, and raygned in Jeruſalem .viii. yere, ⁊ lyued wretchedly: howbeit they buryed hym in the cytie of Dauid: but not among the ſepulchres of the kynges.

¶ The .xxii. Chapter.

¶ Ahaziahu raygneth in ẏ rowme of Jehoram. Jehu kynge of Iſrael kylleth Ahaziahu. Athalia putteth to deeth all the kynges lynage, only Joas eſcapeth.

A AND * the enhabiters of Jeruſalẽ made Ahaziahu hys yonge ſonne kynge in his ſteade. For the men of warre * that came wͭ the hoſt of the Arabians, had ſlayne all his eldeſt ſonnes. And ſo Ahaziahu ẏ ſonne of Jehoram kynge of Juda, was made kynge. ☞ Two ⁊ fourtye yere olde was he, whan he began to raygne, ⁊ he raygned one yere in Jeruſalẽ. His mothers name was Athaliahu the daughter of Amri. And he walked alſo in the wayes of ẏ houſe of Ahab, for hys mother (by her councell) entyſed hym to do wyckedly. Wherfore he B dyd that whych was euell in ẏ ſyght of the Lorde, as dyd they that were of the houſe of Ahab: for they where hys councelers after the deeth of hys father, to hys deſtruccyon. And he walked after theyr councell, ⁊ went wyth Jehoram ſonne of Ahab kyng of Iſrael, to fight agaynſt Hazahel kyng of Syria at Ramoth in Gilead: and the Syrians ſmote Joram. And he returned to be healed in Jezrel, of the woũdes whych were geuen him at Rama, when he fought with Hazael kyng of Syria. And Ahaziahu the ſonne of Jehoram kynge of Juda went downe to ſe Jehoram ẏ ſonne of Ahab at Jezrel, becauſe he was diſeaſed. And it cam of God, that C Ahaziahu ſhulde be deſpyſed for his cõmynge to Jehorã: for whan he was come, he wẽt out wͭ Jehoram agaynſt Jehu the ſonne of Nimſi, * whom the Lorde had anoynted to deſtroye the houſe of Ahab.

*iiii. Re. viii. e. *ii. Para. xxi. d.

*iiii. Re. ix. b.

And ſo it came to paſſe ẏͭ whan Jehu was executinge iuſtice vpon the houſe of Ahab, ⁊ had foũde the lordes of Juda ⁊ the ſonnes of the brethren of Ahaziahu that wayted on Ahaziahu, he ſlue them. * And he ſought Ahaziahu, ⁊ they caught him where he was hyd in Samaria, ⁊ brought hym to Jehu. And whẽ they had ſlayne hym, they buryed hym: becauſe (ſayde they) he is the ſonne of D Jehoſaphat, which ſought ẏ Lord wyth all his hert. And the houſe of Ahaziahu had no power to kepe ſtyll the kyngdome.

*iiii. Re. xi. c.

* But whan Athaliahu ẏ mother of Ahaziahu ſawe ẏͭ her ſonne was deed, ſhe aroſe and deſtroyed all ẏ kynges ſeed in the kynred of the houſe of Juda. And Jehoſabeth the daughter of ẏ kynge toke Joas ẏ ſonne of Ahaziahu, ⁊ ſtale hym from amonge the kynges ſonnes ẏͭ were ſlayne, and put hym and his nource in a preuye chambre. And ſo Jehoſabeth ẏ daughter of kynge Jehoram the wyfe of Jehoiada the preſt, and ẏ ſyſter of Ahaziahu hyd hym from Athaliahu that he was not ſlayne. And ſo he was wͭ them hyd in ẏ houſe of God ſyxe yere. And Athaliahu raygned ouer the lande.

*iiii. Re. xi. a.

¶ The

¶ The.xxiii.Chapter.

¶ Joas the ſonne of Ahaziahu is made kynge. Athaliahu is put to deth.

A *iiii.re.xi.a AND * in the ſeuenth yeare Jehoiada
beynge bolde, toke the captaynes
of hundredes, Aſariahu
the ſonne of Jeroham, and Iſmael
the ſonne of Jehohanam,
Azariahu the ſonne of Obed, Maaſiahu the
ſonne of Adaiahu, and Eliſaphat the ſonne
of zichri, and made a bonde wyth them. And
they went aboute in Juda, and gathered the
Leuites out of all the cyties of Juda and the
auncyent fathers of Iſrael: ād they came to
Jeruſalem. And all the congregacyon made
a bonde with the kynge in the houſe of God.
And he ſayd vnto them: beholde, the kynges
ſonne muſt raygne, * as the Lord hath ſayd *iii.Re.ii.a and.ix.b ii.par.vi.c vii.d.⁊.xxi.b
of the chyldren of Dauid.

Thys is it therfore that ye ſhall do: The
B thyrde parte of you ſhall (on the Sabbath)
come to the preaſtes, Leuites, and kepers of
the porches. And another thyrde parte ſhalbe
by the kynges houſe, and another thyrde
parte ſhalbe at the gate of the foundacion,
*exo.xxvii.b and all the people ſhalbe in the * courtes of
the houſe of the Lorde. But ther ſhall none
come into the houſe of the Lorde, ſaue the
preſtes, and they that miniſtre vnto the Leuites.
They ſhal go in, for they are holy: but
all the people ſhall kepe the watche of the
Lorde. And yͤ Leuites ſhall cōpaſſe yͤ kynge
rounde about, ⁊ euery mā ſhall haue his wepon
in his hande: ⁊ what other man ſo euer
dothe come into the houſe of the Lorde, he
ſhall be ſlayne, ⁊ let hym be with the kyng,
whan he cōmeth in, ⁊ whan he goeth out.

And the Leuites and all Juda dyd accordyng
to all thinges that Jehoiada yͤ preaſte
had cōmaunded, ⁊ toke euery mā his men,
yͭ came in on the Sabboth, with them that
went out on the Sabboth daye, nether dyd
C Jehoiada yͤ preſte let the cōpanies departe.
And Jehoiada yͤ preaſt deliuered to yͤ captaynes
of hūdredes, ſpeares, ſhyldes and boukelars,
yͭ had pertayned to kynge Dauid, and
were in yͤ houſe of God. And he ſet all yͤ people
euery mā hauyng his weapō in his hād,
frō the ryght ſyde of yͤ tēple, to the lefte ſyde
of yͤ tēple, alonge by the aulter ⁊ the temple,
rounde aboute the kynge. And they brought
out the kinges ſonne, and put vpon hym the
☞ crowne, and ☞ * the teſtimonie, :-* (and they
Deu.xvii.d :- gaue hym in his hande, the lawe that was to be kepte) and
made him king. And Jehoiada ⁊ his ſonnes
anoynted hym, ⁊ ſayde: God ſaue the kinge.

When Athaliahu hearde the noyſe of the
people, runnynge ⁊ prayſyng the kynge, ſhe
came to yͤ people into the houſe of the Lorde.
And ſhe loked, and beholde the kynge ſtode
in his place at the enteryng in, ⁊ the Lordes
and the trompettes were by the kynge, ⁊ all
the people of the lande reioyſed, blowyng wt
trompettes, ⁊ dyd playe with inſtrumentes
of muſycke, ⁊ taught to ſynge ⁊ prayſe. But
Athaliahu rent her clothes, and ſayde: treaſon,
treaſon. And Jehoiada the preaſte went
out to the captaynes of hūdredes that were D
gouerners of the hoſte, ⁊ ſayd vnto thē: haue
her out without the dore of the temple: and
who ſo foloweth her let hym be ſlayne wyth
the ſwerde. For yͤ preaſte ſayd yͭ they ſhulde
not ſley her in the houſe of yͤ Lorde. And they
layde handes on her, tyl ſhe was come to the
entrynge of the horſgate beſyde the kynges
houſe and there they ſlue her.

* And Jehoiada made a bonde betwene *iiii.Regum xi.b
hym and all the people and the kynge, that
they ſhulde be the Lordes people. And al the
people wēt to the houſe of Baal, ⁊ deſtroyed
it, and brake hys aulters and his ymages, ⁊
ſlue Mathan the preaſte of Baal before the
aulters. And Jehoiada put the offyces for yͤ
houſe of the Lord vnder the hāde of the preaſtes
and Leuites, * as Dauid had diſtrybuted *i.Para xv.a
them in the houſe of the Lorde, to offer
burnt offerynges vnto the Lorde, * as it is *nu.xxviii.a
wrytten in the lawe of Moſes, wyth reioyſynge
and ſyngynge, as it was ordeyned by
Dauid. And he ſet porters by yͤ gates of the
houſe of the Lorde, that none which was vncleane
in any thynge ſhulde entre in.

And he toke the captaynes of hundredes
⁊ all the nobles, and the gouernoures of the
people, ⁊ all the folke of the lande, ād cauſed
the kynge to come downe out of the houſe of
the Lord, ⁊ they came thorowe the hye gate
into the kynges houſe, and ſet the kyng vpō
the ſeate of the kyngdome. And all the people
of the lande reioyſed, and the cytie was
in tranquillitie, after that they had ſlayne
Athaliahu with the ſwearde.

¶ The.xxiiii.Chapter.

¶ Joas durynge the lyfe of Jehoiada, kepeth the lawe, but after his deeth he regardeth it not. He kylleth zachariah the prophete. Jehas is kylled of his awne ſeruauntes: and after hym raygneth Amaſiahu.

JOas was ſeuen yeare olde whan he A
beganne to raygne, * and he raygned *iiii.Re xi.b
fourtye yeare in Jeruſalem. His mothers
name alſo was zibia of Beer Seba.
And Joas dyd that which was ryght in the
ſyght of the Lord all the dayes of Jehoiada
the preaſte. And Jehoiada toke him two wyues,
⁊ he begat ſonnes and daughters.

And it chaunſed after this, that Joas was
mynded, to renewe the houſe of the Lorde, ⁊
he gathered to gether yͤ preaſtes ⁊ the Leuites,
and ſayde to them: go out vnto yͤ cyties
of Juda, ⁊ gather of all Iſraell money, to repayre B
the houſe of youre God from yeare to
yeare, ⁊ ſe that ye haſt the thynge: howbeit
the Leuites were ſlacke. And yͤ kinge called
Jehoiada that was the chefeſt ⁊ ſayd vnto
him. Why requyreſt thou not of the Leuites

to brynge in, out of Juda & Jeruſalem, *the *Exo.xxx.b collection of money accordynge to the commaundement of Moſes the ſeruaunt of the Lorde: and the congregacion of Iſrael ſhuld offre it for the tabernacle of wytneſſe. For wycked Athaliahu and her childrẽ brake vp the houſe of God, and all the thynges that were dedicat for the houſe of the Lorde dyd they beſtowe for Bealim.

And at the kynges cõmaundement *they *iiii.re.xii.b made a cheſt, & ſet it without at the gate of ẏ houſe of the Lorde: and made proclamacion thorowe Juda and Jeruſalẽ, to brynge into the Lorde *the taxacion of money, ẏ Moſes *Exo.xxx.b the ſeruaunt of God ſet vpon Iſrael in the wylderneſſe. And the Lordes and al the people reioyſed and brought in, and caſt into the C cheſt, vntyl it was ful. And it fortuned that at the ſame tyme they brought in ẏ cheſt (vnto them which were in the kynges buſynes) by the hande of the Leuites. And when they ſawe ẏ there was moche money, the kynges ſcrybe (and one appoynted by the hye preſt) came, and emptied the cheſt, and toke it, and caryed it to hys place agayne: thus they dyd daye by daye, and gathered moch money.

And the kynge & Jehoiada gaue it to ſoch D as dyd the laboure and worke in the houſe of the Lorde, and hyred maſons and carpẽters to repayre the houſe of the Lorde, and ſo dyd they artificers in yron and braſſe, to mẽd the houſe of the Lorde. And ſo the worckemen wrought, and the worcke mended thorowe theyr handes: & they made the houſe of God as it ought to be, ãd ſtrengthed it. And whẽ they had finiſhed it, they brought the reſt of the money before the kyng and Jehoiada, & therwyth were made veſſels for the houſe of the Lorde: euen veſſels to mynyſtre wyth all, and to ſerue for burntofferynges: chargers and ſpones, veſſels of golde and ſyluer. And they offred burntofferynges in ẏ houſe of the Lorde contynuallye all the dayes of Jehoiada. But Jehoiada waxed olde, and E dyed full of dayes. For an hundred & thyrtye yere olde was he when he dyed. And they buryed hym in the cytie of Dauid amonge the kynges, because he dealt well wyth Iſrael, and with God and with his houſe. And after the deeth of Jehoiada, cam the Lordes of Juda, and made obeyſaunce to the kynge. And the kynge herkened vnto them. And ſo they lefte the houſe of the Lorde God of theyr fathers, & ſerued groues and ydoles. And then came the wrath of God vpon Juda and Jeruſalẽ, for this theyr treſpaces ſake. And he ſent prophetes to them, to brynge thẽ agayne vnto the Lorde. And they teſtifyed vnto them: But they wolde not heare.

And the ſpyrite of God came vpon zacha- F ria the ſonne of Jehoiada the preaſt, whyche ſtode by the people, & ſayd vnto them: Thus ſayth God: why tranſgreſſe ye the cõmaundementes of the Lorde, ẏ ye cannot proſpere? For because ye haue forſakẽ the Lord, he alſo hath forſaken you. *And they conſpyred againſt him, and ſtoned him with ſtones *Mat.xxiii. at the commaundement of the kyng: euen in the courte of the houſe of the Lorde. And ſo Joas the kynge remembred not ẏ kyndneſſe which Jehoiada his father had done to him, but ſlue his ſonne. And whẽ he dyed, he ſaid: the Lorde loke vpon it, and requyre it.

And when the yeare was out, it fortuned, that the hoſt of Syria came vp againſt him G and they came agaynſt Juda & Jeruſalem, and deſtroyed all ẏ Lordes of the people frõ among the people, & ſent all the ſpoyle of thẽ vnto the kynge to Damaſco, for the Sirians came with a ſmal cõpany of mẽ, & the Lord delyuered a very great hoſt into their hãde, because they had forſakẽ ẏ Lord God of theyr fathers. And moreouer they ſerued Joas accordige to his dedes.

And whan they were departed from him, they left him in great diſeaſes, & *hys awne *iiii.re.xii.b ſeruaũtes cõſpyred agaynſt him for ẏ bloud of the chyldren of Jehoiada the preaſte, and ſlue hym on hys bed, and he dyed, & they buryed hym in the cytie of Dauid: but not in ẏ ſepulchres of the kynges. And theſe are they that conſpired agaynſt him: zebad the ſonne of Simeath an Ammonite, and Jehoſabad the ſonne of Simrith a Moabite. And hys ſonnes, and the ſumme of the taxe that was rayſed in hys tyme, and the repayring of the houſe of God, beholde, they are wrytten in ẏ ſtorye of the boke of the kynges. And Amaziahu hys ſonne raygned in hys ſteade.

The. xxv. Chapter.

Amaziahu ouercometh the Edomites. And Joas kynge of Iſrael ouercometh Amaziahu.

AMaziahu was. xxv. yeare olde, when A he beganne to raygne, and he raygned xxix. yere in *Jeruſalẽ. Hys mothers *iiii.Regum xiiii.a name was Jehodadan of Jeruſalem. And he dyd that whych is ryght in the ſyght of the Lorde: but not with a perfecte herte. And as ſone as he was ſettled in the kyngdome, he ſlue his ſeruauntes, that had kylled the king his father. But he ſlue not theyr chyldrẽ, becauſe it is wrytten thus in the law & boke of Moſes, where the Lord cõmaunded, ſaying: *the fathers ſhall not dye for the chyldren, *deu.xxiiii.c iiii.re.xiiii.b Jerem.xxxi.e Ezec.xviii.c neither ſhall the chyldren dye for the fathers, but euery man ſhal dye for hys awne ſynne. And Amaziahu gathered Juda together, B and made them captaynes ouer thouſandes and ouer hũdredes, accordinge to the houſes of theyr fathers, thorowe out all Juda and Beniamin. And he nombred them frõ twentye yere olde and aboue, and founde amonge them, thre hundred thouſande choſen men, able to go to battell, and that coulde handle ſpeare and ſhylde. He hyred alſo an hundred thouſande fyghtinge ſtronge men out of Iſraell, for an hundred talentes of ſyluer.

C And there came a man of God to hym, ād ſayde: O kynge let not the armye of Iſraell come with the: for the Lorde is not with Iſrael, nether wyth all the houſe of Ephraim. But yf thou wylt nedes be faythleſſe, come on, and take the batel in hāde, and God ſhall make the fall before ẏ enemie. For God hath power to helpe, & to caſt downe. And Amaziahu ſayde to the mā of God: what ſhal we do then, for the hūdred talētes, which I haue geuen for the hooſte of Iſrael? The man of God anſwered: the Lorde is able to geue the moch more then they be.

And Amaziahu ſeuered them to the armie that was come to him out of Ephraim, to go home agayne. Wherfore they were excedynge wroth with Iuda, and returned home in great angre.

And Amaziahu toke hert and caryed out hys people, and went to the ſalt valley, and *ſmote of the chyldrē of Seir tē thouſande. And other ten thouſande dyd the chyldren of Iuda take alyue, and caryed them vnto the toppe of a rocke, and caſt them downe frome the toppe of the rocke, that they all to burſt: but the ſouldyers of the armye which Amaziahu ſent awaye, that they ſhulde not go wt his people to battel, fel vpō the cyties of Iu-

*iiii. Regum xiiii. b

D da, from Samaria vnto Bethhorō, & ſmote thre thouſande of them, & toke moch ſpoyle.

And it chaunced, after ẏ Amaziahu was come from the ſlaughter of the Edomites, he brought the Gods of the chyldren of Seir, & ſet them vp to be hys gods, and bowed hym ſelfe before thē: and burned encēſe vnto thē. Wherfore the Lord was wroth with Amaziahu and ſent vnto hym a prophete, whych ſayd vnto hym: why haſt ẏ ſought the gods of ẏ people, which were not able to delyuer theyr awne people out of thyne hande? And it chaūced, that as the prophete talked with

E hym the kynge ſayde vnto hym: haue men made the of the kynges councell? ceaſe, why wylt thou be beatē? And the prophete ceaſed and ſayde: I am ſure that God is mynded to deſtroye the, becauſe thou haſt done this, ād agreeſt not vnto my councell.

*Then Amaziahu kynge of Iuda toke aduiſe, and ſent to Ioas the ſonne of Iehoahaz the ſonne of Iehu kyng of Iſrael, & ſayd come, ẏ we maye ſe ether other. And Ioas kynge of Iſrael ſent to Amaziahu kynge of Iuda, ſayinge: a thyſtell that is in Libanon, ſent to a Cedar tree of Libanō, ſaying: *geue thy daughter to my ſonne to wyfe. And there came a wylde beaſt of Libanō, & troad

*iiii. Regum xiiii. b

*iiii. Regum xiiii. c
Iudi. ix. c
iiii. Eſd. iiii. b

F downe the thyſtell. Thou ſayeſt ẏ thou haſt beaten ẏ Edomites, and thyne hert maketh the proude, to glorify thy ſelfe. Nowe therfore byde at home: why doeſt thou prouoke vnto euel, ẏ thou mayeſt periſhe, both thou and Iuda with the?

But Amaziahu wolde not herkē to hym: for it came of God, euen to delyuer thē into ẏ hāde of theyr enemies because they ſought councell at the gods of Edom. And ſo Ioas the kynge of Iſrael came vp: and they ſawe ether other, both he and Amaziahu kinge of Iuda at Bethſames which is in Iuda. And

G Iuda was put to ẏ worſe before Iſrael, and they fled euery mā to his tent. And Ioas the kynge of Iſrael toke Amaziahu kyng of Iuda the ſonne of Ioahas the ſonne of Iehoahas at Bethſames: and brought hym to Ieruſalem, & tare the walle of Ieruſalem (frō the gate of Ephraim vnto ẏ gate that was ouer agaynſt it) foure hundred cubytes. And he toke awaye alſo all the goldē and ſyluer, and al the Iewelles that were founde in the houſe of God with Obed Edom, and ẏ treaſures of the kynges houſe, & the yonge wardes, and returned to Samaria.

And Amaziahu the ſonne of Ioas kynge of Iuda lyued after the deeth of Ioas ſonne of Iehoahaz kynge of Iſrael fyftene yeare. The reſt of the actes of Amaziahu fyrſt and laſt, are they not wrytten in the boke of the kinges of Iuda & Iſrael? And after the time that Amaziahu dyd turne awaye from the Lorde *they conſpired treaſon agaynſt hym in Ieruſalem: and whan he was fled to Lachis, they ſent to Lachis after hym, and ſlue hym there: and brought hym vp wyth horſes, and buryed hym wyth his fathers in* ẏ cytie of Iuda.

*iiii. Regum xiiii. c

*[illegible]

The. xxvi. Chapter.

After the deeth of Amaziahu raygneth Uziah (other wyſe called Ozia) which is ſtrycken wyth the lepre, & Ioatham raygneth in hys rowme.

A Then all the people of Iuda toke Uzia (whych was *ſyxtene yere olde) and made hym kynge in the rowme of his father Amaziahu. And he buylt Eloth, and brought it agayne to Iuda, after ẏ the kyng was layd to ſlepe with his fathers. Syxtene yere old was Uzia, whē he began to raygne, and he raygned. lii. yere in Ieruſalem. Hys mothers name alſo was Iecholia of Ieruſalem. And he dyd that whych was ryght in ẏ ſyght of the Lorde, accordynge to all, as dyd hys father Amaziahu. And it came to paſſe, that he ſought God *in the dayes of Zachariahu (which mayntened the feare of God) & as longe as he ſought the Lorde, God made hym to proſpere.

*iiii. Regum xv. a

*iiii. Re. xii. b

B And he went to batell agaynſt the Philiſtines, and brake downe the wall of Geth, & the wall of Iabne, and the wall of Aſdod, & buylt cyties about Aſdod & among the Philiſtines. And God holpe him againſt ẏ Philiſtines, & agaynſt the Arabiens ẏ dwelt in

Gurbaal

Gurbaall and Hammehunim. And the Ammonites gaue tribute to Uzia, ād hys name ſpred abroade euen to yͤ entryng in of Egypte: for he played the man exceadingly. Moreouer Uzia buylt towres in Jeruſalem by the corner gate, & by the valeye gate, and at the turnyng of the wall, & made thē ſtronge. And he buylt towres in the wyldernеſſe, and dygged many welles: For he had moch catel in the valeys and playnes, plowemen and vynedreſſers in the mountaynes & in Charmel, for he loued huſbandrye.

And Uzia had an hoſt of fyghtynge men that went out to warre in the armye accordyng to the nombre of theyr office vnder the hande of Jeiel the ſcribe & Maaſiahu the ruler, & vnder the hande of Hananiahu whych was one of yͤ kinges Lordes. And the whole nombre of the auncient fathers, & of the mē of myght were two thouſande and ſyxe hundred: & vnder the hande of them was the armye of the men of warre, euen thre hundred C and ſeuen thouſande, & fyue hundred yͭ made warre with the power of an armye, helpyng the kynge agaynſt yͤ enemies. And Uzia prouided them thorowe out al the hoſt, ſhildes, ſpeares, helmettes, haberginnes, bowes and ſlynges for to caſt ſtones. And he made ſotle engynnes in Jeruſalem, which he inuented & layed on yͤ towres and corners, to ſhote arowes and greate ſtones wythall. And his name ſpred farre abroad, becauſe he was helped ſo excellently, ſo yͭ he became very myghtye.

But in hys ſtrength, his hert aroſe to his deſtruccion: For he tranſgreſſed againſt the Lorde hys God, & went into the temple of yͤ Lorde, to burne cenſe vpō the alter of incēſe. And Aſariahu the preaſt went in after hym and with him foure ſkore preaſtes of yͤ Lord that were valeaunt men. And they ſtode by * Nu. xviii. a Uzia the kynge, and ſayd vnto hym: *it pertayneth not to the Uzia to burne incenſe vnto the Lorde, but to the preaſtes the chyldrē of Aaron, that are conſecrated for to offre in- D cenſe. Come therfore out of the ſāctuary for thou haſt treſpaced, and it is no worſhyp to the before the Lorde God.

And Uzia was wroth, & had incenſe in his hande to burne it: & ſo whyle he had indigna- * iiii. Re. xv. a cyon agaynſt the preaſtes, * the leproſye ſprange in his foreheed before the preaſtes in the houſe of the Lorde, euē beſyde the incenſe aulter. And Aſariahu the chefe preaſte with all the other preaſtes loked vpō him: and beholde, he was become a leper in his foreheed, & they vexed him thēce. And he was fayne to go out, becauſe the Lorde had ſmytten hym. And Uzia the kynge continued a lepre vnto the daye of hys death, and dwelt ſeuerall in an houſe beyng a leper and ſhutte out of the houſe of the Lorde. And Jotham hys ſonne had the gouernaunce of the kynges houſe, and iudged the people of the lande.

The reſt of the actes of Uzia fyrſt & laſt, dyd Jſai yͤ prophete the ſōne of Amos wryte. And ſo Uzia ſlepte wyth hys fathers, and they buryed him with his fathers in the felde of the buryall whych was beſyde the ſepulchres of the kynges. For they ſaid: he is a leper. And Jothan hys ſonne raygned in hys ſteade.

¶ The. xxvii. Chapter.

¶ Jotham raygneth and ouercommeth the Ammorites. Ahaz hys ſonne raygneth after hym.

IOtham was fyue and twenty yere A olde, when he * beganne to raygne, * iiii. Re. xv. g and raygned ſyxtene yeare in Jeruſalē. Hys mothers name alſo was Jeruſa the daughter of zadoc. And he dyd yͭ whyche was ryght in the ſyght of the Lorde in all poyntes as dyd hys father Uzia, ſaue that ☞ he came not into the temple of the ☞ B Lorde, and the people dyd yet wyckedly. He buylt the hye gate of the temple of the Lord and on the walle (where the houſe of ordinaunce was) he buylte moche. Moreouer he buylt cyties in the mountaynes of Juda, ād in the wood countrye he buylt caſtelles and towres.

He fought with the kynge of the chyldren C of Ammon, and preuayled agaynſt thē. And the chyldren of Ammon gaue hym the ſame yeare an hundred talentes of ſyluer, and ten thouſande quarters of wheat, & ten thouſād of barley. So moch dyd the chyldrē of Ammon geue hym the ſecond yere and the third alſo. So Jothā became myghtie, becauſe he dyrected his waye before yͤ Lorde his God.

The reſt of the actes of Jotham & all hys D warres, & his cōuerſacion, lo, they are wrytten in the boke of the kynges of Jſrael and Juda. He was. xxv. yere olde whē he begāne to raygne, & raygned ſyxtene yere in Jeruſalem. And Jotham ſlepte with hys father, ād they buryed hym in the cytie of Dauid: and Ahaz hys ſonne raygned in hys ſteade.

¶ The. xxviii. Chapter.

¶ The wyckedneſſe of Ahaz kynge of Juda. After hym raygneth Hezekia.

AHaz was * twenty yere old whē A he begāne to raygne, & raygned * iiii. Re. xvi. a ſyxtene yere in Jeruſalem, and he dyd not that whiche is ryght in the ſyght of the Lorde, as dyd his father Dauid: For he walked in yͤ wayes of yͤ kynges of Jſrael, & made molten ymages for Baalim. He offered incenſe in the valeye of the ſonne of Hinnom, and * burnt his * Deu. xviii. b chyldren in fyre after the abominacions of yͤ iiii. Re. xxi. c Heythen, whom the Lord caſt out before the chyldren of Jſrael. He offered alſo, ād burnt incenſe in hylaulters & on mountaynes and vnder euery grene tre.

* Wherfore the Lorde his God delyuered * iiii. Re. xvi. a Eſay. vii. a him into the hāde of the kinge of the Siries:

which bet him, & caryed awaye a great multitude
of hys captyue, and brought them to
Damaſcon. And he was delyuered into the
hãde of the king of Iſrael, which ſmote him
with a great ſlaughter. For Pekah the ſonne
of Remaliahu ſlue in Iuda an hundred &
twentye thouſande in one daye, which were
all fyghtinge mẽn: ãd that becauſe they had
forſakẽ the Lord God of theyr fathers. And
Zichri a mightie mã of Ephraim ſlue Maaſiahu
the kynges ſonne, & Aſrica the gouernour
of the houſe, and Elcana ẏ was next to
the kyng. And the childrẽ of Iſrael toke priſoners
of theyr brethren, two hundred thouſande
B wemen, ſonnes & daughters, & caryed
awaye moche ſpoyle of them, & brought the
ſpoyle to Samaria.

But there was a prophete of the Lordes
(whoſe name was Obed) and he wente oute
before ẏ hoſt that came to Samaria, & ſaide
vnto them. Beholde, becauſe the Lorde God
of youre fathers is wrothe ẘ Iuda, he hath
delyuered thẽ into youre hãde. And ye haue
ſlayne thẽ wyth cruelneſſe, ẏ reacheth vp to
heauen. And nowe ye purpoſe to kepe vnder
the chyldren of Iuda and Ieruſalem, and to
make them bondmen and bondwemen. And
do ye not lade your ſelues wyth ſynne in the
ſyght of ẏ Lorde your God? Nowe heare me
therfore, and delyuer the captyues agayne
whych ye haue taken of youre brethren, for
els ſhall ẏ great wrath of God be vpon you.

C Wherfore, certayne of the heades of the
chyldren of Ephraim, as Aſaria the ſonne of
Iehohanã, Berechiahu the ſonne of Meſillemoth,
and Iehezkiahu the ſonne of Sallum
and Amaſa the ſonne of Hadlai, ſtode vp agaynſt
them that came from the warre, and
ſayde vnto them: bringe not in the captiues
hyther. For where as we haue offended towarde
God alreadye, ye entẽde to adde more
to our ſynnes & treſpace. For our treſpace
is great already, and there is a fearce wrath
agaynſt Iſrael. And vpon that, the men of
armes left the captiues and the ſpoyle before
the Lordes and all the congregacion.

And the men that were nowe rehearſed by
name, roſe vp, and toke the priſoners, & with
the ſpoyle clothed all ẏ were naked amonge
them, and arayed them, & ſhoed them, & gaue
them to eate and to drynke, & anoynted thẽ,
and caryed all that were feble of them vpon
aſſes, & brought them to Iericho (the cytie of
Paulmetrees) to theyr brethren: & then they
returned to Samaria agayne.

*iiii.re.xvi.b *At that ſame tyme dyd kyng Ahaz ſend
vnto ẏ kynges of Aſſur, to haue helpe of thẽ
And the Edomites came agayne, and ſlue
ſome of Iuda, and caryed awaye captyues.
And the Philiſtines inuaded the cities in the
lowe countrey, ãd towarde the ſouth of Iuda,
& toke Bethſames, & Aialon, and Gederoth,
and Socho with the townes longynge
therto, and Thimna with the townes of the
ſame: Gimſo, and the townes therof, and
dwelt there. For the Lord brought Iuda lowe,
beauſe of Ahaz kynge of Iuda, whyche
made Iuda naked, & trãſgreſſed ſore againſt
the Lorde. And Thilgath pilneſer kyng of ẏ
Aſſyrians came vpõ hym, and troubled him
rather then ſtrengthed hym. For Ahaz toke
awaye a porciõ out of the houſe of the Lord
and out of the kynges houſe, & out of ẏ Lordes
houſes, & gaue vnto the kyng of the Aſſyrians: D
ãd yet it helped him not. And in the
very tyme of hys tribulaciõ dyd kyng Ahaz
treſpace yet moare agaynſt ẏ Lord. For he
offered vnto the Gods of them of Damaſco,
which bette him, & he ſayd: becauſe the Gods
of the kynges of Syria healpe thẽ, therfore
wyll I offer to thẽ, that they maye helpe me
alſo. But they were his deſtruccion, and the
deſtruccion of al Iſrael. And Ahaz gathered
together the veſſels of the houſe of God, and
brake them, and *ſhut vp the dores of the *ii.Para xxix.a
houſe of the Lord, and made him ‡aulters in ‡ii.par.xxx.c
euery corner of Ieruſalem. And in all the cities
of Iuda he made hyllaulters, to burne
incenſe vnto other gods, & angred the Lord
God of his fathers. The reſt of his actes and
hys workes fyrſt and laſt: beholde, they are
written in the boke of the kynges of Iuda, &
Iſrael. And Ahaz ſlepte with his fathers, &
they buryed hym in the cytie of Ieruſalem:
but brought hym not vnto the ſepulchres of
the kinges of Iſrael. And Hezekia his ſonne
raygned in hys ſteade.

¶ The.xxix. Chapter.

¶ Hezekia (otherwyſe called Ezechias, or Iehizkiahu) reſtoreth vnto the temple of the Lord all the thynges that had not bene regarded of hys predeceſſoures.

HEzekia beganne to raygne, whẽ A
he was fyue & twenty yere olde, *iiii.Regum
& raigned nyne & twenty yere in xviii.a
Ieruſalẽ. And his mothers name
was Abia ẏ daughter of Zacariahu.
And he dyd that whych was ryght
in the ſyght of the Lorde, in all poyntes as
dyd Dauid hys father. He *opened the dores *ii.Para
of the houſe of the Lorde (in the fyrſt yere ãd xxviii.b
fyrſte moneth of his raygne) and repayred
them. And he brought in the preaſtes and ẏ
Leuites, and gathered them together in to
the eaſt ſtrete: and ſayde vnto them.

Heare me ye Leuites, & now be ſanctifyed
and halowe the houſe of the Lorde God of
youre fathers, brynge fylthineſſe oute of the
holy place. For our fathers haue treſpaced,
and done euell in the eyes of the Lorde oure
God: and haue forſakẽ him, & turned awaye
theyr faces from the habitaciõ of the Lorde,
and turned theyr backes on it. And beſyde ẏ
they haue ſhut vp the dores of the porche ãd
quẽched the lampes, & haue nether burnt incenſe,

cenſe, nor offered burntofferinges in the holy place vnto the God of Iſrael.

Wherfore the wrath of the Lorde fell on Juda and Jeruſalem: ⁊ he hath brought thē to trouble, to be wondred on, and to be hiſſed at, euen as ye ſe with your eyes. For lo, our fathers were ouerthrowen wyth ẏ ſwearde, and oure ſonnes, oure daughters ⁊ oure wyues were caryed awaye captiue for the ſame cauſe. And nowe it is in my herte, to make a couenaunt wyth the Lorde God of Iſrael: ẏ he may turne awaye his heuye indignacyon from vs. Nowe therfore my ſonnes, be not neglygēt: for the Lorde *hath choſen you to ſtāde before him, and for to miniſtre and ſerue hym, and to burne incenſe.

*Nu.xviii.a

C Then the Leuites aroſe: Mahath ẏ ſonne of Amaſai, ⁊ Joel the ſonne of Aſariahu of the chyldren of the Cahathites. And of the ſonnes of Merari, Kis the ſonne of Abdi, ād Aſariahu the ſonne of Jehalelel. And of the ſonnes of the Gerſonites, Joah the ſonne of Simma, and Eden the ſonne of Joah. And of the ſonnes of Elizaphan, Simri ⁊ Jehiel. And of the ſonnes of Aſaph, zechariahu and Mathaniahu. And of the ſonnes of Heman, Jehiel ⁊ Simei. And of ẏ ſonnes of Jeduthū Semaia ād Uziel. And they gathered theyr brethren, ⁊ purifyed them ſelues, ⁊ came accordynge to the cōmaundement of the kyng and the wordes of the Lorde, for to clenſe the houſe of the Lorde. And the preaſtes wente into the inner partes of the houſe of ẏ Lorde to clenſe it, and brought out all the vnclenneſſe that they foūde in the tēple of the Lord into the court of the houſe of the Lorde. And the Leuites toke it, to carye it oute into the broke Cedron. They beganne the fyrſt daye D of the fyrſt moneth to purifye, and the eyght daye of ẏ moneth came they to the porche of the Lorde: and purged the houſe of the Lord in eyght dayes, and in the ſyxten daye of the fyrſt moneth they made an ende.

And they went into Hezekia the kyng, ⁊ ſayde: we haue clēſed all the houſe of ẏ Lord the aulter of burntofferinge, with al his veſſels, ⁊ the ſhewbreed table with al his apparell: and al the veſſels which king Ahaz dyd caſt aſyde when he raygned ⁊ tranſgreſſed, them we haue prepared and ſanctifyed: and beholde, they are before ẏ aulter of ẏ Lorde. And Hezekia the kynge roſe earlye, ⁊ gathered E the lordes of the cytie and went vp to ẏ houſe of the Lorde. And they brought ſeuen oxen, ſeuen rāmes, ſeuen ſhepe, and ſeuen hegoates, to be a ſynne offeryng for the kyngdome, for the ſanctuarie, ⁊ for Juda. And he commaunded the preſtes the ſonnes of Aaron, to offer them on the aulter of the Lord.

And they ſlue the oxen, ⁊ the preaſtes receaued ẏ bloude, ⁊ ſprinkled it on the aulter: lykewyſe, whan they had ſlayne the rāmes, they ſprinkled ẏ bloude vpō the aulter: they ſlue alſo the ſhepe, ⁊ they ſprinkled ẏ bloude vpō the aulter. And then they brought forth the hegoates for the ſynne offeryng before ẏ kynge and the congregacion, ⁊ put theyr hādes vpon them. And the preaſtes ſlue them, and with the bloude of them they clenſed the aulter, to make ſatiſfacciō for al Iſraell: for the kynge cōmaunded, ẏ the burnt offerynge and the ſynne offering ſhulde be made for al Iſrael. And ſet the Leuites in the houſe of ẏ Lorde with ſimbales, pſalteries ād harpes F *accordynge to the commaundemēt of Dauid and of Gad the kynges ſear, and Nathā the prophete. For ſo was the cōmaundemēt of the Lorde thorowe the hāde of his prophetes. And the Leuites ſtode, hauyng ẏ inſtrumentes of Dauid, and the preaſtes helde the trompettes. And Hezekia commaunded to offer the burntofferyng vpō the aulter. And whē the burntofferyng begāne, the ſonge of the Lorde beganne alſo, ⁊ the trompettes wᵗ the inſtrumentes that were ordeyned by the hande of Dauid kynge of Iſrael. And al the congregacion worſhypped, ſyngynge a ſong, and blowyng with the trompettes, ⁊ al this continued, vntyll the burntofferynge was fynyſſhed.

*i.Pa.xxv.a

And when they had made an ende of offerynge, the kyng and al that were preſent wᵗ him, bowed them ſelues, ⁊ worſhypped. And Hezekia the kyng ⁊ the Lordes ſpake to the Leuites to prayſe the Lorde with ẏ wordes of Dauid, ⁊ of Aſaph the ſear. And the Leuites ſange praiſes with gladneſſe, ⁊ the other bowed them ſelues, and worſhypped.

And Hezekia anſwered, ⁊ ſayde: nowe ye haue conſecrate youre hādes to the Lord: G go to therfore, ⁊ bringe in the ſacrifices ⁊ thākofferynges into the houſe of the Lorde. And the congregaciō brought in the ſacrifyces ⁊ thankeofferynges ⁊ burntoffringes, as many as were of a fre liberall hart. And ẏ nombre of the burntofferinges which the congregacion brought, was .lxx. oxen, an hundred rammes, ⁊ two hundred ſhepe: whyche were all for the burntofferinge of the Lorde. And H ☞ ther were dedicated ſyxe hundred oxen, and thre thouſande ſhepe.

And the preaſtes were to fewe, to fleye all the burntofferinges: but theyr brethrē ẏ Leuites dyd helpe them, till they had ended the worke, and vntyll the preaſtes were ſanctifyed. For the Leuites were purer herted to be ſanctified, then the preaſtes. And therto ẏ burnt offerynges were many with the fatte of ẏ peaceofferinges ⁊ the drinke offeringes ẏ belonge to the burnt offerynge. And ſo the ſeruice pertaynyng to the houſe of the Lord was fyniſſhed. And Hezekia reioyſed ⁊ all ẏ people, that God had made the folcke ſo readye: and that the thynge was ſo ſoone done.

¶The.xxx.Chapter.

¶Hezekia renueth the feaſt of paſſeouer.

A ANd Hezekia ſent to all Iſrael ād
Iuda, ⁊ wrote letters to Ephraim
and Manaſſe, that they ſhulde
come to the houſe of the Lorde at
Ieruſalem, and offer Paſſeouer
vnto the Lorde God of Iſrael. And ẏ kynge
helde a councell with his Lordes and all the
*Nume.ix.b congregacion of Ieruſalem *to kepe ẏ feaſt
of Paſſeouer in the ſecōde moneth. For they
coulde not kepe it at that tyme: becauſe the
preſtes were not ſanctifyed ſufficyently, nether
was the people gathered together to
Ieruſalem. And the thynge pleaſed ẏ kynge
and all the congregacyon. And they decreed
that it ſhulde be proclamed thorowe out al
Iſrael from Berſabe to Dan, ẏ they ſhulde
come, and holde the feaſt of Paſſeouer vnto
the Lorde God of Iſrael at Ieruſalem: for
they had not done it of a great ſeaſō as they
ſhulde haue done by the lawe.

So the poſtes went wyth letters of the
hande of the kynge, ⁊ of his Lordes thorowe
out all Iſrael and Iuda: ⁊ at the commaundement
of the kynge they ſayd: Ye chyldrē of
Iſrael, turne agayne vnto the Lord God of
Abraham, Iſahac ⁊ Iſrael, ād let euery one
returne to the rēnaunt that are eſcaped you
out of the hāde of the kynges of Aſſur. And
be not ye lyke your fathers, ⁊ your brethren
whiche treſpaced agaynſt the Lorde God of
theyr fathers, which gaue them vp to be deſtroyed,
as ye ſe. And nowe be not ye ſtyffenecked,
B lyke as were your fathers, but yelde
your ſelues vnto the Lorde, ⁊ entre into hys
holy place, which he hath ſanctifyed for euer
and ſerue the Lorde your God, ⁊ the fearceneſſe
of his wrath ſhal turne awaye frō you.
For yf ye turne agayne vnto the Lord, then
ſhall your brethren and your chyldren fynde
compaſſiō in the preſence of them that toke
them captyue, and they ſhall come agayne
*Exodi xxxiiii.a Iere. xxxi.d Psa.lxxxvi.c vnto this lād: *for ẏ Lord your God is gracious
⁊ mercyfull and wyll not turne awaye
his face from you yf ye conuerte vnto him.

And ſo the poſtes went from cytie to cytie
in the lande of Ephraim ⁊ Manaſſe, euē
vnto Zabulō. But they laughed thē to ſkorne
⁊ mocked thē. Neuertheleſſe, yet dyuerſe
of Aſſer, Manaſſe and of Zabulō ſubmytted
them ſelues, ād came to Ieruſalem. And the
hande of God was in Iuda, ſo that he gaue
them one hert, to do the commaundement of
the kyng and of the rulers, accordyng to the
worde of the Lorde. And there aſſembled to
Ieruſalem moch people, and there was preſent
a myghtye great congregaciō, to holde
the feaſt of ſwete bread in ẏ ſecond moneth.

C And they aroſe, and remoued ẏ *aulters
*ii.Para xxviii.d. that were in Ieruſalem. And all the veſſels
of incenſe dyd they awaye, and caſt them into
ẏ broke Cedron. And they ſlue Paſſeouer
the fourtenth daye of ẏ ſecond moneth. And
the preaſtes and Leuites, ☞ which were aſhamed, ☜
ſanctifyed them ſelues, ād brought
in the burntofferynges into the houſe of the
Lorde. And they ſtode in theyr offyce after
theyr maner, and accordynge to the lawe of
Moſes the man of God. And the preaſtes
ſprinkled the bloude, which they receaued of
the hāde of the Leuites. For there were many
in the cōgregaciō, ẏ were not ſāctifyed: ⁊
the Leuites dyd ſley Paſſeouer for al ẏ were
not cleane, ⁊ that myght not execute ẏ holye D
worke of the Lorde. For many of ẏ people,
and very many: out of Ephraim, Manaſſe,
Iſakar and Zabulō were not cleanſed, ⁊ yet
dyd eate Paſſeouer agaynſt ẏ lawe appoynted.
Wherfore Hezekia prayed for them, ād
ſayd: the good Lorde be mercyfull vnto thē:
For he ſet hys whole hert, to ſeke the Lorde
God euen the God of his fathers: but all the
other dyd not ſo accordynge to vnfayned holyneſſe.
And the Lorde hearde Hezekia, and
healed the people. And the chyldrē of Iſrael
that were preſent at Ieruſalē, helde ẏ feaſt
of ſwete bread ſeuen dayes wyth great gladneſſe,
and the Leuites and the preaſtes prayſed,
and magnifyed the power of the Lorde
daye by daye, vpon inſtrumentes.

And Hezekia ſpake hertely vnto all the
Leuites that had vnderſtandynge and were
of a good mynde toward ẏ Lorde. And they
dyd eate thorowe out that feaſt, ſeuē dayes
longe, ⁊ offered peaceofferynges, ⁊ thanked
the Lorde God of theyr fathers. And ẏ hole
aſſemble toke councell, to do ſo other ſeuen
dayes, and they helde thoſe ſeuē dayes wyth
gladneſſe. For Hezekia kynge of Iuda toke
out (from amonge his catel) for the congregaciō,
a thouſāde yonge oxē, and ſeuen thouſande
ſhepe. And the Lordes gaue out to the
congregacion a thouſande yonge oxen, and
ten thouſande ſhepe. And a greate nombre
of the preaſtes were ſanctifyed.

And all the congregacion of Iuda with ẏ
preaſtes and Leuites, ⁊ all the congregaciō
that came out of Iſrael, and the ſtraungers
that came out of the lande of Iſrael, ād that
dwelt in Iuda, reioyſed: ⁊ there was greate
gladneſſe in Ieruſalē. For ſence the tyme of
Salomon the ſonne of Dauid kynge of Iſrael
there was no ſoche ioye in Ieruſalem.
And the preaſtes and the Leuites aroſe, and
bleſſed the people, and theyr voyce was hearde
of the Lord, and theyr prayer came vp
vnto heauen, his holy dwellynge place.

¶The.xxxi.Chapter.

¶After that Hezekia had called agayne the people vnto the waye of the Lorde, he ordeyned the preaſtes vnto whom he commaunded to geue tythes.

ANd when all theſe thynges were fynyſhed, A
all they of Iſrael that were
preſent in the cyties of Iuda, went

out ⁊

*ii.pa.xiiii.a out and brake the ymages, and * cut downe the ymages, groues, & al to brake ẏ hye places, and * aulters, thorowe out all Juda and *ii.Para. xxxiii.c Beniamin, in Ephraim alſo and Manaſſe, vntyll they had vtterly deſtroyed them all. And al the chyldrẽ of Iſrael returned euery mã to his poſſeſſions & to their awne cyties.

And Hezekia appoynted ſondrye companies of the preaſtes ãd Leuites after the dyuerſyte of their miniſtracions, euery mã accordynge to his office: both preaſtes and Leuites, for the burntofferinge & peace offeringes, to miniſtre, & to geue thankes & prayſe in the gates of the hoſt of the Lorde. And the kynges porcion of his ſubſtaunce ẏ he gaue, were dayly burntofferinges in the mornyng and euening, & burntofferinges for the Saboth dayes, newmones, & ſolempne feaſtes, accordynge *as it is wrytten in the lawe of *nu.xxviii.b B the Lorde. And he bade ẏ people that dwelt in Jeruſalẽ, geue the parte to the preaſtes & Leuites, that they might ſubſtancially applye thẽſelues to the lawe of the Lord. And as ſone as the kynges cõmaundement came abroad, the childrẽ of Iſrael brought aboũdaunce of fyrſt frutes, of corne, wyne, oyle, honye, & of all maner of frutes of the felde, & the tythes of all maner of thynges brought they in plenteouſly. And ẏ chyldrẽ of Iſrael and Juda that dwelt in the cyties of Juda, they alſo brought in the tythes of oxen and ſhepe, and other holy tythes whych were cõſecrate vnto the Lorde theyr God, they dyd offre, ãd brought them all by heapes. In the thyrd moneth they beganne to laye the heapes (in maner of a foundacion) and finiſhed them in the ſeuenth moneth.

And when Hezekia and the Lordes came and ſawe the heapes, they bleſſed ẏ Lorde & hys people Iſrael. And Hezekia queſtioned with the preaſtes & the Leuites concerninge the heapes. And Azaria the chefe preaſte of the houſe of zadock, anſwered hym, & ſayde: ſenſe the people beganne to bryng the heaue offerynges into the houſe of the Lord, we al- C ſo haue had ynough to eate, there remayned ſo moch: for the Lord hath bleſſed his people and this heape is left. And Hezekia bad prepare the chambres in the houſe of the Lord. And they dyd prepare them, & caryed in the fyrſt frutes, the tythes, and the dedicat thynges, faythfully.

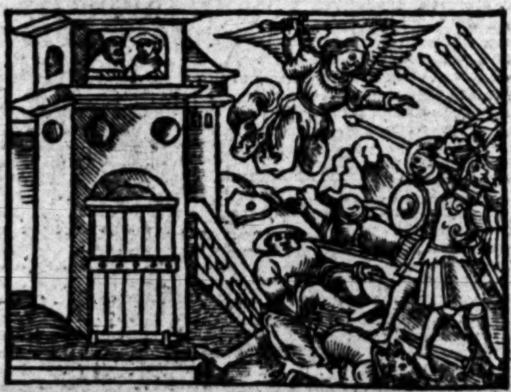
Ouer whyche Chonaniahu the Leuite had the rule, and Semei hys brother next to hym. And Jehiel, Aſaziahu, Nahath, Aſael Jerimoth, Joſabad, Eliel, Jeſmachiahu, Mahath and Banaiahu were ouerſears ordeyned by Chonaniahu, and Semei his brother was an offycer of Hezekia the kynge, and Azaria was the ruler of ẏ houſe of God D (vnto whom all theſe thynges belonged) And Chore the ſõne of Jimna the Leuite & porter of the Eaſt dore, had the ouerſyght of the thynges that were offred of a frewyl vnto God (and were geuẽ in maner ſeuerally vnto ẏ Lorde) and ouer the thynges moſt holy. And vnder his hand were Eden, Miniamin, Jeſua, Semeiahu, Amariahu, and Sechaniahu in the cities of the preaſtes appoynted of theyr fydelyte to geue to theyr brethren theyr porcions, as wel to the ſmall as to the greate.

Except that to the males that were reckened from thre yere & aboue (amonge all that D went into the houſe of the Lorde) they ſhuld geue daye by daye, for theyr miniſtracion, & for theyr geuyng attẽdaunce, & for theyr diuerſe waytinges by courſe. And to the preaſtes & Leuites thorowe out the houſholde of theyr fathers, from twentye yere & aboue to wayte when their courſes came. And to the families of all their babes, wyues, ſonnes & daughters thorowe all the cõgregaciõ. For vpon the fydelyte of them were ☞ the holy ☞ thynges beſtowed. And to the chyldren of Aaron, the preaſtes, whyche were in the feldes & ſuburbes of their cyties, cytie by cytie the mẽ (whoſe names were expreſſed afore) ſhulde geue porcions, euen to all the males amonge the preaſtes, and to all the Leuites accordynge to theyr nombre.

And of thys maner dyd Hezekia thorowe out all Juda, & wrought it that is good, and ryght and true, before the Lorde hys God. And in all the worckes ẏ he beganne for the ſeruyce of the houſe of God, for the lawe, and for the cõmaundemẽtes, he ſought his God, & that dyd he wyth all hys hert, & proſpered.

¶ The.xxxii. Chapter.

¶ Sennacherib (or Sanherib) beſegynge Jeruſalem is ſtrycken of the Angel. Hezekia dyeth, after whom ſucceadeth Manaſſe.



After ẏ theſe deades were faythfully done: * Sẽnacherib kynge of Aſſur came, & entred into Juda, & compaſed ẏ ſtronge cyties, and thought to wynne them for him ſelfe. And ſo whẽ Hezekia ſawe ẏ Sennacherib was come, & that he was purpoſed to fyght agaynſt Jeruſalem, he toke coũcell with his Lordes, and men of myght to ſtop the water of the fountaynes without the cytie: & they dyd helpe him. For ther gathered many of the people together, & ſtopte all the

A iiii.Regum xviii.c Eſa.xxxvi.a. Eccl.xlviii.f

welles

walles, and the broke ẏ ranne thorowe the
myddes of the lande, ſayenge: why ſhall the
kinges of Aſſur come, and fynde moche wa-
ter? And Hezekia went to luſtelye, ād builte
vp all the wall where it was brokē, ⁊ made
ordinaunce vpon the towres ⁊ to the other
wall without, and repayred Myllo in the B
cytie of Dauid, and made many dartes and
ſhyldes.

And he ſet captaynes of warre ouer the
people, and gathered them together to hym
ī the large ſtrete of the gate of the cytie and
ſpake ientely to them, ſaying: Plucke vp
your hertes, ⁊ be ſtrong: Be not afraied ner
diſcouraged for ẏ king of Aſſur, ⁊ for all the
multitude that he hath with hī: * For there * iiii.re.vi.c.
be moo wyth vs then with him. Wyth hī is
an ‡ arme of fleſh. But with vs is the Lorde ‡ Jer.xvii.a.
oure God, for to helpe vs, and to fyght oure
bataples. And ẏ people toke a courage tho-
rowe ẏ wordes of Hezekia kynge of Juda.

* After thys dyd Sennacherib kynge of * iiii.re.xviii.d.
Aſſur ſend of his ſeruauntes to Jeruſalem,
(but he hym ſelfe remayned beſyde Lachis:
hauyng all his power wyth hym) vnto He-
zekia kyng of Juda ⁊ vnto all Juda ẏ were
at Jeruſalem, ſayēge: Thus ſayeth Sēna- C
cherib kynge of Aſſur: * wherin do ye truſt * iiii.Reg.xviii.c.
O ye that dwell in Jeruſalem which is be-
ſeged? Doth not Hezekia entyce you to ge-
ue ouer your ſelues vnto deeth, hongre, and
thruſt, ſayeng: the Lord our God ſhall rydd
vs oute of the hande of the kynge of Aſſur?
Hath not the ſame Hezekia put downe hys
hye places and hys aulters, ⁊ commaunded
Juda and Jeruſalem, ſayinge: Ye ſhal wor-
ſhyppe before one aulter, and burne incenſe
vpon the ſame.

Knowe ye not, what J and my fathers ha-
ue done vnto the people of all landes? were
the Gods of the people of other landes able
or mighty to ſaue theyr lādes out of my hā-
de? whych of all ẏ Gods of thoſe nacyons (ẏ
my fathers deſtroyed) coulde delyuer hys
people out of myne hād? And ſhal your God
be able to delyuer you out of myne hande?
Wherfore now let not Hezekia deceaue you
ner perſuade you of this faſſyō, nor yet bele-
ue hī. For as no God amōg all nacyōs and
kyngdomes, was able to rydde hys people
D out of my hād ⁊ out of ẏ hād of my fathers:
How moch leſſe ſhal your goddes be able to
kepe you out of myne hād? And yet mo thi-
ges dyd his ſeruaūtes ſpeake agaīſt ẏ Lord
God, ⁊ agaynſt hys ſeruaunt Hezekia. And
(Sennacherib) alſo wrote a letter, to rayle
on the Lord God of Jſraell, ⁊ ſpake agaīſt
him, ſayinge: as the Gods of the nacyons of
other landes haue not bene able to delyuer
theyr people out of myne hāde. Euen ſo ſhal
not the God of Hezekia delyuer hys people
out of myne hand. And they cryed wᵗ a loude
voyce in the Jewes ſpeach vnto the people
of Jeruſalem ẏ were on ẏ wall to feare them
and to make them faynt harted, ⁊ that they
might ſo take ẏ cite. And they ſpake agaīſt
the God of Jeruſalem, as againſt the Gods
of the nacyons of the earth, which were the
workes of the handes of men.

But Hezekia the kynge, and the prophet E
Jſai the ſonne of Amoz prayed agaīſt that
blaſphemy, and cryed vp to heauē. And the
Lord ſent an angell, whych deſtroyed all ẏ
mē of warre and the Lordes and captaynes
of the hooſt of the kyng of Aſſur, ẏ he turned
his face agayne wᵗ ſhame toward hys awne
lāde. * And when he was come into ẏ houſe * iiii.Reg.xix.g.
of hys God, they ẏ came of hys awne body,
ſlue hym there wyth the ſweard. And ſo the
Lorde ſaued Hezekia ⁊ the inhabiters of Je
ruſalem out of the hand of Sēnacherib kīg
of Aſſur, and from the hand of all other, and
maynteued them on euery ſyde. And many
brought offeriges vnto the Lord to Jeruſa-
lem, and preſentes to Hezekia kynge of Ju-
da: ſo that he was magnifyed ī the ſyght of F
all nacyons from thence forth.

* Jn thoſe dayes Hezekia was ſycke vn- * iiii.re.xx.a Esa.xxxviii.
to ẏ death, ⁊ prayed vnto the Lorde, whych
anſwered hym, ⁊ ſhewed hym a wonderfull
miracle. But Hezekia dyd not agayne vnto
God accordyng to it ẏ he had ſhewed hī, for
his hert aroſe: ⁊ there came wrath vpō hym
and vpō Juda ⁊ Jeruſalem. Not withſtan-
dig Hezekia ſubmitted him ſelf (after that
hys hert was ryſen vp) he, ⁊ the inhabiters
of Jeruſalem: and the wrath of ẏ Lorde ca-
me not vpon them in the dayes of Hezekia.

And Hezekia had exceadynge moche ry-
ches and honour. And he gat him treaſures
of ſyluer and golde, precyous ſtones, ⁊ ſpy- G
ces, ſhyldes, and of all maner pleaſaūt Juel
les: and made ſtore houſes for the frutes of
corne, for wyne and oyle: and ſtalles for all
maner of beaſtes, and foldes for ſhepe. And
he made hym cytyes, ⁊ had of ſhepe and oxē
great aboundāce. For God had geuen hym
ſubſtaūce exceadinge moch. Thys ſame He-
zekia ſtopped the vpper water ſprynges of
Gihō, and brought them downe to the weſt
ſyde of the cyte of Dauid. And Hezekia pro-
ſpered in all hys workes. And when the
prynces of Babylō ſent vnto hym Ambaſ-
ſatoures, to enquyre of the wondre ẏ chaun-
ced in the lande, God left him * to trye hym, * Deu.viii.a
and that all that was in his hert, myght be
knowne.

The reſt of the dedes of Hezekia, and his
goodnes, behold, they are wrytten ī the vy-
ſyon of Jſai the prophete the ſōne of Amoz
in the boke of ẏ kīges of Juda and Jſraell.
And Hezekia ſlepte wᵗ hys fathers, ⁊ they
buryed hym in the moſt worthy place of the
ſepulchres of the ſonnes of Dauid: and all

Juda and the enhabiters of Jeruſalem dyd him worſhyppe at his death. And Manaſſes hys ſonne raygned in hys ſteade.

¶ The.xxxiii. Chapter.

¶ Manaſſe is taken preſoner, and after that he cõmeth out, he deſtroyed the Idoles. He dyeth, & after hym ſucceadeth Amon, whych is kylled of hys awne people, and Joſias his ſonne raygneth in his ſteade.

A *iiii.re.xxi.a Manaſſe was.xii. yeare olde * whẽ he beganne to raygne, & he raygned.lv. yeare ĩ Jeruſalẽ: But did euell in the syght of yͤ Lorde, lyke vnto the abhominacyõs of the heathẽ, whõ the Lorde caſt out before the chyldren of Iſrael. For he went to, & buylt the hylaulters, *iiii.re.xviii a. * which Hezekia hys father had broken downe. And he rered vp aulters for Baalim, and made groues, and worſhypped all the hooſt of heauen, and ſerued them.

And he buylt aulters in the houſe of the Lorde where as the Lorde yet had ſayd: *ii.re.vii.b. ii. Para.vi.a and.vii.c * in Jeruſalem ſhall my name be foreuer. And he buylded aulters for all the hooſt of heauẽ in the two courtes of the houſe of the Lord. And he burnt hys chyldren in fyre, in yͤ valley of the ſonne of Hinnõ. He was a ſorcerer he regarded the cryenge of byrdes, vſed inchauntementes, & mayntened workers wt ſpretes, and ſears of fortunes: and wrought moch euell in the syght of the Lorde, to angre hym wyth all.

And he put the kerued ymage & an Idole whych he had made, in the houſe of God. Of B whych houſe, God had ſayde to Dauid & to Salomon hys ſonne: in thys houſe & in Jeruſalem whych I haue choſen afore all the *ii.reg.vii.b iii. Re viii.b ii. para.vi.a. and.vii.,c. trybes of Iſraell, * will, I put my name for euer, and wil nomore bryng the ſeate of Iſraell from of the lande which I haue ordeyned for your fathers. If ſo be that they will be diligent and do all that I haue cõmaunded them in all the lawe, and ſtatutes, & ordinaunces by the hande of Moſes. And ſo manaſſe made Juda and the enhabiters of Jeruſalem to erre, and to do worſe then the heathen, whom the Lorde deſtroyed before the children of Iſraell. And the Lord ſpake to Manaſſe & to hys people, but they wolde not regarde.

Wherfore, yͤ Lord brought vpon thẽ the C captaynes of the hoſt of yͤ kynge of the Aſſirians, whych toke Manaſſe in holde, and bounde hym with chaynes, and caryed hym to Babylon. And when he was in trybulaciõ, he beſought the Lord hys God, & hũbled hym ſelfe exceadyngly before the God of his fathers, and made interceſſion to hym and God was entreated of hym, and hearde hys prayer, and brought hym agayne to Jeruſalem vnto his kyngdome. And then Manaſſe knewe, that the Lorde was God.

After this he buylt a wall wythout yͤ cytie of Dauid on the weſt ſyde of Gion in the valley as they came to yͤ fiſh gate, & rounde about ☞ Ophel, & brought it vp of a very ☞ great heygth, & put captaynes of warre in all the ſtrong cyties of Juda. And he toke awaye ſtraunge Gods & ymages out of the houſe of God, and * all the aulters that he *i.pa.xxiii.a, and.xxxi.a. had buylt in the mount of the houſe of God, and Jeruſalem, and caſt them oute of yͤ cytie. And he prepared the aultar of the Lord, and ſacrifyced theron peace offerynges, and thankoffringes, and charged Juda, to ſerue the Lorde God of Iſrael. Neuertheles, the people dyd offer ſtyl in the hylaulters, howbeit vnto the Lorde theyr God onely.

The reſt of the actes of Manaſſe, ãd hys D prayer vnto hys God, & the wordes of the ſears and of them that ſpake to hym in the name of the Lorde God of Iſraell, beholde, they are wryten in the ſayenges of yͤ kinges of Iſrael. And hys prayer, ãd howe that he was hearde, and all his ſynnes, & hys treſpaſſe, and the places where he made hylaulters, and ſet vp groues, and ymages (before he was mekened) beholde, they are wrytten amonge the ſayenges of the ſears. And Manaſſe ſlepte wyth hys fathers, and they buryed hym in hys awne houſe: and Amõ hys ſonne raygned ĩ hys rowme. Amõ was two and twenty yeare olde, when he beganne to raygne, and raygned two yeare ĩ Jeruſalẽ. But he dyd euell in the syght of yͤ Lorde, lyke as dyd Manaſſe his father, for Amõ ſacrifyed to all yͤ kerued ymages whych Manaſſe his father had made, and ſerued them, and ſubmitted not him ſelfe before yͤ Lorde as Manaſſe hys father had mekened hym ſelfe. But Amõ treſpaſſed greatly. And his awne ſeruaũtes cõſpired againſt him & ſlue him in his awne houſe. But yͤ people of the land ſlue all them yͭ had conſpyred agaynſt kynge Amõ. And yͤ ſame people of the lande made Joſia his ſonne kynge in hys rowme.

¶ The.xxxiiii. Chapter.

¶ Joſia deſtroyeth the Idoles, and reſtoreth the temple, in whych is founde the boke of the lawe. He ſendeth to Hulda the propheteſſe for councell.

A *iiii.Re.xxii a. Joſia was eyght yeare olde whan he began to raygne, * ãd he raygned ĩ Jeruſalem thyrtye and one yere. And he dyd that which was ryght in the syght of the Lorde & walked in the wayes of Dauid his father, & bowed nether to yͤ ryght hãd ner to the left. In yͤ.viii. yere of his raygne (whẽ he was yet a childe) he beganne to ſeke after the God of Dauid his father. And in the twelueth yeare he beganne to pourge Juda and Jeruſalem from hylaulters, groues, kerued ymages, and ymages of metall: and they brake downe the

aulters of Baalim euen in his preſence: and
other ymages that were in greater honoure
B then they, he cauſed to be deſtroyed. And the
groues, kerued ymages, and ymages of metall
he brake and made duſt of them, and
ſtrawed it vpō the graues of them that had
offered to them. And he burnt the bones of
the preaſtes vpon the aulters of them, and
clenſed Juda and Jeruſalem. And euen ſo
dyd he in the cyties of Manaſſe, Ephraim,
Simeon, vnto Nephthali. And in the wylderneſſes
of them rounde about, he plucked
a ſondre the aulters and the groues, and did
beate them and ſtampte them to powdre, ⁊
beate downe all the ymages thorow out all
the lande of Jſrael: and returned to Jeruſalem
agayne.

In the eyghtene yere of hys raygne when
* iiii.re.xxii. a. he had purged the land and the temple * he
ſent Saphan the ſonne of Amaziahu, and
Maaſiah the gouernoure of yͤ cytie ⁊ Joah
the ſonne of Joahaz the recorder, to repayre
the houſe of the Lorde hys God. And when
they came to Helkiah yͤ hye preaſt, they delyuered
them the money that was brought
into the houſe of God, whych the Leuites yͤ
kepte the entryes had geathered of the hande
of Manaſſe ād Ephraim, and of all that
yet remayned i Jſrael, and of all Juda and
Beniamin, and of the enhabyters of Jeruſalem.
And they put in the hādes of yͤ worckemen,
that had the ouerſyght of the houſe of
the Lorde: ⁊ they gaue it to the labourers yͤ
wrought in the houſe of the Lord, to repayre
C ⁊ mende the houſe. Euen to maſons ⁊ carpenters
gaue they it, to get ſtone ⁊ tymbre
for couples and for beames of the houſes,
whych the kynges of Juda had deſtroyed:
And the men dyd the worcke faythfully.

And the ouerſears of them to courage thē
forward, were Jahath and Obadiahu Leuites
of the chyldren of Merari: ⁊ Secharia ⁊
Meſullam, of the children of yͤ Cahathites,
and other of the Leuytes whych all coulde
ſkylle of inſtrumētes of Muſicke. And ouer
the bearers of burthēs ⁊ ouer all yͤ wrought
in whatſoeuer worckemanſhyppe it were,
were there Scrybes, officers and porters of
the Leuites.

And whan they brought out the money
that was brought into the houſe of the Lorde,
Helkia yͤ preaſte * founde the boke of the
* iiii.re.xxii. b. lawe of the Lord geuē by Moſes. And Helkia
anſwered and ſayd to Saphan the ſcrybe:
J haue founde the boke of the lawe, ĩ the
houſe of the Lord, and Helkia gaue the boke
to Saphan. And Saphan caryed the boke
D to the kyng, and brought the king worde
agayne, ſayenge: all that was commytted
to thy ſeruauntes, that do they. And they
haue gathered together yͤ money that was
founde in the houſe of the Lord, ⁊ haue delyuered
it into the handes of the ouerſears of
the worcke, ⁊ to the handes of the worckemen.
And then Saphan the ſcribe ſhewed yͤ
kyng ſaying: Helkia the preaſt hath geuen
me a boke, ⁊ Saphā redd i it before yͤ kyng.

And it fortuned, that when the kynge had
heard the wordes of the lawe, he tare his clothes:
and the king commaūded Helkia and
Ahikam the ſonne of Saphan, and Abdon
the ſonne of Micah, and Saphan the ſcrybe
and Aſaia a ſeruaunt of the kynges, ſaying
go ⁊ enquire of the Lord for me and for thē
that are left in Jſrael and Juda, concernīge
the wordes of the boke that is founde. For
great is the wrath of the Lorde that is fallen
vpon vs, becauſe oure fathers haue not
kepte the worde of the Lord, to do after all
that is wrytten in thys boke.

And Helkia and they that the kynge had E
appoynted, wēt to Hulda a prophetiſſe the
wyfe of Sallum the ſonne of Tokhath the
ſonne of Haſra keper of the wardrope (for
ſhe dwelt in Jeruſalem wyth in the ſeconde
wal) and ſo they communed with her. She
anſwered them: thus ſayth the Lorde God
of Jſrael: tel ye the mā that ſent you to me.
Euen thus ſayth the Lorde: Behold, J will
bringe euell vpon this place, ⁊ vpon the enhabiters
therof (euen all the curſes that are
wrytten in the boke whych they haue reade
before the kynge of Juda) becauſe they haue
forſaken me, and haue offered vnto other
Gods, to angre me wyth all maner workes
of theyr handes, therfore is my wrath ſet on
fyre agaynſt thys place and ſhall not be
quenched.

And as for the kyng of Juda whych ſent
you to enquire of the Lorde, ſo ſhall ye ſaye
vnto him: thus ſayth yͤ Lord God of Jſrael
cōcernyng the wordes whych yͧ haſt heard.
Becauſe thyne hert dyd melt, ⁊ thou dydeſt
meke thy ſelf before God whē thou heardeſt
his wordes agaynſt this place ⁊ agaynſt yͤ
enhabiters therof: ⁊ hūbledeſt thy ſelfe before
me, and tareſt thy clothes, and wepteſt before F
me, that haue J hearde alſo ſayth the
Lord. Behold, J will take yͤ to thy fathers,
and thou ſhalt be put in thy graue in peace,
and thyne eyes ſhall not ſe all the myſchefe
that J wyll bryng vpon thys place, ⁊ vpon
the enhabiters of yͤ ſame. And they brought
the kynge worde agayne. * Then the kyng * iiii.re.xxii. a.
ſent, and gathered together all the elders of
Juda and Jeruſalem. And the kynge went
vp ito the houſe of the Lorde, and all the mē
of Juda, ⁊ the enhabiters of Jeruſalē, ⁊ the
preaſtes ⁊ Leuites ⁊ all yͤ people great and
ſmalle: ⁊ the kyng dyd reade i thir eares all
the wordes of the boke of the couenaūt that
was founde in the houſe of the Lorde. And yͤ
kyng ſtode at hys ſtandyng, ⁊ made a couenaunt
before the Lord, to folowe the Lorde,

and to kepe his cōmaundementes, his wytneſſes, and hys ſtatutes, with all his hert ⁊ wyth all his ſoule, ⁊ to fulfill the woꝛdes of the appoyntmēt wꝛitten in the ſayde boke.

And he ſet in theyꝛ rowme all them that were founde in Jeruſalem and Ben Jamin, and the enhabiters of Jeruſalem dyd accoꝛdyng to the couenaunt of the Loꝛde God of theyꝛ fathers. And Joſia put awaye all maner of abhominacyons out of all lādes that pertayned to yͤ chyldꝛē of Iſraell, ⁊ bꝛought in all that were found in Iſrael, to woꝛſhyp and to ſerue the Loꝛde theyꝛ God. And they turned not a ſyde from after the Loꝛd God of theyꝛ fathers, as longe as he lyued.

¶ The.xxxv.Chapter.

¶ Joſia holdeth paſſeouer. He fyghteth agaynſt the kynge of Egypt, and dyeth. The people bewayle hym.

A * iiii.re.xxiii c. iii.Eſdꝛas.i. a. ANd Joſia helde the * feaſt of paſſeouer vnto the Loꝛd in Jeruſalem, ⁊ they ſlue paſſeouer in the fourtene daie of yͤ firſt moneth. And he ſet the pꝛeaſtes ī theyꝛ offyces, and ayded them in the ſeruice of the houſe of the Loꝛde. And he ſayde vnto the Leuites (that taught all Iſrael, and were ſanctified vnto the Loꝛd) put the holy arcke in the houſe whych Salomon the ſonne of Dauid kyng of Iſrael, dyd buyld, there ſhal no other burthen be layd vpon your ſhoulders: But nowe ſerue the Loꝛde youꝛe God and his people Iſrael. And pꝛepare your ſelues by your auncient houſholdes and companies, accoꝛdinge to the wꝛytinge of Dauid kyng of Iſraell, and the wꝛyting of Salomon his ſonne. And ſtand in the holy place accoꝛdinge to the deuiſion of the auncient houſholdes of your bꝛethꝛen the chyldꝛen of the people, ⁊ after the deuiſyon of the auncient houſholdes of the Leuites, kyll paſſeouer, ⁊ ſanctifye and pꝛepare youre bꝛethꝛen that they may do accoꝛdynge to the woꝛd of the Loꝛde by the hande of Moſes.

And Joſia gaue to the people flockes of ſhepe and kyddes, all foꝛ paſſeouer and foꝛ all that were pꝛeſent, thyꝛtie thouſande by tale, ⁊ thꝛe thouſande oxen, and theſe were B euen of the kynges ſubſtaunce. And his Loꝛdes gaue willinglye both vnto the people ⁊ to the pꝛeaſtes, ⁊ vnto the Leuites. Helkia alſo, zacharia and Jehiel, rulers of the houſe of God, gaue vnto the pꝛeaſtes foꝛ paſſeouer offerynges two thouſand and ſyxe hūdꝛed ſhepe, and thꝛe hundꝛed oxen. Conania ⁊ Semeiahu and Nethanel his bꝛethꝛē, and Haſabiahu and Jaiel and Joſabad, rulers of the Leuites, gaue vnto the Leuites Paſſeouer offerynges, euen fyue thouſand ſhepe and fyue hundꝛed oxen.

And ſo the ſeruice was pꝛepared, and the pꝛeaſtes ſtode in theyꝛ places, ād the Leuites in theyꝛ diſtincte cōpanies at the kīges commaundemēt. And they ſlue Paſſeouer, and the pꝛeaſtes ſpꝛinckled the bloud wyth theyꝛ hande, ⁊ the Leuites pulled of yͤ ſkynnes of the beaſtes. And they ſet awaye the burntofferinges, to geue them vnto the people that were deuyded by auncient houſes, ⁊ that they ſhulde offer vnto yͤ Loꝛd, lyke ‡ as ‡Leui.i.a. it is wꝛitten in the boke of Moſes. And ſo dyd they wyth the oxē alſo. And * they dreſſed * Exo.xii.b. the Paſſeouer wyth fyꝛe as the maner C was. And the other dedycat baſtes: ſodde they in pottes, cauldernes and pannes, ⁊ deuyded them amonge all the people. And afterwarde, they made readye foꝛ them ſelues ⁊ foꝛ the pꝛeaſtes: foꝛ the chyldꝛen of Aaron were buſyed in offeringe of burntofferinges and the fat vntyll nyght: therfoꝛe the Leuites pꝛepared foꝛ them ſelues and foꝛ yͤ pꝛeaſtes the ſonnes of Aaron.

And the ſyngers, the chyldꝛen of Aaſaph ſtode in theyꝛ ſtandynge * accoꝛdyng to the *i.para.xxv. and.xxvi.b. commaundement of Dauid and Aſaph Heman ⁊ Jeduthū the kynges ſear: and yͤ poꝛters wayted at euery gate, and myght not departe frō theyꝛ ſeruyce: foꝛ theyꝛ bꝛethꝛē the Leuites ☞ pꝛepared foꝛ them. ☜ And ſo all the ſeruice of the Loꝛd was pꝛepared the ſame daye, to offer Paſſeouer, and to offer burntoffrynges vpon the aulter of the Loꝛde accoꝛdynge to the commaundement of kynge Joſia.

And ſo the chyldꝛen of Iſrael that were pꝛeſent offered Paſſeouer the ſame tyme, ⁊ kepte the feaſt of ſwete bꝛeade ſeuen dayes. And ther was no Paſſeouer lyke to yͭ kepte in Iſrael from yͤ daye of Samuel yͤ pꝛophete: nether dyd all the kynges of Iſrael hold ſoch a Paſſeouer feaſt as did Joſia ⁊ yͤ pꝛeaſtes and Leuites and all Juda, and Iſrael yͭ were pꝛeſent, and the enhabiters of Jeruſalem. This Paſſeouer was holdē in the eyghtene yere of the raygne of Joſia. D

* iiii.re.xxiii c. * After all this, when Joſia had pꝛepared the temple, Necho kyng of Egypt came vp to fyght agaynſt Carcamis beſyde Euphꝛates, and Joſia went out agaynſt hym: whych ſent meſſengers to him, ⁊ ſayd: what haue I to do wyth the thou kynge of Juda? Be not thou agaynſt thy ſelf this daye: Foꝛ my warre is agaynſt another houſe, ⁊ God bade me make haſt. Leaue of therfoꝛe and medle not wͭ God which is with me, leaſt he deſtroye the. Neuertheleſſe, Joſia wold not turne his face from hym, but rather toke aduyſe to fyght with him, ād herkened not vnto the woꝛdes of Necho out of the mouth of God, ⁊ came to fyght ī the valeye of Magedo, ⁊ the ſhoters ſhot dartes at kyng Joſia. And the kyng ſayd to his ſeruauntes: carye me awaye, foꝛ I am ſoꝛe wounded. Hys

ſeruauntes

c* seruaũtes therfore had him out of that charet, and put him *(as a kynge) in another charet ẏ they had. And whã they had brought him to Jerusalem, he dyed, and was buryed in the sepulchre of his fathers. *zacha.xii.a *And all Juda and Jerusalem mourned for Josia. And Jeremia lamented Josia and all syngynge men and syngynge wemen mourned for Josia in theyr lamentacions to this daye, and made the same lamentacions an ordinaunce in Israel, & behold, they be wryttẽ in the lamẽtacions, The rest of the actes of Josia & his goodnes which he dyd in folowynge ẏ wrytyng of ẏ lawe of ẏ Lord, & his sayẽges, first & last: beholde, they are wrytten in the boke of the kynges of Israel and Juda.

¶The.xxxvi.Chapter.

¶After Josia raygneth Jehoahaz, after Jehoahaz Jehoakim, after Jehoakim Jehoacin, after Jehoacin ezekiah, in whose tyme all the people were caryed awaye to Babylon and were brought agayne the seuenty yere after, by kynge Cyrus, other wyse called Chores.

A *iiii.re.xxiiii.c.

AND the people of the lãd toke Jehoahaz the sonne of Josia, & made him kynge in hys fathers steade in Jerusalem.

And Jehoahaz was thre & twentye yeare olde whẽ he beganne to raygne, & he raygned thre monethes in Jerusalem. And the kyng of Egypt put him downe at Jerusalem, & merced the lande in an hundred talentes of syluer, and a talent of golde. And the kynge of Egypt made Eliakim his brother kyng vpõ Juda & Jerusalẽ, & turned hys name vnto Jehoakim: & Necho toke Jehoahaz his brother, & caried hym to Egypt. Jehoakim was fyue & twentye yeare olde, when he began to raygne, & he raygned eleuen yeare in Jerusalẽ: and he dyd euyll ĩ the syght of the Lord hys God. Agaynst him came vp Nabuchodonosor king of Babilon, and bounde hym wt two chaynes, to carye him to Babilõ. *iiii.Reg.xxiiii.a. The *king Nabuchodonosor also caried of ẏ vessels of the house of the Lorde to Babylon, B & and put them in his temple at Babilõ, The rest of the actes of Jehoakim, and his abhominacions whych he dyd, & carued ymages that were layde to hys charge, behold, they are wrytten in the booke of ẏ kynges of Israell & Juda: & Jehoacin his sonne raygned ĩ his steade. Jehoacin was eyght yeare olde whã he begãne to raygne, & he raygned thre monethes and ten dayes in Jerusalem: and dyd euell in the syght of the Lord: And whẽ the yeare was out, kynge Nabuchodonosor sent, and fet him to Babilon with ẏ goodly vessels of the house of the Lorde, and made zedekia (hys fathers brother) kyng ouer Juda and Jerusalem,

*Jere.lii.a. iiii.re.xxiiii.d *zedekia was one and twenty yere olde, when he begãne to raygne, & raygned eleuẽ yeare in Jerusalem. And he dyd euell in the syght of the Lord hys God, and humbled not hym selfe before Jeremia the prophete at the mouth of the Lorde. And he rebelled agaynst Nabuchodonosor, which had receaued an oth of him by God. But he was stifnecked, and to heard herted to turne vnto ẏ C Lord God of Israell. Moreouer, all the rulers, the prestes, & the people trespaced more synnĩg after all maner of abhominacyõs of the heathen, and poluted the house of the Lord, whych he had halowed ĩ Jerusalem.

*Jer.xxv.a. *And the Lord God of theyr father sent to them, by hys messẽgers, risyng vp by tymes and sendynge: for he had compassiõ on his people, and on his dwellyng place. But they mocked the messẽgers of God, & despised his wordes, and mysse vsed hys prophetes, vntyll the wrath of ẏ Lorde arose agaynst his people, and tyll there was no remedy. *iiii.re.xxv.a. And so *he brought vpon them the king of Caldeye, whych slue theyr yong mẽ with the swearde ĩ theyr holy temple, and spared nether yonge man, mayden, olde man, ner him that stowped for age. He gaue them all into hys hande.

And all the vessels of the house of God (both great and small) and the treasures of the house of ẏ Lord, and the treasures of the kyng, and of his Lordes: all these caried he to Babilõ. And they burnt ẏ house of God & brake downe the wall of Jerusalem, and burnt all the places therof with fyre, ãd destroyed all the goodly Jewels therof. And ẏ rest that had escaped ẏ swearde, caryed he to Babylon, where they were boũd to hym & his chyldren, vntill the tyme that Persia D had the empire. To fulfyll the worde of the Lord *Jere.xxv.b *by the mouth of Jeremia, vntill the land had her pleasure of her Sabbothes: for as longe as she laye desolate, she kept Saboth, vntyll seuenty yeares were fulfylled.

*i.Esd.i.a. ‡Jere.xxv.c. and.xxxi.c. *And the fyrst yeare of Cyrus kynge of Persia (whan the worde of the Lorde ‡ spokẽ by the mouth of Jeremia was fynisshed) the Lord stered vp the sprete of Cyrus king of Persia, that he made a proclamaciõ thorowe out all hys kyngdome, and ẏ by writyng, sayeng: Thus sayeth Cyrus kyng of Persia all the kyngdomes of the earth hath the Lord God of heauen geuen me, and hath charged me to buylde him an house in Jerusalem, that is in Juda. Wherfore, whosoeuer is amonge you of all his people, the Lorde hys God be with hym, and let hym go vp

¶The ende of the second booke of the Chronycles

¶ The fyrſt booke of Eſdras

¶ The fyrſt Chapter.

¶ Cyrus ſendeth agayne the people that was in captyuyte, and reſtoreth them their holy veſſelles. And cōmaundeth them to buylde agayne the temple.

A *ii.pa.xxxvi. d. *Jere.xxv.b

IN the firſte yere of * Cyrus kyng of Perſia (ỹ the word of the Lord ſpoken * by the mouth of Jeremy myght be fulfilled) the lord ſtered vp the ſpret of Cyrus kyng of of Perſia, ỹ he cauſed to be proclaymed thorowe out all hys empire, ād to be writtē, ſaying: Thus ſayth Cyrus the kyng of Perſia: The Lorde God of heauen hath geuē me all ỹ kyngdomes of ỹ erath, *'Eſa.xliiii. b. * and hath commaunded me to buylde hym B an houſe at Jeruſalē which is ĩ Juda. Whoſoeuer now among you is of his people, the Lorde his God be wyth him, and let him go vp to Jeruſalem in Juda, ⁊ buyld the houſe of the Lord God of Iſraell. He is the God ỹ is at Jeruſalē. And whoſoeuer remayneth yet in eny maner of place (where he is a ſtraunger) let the men of that place helpe hym with ſyluer and golde, wyth good ⁊ catell, beſyde that which they wyllyngly offer, for the houſe of God that is at Jeruſalem.

Then gat vp the principal fathers of Juda and Beniamin, ⁊ the preaſtes ⁊ leuites ⁊ all they whoſe ſprete God had rayſed to go C vp, ⁊ to buylde the houſe of the Lord, which is at Jeruſalem. And all they ỹ were about thē ſtrēgthed theyr hand, wᵗ veſſels of ſyluer ⁊ golde, wᵗ good and catell, ād Jewels: in ſo moch ỹ euery one ſhewed hym ſelfe liberall. And kyng Cyrus brought forth the veſſels *ii.pa.xxxvi. c. of the houſe of the Lord, * whych Nabucho- *iii.re.xxv.a Dani.i.a. donoſor had taken out of Jeruſalem, ⁊ had put in the houſe of hys God. Thoſe dyd Cyrus the kynge of Perſia bryng forth by the hande of Mithridates the treaſurer, ⁊ nombred them vnto Heſbazar the prince of Juda. And this is the nōbre of them. xxx. char- D gers of golde. M. chargers of ſyluer. xxix. knyues. xxx. baſens of gold and of other ſyluer baſens. iiii. C. ⁊. x. and of other veſſels: M. All the veſſels of golde and ſyluer, were v. M ⁊. iiii. C. All theſe dyd Heſbazar carye awaye with them ỹ came vp oute of the captyuite of Babylon vnto Jeruſalem.

¶ The .ii. Chapter.

¶ The nombre of them that returned from the captyuyte.

THeſe are the children of the land that A went vp oute of the captyuyte (whō Nabuchodonoſor the kyng of Babylon had caryed awaye vnto Babylon) and came agayne vnto Jeruſalem, and into Juda, euery one vnto hys cytie. They that came wyth zorobabel are theſe. Jeſua, * Nehe- *ii.Eſd.ii.a. miah, Saraia, Raelaia Mardochai, Bilſan, Miſpar, Biguai, Rehum, Baana.

Thys is the nombre of the men of the people of Iſrael. The chyldren of Phares, two thouſande, an hundred, and two and ſeuenty: the chyldren of Saphatia, thre hundred ⁊ two and ſeuenty: the chyldren of Arath, ſeuen hundred, and fyue and ſeuenty: the children of the captayne of Moab amonge the chyldren of Jeſua and Joab, two thouſande, eyght hundred and twelue: the chyldren of Elam, a thouſande, two hundred, ⁊ foure and fyftye: the chyldren of zathu, nyne hundred, and fyue and fourtye: ỹ children of zacai, ſeuen hundred, and thre ſcore: the chyldren of Bani, ſyxe hundred, and two and fourty: the chyldren of Bebai, ſyxe hundred and thre and twentye: the chyldren of Aſgad, a thouſand, two hundred, and two and twenty: the chyldren of Adanicam, ſyxe hūdred, and ſyxe and ſyxty: the chyldrē of Beguai, two thouſand, and ſyxe and fyfty: the children of Adin, foure hundred and foure ⁊ fyfty: the chyldrē of Ater of Hezekia, eyght and nyntye: the chyldren of Bezai, thre hundred, and thre and twentye: the chyldren of B Jora, an hundred and twelue: the chyldren of Haſum, two hundred, and thre and twentye: the chyldren of Gebar, fyue and nyntye: the children of Bethlehem, an hundred and thre and twentye: the men of Netopha ſyxe and fyftye: ỹ men of Anathoth, an hundred, and eyght ād twentye: the chyldren of Aſmaueth, two and fourtye: the children of Kyriath Jarim, euen the children of Cephira and Beeroth, ſeuen hūdred and thre and fourty: the chyldren of harama and Geba, ſyxe hundred, and one and twenty: the men of Mychmas, an hundred, and two ⁊ twentye: the men of Bethell and Hay, two hundred, and thre and twenty: the chyldren of Nebo, two and fyfty: the chyldren of Magbis, an hundred, and ſyxe ⁊ fyftye: the chyldren of the other Elam, a thouſande ⁊ two hundred, and foure and fyfty: the children of

Harim, thre hundred and twentye: the chyldren of Lodhadid and Ono, ſeuen hundred, and fyue and twentye: the chyldren of Jericho, thre hundred, and fyue and fourtye: the chyldren of Senaa, thre thouſande, ſyxe hūdred and thyrtye.

The preiſtes of the chyldren of Jedaia of the houſe of Jeſua, nyne hūdred, ⁊ thre ⁊ ſeuentye: the chyldren of Immer, a thouſande and two and fyfty: the chyldren of Phaſhur, a thouſande two hundred, ⁊ ſeuen ⁊ fourtye ẏ chyldren of Harim, a thouſand ⁊ ſeuētene.

The leuites. The children of Jeſua, and Cadmiel of the chyldrē of Hodauia, foure ⁊ ſeuētye. The ſyngers, the chyldrē of Aſaph an hundred, and eyght ⁊ twentye. The children of the dore keper. The chyldrē of Sallum, the chyldren of Ater, ẏ children of Tal- C mon, the children of Akub, ẏ childrē of Hatita, the children of Sobai: all togeather an hundred, and nyne and thyrtye.

The nethinims, the chyldren of ziha, the children of Haſupha, ẏ childrē of Tabaoth, the chydrē of Ceros, the children of Sicha, the chyldren of Padon, the chyldrē of Lebanaa, the children of Hagaba, the chyldren of Akub, ẏ chyldren of Hagab, the chyldren of Samlai, the chyldrē of Hanan, the chyldrē of Gyddel, the childrē of Gahar, the childrē of Reaia, the chyldren of Razin, the chyldren of Necoda, the children of Gaſam, the chyldren of Uſa, the chyldren of Paſſeah; the chyldren of Beſſai, the chyldren of Aſna, the chyldren of Mehunim, the chyldren of Nephuſſim, the chyldren of Bacbuc, the chyldren of Hacuba, the chyldrē of Harhur, the childrē of Bazluth, the children of Mehira, the chyldren of Harſa, the chyldren of Barcom, the chyldren of Siſara, the chyldren of Thamah, the chyldren of Neziah, ẏ chyldren of Hatipha.

The chyldren of Salomons ſeruauntes the chyldren of Sotai, the chyldren of Sophereth, the chyldren of Peruda, the childrē of Jaala, the chyldren of Darcon, the chyldren of Giddel, the chyldren of Sephatiah, the chyldren of Hattyll, the chyldren of Pochereth Hazbaim, the chyldren of Ami. All the Nethinims and the chyldren of Salomons ſeruaūtes, were all together, thre hūdred two and nyntye.

And theſe went vp from, Thelmelah, and from Thel harſa, Cherub, Addon and Immer. But they coulde not diſcerne theyr fathers houſe ⁊ theyr ſede, whether they were of Iſrael. The chyldren of Delaia, the chyldren of Tobia, the chyldren of Necoda, ſyxe hundred and two and fyftye. And of the chyldren of the preſtes. The chyldren of Hebaia, the chyldren of Hakoz, the chyldren of *ii.re.xvii.g and.xix.e. iii. Reg.ii.b. Berzilai, whych toke one of the daughters D of * Berzilai ẏ Gileadite to wyfe, and was called after theyr name: theſe ſought theyr euidence amonge them that had the regiſter of byrth, ⁊ were not founde therin, therfore were they put frō ẏ preaſthod. And ☞ Hathirſatha ☞ ſayde vnto them, ẏ they ſhuld not eate of ẏ moſt holy, till ther roſe vp a * preſte *Exo.xxviii e. to weare ☞ Urim and Thumim. ☞

The whole congregacyon together was xlii. thouſande, thre hundred ⁊ threſcore: beſyde theyr ſeruauntes and maydens, of whō there were ſeuen thouſande, thre hundred, ⁊ ſeuen and thyrtye. And there were amonge them two hundred ſyngynge men ⁊ wemē. Their horſes were ſeuen hundred ⁊ ſyxe and thyrty. Their mules, two hundred, ⁊ fyue and fourtye: and theyr camels, foure hūdred and fyue and thyrty. Theyr aſſes, ſyxe thouſande, ſeuen hundred and twentye. And certayne of the chefe fathers, when they came becauſe of the houſe of the Lord at Jeruſalem, they offered thē ſelues wyllinge for the houſe of God, to ſet in hys place, and gaue golde after theyr habilite vnto the treaſure of the worcke euen one ⁊ threſcore thouſande peces, ⁊ fyue thouſande poūde of ſyluer, and an hundred preſtes garmentes. So the preſtes and the leuites, ⁊ a certayne of the people and the ſyngers, and the porters, ād the Nethinims dwelt ī theyr cyties, and all Iſraell in theyr cyties.

¶The.iii.Chapter.

¶After the foundacyon of the temple once renued: they ſacryfyce vnto the Lorde. A

AND when ☞ * the ſeuēth moneth ☞ came, and ẏ chyldren of Iſrael were *ii.esd.viii. a. iii.Eſdr.v.c. nowe in their cyties, the people came togeather (euen as one man) vnto Jeruſalem. And there ſtode vp Jeſua ẏ ſonne of Joſedec ⁊ his brethren ẏ preſtes, ⁊ zorobabel the ſonne of Salathiel and his brethrē, and buylded the aultar of the God of Iſrael, to offre burntoffrynges theron, as it is writē in ẏ lawe of Moſes ẏ mā of God And the aultar ſet they vpō hys ſockets (for ther was a fearfulnes amōge thē becauſe of the nacyons ⁊ landes) therfore, they offered burntoffrynges therō vnto the Lord * in the *nu.xxviii.a morning ⁊ at euen. And they helde ẏ feaſte B of tabernacles ‡ as it is writē, ⁊ offred burnt ‡Nu.xxix.a. ſacrifyces dayly, according to ẏ nōbre ⁊ cuſtome, daye by day. Afterwarde they offred dayly burntofferinges alſo, ⁊ in ẏ newe mones ⁊ in al ẏ feaſt dayes that were cōſecrate vnto the Lord, and for all them whych dyd (of theyr awne fre wyll) offre vnto ẏ Lord. From the fyrſt daye of the ſeuēth moneth beganne they to offre burntſacrifyces vnto the Lord: euen whan the foundacyon of the temple of ẏ Lorde was not yet layed. They gaue money alſo vnto ẏ maſons and carpeters, and meate and drynke and oyle vnto them of zidon and of Tire, to brynge thē Cedre tymbre frō Libanꝰ by ſee vnto ☞ Joppa, accordyng to the graunt that they had of Cyrus the kynge of Perſia.

☞

C In the ſeconde yere of theyr cõming vnto the place of yͤ houſe of God at Jeruſalem in yͤ ſeconde moneth, beganne zorobabel yͤ ſonne of Salathiel, & Jeſua yͤ ſonne of Joſedec, and yͤ remnaunt of theyr brethren yͤ preſtes ād leuites, and all they that were come out of the captyuite vnto Jeruſalem, & appointed the leuites from twentie yeare olde and aboue, to ſe, that the worcke of the houſe of the Lorde went forwarde. And Jeſua ſtode with hys ſonnes and brethrē, and Cadmiel with his ſonnes, ād the children of Juda, to forther the worckemen of the houſe of God, euen the childrē of Henadab, with their children and theyr brethren the leuites.

* i.par.xvi.b

And whan the buylders layde the foūdacyon of the temple of the Lord, the preaſtes ſtode in theyr araye, wᵗ trompetes. And the leuites the chyldren of Aſaph wyth cymbales, to prayſe the Lord* After the maner of Dauid kynge of Iſraell. And they ſang together, whā they gaue prayſe & thāckes vnto yͤ Lord, becauſe he is gracyous, & becauſe hys mercy endureth for euer vpon Iſraell. And all yͤ people ſhouted loude in prayſyng the Lord, becauſe yͤ foundacyon of the houſe of the Lorde was layde. Many alſo of the preaſtes and leuites and auncient fathers, which had ſene the firſt houſe (when yͤ foundacion of this houſe was layed before theyr eyes) wepte wyth a loude voyce. And many ſhouted wyth ioye, ſo that the noyſe gaue a greate ſounde, ī ſo moch yͭ the people coulde not diſcerne the ioyful ſounde and gladnes, from the noyſe of the weppynge amonge the people: for the people ſhouted wyth a loude cry, and the noyſe was herde farre of.

❡The.iiii.Chapter.

❡The buyldynge of the temple is hyndered, and let.

A

*iii.Eſd.v.g

BUt * the aduerſaryes of Juda & Beniamin hearde, that the chyldren of yͤ captyuite buylded the temple vnto yͤ Lorde God of Iſrael. And they came to zorobabel and to the principall fathers, & ſayde vnto thē: We wyll buylde wyth you: for we ſeke the Lorde youre God lyke as ye do. And we haue done ſacrifyce vnto hym, ſence the tyme of Aſor Hadō the kyng of Aſſur *whych brought vs vp hyther. And zorobabel and Jeſua and the other auncient fathers of Iſrael ſayde vnto them: It cannot be, that you and we together ſhuld buylde the houſe vnto our God: for we oure ſelues wyll buylde alone vnto the Lorde our God of Iſrael, *as Cyrus the kynge of Perſia hath commaunded vs.

* iiii.re.xvii.d.

*i.Eſd.i.a.

And it came to paſſe, that the folke of the lande hyndered yͤ people of Juda, and troubled them as they were buyldynge, and hyred councelers agaynſt thē, to hyndre theyr deuyce, as longe as Cyrus the kyng of Perſia lyued, vntyll the raygne of Darius kīg of Perſia. And in the raygne of Ahaſuerus, (euen in yͤ begynnyng of his raygne) wrote they vnto him a complainte againſt the inhabitours of Juda and Jeruſalem.

And in the dayes of Arthaxerſes, wrote Mithridath Tabell & the other of hys coūcell, vnto Artaxerſes the kynge of Perſya with fayre wordes. And the ſcryptures of yͤ letter was writen ī the Siriās ſpeach, and interpretated ī the language of the Siriās Rehum the recorder ād Samſai the ſcribe wrote a letter from Jeruſalē to Arthaxerſes the kyng, as it foloweth.

* iiii.re.xvii.d.

Then Rehum the recorder, & Samſai yͤ ſcrybe, & other of theyr companye of Dina, of Arphaſath, of Tharpla, of Perſia, of Arach, of Babylon, of Suſan, of Deha, of Elan, & other of the people* whō the greate & noble Aſnapar brought ouer, and ſet in the cytes of Samaria, & other, that are now on this ſyde the water. This is yͤ coppye of the letter that they ſent vnto kīge Artaxerſes.

C

Thy ſeruauntes, & the mē that are nowe on thys ſyde the water. Be it knowne vnto the king, yͭ the Jewes whych came vp from the to vs, are come vnto Jeruſalem (a cytie ſedycious and frowarde) and buylde the ſame, and ſet vp the walles therof, and laye yͤ foundacyons. Be it knowne nowe alſo vnto the kynge, that yf this cytie be buylded, ād the walles therof made vp agayne, then ſhall not they geue, tolle, trybute, and cuſtome, and the kynges profyte ſhall ſcurre dāmage. And now in the meane ſeaſon we haue deſtroyed the temple, and wolde no lenger ſe yͤ kynges dyſhonoure: Therfore ſent we out alſo, and certifyed the kynge: that it maye be ſought ī the boke of yͤ Chronycles of thy progenitours, and ſo ſhalt thou finde ī the booke of the Chronycles, and perceaue that this cytie is ſedicyous ād noyſome vnto kynges and landes, and that they cauſe other alſo among thē to rebell of olde, & for the ſame cauſe was thys cytie deſtroyed. Therfore do we certifye the kynge that yf this cyte be buylded agayne, and the walles therof made vp thou ſhalt herafter haue no porcyon on this ſyde the water.

D

Then ſent the kyng a anſwere vnto Rehum the recorder, & Simſai the ſcribe, ād to the other of theyr companyōs that dwelt in Samaria, & vnto the other yͭ were beyonde the water, in Selan & Chebeth. The letter which ye ſēt vnto vs, hath bene opēly redd before me, and I haue cōmaunded to make ſearch: & it is found, yͭ this cytie of olde hath made inſurreccion agaynſt kynges, & that rebellion and ſedicion hath bene commytted therin. There haue bene myghtie kynges alſo at Jeruſalē, which haue raygned ouer all countrees beyonde the water: and tolle, trybute, & cuſtome was geuen vnto thē: Geue ye now therfore commaundement, that the ſame men be forbydden, and that the cytie be not buylded agayne, tyll J haue geuen another cōmaundemēt. Take hede now that ye be not negligent to do this: for why ſhulde yͤ kynge haue harme there thorowe?

Now when the coppye of kynge Artaxerxes letter was red before Rehum and Simſai the Scribe and their companyons, they went vp in all the haſte to Jeruſalem vnto the Jewes, and forbad them wyth violence and power. Then ceaſſed the worcke of the houſe of God at Jeruſalem, and contynued ſo vnto the ſeconde yere of Darius kynge of Perſia.·.

¶The.v.Chapter.

¶By the exhortacyon of Aggeus and zachary is the temple buylded agayne.

A *iii.eſd.vi.a The prophetes, Aggeus and zachary the ſonne of Jddo, prophecyed vnto the Jewes that were in Juda and Jeruſalem, in the name of the God of Jſraell.

*Agge.i.a *Then gat vp zorababel the ſonne of Salathiel, and Jeſua the ſonne of Joſedec, and beganne to buylde the houſe of God at Jeruſalem, and with them were the prophetes of God, whych helped them. At the ſame tyme came to them Tathnai whych was captayne on thys ſyde the water, and Stharbazanai, and theyr companyons, and ſayde thus vnto them. Who hath cōmaunded you to buylde thys houſe, and to make vp theſe walles? Then tolde we them the names of the men, that made thys buyldynge. But the eye of their God was vpon the elders of the Jewes, that they coulde not cauſe them B to ceaſſe, tyll yͤ matter was brought to Darius, ☞ and then ☞ they anſwered by letters there vnto.

This is yͤ coppye of yͤ letter, that Tathnai (whych was captayne on thys ſyde the water) and Stharbazanai, & the councellers of Apharſah (which were on this ſyde the water) ſent vnto kynge Darius. And yͤ matter that they ſent vnto him, was wrytten thus within the letter: Unto Darius the kynge, all peace. Be it knowne vnto the king, that we went into the lande of Jewry to yͤ houſe of yͤ great God, which is buylded wͭ myghty greate ſtones, and beames are layed in the walles, and the worcke goeth faſt forth, and C proſpereth in theyr handes. Then aſked we the Elders, & ſayd vnto thē as it foloweth: Who commaunded you to buylde this houſe, & to make vp yͤ walles therof? We aſked their names alſo, that we might certifie the and wryte the names of the men that were theyr rulers.

But they anſwered vs wyth theſe wordes, and ſayd. We are the ſeruauntes of him that is God of heauen and earth, and buylde the houſe that was buylded many yeres agoo* which a greate kynge of Jſrael buylded, and ſet vp. *iii.Re.vi.a ii.Para.iii.a But after oure fathers had prouoked the God of heauen vnto wrath, *he gaue them ouer into the hande of Nabuchodonozer the kyng of Babilon, and of the Caldees, *iiii.Regū. xxiiii. c. xxv. which brake downe this houſe and caried yͤ people awaye captiue vnto Babilō *But in the fyrſt yere of Cyrus the kyng *i.Eſdr.i.a. of Babilon, the ſame kyng Cyrus gaue cōmaundement cōcernyng this houſe of God, D that it ſhulde be builded agayne. And yͤ veſſelles of golde & ſyluer of the houſe of God, which Nabuchodonozer toke out of the temple that was at Jeruſalem, & brought them into the temple at Babylon, those dyd Cyrus the kynge take out of the temple at Babylon, *and they were delyuered vnto one *i.Eſdr.i.b. Saſbazar by name, whō he made captaine, and ſayd vnto him. Take theſe veſſels, and go thy waye, and ſet them in the tēple that is at Jeruſalem, and let the houſe of God be buylded in hys place. Then came the ſame Saſbazar, and layde the foundacyon of the houſe of God which is at Jeruſalem. Sence yͤ tyme alſo vntill now hath it bene in buyldynge, and yet is it not fynyſhed. Yf it pleaſe the kynge nowe therfore, let there be ſearche made in the kynges librarye which is there at Babilō, whether it haue bene kyng Cyrus commaundement, that thys temple of God at Jeruſalem ſhulde be buylded: and let hym ſende vs the kynges mynde concernynge the ſame matter.

¶The.vi.Chapter.

¶At the cōmaūdement of Darius kynge of Perſia, after the temple was buylded & dedicate, the chyldren of Jſrael kepe the feaſt of vnleuened breads.

A Then commaunded kyng Darius, and they made ſearch in yͤ library, euē in the place where they layde vp the treaſure at Babilō. *iii.eſd.vi.a ✢ ✢And there was foūde in a coffer (in the place that is in the lande of the Medes) a volume: and ther in was it thus wrytten, and ſoche a memoriall: Jn the fyrſt yeare of kyng Cyrus, gaue the ſame kynge Cyrus commaundement concernynge the houſe of God at Jeruſalem, that the ſame houſe ſhulde be buylded in yͤ place where they offre the ſacrifices ✢and to ioyne the walles together of threſkore cubytes heygth, and threſkore cubytes bredth. ✢ Thre rowes of roughe ſtones, and one rowe of tymber, and the expences ſhalbe geuē of the kynges houſe. And let the golde and ſyluer veſſell of the houſe of God (which Nabuchodonozor toke out of the tēple at Jeruſalem, and brought vnto Babylon) be reſtored, and brought agayne vnto the temple at Jeruſalem to theyr place in ẏ houſe of God.

B Get you farre from them therfore, thou Thahnai captayne beyonde the water, and Stharbuzanai, and your coũcelers ⁊ Apherſechei, which are beyonde the water, get ye awaye from thē. Let the worcke of ẏ houſe of this God alone, that the captayne of the Jewes and their Elders maye buylde ẏ houſe of God in his place. J haue commaunded what ſhalbe done to the Elders of Juda for the buylding of the houſe of God, that there ſhalbe diligent hede takē of the kynges goodes, euen of the rentes beyonde the water, ⁊ geuē vnto the mē, that they be not hyndred. And yf they haue nede of calues, rammes ⁊ lambes, for the burntofferynge of the God of heauen, wheate, ſalt, wyne and oyle, after the cuſtome of the preaſtes at Jeruſalē, let the ſame be geuen them daylye wythout anye delaye, that they maye offre ſwete ſauoures vnto the God of heauen, and praye for the kynges life, and for his chyldrē. And ſoch a commaundement haue J geuen that what man ſoeuer he be that altereth thys worde, there ſhall a beame be taken frõ hys houſe, and ſet vp, and he ſhalbe hanged theron, and his houſe ſhalbe o+ made a donghyll for the ſame thynge.

o+

C And the God that ſet hys name there, deſtroye all kynges, ⁊ people, that put to their hande to alter ⁊ to breake downe ẏ houſe of God which is at Jeruſalem. J Darius haue commaunded, that thys be done with ſpede.

Then Thathnai the captayne of the coũtrey beyõde the water, and Stharbozanai wyth theyr councelers (to whom kyng Darius had ſent) did their diligence: And ẏ Elders of the Jewes buylded, and they proſpered thorow the prophecienge of Aggeus the prophet and Zachary the sõne of Jddo: and they buylded, and layed vp the foundacion, according to the cõmaundement of the God of Jſraell, and after the commaũdement of Cyrus, and Darius ⁊ Arthaxerſes kynges of Perſia. And the houſe was fynyſhed the thyrde daye of the moneth Adar, euen in the ſyxte yere of the raygne of kynge Darius.

*ii. Pa. vii. b *And the chyldren of Jſraell, ẏ preaſtes, the Leuites, and the other children of the captiuite helde the dedicacion of this houſe of God with ioye, and offered at the dedicacion of this houſe of God, an hundred oxen, two hundred rammes, foure hũdred goates: and for the reconcylinge of all Jſraell twelue he goates, accordinge to the nombre of the trybes of Jſrael, ⁊ ſet the preaſtes in their ſondry courſes, ⁊ the Leuites in their diuerſe offices to miniſter vnto God at Jeruſalem, as it is wrytten in the boke of Moſes.

And the chyldren of the captiuyte helde Paſſeouer vpon the fourtēth daye of ẏ fyrſt moneth: for the preaſtes and Leuytes were purifyed, ſo that they were all cleane together, ãd kylled Paſſeouer for all the chyldrē of the captiuite, ⁊ for their brethrē the preaſtes and for them ſelues. And the children of Jſrael which were come agayne out of captiuite, and all ſoche as had ſeparated them ſelues vnto them from the fylthineſſe of the Heythen of the lande: to ſeke the Lord God of Jſrael, dyd eate, and helde the feaſt of vnleuened bread ſeuen dayes with ioye: for the Lorde had made them glad, and turned the hert of ẏ kyng of Aſſur vnto them, to ſtrēgthen their handes in the worcke of the houſe of God, euen the God of Jſraell.

The. vii. Chapter.

By the commaũdement of Arthaxerſes, Eſdras taketh hys companyons the chyldren of Jſraell, and returneth to Jeruſalem.

A After these actes, there was in ẏ raygne of Arthaxerſes kyng of Perſia, one Eſdras the ſonne of Saraiah, the ſonne of Aſaria, the ſonne of Helkia, the ſonne of Sallum, the ſonne of Zadoc, ẏ ſonne of Ahitob, the ſonne of Amaria, the ſonne of Aſaria, the ſonne of Meraioth, the ſonne of Zeraia, the ſonne of Uzi, the ſonne of Bucki, ẏ ſonne of Abiſua, the ſonne of Phinches, the ſonne of Eleazar, the ſonne of Aaron ẏ chefe preaſt. This Eſdras alſo went vp from Babilon, and was a perfite ſcribe in the lawe of Moſes, *which the Lord God of Jſrael did geue. And the kyng gaue him all that he requyred, because the hande of the Lorde hys God was vpon him. And there went vp certayne of the chyldren of Jſraell, of the preaſtes, Leuites, ſyngers, porters, ⁊ of the Nethinims vnto Jeruſalem, in the ſeuēth yere of kynge Arthaxerſes. And he came to Jeruſalem in the fyfth moneth, euen in the ſeuenth yere of the kynge. For vpon the fyrſt daye of the fyrſt moneth, beganne he to go vp from Babilon: ⁊ on the fyrſt daye of the fyfth moneth came he to Jeruſalem, becauſe the good hande of God was vpon hym. For Eſdras prepared his hert to ſeke the lawe of the Lorde, and to do it, and to teach the precept and iudgement in Jſrael.

*iii. eſ. viii. a

*Exod. xx. a

B And this is the copie of the letter, ẏ kyng Arthaxerſes gaue vnto Eſdras the preaſt ⁊ ſcrybe, which was a wryter of the wordes and commaundementes of the Lorde and of his ſtatutes ouer Jſrael. Artaxerſes a king of kynges. Unto Eſdras the preaſt ⁊ ſcrybe of the lawe of the God of heauen, peace and ſalutacion. J haue cõmaunded, that all they of the people of Jſraell, and of the Preaſtes and Leuites in my realme (whych are mynded of their awne good wyll to go vp to Jeruſalem

ruſalem)go with the: and therfore art thou ſent of the kyng and of his ſeuen coũcelers, to vyſet Juda and Jeruſalem, accordyng to the lawe of thy God, whych is in thy hande: And that thou ſhuldeſt take with the ſyluer and golde, which the kynge and hys councelers offre of their awne good wyll vnto the God of Jſrael (whoſe habitacyon is at Jeruſalem) and all the ſyluer and golde yͤ thou canſt fynde in all the countre of Babilon, wt it that the people offre of theyr awne good wyll and the Preaſtes geue for the houſe of theyr God which is at Jeruſalem.

C Take thou the ſame, and bye dylygently with the ſame money, oxen, rãmes and lambes, with their meateoffringes and drynckofferynges, and thou ſhalt offer them vpon the aultare of the houſe of your God, which is at Jeruſalem. And loke what it lyketh yͤ and thy brethren to do wyth the remnaũt of the money, that do after the wyll of youre God. And the veſſels that are geuen the for the miniſtracyon in yͤ houſe of thy God, thoſe delyuer thou before God at Jeruſalem.

And whatſoeuer thyng more ſhall be nedefull for the houſe of thy God, which is neceſſary for the to ſpende, thou ſhalt receaue
the charges out of yͤ kynges treaſure houſe
J kyng Arthaxerſes haue commaunded all
the treaſures beyonde the water, that loke
whatſoeuer Eſdras yͤ preaſte and ſcrybe in
the lawe of the God of heauen, requyreth of
you, that ye fulfyll the ſame ſpedely, vntyll
an hundred talentes of ſyluer, vntyll an hũdred quarters of wheate, and tyll an hũdred
*iii.re.vii.d Batthes of wyne, & tyll an hundred * Battes of oyle, & ſalt without meaſure. Whatſoeuer
D alſo belõgeth to the lawe of the God
of heauẽ, let the ſame be done without anye
delaye for yͤ houſe of the God of heauẽ, that
he be not wroth agaynſt yͤ realme, & againſt
the kynge, and hys chyldren.

And we certifye you, that ye haue no auctorite to requyre taxinge and cuſtome, and yearly rentes vpon any of the preaſtes, Leuites, ſyngers, porters, Nethinims & myniſters in the houſe of his God. And thou Eſdras (after the wyſdome of thy God, that is in thy hande) ſet iudges and arbiters (by my auctorite) to iudge all the people that is beyonde the water, euen all ſoch as knowe the lawe of thy God: and them that knowe it not, thoſe ſe that ye teach. And whoſoeuer wyll not fulfyll the lawe of thy God, and yͤ kynges lawe, let hym haue hys iudgement without delaye, whether it be vnto death, or to be rooted out, or to be condemned in goodes, or to be put preſon.

*iii.eſ.viii.a *Bleſſed be the Lorde God of oure fathers which ſo hath inſpired yͤ kynges hert, to garniſh the houſe of the Lorde, that is at Jeruſalem: ãd hath enclyned his mercy vnto me in the preſence of the kyng, & his councelers, and before all the kinges hye eſtates. And J was comforted (euen as the hande of the Lorde my God was vpon me) & ſo geathered J the heades of Jſrael together, that they myghte go vp with me.

The. viii. Chapter.

The nombre of them that returned to Jeruſalem with Eſdras.

These are the principall fathers of A
thẽ, and this is their regiſter that
wente vp with me from Babylon *iii.eſ.viii.e
what tyme as kynge Arthaxerſes raygned. Of the chyldren of Phinehes, Gerſom: of the chyldren of Jthamar, Daniel: of the chyldren of Dauid, Hatus: of the childrẽ of zecania amõge the childrẽ of Pharos, zachary, and with hym were nõbred an hundred and fyftye men. Of the chyldrẽ of the captayne of Moab, Elioenai the ſonne of zerahia, and with hym two hundred men. Of the chyldren of zechania the ſõne of Jahaſiel, and with him thre hũdred men. Of the children of Adin, Abed the ſonne of Jonathan, and with him fyftie mẽ. Of the childrẽ of Elam, Jſai the ſonne of Athalia, and with him ſeuẽtie men. Of yͤ children of Saphatia, zebadia the ſonne of Michael and with hym foure ſcore men.

Of the childrẽ of Joab, Obadia the ſonne of Jehiel, and wyth hym two hundred and eyghtene men. Of the children of Selomith the ſonne of Joſephia, and with him and hũdred and thre ſcore men.

B Of the childrẽ of Bebai, zachari the ſonne of Bebai, and with him eyght and twentie men. Of the children of Aſgad, Johanan
the ſonne of Hakatan, and with hym an hũdred and ten men, Of the chyldren of Adonicam, that were the laſt whoſe names were
theſe, Eliphelet, Jehiel and Samaiah, and
with them thre ſcore men. Of the chyldrẽ of
Biguai, Uthai, and zabud, and with thẽ ſeuentie men. And J gathered them together
by the water that renneth towarde Ahaua,
and there abode we thre dayes. And J loked
amonge yͤ people and the preaſtes & founde
there none of the children of Leui. Then ſent
J to Elieſer, to Ariel, Semeia, Elnachan,
Jarib, Elnathan, Nathan, zachary and to
C Meſullam the rulers, & to Joiarib and Elnathan which were men of vnderſtandyng,
and to thoſe gaue J commaundement vnto
Jddo yͤ chefeſt at Caſphia, that they ſhulde
fetch vs myniſters for yͤ houſe of oure God,
and J tolde them what they ſhulde ſaye vnto Jddo, and to his brethren the Nethinims
at Caſphia.

And (thorowe the good hãde of oure God vpon vs) they broughte vs a wyſe man frõ amonge the children of Moholi the ſonne of Leui, the ſonne of Jſrael, and Sarabia with

hys

his ſonnes and his brethren, euen eyghtene.
And Haſabia, and with him Jſai of yͤ chyldren
of Merari, with his brethren and theyr
ſonnes twẽtye. And of the Nethinims, whõ
Dauid ⁊ the princes gaue to myniſter vnto
the Leuites, two hundred ⁊ twentye of Nethinims,
which all were named by name.

And euen there at the water, beſyde Ahaua,
D I proclamed a faſt, that we myghte hũble
oure ſelues before oure God, and ſeke of
him a ryghte waye for vs, and for oure children
and for all oure ſubſtaunce. For J was
aſhamed to requyre of the kynge, ſoudyers
⁊ horſmen, to helpe vs agaynſt yͤ enemy in yͤ
waye: but we ſayd vnto the kyng. The hande
of our God is vpon all thẽ that ſeke him
in goodnes, and * (hys dompnyon) hys violence
and wrath is agaynſt all them that forſake
him. So we faſted, and beſoughte oure God
for this, and he hearde vs.

And J toke out twelue of the chefe Preaſtes,
Sarabia and Haſabia, and ten of their
brethren with them, and weyed them yͤ ſyluer
and golde, ⁊ veſſels that were apoynted
E for the houſe of oure God, which the kynge
and his councellers and his Lordes, and all
Jſraell that were there at hande, had geuen
together. And J weyed vnto their hãde ſixe
hundred ⁊ fyftie talẽtes of ſyluer, ⁊ in ſyluer
veſſel an hũdred talẽtes, ⁊ in gold an hũdred
talentes: twentie baſens of golde of a thouſande
peces, and two coſtly ornamentes of
good braſſe, as cleare as golde: and J ſayde
vnto them: Ye are cõſecrate vnto the Lord,
lyke as yͤ veſſels are holy alſo, and the gold
and ſyluer are geuẽ of a good will vnto the
Lord God of youre fathers. Watch ye, and
kepe it: for ye ſhal weye it downe before the
chefe preaſtes and Leuites, and auncient fathers
of Jſrael at Jeruſalẽ in the treaſuries
of the houſe of the Lord. Then toke yͤ preaſtes
and Leuites the weyed ſyluer and gold
and veſſel, to bryng it to Jeruſalem, vnto yͤ
houſe of oure God. And we brake vp, from
the water of Ahaua on the twelueth daye of
the firſt moneth, to go vnto Jeruſalem: and
the hande of oure God, was vpon vs, and delyuered
vs from the hande of the enemyes, ⁊
F of ſoch as layde wayte for vs by the waye.
And we came to Jeruſalem, and abode ther
thre dayes, But on the fourth daye was the
ſyluer ⁊ golde and veſſell weyed in the houſe
of oure God, by the hande of Meremoth
the ſonne of Vria the preaſte, and with him
was Eleazar the ſonne of Phinehes, ⁊ wyth
them was Joſabad the ſonne of Jeſua, and
Noadia the ſonne of Benoi the Leuites.
Accordyng to the nombre ⁊ weyght of euery
one, was the weyght all wryttten vp at
the ſame tyme.

And the children of the captyuite, which were come out of preſon, offered burntofferynges vnto the God of Jſrael, twelue bullockes for all Jſrael, ſyxe and nynetye rammes, ſeuen and ſeuentye lambes, twelue hegoates for a ſynofferynge, all to the burntofferynge of the Lorde. And they delyuered the kynges commiſſion vnto the kynges officers, ⁊ to the captaynes that were on thys ſyde the water. And they promoted the people and the houſe of God.

The.ix. Chapter.

Eſdras cõplayneth on the people yͭ had turned them ſelues from God, and maryed wyth the gentyles.

When theſe thynges were done,
A the rulers came to me, ⁊
ſayd. The people of Jſrael,
and the preſtes and Leuites
are not ſeparated from the
people of the landes (as touchynge
theyr abhominacions)
namelye of the Cananites, Hethites,
Phereſites, Jebuſites, Ammonites, Moabites,
Egypciãs, and Amorites. * For they * Deut.vii.a
haue taken the daughters of the ſame to thẽ Joſu.xxiii.c.
ſelues, and to theyr ſonnes, ⁊ the holye ſede Judic.iii.a.
is myxte with the nacions in the lande, and
the hande of the prynces ⁊ rulers hath bene
principall in thẽ treſpace.

* And when J hearde this ſaying, J rent *iiii.et.viii.e
my clothes and my garmẽt, and pluckte of
the heer of my heade, and of my beerde, and
ſate mournynge. And there reſorted vnto
me all ſoch as feared yͤ wordes of the Lorde
God of Jſraell, because of the tranſgreſſion
of the people of the captiuite. And J ſate
mournynge vntyll the euenynge ſacrifyce.
And aboute the euenynge ſacrifyce, J roſe
vp fro my heuynes, and rente my clothes ⁊
my raymente, and fell vpon my knees, and
ſpred oute my handes vnto the Lorde my
God, and ſayde.

My God, J am aſhamed, and darre not B
lyfte vp myne eyes vnto yͤ my God: for oure
wyckedneſſes are growne ouer oure heed, ⁊
oure treſpace is waxen greate vnto the heauen.
Sence the tyme of our fathers haue we
bene in greate treſpace vnto thys daye, * ⁊ *deu.xviii.d
because of oure wyckedneſſes haue we and ii.pa.xxxiii.b
oure kynges bene delyuered into the hãde of iii.re.xxiiii.b
the kynges of the nacyons, into the ſwerde,
into captiuite, into ſhame, and into confuſiõ
of face, as it is to ſe thys daye.

And nowe is there a lytle ⁊ ſodayne graciouſnes come from the Lorde oure God, in cauſynge ſome of vs to eſcape, and that he maye geue vs a nayle in hys holy place, and that oure God maye lyghte oure eyes, and geue vs a lytle lyfe to take breth in oure bõdage. For we are bondmẽ, ⁊ oure God hath not forſaken vs in oure bondage, and hath enclyned mercy vnto vs in the ſyghte of the kynges of Perſia, to geue vs lyfe, to ſet vp

the houſe of oure God, and to redreſſe the deſolacyō
therof, and to geue vs a wall in Juda
and Jeruſalem.

And nowe, O oure God, what ſhall we
ſaye after this? for we haue forſaken thy cōmaundementes,
which thou haſt commaunded
by thy ſeruaūtes the prophetes, ſayeng:
The lande vnto which ye go to poſſeſſe, it is
an vncleane lande, becauſe of yͤ fylthynes of
the people of the landes, whych wyth theyr
D abhominacions haue made it full of vncleaneſſe
* Deut.vii.a on euery ſyde. * Therfore ſhall ye not
geue youre daughters vnto theyr ſonnes, &
their daughters ſhall ye not take vnto your
ſonnes, ner ſeke their peace & welth for euer,
that ye maye be ſtrong & enioye the good in
the land, & that ye and youre chyldren maye
haue the enheritaunce of it for euermoore.

And after that all theſe thinges are come
vpō vs (becauſe of oure euell dedes & greate
☞ treſpaces) thou our God haſt ☞ thruſt downe
oure wickedneſſes, & haſt geuē vs a delyueraunce,
☜ ☜ (as it is come to paſſe thys daye.)

And yf we turne backe agayne, to let go
thy commaundemētes, and make contracte
with the people of theſe abhominaciōs, wilt
thou not then be wroth at vs (& not without
cauſe) tyl we be vtterly cōſumed, ſo that nothyng
remayne, and tyll there be no delyueraunce?
O Lord God of Jſrael, yͭ art ryghteous,
for we remayne yet eſcaped as it is to
ſe this daye. Behold alſo, in thy preſence are
we in our treſpaces, & becauſe of it maye we
not ſtande before the.

¶ The.x.Chapter.

¶ The people repente, and turne, and put awaye theyr ſtraunge wyues.

A AND when * Eſdras prayed after
* iii.es.viii.g thys maner, & knowleged, wepte,
& laye before yͤ houſe of God, there
reſorted vnto hym out of Jſraell a
very greate congregacyon of men and wemen,
and chyldren: & the people wepte very
ſore. And Sechania the ſonne of Jehiel one
of yͤ chyldren of Elam, anſwered: and ſayde
vnto Eſdras. We haue treſpaced agaynſt
oure God, and haue taken ſtraunge wyues
of the people of the land. Now there is hope
yet in Jſrael cōcerning this thing: For now
we wyll make a couenaunt with oure God,
and put awaye all the wyues (and ſoche as
are borne of them) according to the councell
of the Lord, and we wilbe in the feare of the
commaundementes of oure God, that we
maye do accordyng to the lawe. Get the vp,
for thys matter belongeth vnto the: we alſo
wyll be wyth the, be of good comforte therfore,
and do it.

* iii.eſd.ix.a * Then roſe Eſdras: and toke an oth of
B the chefe preaſtes and Leuites, and of all Jſraell,
that they ſhulde do accordynge to this
worde: & they ſware. And Eſdras ſtode vp
from before the houſe of God, and went into
the chamber of Johanan the ſonne of Eliaſib.
And when he came thither, he dyd eate
no bred, nor dranke water: for he mourned
becauſe of the trāſgreſſiō of the people that
had bene in captyuite.

And they cauſed a proclamacyon to go
thorowe out Juda and Jeruſalem, vnto all
the chyldren whych had bene in captiuite, yͭ
they ſhuld geather thē ſelues together vnto
Jeruſalem. And that whoſoeuer came not
wyth in thre dayes accordyng to the deuyce
of the rulers and Elders, all hys ſubſtaunce
ſhulde be forfet, and he ſhulde be put out frō
the congregacyon of the captyue.

Then all the men of Juda and Ben Jamin
geathered them ſelues togeather vnto
Jeruſalem wythin thre dayes, euen yͤ twentie
daye of the nyenth moneth: and all yͤ people
ſate in the ſtrete before the houſe of God
and trembled becauſe of thys matter, ād for
the rayne. And Eſdras the preaſte ſtode vp
and ſayde vnto them. * Ye haue trāſgreſſed * Deut.vii.a
and haue taken ſtraunge wyues, to make yͤ * Judi.iii.a
treſpace of Jſrael yet more: cōfeſſe now therfore
vnto the Lorde God of youre fathers,
and do his pleaſure, and ſeparate youre ſelues
from the people of the lande, & from the
ſtraunge wyues. And all the congregacyon
anſwered, and ſayd with a loude voyce: It
ſhalbe ſo, and we wyll do as thou haſt ſayd.
But the people are many, and it is a raynie
wether, and the people are to faynt to tarye
without in yͤ ſtrete, nether is thys a worcke
of one daye or two, for we haue offended very
ſore in this thyng. Let oure rulers ſtande
therfore in all the congregacyon, and let all
them whych haue taken ſtraunge wyues in
oure cyties come at the tyme appointed, and
let the Elders of euery cytye and theyr Judges
be with them, tyll they haue turned the
wrath of oure God awaye from vs, concernynge
thys matter.

Then were appoynted Jonathan the C
ſonne of Aſahel, and Jahaſia the ſonne of
Thekua ouer thys matter: And Meſullam
and Sabathai the Leuytes helped them.
And the chyldren of the captyuite dyd euen
ſo. And Eſdras the preaſt, and the auncient
heades thorowe the houſe of theyr fathers,
all men of great fame, ſeparated thē ſelues,
and ſat them downe on the fyrſt daye of the
tenth moneth, to examen yͤ matter. And vntyll
the fyrſte daye of the fyrſte moneth they
were fyniſhyng the buſynes wyth all yͤ men
that had taken ſtraunge wyues.

And amonge the chyldren of the Preaſtes
there were men founde that had taken
ſtraunge wyues, namely amonge the chyldren
of Jeſua the ſonne of Joſedec and of
hys brethreu, Maſiah, and Eliezer, Jarib
and Gedalia, and they gaue theyr handes

there vpō, that they wolde put awaye theyꝛ wyues, and foꝛ theyꝛ treſpaſſe offerynge, to geue a rāme foꝛ their treſpaſſe. And amōge the chyldꝛen in Emer, Honany and zabadia. Amonge the chyldꝛen of Harim, Maaſia, Elia, Semeiah, Jehiel, and Uſia. Amonge the chyldꝛen of Paſhur, Elioenai, Maaſia, Jſmael, Nethanel, Joſabad and Elaſa. Amonge the Leuytes. Joſabad, Simei and Kelaia (whiche ſame is Kalithah) Pathahiah, Juda and Eleazar. Among the ſyngers, alſo Eliaſib. And amonge the poꝛters Sellum, and Telem, and Uzi.

D And of Jſraell. Amonge the chyldꝛen of Pharhos, Remia, Jeſiah, Malchia, Miamin, Eleazar, Malchia, ⁊ Banaia. Among the chyldꝛen of Elam, Methania, zachary, Jehiel, Abdi, Jerimoth and Elia. Amonge the chyldꝛē of zathu, Elioenai, Eliaſib, Mathania, Jerimoth, zabad, and Aziza. Amōg the chyldꝛen of Bebai, Jehohanan, Hanania, zabai, and Athalai. Amonge the chyldꝛen of Beni, Meſulam, Maluc, Adaiah, Jaſub, Saal and Jerimoth, Among ẏ children of the captayne Moab, Adna, Cholal, Benaia, Maſia, Mathania, Bezelel, Benui ⁊ Manaſſe. Amōge the chyldꝛen of Harim, Eliezer, Jeſia, Malchia, Semeia, and Symeon, Ben Jamin, Malluch and Samaria. Amōge the childꝛen of Haſum, Mathanai, Mathathah, zabad, Eliphelet, Jeremy, Manaſſe and Simei. Amonge ẏ childꝛen of Bani. Madai, Amram, Huel. Banea, Chelubi, Badaiah, Uaniah, Maremoth, and Eliaſib, Mathani, Mathanai, Jaeſi, Bani, Beni, and Semeiah, Selemia, Nathā, and Adaia, Machnadbai, Saſai, ⁊ Sarai, Aſarel, Selemiahu, and Samariah, Sallum, Amaria, and Joſeph. Amonge the chyldꝛen of Nebo, Jehiel, Matythathia, zabad, zabina, Jadai, Joel, ād Banaia. All theſe had taken ſtraunge wyues. And amōge the ſame, there were ſome, that had chyldꝛen by the wyues.

¶ The ende of the fyꝛſt booke of Eſdꝛas.

¶ The ſeconde boke of Eſdꝛas, other wyſe called the boke of Nehemia

¶ The fyꝛſt Chapter.

¶ Nehemia, butteler to kynge Artaxerxes, pꝛayeth to God, for the people.

The woꝛdes of Nehemia the ſonne of Hachalia. It foꝛtuned in the moneth ☞ Chiſleu in the twentye yere, that I was in the caſtell at Suſan: ⁊ Hanani one of my bꝛethꝛen came wyth certayne men of Juda, and I aſked them howe the Jewes dyd that were delyuered and eſcaped from the captyuite, and how it went at Jeruſalem. And they ſayd vnto me: The remnaunt of the captyuite are there in the lande in greate myſfoꝛtune and rebuke. * The wall of Jeruſalē alſo is bꝛoken downe, and the gates therof are bꝛent with fyꝛe. A

*iiii.re.xxv.b

B It foꝛtuned, that when I hearde theſe woꝛdes, I ſat me downe and wepte, and mourned certayne dayes, ⁊ faſted, ⁊ pꝛayed befoꝛe the God of heauen, ⁊ ſayde. O Loꝛde God of heauen, thou greate ⁊ terrible God, * thou that kepeſt couenaunt and mercy foꝛ them that loueth the, and obſerue thy commaundemētes: let thyne eares hearkē, I beſeche ẏ, and let thyne eyes be open, that thou mayeſt heare the pꝛayer of thy ſeruauntes, which I pꝛaye now befoꝛe the, daye ⁊ nyghte, foꝛ the chyldꝛen of Jſraell thy ſeruaunte, and knowledge the ſynnes of the childꝛen of Jſrael, which we haue ſynned agaynſt the.

*Exod. xx. a. and. xxxiiii. a Deuter. vii. b

C I and my fathers houſe haue ſynned: we haue bene vtterly diſperſed from thy lawe, and haue not kept thy commaundementes, ſtatutes and lawes, which thou commaundedſt thy ſeruaūt Moſes. I beſeche the, call to remembꝛaunce the woꝛde that thou commaundeſt thy ſeruaunte Moſes, ⁊ ſaydeſt, Ye wyll tranſgreſſe, and * I will ſcater you abꝛoade amōge the naciōs. But yf ye turne vnto me, ⁊ kepe my commaundemētes and do them: though ye were caſt oute vnto the

*deu. xxviii. c

vttemoſt

vttermoſt parte of heauē, yet will I gather you from thence, and wyll brynge you vnto the place, that I haue choſen to ſet my name there. They are thy ſeruauntes, and thy people, whom thou haſt delyuered thorowe thy great power & in thy myghtie hād. O Lord I beſech the, let thyne eare herkē to ẏ prayer of thy ſeruaunt, and to the prayer of thy ſeruauntes, whoſe deſyre is to feare thy name, and let thy ſeruaunt proſpere this daye, and graunte hym mercy in the ſyght of this mā: for I was the kynges buttelar.

¶The.ii.Chapter.

¶After Nehemia had obtayned letters of Artaxerſes, he cometh to Jeruſalem, and buyldeth the walles.

Marche.

A IT fortuned, that in the moneth * Niſan in the twentyeth yeare of kyng Arthaxerſes, the wyne ſtode before hym, and I toke vp the wyne, and gaue it vnto the kynge. And I was heuy in hys preſence. And the kynge ſayde vnto me: why lokeſt thou ſo ſadly, whā thou art not ſycke? it is nothynge els, but ẏ thou art heuy herted. And I was ſore afrayed, and ſayd vnto the kyng: God ſaue the kynges lyfe for euer. Howe ſhulde I not loke ſadly, whan ẏ cytie and place of my fathers buryall lyeth waſte, ād the gates therof are conſumed with fyre? And the kynge ſayde vnto me: what is then thy requeſt? I made my prayer alſo to the God of heauen, & ſayde vnto the kyng: yf it pleaſe the kyng, and yf thy ſeruaunt haue founde fauoure in thy ſyghte, ſende me into Juda vnto the cytie of my fathers buryall, that I maye buylde it.

B And the kynge ſayde vnto me (the quene his wyfe ſytting by him) howe lōge ſhal thy iourney continue, and whē wylt thou come agayne? And it pleaſed ẏ kynge to ſende me, and I ſet hym a tyme, & ſayde vnto ẏ kyng: yf it pleaſe the king, let him geue me letters to the captaynes which are beyonde the water, that they maye conuaye me ouer, tyll I come into Juda: ād letters vnto Aſaph the Lord of ẏ kynges wood, that he maye geue ☞ me tymber to make beames ☞ for the gates of the palace (which is harde by ẏ houſe) & for the walles of the cytie, and for ẏ houſe that I ſhall entre into. And the kynge gaue me according to the hāde of my God, which was good vpon me. And whē I came to the captaynes beyonde the water, I gaue them the kynges letters. And the kynge had ſent captaynes and horſemen wyth me.

C Sanabalat alſo the Horonite and Tobia a ſeruaūt (the Ammonite) hearde of it, and it greued them ſore, that there was come a man which ſoughte the welth of the chyldrē of Iſrael. And I came to Jeruſalem, & was there thre dayes, & I gat me vp in the nyght ſeaſon, and a fewe men with me: nether tolde I anye man, what God had geuen me in my hert to do at Jeruſalem: and there was not one beaſt with me, ſaue it ẏ I rode vpon And I departed in the nyghte by the valley porte, before ẏ Dragon well, & to the Donge porte, and conſidered the walles of Jeruſalem, howe they were broken downe, & the portes therof conſumed wyth the fyre. And I went ouer vnto the wellporte, and to the kynges condyte, and there was no rowme for the beaſt ẏ was vnder me, to paſſe. Then wente I on in the nyght by the brooke ſyde and conſydered the wall, and turned backe, and came home agayne by the valley porte.

D And ẏ rulers knewe not whither I wēte or what I dyd: neyther dyd I as yet tell it vnto the Jewes, to the Preaſtes, to the noblemen, to the rulers, and to the other that laboured in the worcke. Then ſayde I vnto them: ye ſe the myſerye that we are in, howe Jeruſalem lyeth waſte, and howe the gates therof are brent wyth fyre: come therfore ẏ we maye buyld vp the wall of Jeruſalem, & ẏ we be no more a rebuke. And I told thē of the hande of my God, (that it was gracious ouer me) and the kinges wordes that he had ſpoken vnto me. And they ſayde: let vs get vp and buylde: and ☞ they ſtrēgthed theyr hande to good. ☞

But when Sanabalat the Horonite, and Tobia the ſeruaunt (an Ammonite,) & Geſem the Arabiā herde it: they laughed vs to ſkorne, and mocked vs, and ſayde: what is thys that ye do? Will ye fall awaye from ẏ kynge? Then anſwered I them, and ſayde: the God of heauen, he it is that hath graunted vs proſperite: and we be his ſeruaūtes. Let vs get vp and buylde: As for you, ye haue no porciō nor ryght, nor remembraūce in Jeruſalem.

¶The.iii.Chapter.

¶The nombre of them that buylded the walles.

A AND Eliaſib ẏ hye preſte gat him vp with his brethren the preſtes and they buylded the ſhepegate. They repayred it, and ſet vp the dores of it: euen vnto the tower Mea repayred they it, & vnto the * tower of Hananeel. Next vnto hym alſo buylded the mē of Jericho. And beſyde him buylded Sachur the ſonne of Amri. But the fyſhe porte did the chyldrē of Sanaa buyld, which alſo layed the beames therof, & ſet on the dores, lockes and barres of it. And nexte vnto him buylded Meremoth the ſonne of Uria, the ſonne of Hakoz: & nexte vnto them buylded Meſulam the ſonne of Berechia ẏ ſonne of Meſeſabeel: and nexte vnto hym buylded zadoc the ſonne of Baana. And nexte vnto B him buylded they of Thekoa. But ẏ greate men that were amonge them, put not theyr neckes to the worke of theyr Lorde.

* Jer.xxxi.g zacha.xiiii.e.

The Oldegate buylded Jehoiada ẏ ſonne of Paſeah,

of Paſcah, and Meſulam the ſonne of Beſodia,
they layde the beames therof, and ſet on
the dores, lockes and barres of it. Nexte vnto
them, buylded Melatiah of Gibeon, and
Jadon of Merano, men of Gibeon, and of
Miſpa, where he ẏ was captayne on thys
ſyde the water had a manſion. Nexte vnto
him buylded Uſiel the ſonne of Harhaiah ẏ
goldſmyth. Nexte vnto hī alſo buylded Hananiah
the ſonne of Harakahim, and they repayred
Jeruſalē vnto the brode wall. Nexte
C vnto them buylded Raphaiah the ſonne of
Hur, the ruler of the halfe parte of Jeruſalē.
Nexte vnto hym buylded Jedaia the ſonne
of Harumaph ouer agaynſt his houſe: ād
nexte vnto him buylded Hatus the ſonne of
Haſabnia. But Melchia the ſōne of Harim
and Haſub ẏ ſonne of the captaine of Moab
buylded the other pece, and the tower beſide
the fornaces. Nexte vnto him buylded Sallum
a ſyngers ſonne, the ruler of ẏ halfe parte
of Jeruſalem, he and hys daughters.

The valley gate buylded Hanum, & the
cyteſyns of zanoa. They buylded it, and ſet
on the dores, lockes and barres therof, and a
thouſand cubytes on the wall, vnto ẏ Donge
porte. But the Dōge porte buylded Melchiah
D the ſonne of Rechab, the ruler of the
fourth parte of Bethehare: he repayred it, &
ſet on the dores, lockes and barres therof.
But the wellgate repayred Sallū the ſonne
of Cholhoſah, ẏ ruler of the fourth parte
of Miſpa. He buylded it, and layed the beames,
and ſet on the dores, lockes and barres
therof, ād the wall vnto the pole of Siloah
by the kynges garden, and vnto the ſteppes
that go downe from the cytie of Dauid. After
him buylded Nehemiah the ſonne of Aſbok,
the ruler of the halfe parte of Bethzur,
vntyll the other ſyde ouer agaynſt the ſepulchres
of Dauid, and to the pole that was repayred,
and vnto the houſe of the myghtye.

After hym buylded the Leuites, Rehum
the ſonne of Bani: and nexte vnto him buylded
Haſabia the ruler of the halfe parte of
Keilah in hys quarter. After hym buylded
theyr brethrē. Bauai the ſonne of Henadad
the ruler of the halfe parte of Keilah: and after
E him buylded Ezer the ſonne of Jeſua the
ruler of Miſpa the other pece, harde ouer agaynſt
the goynge vp to the houſe of ordinaunce
that was in the corner. Agayne, after
him brake forth Baruch the ſonne of zachai
of indignacyon, and repayred the other
pece from the turnynge corner vnto the dore
of the houſe of Eliaſib the hye preſte. After
hym alſo buylded Merimoth the ſonne of
Uria the ſōne of Hacos the other pece from
the dore of the houſe of Eliaſib, euen as longe
as the houſe of Eliaſib extended. After
hym buylded the Preaſtes, the men of the
playne. After hym buylded BenJamin and
Haſub ouer agaynſt theyr houſe: and after F
hym wrought Aſaria the ſonne of Maaſia
the ſonne of Anania nexte vnto hys houſe.
After hym alſo buylded Benui the ſonne of
Hanadad the other pece, from the houſe of
Aſaria vnto the turnynge of the wall, and
vnto the corner.

After him buylded Pala ẏ ſonne of Uſai
ouer agaynſt the corner and the hye tower,
which lyeth out ouer from the kynges houſe,
that was beſyde the courte of the preſon.
After hym Phedaia the ſonne of Pharhos
(as for ẏ Nethinims they dwelt in ẏ ſtrong
holde vnto the watergate, towarde the eaſt
and to the tower that lyeth out.) After hym
buylded they of Thekua the other pece ouer
agaynſte the greate tower, that lyeth outewarde,
vnto the wall of the ſtronge holde.

But from aboue the Horſgate forth buylded G
the preaſtes, euery one ouer agaynſt his
houſe. And after thē buylded zadok the ſonne
of Immer ouer agaynſt hys houſe. After
hym buylded alſo Semeia the ſonne of Sechania
the keper of the Eaſtgate. After him
buylded Hanania the ſōne of Selemia, and
Hanun the ſonne of zalaph the ſyxte, the other
pece. And after hym buylded Meſulā
the ſonne of Barachia ouer agaynſt his ſtore
houſe. After hym buylded Malachia the
goldſmithes ſonne, vntil ẏ houſe of ẏ Nitynims,
and of the marchauntes ouer agaynſt
the gate of Mephkad, and to the parler in ẏ
corner. And betwene the parlour of the corner
vnto the Shepegate buylded the goldſmythes,
and the marchauntes.

¶ The .iiii. Chapter.

¶ The buyldynge of Jeruſalem is hyndred and let,
but the Jewes buylde it, beynge readye harneſed
leſt theyr enemyes ſhulde inuade them.

BUt whan Sanabalat heard that A
we buylded ẏ wall, he was wroth
in him ſelfe, & toke greate indignacion,
and mocked the Jewes, and
ſayde before his brethren and the ſouldyers
of Samaria: what do theſe impotēt Jewes?
wyll the hethen ſuffre them? ſhall they offre?
ſhall they perfourme it ī one daye? ſhall
they make the ſtones whole agayne that are
brought to duſt, and brent? And Tobiah
the Ammonite was beſyde hym, and ſayde:
Though they buylde, yet yf a foxe go vp, he
ſhall breake downe theyr ſtonye wall. Heare
(O thou oure God) for we are deſpyſed,
turne theyr ſhame vpon theyr awne heade,
and geue thē ouer into deſpiſynge in the lande
of theyr captiuite. Couer not theyr wyckedneſſe,
& let not their ſinne be put out ī thy
preſence: for they haue prouoked ẏ builders.
And ſo buylded we the wall, ād it was ioyned
whole together, vnto ẏ half heyght therof.
And the people were mynded to laboure.

And

B And it fortuned, that when Sanabalat, and Tobiah, & the Arabians, Ammonites, and Aſdodites heard, ẏ the walles of Jeruſalē were made vp, & that ẏ gappes beganne to be ſtopped; they were very wroth, & cōſpired all together to come, & fight agaynſt Jeruſalem, and to make ẏ people an hynderaunce therin. Neuertheles, we made our prayer vnto our God, & ſet watchmen by them, which buylded daye and nyght ouer agaynſt them. And Juda ſayd: the ſtrength of ẏ bearers is to feble, & there is yet moch more morter, & we are not able to buyld on the wall. And our aduerſaries ſayd: they ſhall not knowe nether ſe, tyll we come in ẏ myddes amōge them, & ſlaye them, & hynder the worcke. But it fortuned ẏ when the Jewes (whych dwelt beſyde them) came, they tolde vs as good as ten tymes, ẏ in all places where ye go vnto, they are appointed to fal vpon vs. Therfore ſet J ẏ people after C their kynredes wᵗ their ſwerdes, ſpeares ād bowes beneth in ẏ lowe places behynd the wal, & J loked, & gat me vp, & ſayd vnto the chefe men, to ẏ rulers, & to ẏ other people, be not ye afrayed of them, *ii.Eſd.i.b. and.ix.f. *but thincke rather vpon ẏ greate Lord, which ought to be feared, & fyght for your brethren, your ſonnes, your daughters, your wiues, & your houſes. Neuertheles, it chaūced that when our enemyes hearde, ẏ we had gotten worde of it. God brought their coūcell to naught, & we turned all agayne to ẏ wall, euery one vnto his labour. And frō ẏ tyme forth it came to paſſe ẏ the half parte of ẏ yōg men dyd ẏ laboure, & the other half parte of thē helde the ſpeares, ſhyldes, bowes & breaſtplates: and the rulers ſtode behynde all ẏ houſe of Juda wyich buylded on the wall, & bare burthens from thoſe ẏ laded them. Wyth one hande dyd euery one worke, & wᵗ the other helde he D his weapen. And euery one ẏ buylded, had his ſwerd, gyrde by his thyghe, and ſo buylded they. And ẏ trompet blewe beſyde me.

And J ſayd vnto ẏ principal men, to the rulers, and to the other people: the worke is great & large, and we are ſeparated vpō the wall one farre from another. Loke in what place therfore ye heare ẏ noyſe of ẏ trōpet, *Exo.xiiii.c. reſorte ye thyther vnto vs, *and our God ſhall fyght for vs, & we wyll be labouryng in ẏ worcke. And ẏ halfe part of them helde the ſpeares from the mornyng ſpryng, tyll the ſtarres came forth. And at ẏ ſame tyme ſayd J vnto ẏ people: euery one abyde with hys ſeruaunt at Jeruſalem, that in ẏ nyght ſeaſon we maye watch, & labour on the daye tyme. As for me & my brethren, my ſeruaūtes, and the men of ẏ watch (which were behynde me) we put neuer of oure clothes, nomore then the other dyd their harneſſe, ſaue onely becauſe of the water.

¶ The.v.Chapter.

¶ The people are vexed with hongre. He requyreth not the lyuyng of a captayne.

A And there aroſe a great complaynte of the people, & of theyr wyues agaynſt theyr brethren the Jewes. For there were ſome ẏ ſayd: our ſonnes & daughters and we are to many, therfore wyll we take corne for them, that we maye eat and lyue. Some alſo there were that ſayde: let vs ſet our landes, vyneyardes & houſes to pledge, and take vp corne in the darth. But ſome there were that ſayde: let vs borowe money for the kynges tribute & that vpon our landes & vyneyardes. Behold, oure bodyes as the bodyes of oure brethren, and oure chyldren as theyr chyldren: elles ſhulde we ſubdue our ſonnes and daughters vnto bondage, & ſome of oure daughters are ſubdued vnto bondage all ready, and no ſtrength is there in oure handes, and other men haue our landes and vyneyardes.

And when J heard theyr cōplaynte and ſoch wordes, it diſpleaſed me ſore, & J aduiſed ſo in my mynde, that J rebuked ẏ councelers, and ẏ rulers, and ſayde vnto them: B Euery one of you is to chargeable vnto his brother. And J brought a greate congregacion agaynſt them, and ſayd vnto them: we (after oure abilite) haue bought our brethren the Jewes, which were ſolde vnto the heathen. And wyll ye ſell your brethren agayne vnto ẏ heathen, after ẏ they haue bene ſolde vnto vs? Thē helde they theyr peace, & coulde fynde nothynge to anſwere.

And Nehemia ſayde: It is not good ẏ ye do. Ought ye not to walke in the feare of God, becauſe of ẏ rebuke of ẏ heathen that are our enemyes? J and my brethren, & my ſeruauntes do lend them money and corne: but as for vſurye, let vs leaue it. Therfore, thys ſame daye J pray you ſe ẏ ye reſtore them theyr landes agayne, theyr vineyardes, oyle gardēs, & theyr houſes, & remytte the hūdred part of ẏ money, of ẏ corne, wyne and oyle that ye haue wonne of them. Then ſayd they: we wyll reſtore thē agayne, and C wyll requyre nothyng of thē, & wyll do as ẏ haſt ſpoken. And J called ẏ preſtes, & toke an oth of them, that they ſhuld do ſo. And J ſhoke my lappe, and ſayde: God ſhake out euery man after ẏ ſame maner frō hys houſe & laboure, ẏ maynteyneth not this word: euen thus be he ſhaken oute, & voyde. And all the cōgregacyon ſayde: Amen, and prayſed the Lord. And the people dyd ſo.

And from ẏ tyme forth that (ẏ kyng) cōmitted vnto me to be a captayne of them ẏ were in ẏ lād of Juda, euen from the.xx.yere vnto the.xxxii.yeare of kynge Arthaxerſes (that is.xii.yere) J wᵗ my brethren lyued not of ſoch ſuſtenaūce as was geuē to a captayne. For ẏ olde captaynes ẏ were befo-

D re me,

D re me, had bene chargeable vnto the people, and had taken of them bread & wyne, &.xl. ſycles of ſyluer: yee, & theyr ſeruauntes had oppreſſed the people. But ſo dyd not I, and that becauſe of yͤ feare of God. But I laboured alſo in the worcke vpon yͤ wal, & bought no lande. And all my ſeruauntes came thyther together vnto the worke. Moreouer, there were at my table an. C. &.l. of the Iewes and rulers, whych came vnto me from among yͤ heathen, yͭ are about vs. And ther was prepared for me dayly an oxe and. vi. choſẽ ſhepe, & byrdes, & euer once in. x. dayes a greate ſumme of wyne. Yet requyred not I the lyuynge of a captayne, for yͤ bõdage was greuous vnto yͤ people. *Thincke vpõ me my God vnto the beſt, accordyng to all that I haue done for thys people.

*ii. Eſd. vi. d. and xiii. d.

¶ The. vi. Chapter.

¶ The buyldyng is yet agayne hyndred and left.

A And when Sanabalat, Tobiah, & Geſem the Arabian, and yͤ other of our enemyes heard that I had buylded yͤ wall: and that ther were no mo gappes therin (howbeit at the ſame tyme had I not hãged the dores vpon the gates) Sanabalat and Geſem ſent vnto me, ſayẽge: come yͭ we maye mete & take cõucell together ĩ yͤ villages that are in the playne of the cytie Ono. Neuertheleſſe, they thought to do me euell. And I ſent meſſengers vnto them, ſayenge: I haue a great buſynes to do, and I cannot come downe. The worcke ſhulde ſtãd ſtyll, yf I were neglygent, & came downe to you. Howbeit, they ſent vnto me as good as foure tymes after the ſame maner. And I gaue them the ſame anſwere. Then ſent Sanabalat hys ſeruaunt agayne vnto me yͤ fyfth tyme, with an open letter in hys hand, wherein was written: it is tolde the heathen, and Geſem hath ſayde it, that thou & the Iewes thyncke to rebell: for the which cauſe thou buyldeſt the wall, that thou mayeſt be their B kyng in theſe matters, & haſt ordeyned the prophetes to preach of yͤ at Ieruſalem, and to ſaye: He is kynge of Iuda.

And now ſhall thys come to the kynges eares: come now therfore, & let vs take our councell together. And I ſent vnto him, ſayinge: there is no ſoch thinges done as thou ſayſt: for yͧ fayneſt them out of thyne awne herte. For they were all mynded to make vs afrayed, ſayinge: they ſhall withdrawe theyr hãdes from yͤ worcke, that it ſhall not be fyniſched. Howbeit, I ſtrengthed my hãde yͤ more. And I came vnto yͤ houſe of Semaia yͤ ſonne of Delaia yͤ ſonne of Mehetabeel, and he had ſhut hym ſelf wythin, and ſayde: let vs come together into yͤ houſe of God, euen vnto yͤ myddes of the tẽple, and ſhutte yͤ dores of the temple: for they wyll come to ſlaye the, yee, euen in yͤ nyght wyll they come to put the to death. C And I ſayde: ſhulde any ſoch man as I flye? Who is that beyng as I am, that wyll go into yͤ temple, to ſaue hys lyfe? I wyll not go in.

And I perceaued, that God had not ſent him Yet ſpake he prophecy vpon me, neuertheleſſe, Tobiah and Sanabalat had hyred hym for money. Therfore toke he yͤ money that through feare I ſhulde ſo do, & ſynne: yͭ they myght haue an euell reporte of me, to blaſpheme me. My God, thynke yͧ vpon Tobiah and Sanabalat accordynge vnto theſe theyr workes, and of yͤ prophet Noadia, and of the other prophetes, that wolde haue put me in feare.

D And the wall was fynyſhed on the fyue and twentye daye of yͤ moneth Elul, in two and fifty dayes. And when all our enemyes hearde therof, all the heathen yͭ were about vs, were afrayed, and theyr courage fayled them. And they perceaued, yͭ thys worcke came of our God. And at yͤ ſame tyme were ther many of the chefe of Iuda, whoſe letters wente vnto Tobiah, and agayne from Tobiah vnto them (for there were many in Iuda, that were ſworne vnto him: for he was yͤ ſonne in lawe of Sechania, the ſonne of Arah, and hys ſonne Iehonathan had the daughters of Meſullam, yͤ ſonne of Barachia, & they ſpake good of hym before me, and tolde him my wordes) and Tobiah ſent letters, to put me in feare.

¶ The. vii. Chapter.

¶ After the wall once buylded, ys the watch appoynted. They that returned from the captyuyte are nombred.

A Now when yͤ wall was buylded, I hãged on yͤ dores alſo, and the porters, ſyngers & leuites were appoynted. And I cõmaũded my brother Hanani, and Hanania the ruler of yͤ caſtel at Ieruſalem: for he was a faythfull man, and feared God more then dyd many other, and I ſayde vnto them: let not the gates of Ieruſalem be opened, vntyll yͤ ſonne be whote. And whyle they were ſtãdynge in yͤ watch, they ſhut the dores and barred them. And we appoynted certayne cyteſins of Ieruſalem, to be watchmen, euery one to kepe hys watch, & euery one to be ouer agaynſt hys houſe. As for yͤ cyte, it was large of rowme, and great, but the people were fewe therin, and the houſes were not buylded.

And God gaue me in my hert, that I gathered togeather yͤ principall men, and the offycers, and yͤ people, to nombre them, and I fõude a regiſter of yͤ nõbre of thẽ *whych came vp before out of yͤ captyuyte: & founde wryten therin: theſe are yͤ ſonnes of the lãd that wẽte vp from the captyuyte of the caryinge awaye (whom Nabuchodonoſor the kyng of Babylõ had brought awaye) & came agayne to Ieruſalem & Iuda, euery one vnto

*i. Eſd. ii. a.

vnto his cytie. They which came wᵗ zorobabel are theſe, Jeſua, Nehemia, Aſariah, Ramia, Nahamani, Mardochee, Belſã, Meſperath, Beguai, Nahum ⁊ Baanah.

Thys is the nõbre of the men of yͤ people of Iſrael. The chyldren of Pharos were two thouſand, an hũdred ⁊ two ⁊ ſeuentye: the children of Saphatiah, thre hũdred and two ⁊ ſeuẽtye: yͤ chyldren of Arah, ſyxe hundred and two and fyftye: the chyldren of the captayne of Moab amõge yͤ chyldren of C Jeſua ⁊ Joab, two thouſande, eyght hundred, and eyghtene: yͤ chyldren of Elam, a thouſande, two hũdred ⁊ foure ⁊ fyftye: the chyldren of zathua, eyght hundred ⁊ fyue ⁊ fortye: the chyldren of zachai ſeuen hũdred and thre ſkore: the chyldren of Banui: ſyxe hundred ⁊ eyght ⁊ fortye: yͤ chyldren of Bebai, ſyxe hũdred ⁊ eyght ⁊ twẽtye: the chyldren of Aſgad, two thouſande, thre hundred and two ⁊ twentye: the chyldren of Adonicam, ſyxe hũdred thre ſkore ⁊ ſeuen: the chyldren of Begoai, two thouſande, thre ſkore ⁊ ſeuen: the chyldren of Adin, ſyxe hundred and fyue an fyftie: the chyldren of Ater of Hezekia, eyght and nyentye.

The chyldren of Haſom, thre hũdred and eyght ⁊ twẽtye: the chyldren of Bezai, thre hundred and foure ⁊ twentye: the chyldren of Hariph, an hũdred ⁊ twelue: the chyldren of Gibeon, nynetye ⁊ fyue: yͤ men of Bethlehem ⁊ Nethophah, an hũdred foure ſkore and eyght: the men of Anathoth, an hũdred and eyght ⁊ twentie: yͤ men of Beth Aſmaneth, two ⁊ fourtye: the men of Kariath D Jarim Cepirah ⁊ Beeroth, ſeuen hundred and thre ⁊ fortye: the men of Ramah ⁊ Geba, ſyxe hundred and one ⁊ twentye: the men of Michmas, an hundred ⁊ two ⁊ twentie: the men of Bethel and Ai, an hundred and thre and twentye: the men of Nebo, an hundred and two ⁊ fyftie: the chyldren of the other Elam, a thouſande, two hundred and foure and fyftye: the chyldren of Harim, thre hundred ⁊ twentie: the chyldren of Jericho, thre hũdred ⁊ fyue ⁊ fortye: the chyldren of Lodhadid ⁊ Ono, ſeuen hundred ⁊ one ⁊ twẽtye: the chyldren of Sanaa, thre thouſande, nyne hundred and thyrtye.

The preaſtes. The chyldren of Jedaiah of yͤ houſe of Jeſua, nyne hũdred ⁊ thre ⁊ ſeuentye: the chyldren of Jmmer, a thouſande and two ⁊ fyftye: the chyldren of Phaſhur, a thouſand, two hũdred ⁊ ſeuen ⁊ fortye: the chyldren of Harim, a thouſande ⁊ ſeuẽtene.

The leuytes. The chyldren of Jeſua of Cadmiel ⁊ of yͤ chyldren of Hoduah, foure and ſeuentye. The ſyngers: The chyldren of Aſaph, an hũdred ⁊ eyght ⁊ fortye. The E porters: The chyldren of Sallum, the chyldren of Ater, the chyldren of Talmon, the chyldren of Acub, the chyldren of Hatita, the chyldren of Sobai, all together an hundred and eyght and thyrtye.

The Nethinims. The chyldren of ziha, the chyldren of Haſupha, yͤ chyldren of Tebahoth, the chyldren of Ceros, the chyldren of Sia, the chyldren of Phadon, the chyldren of Lebanah, the chyldren of Hagaba, the chyldren of Samai, the chyldren of Hanan, the chyldren of Gidel, the chyldren of Gaher, the chyldren of Reaia, the chyldren of Rezin, the chyldren of Necoda, the chyldren of Gaſam, the chyldren of Uſa, yͤ chyldren of Phaſeah, the chyldren of Beſai, the chyldren of Meunim, the chyldren of Nephuſſim, the chyldren of Bachuc, the chyldren of Hacupha, the chyldren of Harhur, the chyldren of Bazlith, yͤ chyldren of Mehida, the chyldren of Harſa, the chyldren of Barcos, the chyldren of Siſſera, the chyldren of Thamah, yͤ chyldren of Neziah, the chyldren of Hatipha.

The chyldren of Salomons ſeruauntes: F the chyldren of Sotai, the chyldren of Sophereth, the chyldren of Pherida, the chyldren of Jaala, the chyldren of Darcon, the chyldren of Giddel, the chyldren of Saphatiath, the chyldren of Hatil, the chyldren of Pochered of zabaini, the chyldren of Amon. All theſe Nethinims ⁊ the chyldren of Salomons ſeruauntes, were thre hundred and nynetye ⁊ two.

And theſe wente vp alſo of Thel Mela, Thel Harſa, Cherub, Adon ⁊ Jmmer: but they coulde not ſhewe theyr fathers houſe nor theyr ſede, and that they were of Iſrael. The chyldren of Dalaiah, the chyldren of Thobia, and the chyldren of Necoda, ſyxe hũdred ⁊ two ⁊ fortye. And of the preaſtes, the chyldren of Habaiah: yͤ chyldren of Hacos, yͤ chyldren of Berſilai, whych toke one of the daughters of Berſilai the Gileadite to wyfe, and was named after theyr name. Theſe ſoughte theyr wrytyng in the regiſter of theyr generacyon, but they were not founde, therfore they were put from the preſtode. And Hathirſata ſayd vnto them, that they ſhulde not eate of the mooſt holy, tyll there came vp a Preaſte which ſhulde were Urim and Thumim.

And ſo the whole congregacyon together G was two ⁊ fortye thouſande, thre hundred, and thre ſkore: beſyde theyr ſeruaũtes and maydẽs, of whom there were ſeuen thouſãde, thre hũdred ⁊ ſeuen ⁊ thirtye. And they had two hũdred and ſeuen ⁊ fortye ſyngynge men ⁊ wemen. Theyr horſes, ſeuen hundred ⁊ ſyxe ⁊ thyrtye, and theyr mules: two hũdred and fyue ⁊ fortye. The camels, foure hũdred ⁊ fyue ⁊ thyrtye: ſyxe thouſande, ſeuen hundred ⁊ twentye Aſſes.

And certayne of the auncyẽt fathers gaue vnto yͤ worcke. Hathirſatha gaue to the treaſure a thouſand peces of gold, fyftie baſens, fyue hūdred & thyrtie preſtes garmētes. And ſome of the chefe fathers gaue vnto the treaſure of the worke, twentie thouſande peces of gold, and two thouſande and two hūdred pounde of ſyluer. And the other people gaue twētie thouſande peces of golde, and two thouſande pounde of ſyluer and thre ſkore & ſeuen preaſtes garmentes. And the preaſtes & Leuites, the porters, and the ſyngers, and ẏ other of ẏ people, and ẏ Nethinims, & all Iſrael, dwelt in theyr cyties. And the ſeuenth moneth came, and the chyldren of Iſrael were in theyr cyties.

¶ The .viii. Chapter.

¶ Eſdras geathereth together the people and readeth to them the lawe. They kepe the feaſt of tabernacles or bothes.

A *i.Eſd.iii.a. iii.Eſd.ix.e. *Deu.xxxi.c. iiii.Re.xxiii.a.

And ✠ all * the people geathered them ſelues together as one man in ẏ ſtrete that was before the watergate, and they ſayde vnto Eſdras the ſcrybe, that he ſhulde fetch * the boke of ẏ lawe of Moſes, whych the Lorde commaunded to Iſrael. And Eſdras the preaſt brought ẏ lawe before the congregacyon both of men and wemen, & all that coulde vnderſtande dyd herken vnto it, vpon ẏ fyrſt daye of ẏ ſeuenth moneth, and he red therin in the ſtrete that was before the watergate (from the mornynge vntyll ẏ noone daye) before men and wemen that dyd herken to it: and the eares of all the people were inclined vnto ẏ booke of the lawe. And Eſdras the ſcrybe ſtode vpō an hye pulpit of wood, whych they had made for ẏ preachynge, and beſyde hym ſtode Mathatia, Sema, Anania, Vriah, Helkia and Maaſeia, on hys ryght hande: and on hys lefte hande ſtode Pedaia, Miſael, Malchia, Haſum, Haſebadana, zachary and Meſulam.

B And Eſdras opened the booke before all the people, for he ſtode aboue all the people. And when he opened it, all the people ſtode vp. And Eſdras prayſed the Lorde ẏ greate God. And all ẏ people anſwered, Amen, Amen, wyth theyr handes vp, and bowed them ſelues, and worſhypped the Lorde, fallynge downe vpon their faces to the grounde. And Ieſua, Baam, Serabiah, Iamin, Acub, Sebathai, Hodaia, Maaſia, Celita, Azaria, Iozabad, Hanan, Pelaia: and the Leuites cauſed the people to geue hede vnto the lawe, and ẏ people ſtode in theyr place. And they red in the boke of the lawe of God diſtinctly & playnly, ſo that men vnderſtode the thynge that was red. And Nehemiah (which is Hathirſatha) and Eſdras the preſt & ſcrybe, and the Leuites that cauſed ẏ people to take hede, ſayd vnto all the people: thys daye is holy vnto the Lorde youre God: be not ye ſory, & wepe not. For all the people wepte, when they herde the wordes of the lawe.

*iii.Eſd.ix.g C

And he ſayde vnto thē: * go youre waye, and eate ẏ fat, and dryncke ẏ ſwete, & ſende parte vnto them alſo ẏ haue not prepared them ſelues: for this daye is holy vnto oure Lorde, be not ye ſory therfore: for the ioye of the Lorde is youre ſtrength. ✠ And the Leuites ſtylled all ẏ people, and ſayd: holde youre peace, for the daye is holy, vexe not ye youre ſelues. And all the people wente theyr waye to eate & dryncke, and to ſende parte vnto other, & to make greate myrth, becauſe they had vnderſtand ẏ wordes that were declared vnto them.

*Leui.xxiii.f Nu.xxix.b. ii.Macha.i.c.

And on ẏ nexte daye were geathered together the chefe fathers amōge all the people & the preaſtes & Leuites, vnto Eſdras the ſcrybe, that they myght vnderſtand the wordes of ẏ lawe. And they foūde wrytten in the lawe * (whych the Lorde had cōmaunded by Moſes) that the chyldren of Iſrael ſhulde dwell in bothes in ẏ feaſt of ẏ ſeuenth moneth: and that they ſhulde cauſe it to be declared and proclamed in all theyr cyties, and thorowout Ieruſalem, ſayēge: go forth vnto ẏ mount, and fetch Olyue braunches, Pyne braunches, Myrbraunches, Palmebraunches, and braunches of thycke trees, to make bothes, as it is wrytten. D

And ſo ẏ people wēt forth, and fet them, & made them bothes, euery one vpon ẏ rofe of hys houſe,, & in theyr courtes, & in ẏ courtes of the houſe of God, and in the ſtrete by the watergate, and in the ſtrete by porte Ephraim. And al the cōgregacyon of them that were come agayne out of ẏ captyuyte, made bothes, and ſat vnder the bothes: for ſence ẏ tyme of Ioſua ẏ ſonne of Nun vnto thys daye, had not ẏ chyldren of Iſrael done ſo, and ther was very greate gladneſſe. And euery daye from ẏ fyrſt daye vnto the laſt, red Eſdras in ẏ boke of ẏ lawe of God. And ſeuen dayes helde they ẏ feaſt, and on the eyght daye, they geathered together, accordynge vnto the maner.

¶ The .ix. Chapter.

¶ The people repent, and forſake theyr ſtraunge wyues, Eſdras recyteth the benyfytes of God, and the ſynnes of the people.

A *i.Eſd.viii.d Eſa.lviii.a.

In the foure and twētye daye of thys moneth came ẏ chyldren of Iſrael together agayne, wᵗ * faſtynge & ſack clothes, and erth vpon them, and they that were of the ſede of Iſrael were ſeparated from all the ſtraunge chyldren, & ſtode and knowleged theyr ſynnes, & the wyckedneſſes of theyr fathers, & ſtode vp in theyr place, & red in ẏ boke of ẏ lawe of ẏ Lord theyr God foure tymes on the daye, & they knowleged, and worſhypped the Lorde their God foure tymes on the daye. And the Leuites ſtode on hye, namely Ieſua, Bani, Cadmiel,

miel, Sabaniah, Buni, Sarebiah, Bani, &
Chanani, & cryed loude vnto the Lord their
God. And the Leuites, Jeſua and Cadmiel,
Bani & Haſabnia, Serebia & Hodia, Sebania
and Phathahia, ſayde: ſtāde vp, and
prayſe ẏ Lorde your God for euer: & let thākes
be geuen vnto the name of thy glorye,
which excelleth all thākeſgeuynge & prayſe.
Thou art Lord alone. Thou haſt made
heauen, & the heauen of all heauēs, wyth all
theyr hooſt, ẏ earth & all thynges ẏ are therin,
ẏ ſee & all ẏ is therin: & thou preſerueſt
thē all, and ẏ hooſt of heauen worſhyppeth
B the. Thou art ẏ Lord God, that haſt choſen
*Gene.xi.d. Abram, and broughteſt hym out of * Ur in
‡Gen.xvii.a. Chaldea, ‡ and calledſt hym Abraham, and
*Gene.xv.d. foundeſt hys hert faythfull before the * and
madeſt a couenaūt wᵗ him, to geue vnto his
ſede ẏ lāde of ẏ Cananites, Hethites, Amorites,
Phereſites, Jebuſites and Gerſites,
and haſt made good thy wordes: for ẏ art
*Exo.iii.d. ryghteous * and haſt conſydered ẏ myſery
of oure fathers in Egypte, and hearde their
cōplaynte by the reed ſee, and ſhewed tokēs
and wonders vpon Pharao, and on all hys
ſeruaūtes, and on all ẏ people of hys lande:
for thou kneweſt, that they were preſumptuous
& cruell agaynſt them, and ſo madeſt
thou the a name, as it is thys daye. And the
reed ſee dydeſt thou deuyde in ſunder before
them, ſo that they went thorow the myddes
of the ſee drye ſhode: and theyr perſecuters
threweſt ẏ into the depe (as a ſtone) in the
myghtie waters, & leddeſt them on the daye
tyme in a cloudy pyller, & on the nyghte ſeaſon
in a pyller of fyre, to ſhewe them lyghte
C in the waye that they wente.

*Exo.xix.a. * Thou cameſt downe alſo vpon mount
Sinai, and ſpakeſt vnto them from heauē,
and gaueſt them ryght iudgementes, true
lawes good commaundementes & ſtatutes,
and declaredſt vnto thē thy holy Saboth,
and cōmaundeſt them preceptes, ordinaunces
& lawes, by the hand of Moſes thy ſeruaunt:
*Exo.xvi.d. and * gaueſt them bred from heauen
‡Exo.xvii.d. when they were hongrye, and ‡ broughteſt
Nu.xx.b. forth water for them out of the rock when
they were thyrſtye: and promyſedſt them,
that they ſhuld go in, and take poſſeſſyon of
the land, ouer wyche thou haddeſt lyfte vp
thyne hand for to geue them.

But they and oure fathers were proude
and hardnecked, ſo ẏ they folowed not ẏ cōmaundemētes,
and wolde not obeye, nether
were myndefull of ẏ wōders ẏ thou dyddeſt
for them: but became obſtynate and heady,
in ſo moche, that they turned backe to theyr
bondage for theyr dyſobedyence. And thou
my God forgaueſt, & waſt gracyous, mercyfull,
paciēt, and of greate goodneſſe, & forſokeſt
D them not. * And though they made
*Exo.xxxii.a a moulten calfe (& ſayde: Thys is thy godes
ẏ brought the out of ẏ land of Egypte)
and dyd greate blaſphemyes, yet forſokeſt
thou them not in the wyldernes, accordyng
to thy greate mercy. * And ẏ cloudy pyller *Exo.xiii.d. Num.xiiii.c. i.Corin.x.a.
departed not from them on the daye tyme
to leade them the waye, nether the pyller of
fyre in ẏ nyght ſeaſon, to ſhewe them lyghte
in the waye that they wente.

And thou gaueſt them thy good ſprete,
to enfourme them, * ād withheldeſt not thy *Exo.xvi.d.
Manna from theyr mouth, ‡ & gaueſt them *Exo.xvii.b.
water whē they were thyrſty. Fortye yeares Nume.xx.b.
longe madeſt thou prouyſyon for them
in the wylderneſſe, ſo ẏ they lacked nothynge,
* their clothes waxed not olde, and their *Deu.viii.b. and.xix.a.
fete ſwelled not. And ẏ gaueſt them kyngedomes
& nacyons, and parteſt them accordynge
to theyr porcyons, ſo ẏ they poſſeſſed
* the lande of Sehon kyng of Heſebon, and Nume.xxi.f.
the lande of Og the kynge of Baſan. And
theyr chyldren multiplyedſt thou as ẏ ſtarres
of heauen, and broughteſt them into the
lande, wherof ẏ haddeſt ſpoken vnto theyr
fathers, that they ſhulde go into it, and haue
it in poſſeſſyon.

And ẏ chyldren went in, and poſſeſſed the
land, * and thou ſubduedſt before them the *Joſu.ii.iii. and.iiii.
inhabyters of the lāde, euen the Cananites,
and gaueſt them into their hāde, wyth their
kynges & the people of the lande, that they
myght do wᵗ them what they wolde. And E
they wanne theyr ſtronge cyties, and a fat
lande, and toke poſſeſſyon of houſes ẏ were
full of all maner of goodes, welles dygged
out, vineyardes, oylegardens, & many frutefull
trees: and they dyd eate, and were fylled,
and became fat, and lyued in welth thorow
thy greate goodnes. Neuertheles they
were dyſobedyēt, and rebelled agaynſt the,
and caſt thy lawe behynde theyr backes,
and * ſlewe thy prophetes (which exhorted *iii.Re.xix.a
them earneſtly, that they myght bryng thē
agayne vnto the) and dyd greate blaſphemyes.
Therfore, thou gaueſt them ouer into
ẏ hād of their enemyes, that vexed them.

And in ẏ tyme of their trouble whan they
cryed vnto the, ẏ hardeſt them frō heauen:
and thorow thy greate mercy ẏ gaueſt thē
ſauiours, whych helped them out of the F
hāde of theyr enemyes. But whē they came
to reſt, they turned back agayne, to do euell
before the: therfore lefteſt thou them in the
hāde of theyr enemyes, ſo that they had the
dominyon ouer them. And whan they conuerted,
& cryed vnto the, thou herdeſt them G
from heauen, & many tymes haſt thou delyuered
them accordyng to thy greate mercy,
and teſtifyedſt vnto them, ẏ thou myghteſt
bryng them agayne vnto thy lawe.

Not wythſtādyng, they were proude, and *Leui.xviii.a. Roma.x.a. Gala.iii.b. Ezech.xx.b.
herkened not vnto thy comaūdemētes, but
ſynned in thy lawes * (whych yf a man do

he ſhall lyue in them,) and turned the ſhoulder awaye, and were ſtyffnecked, and wolde not heare. And many yeares dyddeſt thou forbeare them, and teſtifyedſt vnto thē thorow thy ſprete, euen by the hāde of thy prophetes, ⁊ yet wolde they not heare. Therfore gaueſt thou them into the hāde of the nacyōs in ẏ lādes. And for thy great mercyes ſake thou haſt not vtterly conſumed them, nether forſaken them: for ẏ art a gracyous and mercyfull God.

*ii.Eſd.i.b. Exo.xx.a. E.xx;iiii.a.

* Now therfore oure God, ẏ greate God, myghtye ⁊ terrible, thou that kepeſt couenaunt ⁊ mercy, regarde not a lytle all ẏ trauayle that hath happened vnto vs, and our kynges, oure prices, oure preaſtes, oure prophetes, and our fathers, and all thy people, G ſence the tyme of the kynges of Aſſur vnto thys daye. And truly, ẏ art iuſt in all that thou haſt broughte vpon vs: for thou haſt done ryght. As for vs, we haue bene vngodly, ⁊ oure kynges, ⁊ oure princes, oure preaſtes, ⁊ oure fathers haue not done after thy lawe, nor regarded thy commaundemētes, ⁊ thy earneſt exhortacyōs, wherwith ẏ haſt exhorted them, and they haue not ſerued the in theyr kyngdome, ⁊ in thy greate goodes that ẏ gaueſt them, and in the large ⁊ plenteous lāde whych thou gaueſt before them, and haue not conuerted from theyr wycked workes. Beholde, we are in bondage thys daye: ⁊ ſo is ẏ lāde that ẏ gaueſt vnto oure fathers, to enioye ẏ frutes ⁊ goodes therof, beholde, there are we bondmen. And greate is the increaſe of it vnto the kynges, whom ẏ haſt ſet ouer vs, becauſe of oure ſynnes, and they haue dominyon ouer oure bodyes and catell (euen as they wyll them ſelues,) and we are in great trouble. And in all this make we a ſure couenaunt, ⁊ wryte it, ⁊ oure princes, Leuites ⁊ preaſtes ſeale vnto it.

¶ The.x.Chapter.

¶ The names of them that ſealed the couenaunt betwene God and the people.

A The ſealers were: Nehemiah (that is) Hathirſatha the ſonne of Hachaliah and zedekia, Saraia, Aſariah ⁊ Ieremy, Phaſhur, Amaria, Malchia, Hatus, Sebaniah, Malluch, Harim, Merimoth ⁊ Obadia, Daniel, Ienthon ād Baruch, Meſulam, Abia ⁊ Miamin, Maaſia, Belgai and Semeia, theſe were preaſtes. The Leuytes were: Ieſua the ſonne of Azania, Benui amonge the chyldren of Henadad and Cadmiel. And they brethrē: Sechania, Hodia, Celita, Pelaia, Hanan, Micha, Rehob and Haſabiah, Sachur, Serebia, Sabania, Hodia, Bani and Beninu. The heades of the people were: Phares the captayne of Moab, Elam, zathu and Bani, Boni, Aſgad, Bebai, Adonia, Begoai, Adin, Ater, Hezekia, Aſur, Hodia, Haſum, Bezai, Harip, Anathoth and Nebai, Magphias, Meſulam, Heſir, Meſeſabel, zadoc, Iaddua, Phalatia, Hanan, Anaia, Hoſea, Hanania, Haſub, Halohes, Phaleha, Sobek, Rehum Haſebna, Maaſia, Ahia, Hanan and Anan Malluch, Harim and Baana.

B And the other people, the preaſtes, Leuites, porters, ſyngers, Nethinims, ⁊ all they that had ſeparated them ſelues from ẏ people in the lādes vnto the lawe of God, with theyr wyues, theyr ſonnes, ⁊ theyr daughters, ⁊ as many as coulde vnderſtonde, and theyr lordes that had rule of them, receaued it for theyr brethren.

*Ioſ.x ii.Para

* And they came to ſweare, and to bynde them ſelues with an ooth to walke in Gods lawe, whych was geuen by Moſes the ſeruaunt of God, and that they wolde obſerue and do accordynge vnto all the cōmaundementes, iudgementes ⁊ ſtatutes of the Lord our God: *Deut. * and that we wolde not geue oure daughters vnto the people in ẏ lande, nether to take theyr daughters for our ſonnes. *ii.Eſd * And yf ẏ people of the lande broughte ware on the ſaboth, and all maner of vitayles to ſell, that we wolde not take it of thē on the ſaboth ⁊ on ẏ holy dayes, *Leui. Deute. * and that we wolde let the ſeuenth yeare be fre, cōcernynge all maner of charge.

C And we decreed a ſtatute vpō oure ſelues to geue yearly the thyrde parte of a ſycle to the mynyſtracyon in the houſe of oure God, to ẏ ſhewbred, to ẏ daylye meatofferynge, to the daylye burntofferynge of ẏ ſabothes, of the newe mones, and feaſt dayes, and to the thynges that were ſanctified, and to the offerynges of attonement, to reconcyle Iſrael wyth all, and to all the buſynes in the houſe of oure God.

And we caſt the lot amonge the preaſtes, Leuytes and the people, for offerynge of the wood to be brought vnto the houſe of our God from yeare to yeare, after the houſes of oure fathers ẏ it myght be brēt at tymes appoynted, vpon ẏ aultare of ẏ Lorde God, as it is wrytten in the lawe: ⁊ to bryng the fyrſtlynges of oure lād, and the fyrſtlynges D of oure frutes of all trees, yeare by yeare, vnto ẏ houſe of ẏ Lorde: and ẏ fyrſtlynges of oure ſōnes, ⁊ of oure catell, as it is wrytten in the lawe: and the fyrſtlynges of oure oxen ⁊ of oure ſhepe, which we ſhulde bryng to the houſe of oure God, vnto the preaſtes that mynyſter in the houſe of oure God: and that we ſhuld bryng the fyrſtlynges of oure dough, and of oure heueofferynges, and the frutes of all maner of trees, of wyne alſo and of oyle, vnto the preaſtes to the cheſtes of the houſe of oure God. And the tythes of our lande vnto the Leuytes, that the Leuytes myght haue the tythes in all the cyties of oure mynyſtracyon.

And the preaſt the ſonne of Aaron ſhall wyth yͤ Leuites haue alſo of yͤ tythes of the Leuites, ſo that yͤ Leuites ſhall brynge vp the tythes of theyr tythes vnto the houſe of oure God, to the ſtore houſes & to yͤ treaſure houſes. For yͤ chyldren of Iſrael and the chyldren of Leui ſhall brynge vp yͤ heue offerynges of the corne, wyne & oyle vnto the ſtore houſes, there as are the veſſels of the ſanctuary, and the preaſtes that mynyſter, and the porters & ſyngers, that we forſake not the houſe of oure God.

¶The.xi.Chapter.

¶Who dwelled in Ieruſalem after it was buylded and who in cyties of Iuda.

A And the rulers of the people dwelt at Ieruſalem. The other people alſo caſt lottes, that amõge ten, one parte ſhulde go to Ieruſalem into the holy cytie to dwell, and nyne partes to be in yͤ cyties. And yͤ people thanked all the men, that were wyllynge to dwell at Ieruſalem.

These are the heades of the lande, that dwelt in Ieruſalem and in the cyties of Iuda, euery one in hys poſſeſſyon, and in theyr cyties: they of Iſrael, the preaſtes, Leuytes, the Nethinims, and yͤ chyldren of Salomõs ſeruauntes. And at Ieruſalem dwelt certayne of yͤ chyldren of Iuda and of BenIamin.

Of the chyldren of Iuda: Athaiah yͤ ſonne of Uſia, the ſonne of zachary, the ſonne of Amaria, the ſonne of Saphtia, the ſonne of Mahalaleel, of the chyldren of Phares. And Maaſia the ſonne of Baruch, the ſonne of Chal Hoſe, the ſonne of Haſaia, yͤ ſonne of Adaia, the ſonne of Ioiarib, the ſonne of zachary, the ſonne of Siloni. All theſe were the chyldren of Phares that dwelt at Ieruſalem: euen foure. C. thre ſkore & eyght valeaunt men.

B These are yͤ chyldren of BẽIamin: Sallu yͤ ſonne of Meſullam, the ſonne of Ioed, the ſonne of Pedaia, the ſonne of Calaia, the ſonne of Maſia, the ſonne of Ithiel, the ſonne of Iſai. And after him Gabai, Selai nyne hundreth and eyght & twentye. And Ioel the ſonne of zichri had the ouerſyght of them: and Iuda yͤ ſonne of Senua was next ouer the cytie.

*i.Para.x.b. * Of the preaſtes: Iedaiah yͤ ſonne of Ioiarib, Iachin Saraiah the ſonne of Helkia the ſonne of Meſullam, the ſonne of zadoc, the ſonne of Meraioth, yͤ ſonne of Achitob, was prince in the houſe of God: and his brethren that perfourmed the worke in yͤ tẽple viii. C. & .xxii. And Adaia yͤ ſonne of Ierobam, yͤ ſonne of Palaliel, yͤ ſonne of Amzi, the ſonne of zacari, the ſonne of Phaſhur, the ſonne of Malchia & hys brethren chefe amonge the fathers: two hundreth and two and fortye. And Amaſai the ſonne of Azrael the ſonne of Ahaſai, the ſonne of Moſelemoth, yͤ ſonne of Immer: and hys brethren were valiaunt men, an hundreth and eyght and twẽtie. And their ouerſear was zabdiel a ſonne of one of the great men.

* Of the Leuytes: Semeia the ſonne of *ii.Para.ix.b.
Haſub, the ſonne of Aſerikam, the ſonne of C
Haſabia, the ſonne of Bũni: and Sabathai and Ioſabad of yͤ chefe of the Leuytes, had the ouerſyght of yͤ outwarde buſynes of the houſe of God. And Mathania the ſonne of Micha, yͤ ſonne of zabdi, yͤ ſonne of Aſaph, was the principall to begynne the thankeſgeuynge and prayer. And bakbukia the ſeconde amonge hys brethren, and Abda the ſonne of Sammua, the ſonne of Galal, the ſonne of Ieduthun. All yͤ Leuites in the holy cytie were two hundred foure ſkore and foure. * And yͤ porters Acub and Talmon, *ii.Para.ix.b.
and theyr brethren yͤ kepte the portes, were an hundreth and two and ſeuentye. As for the reſydue of Iſrael, yͤ preaſtes and Leuytes, they were in all the cyties of Iuda, euery one in hys inherytaunce.

And the Nethinims dwelt in Ophel: and ziba and Giſpa was ſet ouer yͤ Nethinims. The ouerſear of the Leuites at Ieruſalem, was Uſi the ſonne of Baani, the ſonne of Aaſabia, the ſonne of Mathania, the ſonne of Micha.

Of yͤ chyldren of Aſaph there were ſyngers aboute the buſynes in yͤ houſe of God: for it was the kynges commaundemẽt concernyng them, that yͤ ſyngers ſhulde deale faythfully euery daye as was accordynge.

And Pathaia the ſonne of Meſebabel of D
the chyldren of zerah yͤ ſonne of Iuda nexte the kynge in all matters concernynge the people, and theyr vyllages, and landes. And ſome of the chyldren of Iuda that were wythout in the townes of theyr lande dwelt at Kariath Arbe. And in the vyllages therof, at Didon, and in the vyllages therof: and at Iecabzeel, and in the vyllages therof: at Ieſua, Moladah, Bethphalet in the towne of Sual: Beerſeba, and in theyr vyllages, at Sykelag and Moconah, and theyr vyllages: And at Enremon, zarah, Ierimuth, zonoa, Odollam and in theyr vyllages: At Lachis, and in the feldes therof: At Aſeka, and in yͤ vyllages therof: and they dwelt from Berſabe vnto yͤ valley of Hinnon.

The chyldren alſo of BenIamin of Geba, dwelt a Machmas, Aia, Bethel, and in theyr vyllages. And at Anathoth, Nob, Ananiah, Hazor, Ramah, Gethaim, Hadid, zeboim, Nabalath, Lod, and Ono, the carpenters valley. And the Leuytes had poſſeſſyon both in Iuda and in BenIamin.

¶ The .xii. Chapter.

¶ The preaſtes and Leuytes whych cam wyth zorobabel to Jeruſalem are nõbred, and the wall is dedycate.

A These are the preaſtes ⁊ Leuytes that wente vp wyth zorobabel the ſonne of Salathiel and with Jeſua: Sararia, Jeremi, ⁊ Eſdras, Amaria, Maluch, Hatus, Sechania, Rehum, Merimoth. Jddo, Genthoi, Abia, Miamin, Maaria, Belga, Semaia, Joiarib, Jadaia, Salu, Amok, Helkia and Jadaia. These were the heades among yͤ preaſtes, and theyr brethren, in the dayes of Jeſua. The Leuytes were theſe: Jeſua, Bennui, Cadmiel, Sarabia, Juda and Mathania whych was ouer the offyce of thankeſgeuynge, he ⁊ his brethren: Bacbukia and Himni and theyr brethren, were aboute them in the watches.

Jeſua begat Joakim. Joakim alſo begat Eliaſib, ⁊ Eliaſib begat Joiada. Joiada begat Jonathan, ⁊ Jonathan begat Jadua. In the dayes of Joakim were theſe yͤ chefe fathers amõge the preſtes: vnder Saraia, Maraia: vnder Jeremy, Hanania: vnder Eſdras, Meſullam: vnder Amaria, Jehoanan: vnder Milico, Jonathan: vnder Sebania, Joſeph: vnder Harim, Adna: vnder Maraioth, Helca: vnder Jddo, zachary: vnder Gẽthon, Meſullam: vnder Abia, zichri: vnder Miniamin and Moadia, Piltai: vnder Belga, Samua: vnder Semeia, Jehonathan: vnder Joiarib, Mathenai: vnder Jadaia, Vſi: vnder Selai, Kelai: vnder Amok, Eber: vnder Helchia, Haſabia: vnder Jadaia, Nathanael.

B And in yͤ tyme of Eliaſib: Joiada, Johanan ⁊ Jadua, were the chefe fathers amõge the Leuytes ⁊ the preaſtes, wrytten vnder the raygne of Darius yͤ Perſian. The chyldren of Leuy, the principall fathers were written in yͤ Chronicles, vntill the tyme of Jonathan yͤ ſonne of Eliaſib. And theſe were yͤ chefe among yͤ Leuytes, Haſabia, Serebia and Jeſua the ſonne of Cadmiel, and their brethrẽ in their preſence, to geue prayſe ⁊ thankes, accordynge as Dauid the man of God had ordeyned it, one watch ouer agaynſt another Mathania, Balbukia, Obadia, Meſullam, Talmon ⁊ Abub were porters in the watch at yͤ threſholdes of the gates. Theſe were in the dayes of Joiakim the ſonne of Jeſua the ſonne of Joſedec, and in the dayes of Nehemia the captayne, and of the preaſte Eſdras the ſcrybe.

And in the dedycacyon of the wall at Jeruſalem, they ſought the Leuytes out of all theyr places, that they myghte be brought to Jeruſalem, to kepe yͤ dedycacyon ⁊ gladneſſe, wyth thankeſgeuynges, ⁊ ſyngynge wyth Cymbales, Pſalteries, and harpes. And the chyldren of the ſyngers geathered them ſelues together from euery ſyde out of the playne countre aboute Jeruſalem, and from yͤ vyllages of Netho phathi, from the houſe of Gilgal, and out of the countrees of Geba and Aſmaueth: for the ſyngers had buylded them vyllages rounde aboute Jeruſalem. And the preaſtes ⁊ Leuytes were purifyed, and clenſed the people, and the gates and the wall.

C And J brought yͤ princes of Juda vp vpõ the wall, and appoynted two greate queers of men to geue thankes, which wẽte on the ryghte hãde of the wall towarde the Donggate, and after them wẽte Hoſaia, and halfe of the princes of Juda, ⁊ Aſaria, Eſdras, and Meſullam, Juda, Ben Jamin, Semia and Jeremy: and certayne of the preaſtes chyldren with trompettes, namely zachary the ſonne of Jonathan, yͤ ſonne of Semeia, the ſonne of Mathania, yͤ ſonne of Michaia, the ſonne of zacur, the ſonne of Aſaph, and hys brethren Semeia, Aſarael, Melalai, Gilalai, Maai, Nathanael and Juda and Hanani, wyth the muſicall inſtrumentes of Dauid the man of God.

And Eſdras the ſcrybe went before thẽ, and beſyde yͤ wellgate, they wente vp ouer agaynſt them vpon the ſteppes of the cytie of Dauid at the goynge vp of the wall bepõde the houſe of Dauid, vnto the Watergate Eaſtwarde.

The other queer of them that gaue thankes, went ouer agaynſt them, and J after them, and yͤ halfe parte of the people vpon the wall, beyonde the fornace gate, vntyll the brode wall, and beyonde the porte of Ephraim, and beyonde the Oldgate, beyõde the fyſhgate, and the tower of Hananeel, and the tower of Mea, vntyll the Shepegate. D And they ſtode ſtyll in the preſongate, and ſo ſtode the two queers (of them that gaue thanckes) in the houſe of God, and J, and the halfe of the rulers with me, and the preaſtes, namely Eliakim, Maaſia, Miniamin, Michaia, Elioenai, zachary and Hanania, wyth trompettes, and Maaſia, Semeiah, Eleaſar, Vrſi, Jehohanan, Melchiah, Elam and Ser. And the ſyngers ſange loude, hauynge Jeſtahiah for theyr overſeer.

And the ſame daye, they offred greate ſacrifyces ⁊ reioyſed: for God had geuen them greate gladneſſe, ſo that both yͤ wyues and chyldren were ioyfull, and the myrth of Jeruſalem was herde farre of.

At yͤ ſame tyme were there men appoynted ouer the treaſure houſes (wherin were the Heue offerynges, yͤ fyrſtlynges, and the tythes) that they ſhulde geather them out of the feldes aboute the cyties, to deſtribute them vnto the preaſtes and Leuytes accordyng to the lawe: for Juda was glad of the preaſtes, and Leuites, that they ſtode & wayted vpon the office of their God, whyche is a pure offyce. And the ſyngers & porters ſtode after the commaundement of Dauid and *I.Para xxiiii.a. of Salomon his ſonne: *for in the tyme of Dauid and Aſaph, were the chefe ſyngers founded, and the ſonges of prayſe & thankeſgeuynge vnto God. In the tyme of zorobabel and Nehemia, dyd al they of Iſrael geue porcions vnto the ſyngers & porters, euery daye his porcion, and they gaue tythes vnto the Leuites: and the Leuites gaue tythes agayne, vnto the children of Aaron.

¶The .xiii. Chapter.

¶The lawe is read, and when they haue heard it, they ſeparate from them all ſtraungers. &c.

A AND that daye dyd they read in ẏ boke of Moſes, & the people herkened therto, *deu.xxiiii.a and there was founde wrytten,* that the Ammonites and Moabites ſhulde neuer come into the congregacion of God, becauſe they met not the chyldren of Iſrael wͭ *Nu.xxiiii a bread and water,* but hyred Balaam agaynſt them, that he ſhulde curſe them, and our God turned ẏ curſe into a bleſſynge. Nowe when they herde the lawe it fortuned, ẏ they ſeparated from Iſraell euerye one that had myxte hym ſelfe therin. And before this had the preaſt Eliaſib the ouerſyght of the treaſury of the houſe of our God, ād he was kynſman vnto Tobia: ād had made hym a great chambre, and there had they afore tyme layed the offerynges, frankencenſe, veſſell, and the tythes of corne, and wyne and oyle (accordynge to the commaundement geuen to the Leuites, ſyngers and porters) & the heue offerynges of the preaſtes.

But in all this tyme was not I at Ieruſalem: for in ẏ two & thirtie yere of Artaxerſes kyng of Babylō, came I vnto the kyng, and after certayne dayes optayned I lycēce B of the kyng to come to Ieruſalē. And I gat knowlege of the euel that Eliaſib dyd vnto Tobia, in ẏ he had made hym a chambre in ẏ court of the houſe of God, and it greued me ſore, & I caſt forth all the veſſels of the houſe of Tobia out of the chambre, and commaunded thē to clenſe the chambres. And thyther brought I agayne ẏ veſſels of the houſe of God, with the meatoffering, ād the incenſe.

And I perceaued that the porcions of the Leuites were not geuē them, and that euery one fled to his lande, euen the Leuites & ſyngers ẏ executed ẏ worke. Thē reproued I ẏ rulers, & ſayde: why is ẏ houſe of God forſakē? And I gathered thē together, & ſet thē in their place. Then brought al Iuda ẏ tythes of corne, & wyne and oyle vnto the treaſure. And I made treaſurers ouer ẏ treaſure, euē Selemiah the preaſt, & zadoc the ſcrybe, and of the Leuites, Phadaia, & vnder theyr hand was Hanan the ſonne of zacur the ſonne of Mathania: for they were counted faythfull and their office was to diſtribute the porciōs vnto their brethren. *Thyncke vpon me O *I.Eſd.v.a my God here in, and wipe not out my mercy that I haue ſhewed on the houſe of my God, and on the offyces therof.

At the ſame tyme ſawe I ſome tredynge wyne preſſes on the Saboth, & bryngyng in ſhefes, & aſſes laden wͭ wyne, grapes, fygges & bryngyng all maner of burthens vnto Ieruſalē, vpon the Saboth daye. And I rebuked thē earneſtly ẏ ſame daye that they ſold the vitayles. There dwelt men of Tyre alſo therin, which brought fyſh and all maner of C ware, & ſolde on the Saboth vnto ẏ chyldrē of Iuda in Ieruſalem. Then reproued I the rulers in Iuda, & ſayde vnto thē: what euell thinge is this ẏ ye do, & breake the Saboth daye? Dyd not youre fathers euē thus, & our God brought all thys plage vpon vs & vpō this cytie? And ye make the wrath more yet vpon Iſrael, in that ye breake the Saboth.

And it fortuned that whē the portes of Ieruſalem beganne to be darke in the euenyng before the Saboth, I commaunded to ſhut the gates, ād charged, that they ſhuld not be opened tyll after the Saboth: & ſome of my ſeruauntes ſet I at the gates, ẏ there ſhulde no burthē be brought in on ẏ Saboth daye. Then remayned ẏ chapmen & marchauntes once or twyce ouer nyght without Ieruſalē wyth all maner of wares. Then reproued I them ſore, and ſayd vnto them: why tary ye all nyght about the wall? Yf ye do it once agayne, I wyll laye handes vpon you. From ẏ tyme forth came they nomore on the Saboth. And I ſayde vnto the Leuites ẏ they ſhulde clenſe thē ſelues, and that they ſhulde come and kepe the gates, to halowe the Saboth daye. Thynke vpon me (O my God) D concernyng this alſo, & ſpare me, accordyng to thy great mercy.

And at the ſame tyme ſawe I Iewes, that maryed wyues of Aſdod, of Ammon and of Moab, & their childrē ſpake halfe in ẏ ſpeach of Aſdod, & coulde not ſpeake in the Iewes language, but by the tong myght a man perceaue euery people. Then I reproued them, and curſed thē, & ſmote certayne men of thē, and made thē bare, & toke an oth of them by God: Ye ſhal not geue your daughters vnto their ſōnes, nether ſhal ye take theyr daughters vnto youre ſonnes, or for youre ſelues. Dyd not Salomō the kyng of Iſrael ſynne for ſoch? and yet amonge many Heythē was there no kynge lyke hym, whych was deare vnto hys God, and God made hym kynge ouer all Iſrael, and yet neuertheles, outlandyſhe wemen cauſed hym to ſynne? Shall we then obeye vnto you, to do all this great euell, and to tranſgreſſe agaynſt oure God, and marye ſtraunge wyues?

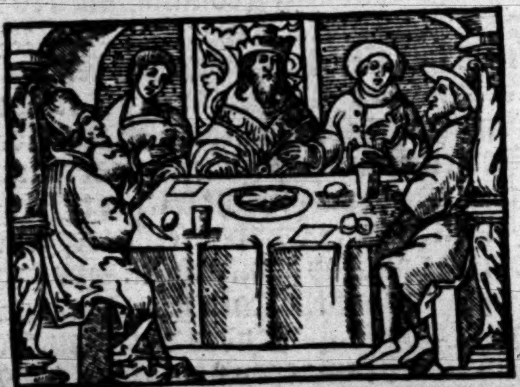
And one of the chyldren of Jehoiada the ſonne of Eliaſib the hye preaſte, had made a cõtracte with Sanabalat the Horonite: but I chaced him from me. (O my God) thynke thou vpon them that defyle the preſthode, & the couenaunt of the preſthode & of the Leuites. Thus clenſed I them frõ all ſoch as were outlandiſch, and appoynted the courſes of the preaſtes and Leuites, euerye one in hys office, and to offre yͤ wodd at tymes appoynted, and the fyrſt frutes. Thynke thou vpon me (O my God) for the beſt. (Amen)

¶ The ende of the ſeconde boke of Eſdras, otherwyſe called the boke of Nehemia.

¶ The boke of Eſther.

¶ The fyrſt Chapter.

¶ Kynge Ahaſuerus maketh a royall feaſt, wherunto the quene Vaſthi wyll not come, for whyche cauſe ſhe is deuorced.



IT fortuned in the dayes of A Ahaſuerus whyche raygned from India vnto Ethiopia (ouer an hundred and ſeuen and twentye landes) euen in in thoſe dayes whan yͤ kyng Ahaſuerus ſate on hys ſeate royall, which was in Suſan the chefe cytie, in the thyrde yeare of hys raygne, he made a feaſt vnto all his princes & ſeruauntes. And the myghtie men of Perſia & Media, the capitaynes alſo & rulers of his countrees were before hym, & he ſhewed the ryches ãd glory of his kyngdome, & the glorious worſhyppe of hys greatneſſe, many dayes longe, euen B an hundreth and foure ſcore dayes.

And when theſe dayes were expyred, the kyng made a feaſt vnto all yͤ people, yͭ were in Suſan the chefe cytie, both vnto great ãd ſmall, ſeuen dayes long in the court of yͤ garden by the kinges palace: where there hãged whyte, grene and palowe clothes, faſtened with coardes of fyne ſylke & purple in ſiluer rynges, vpon pylers of Marble ſtone.

The benches alſo were of golde ãd ſyluer C made vpon a pauement of grene, whyte, yalow and black Marble. And they dranke in veſſels of golde, & chaũged veſſell after veſſell. And the kynges wyne was moch, accordyng to the power of the kyng. And yͤ drinke was ſo appoynted yͭ none ſhulde compel any man, for ſo the kynge had cõmaunded by the officers of his houſe, yͭ euery one ſhulde do as it lyked hym. And the quene Vaſthi made a feaſt alſo for the wemẽ in the palace of Ahaſuerus. And on the ſeuenth daye when the kynge was mery after the wyne, he cõmaũded Mehuman, Biztha, Harbona, Bigtha, Abagthan, zethar and Carchas, the ſeuen chamberlaynes (that dyd ſeruyce in the preſence of kyng Ahaſuerus) to fetch the quene D Vaſti wyth the crowne regall into the kynges preſence that he myght ſhewe the people and prynces her fayrneſſe, for ſhe was bewtyfull. But the quene Vaſthi wolde not come at the kynges worde by his chamberlaynes. Then was the kynge very wroth, & his indignacion kyndled in hym.

And the kynge ſpake to the wyſe mẽ, that had vnderſtanding in the ordinaunces of the land, for the kinges matters muſt be hãdled before all ſoch as haue knowlege of the law and iudgement: and the *(chefe and) next vnto hym were, Carſena, Sethar, Admata, Tharſis, Mares, Marſena, and Mamucã, the ſeuen Princes of Perſia, & Media, which ſawe the kynges face, and ſat aboue in the kyngdome: What lawe (ſayeth the kynge) ſhulde be executed vpõ the quene Vaſthi, becauſe ſhe dyd not accordynge to the worde of the kynge Ahaſuerus, whych he commaunded by hys chamberlaynes? And Memucan anſwered before the kynge and the princes: the quene Vaſthi hath not onelye done euell E agaynſt the kynge, but alſo agaynſt all the princes ãd agaynſt all the people that are in all the landes of kynge Ahaſuerus: for thys dede of the quene ſhall come abrode vnto all wemen, ſo that they ſhall deſpyſe theyr huſbandes before theyr eyes, and ſhall ſaye: the kynge Ahaſuerus commaunded Vaſthi the quene to be brought in before hym, but ſhe wold not come. And ſo ſhal the princeſſes in Perſia ãd Media ſaye lykewyſe vnto al the kynges princes, whẽ they heare of thys dede of the quene, thus ſhall there aryſe to moche deſpytefulnes & wrath. Yf it pleaſe the kyng therfore, let there go a commaundement frõ him, & let it be writtẽ accordinge to yͤ lawes of the Perſians and Medians (and not to be tranſgreſſed) yͭ Vaſthi come nomore before kynge Ahaſuerus & let yͤ king geue her kingdome vnto another, that is better then ſhe.

And when thys commaundement of the kynge (which ſhalbe made) is publiſhed thorow out all his empire (whych is greate) all wemen ſhal holde their huſbãdes in honoure both amonge great and ſmall.

This pleaſed the kyng & the princes: and the kyng dyd according to the worde of Memucan. For he ſent letters forth into all the kynges landes, into euery lād, accordyng to the wrytinge therof, & to euerye people after theyr lāguage, yͭ euery man ſhulde be lord in his awne houſe. And this cauſed he to be ſpoken after the language of his people.

¶ The.ii.Chapter

¶ After the quene is put awaye, certē goodly yonge damoſelles are ſearched out. Ediſſa otherwyſe called Eſther, pleaſeth the king, & is made quene. Mardocheus ſheweth vnto the kynge thoſe that wolde betraye hym.

A After theſe actes, whē the diſpleaſure of kyng Ahaſuerus was nowe layed, he thought vpon Vaſthi, ād what ſhe had done, and what was concluded agaynſt her. Then ſayd the kynges ſeruauntes that mynyſtred vnto hym: Let there be fayre younge virgins ſought for the kynge, and yͤ kyng appoynted certayne men in all the lādes of his empyre, whome he charged yͭ they ſhuld bryng together al yͤ fayre young vyrgins vnto Suſan the head cytie, to the wemens buyldynge, vnder the hand of Hagei yͤ kynges chamberlayne, that kepte the wemē to geue them theyr apparel ☞ (and other thynges neceſſary to be had.) And that the damoſel which pleaſed the kynge ſhuld be quene in Vaſthis ſteade. And thys pleaſed the kynge and he dyd ſo.

In the cytie of Suſan there was a Iewe, whoſe name was Mardocheus, the ſonne of Iair, the ſonne of Semei, the ſonne of Cis a mā of Iemini, which was caryed awaye frō Ieruſalem, *whan Iekonia the kyng of Iuda was led awaye, (whome Nabuchodonozor the kyng of Babilon caryed thence) & he norished Hadaſſa (that is Eſther) his vncles daughter: for ſhe had nether father nor mother, and ſhe was a fayre & bewtyful dāſell: B whō Mardocheus (whē her father & mother was deed) receaued for his awne daughter.

*i.re.xxiiii.c
Iere.xxiiii.a

So it fortuned that when the kynges cōmaundement and cōmiſſion was publiſhed, and many damoſels were brought together in the cytie of Suſan vnder the hand of Hagei. Eſther was brought alſo vnto the kynges houſe vnder the hand of Hagei the keper of the wemen, & the damoſell pleaſed hym, & ſhe founde fauoure in his ſyght. And he cauſed ornamentes to be geuen her & ſoch thynges as belonged to her, ād appoynted her ſeuen comly damſels out of the kynges houſe, & fauoured both her and her gentyll wemen ſyngularly in the houſe of the wemen. But Eſther ſhewed not her people & her kynred: for Mardocheus had charged her, that ſhe ſhuld not tell it. And Mardocheus walked euery daye before the courte of the wemens houſe, that he myghte knowe howe Eſther dyd, and what ſhulde become of her.

And when the appoynted tyme of euerye damoſel cam, that ſhe ſhuld go into yͤ kynge Ahaſuerus, after that ſhe had bene twelue monethes in the deckynge of the wemen (for their deckynge muſt haue ſo moch tyme, namely ſyxe monethes with Balme & Myrre, ād ſyxe monethes with good ſpyces, ſo were the wemen beutyfyed) then went there one damoſell vnto the kyng, ād whatſoeuer ſhe requyred ☞ (ſo that it were comely) that muſte be geuen her to go wyth her out of the wemens buylding vnto the kynges palace. C In yͤ euenynge ſhe went, and on the morowe agayne into the ſecōde houſe of the wemen abydinge vnder the hand of Saaſgas the kynges chāberlayne, whych kept the concubines. And ſhe came in vnto the kyng no more, except it pleaſed the kynge to haue her, and that he called her by name.

Now when the tyme came of Eſther the daughter of Abihan the vncle of Mardocheus (whyche had receaued her as hys awne daughter) that ſhe ſhulde come into yͤ kyng, ſhe deſyred nothynge, but what Hagei the kynges chamberlayne the keper of the wemen ſayde.

And Eſther found fauoure in the ſyght of all them yͭ loked vpon her. And Eſther was taken vnto kyng Ahaſuerus into his houſe royall, in yͤ tenth moneth which is yͤ moneth *Tebeth, in yͤ ſeuenth yeare of his raygne.

*December.

And the kyng loued Eſther aboue al yͤ wemen, and ſhe found grace and fauoure in hys ſyght before al the virgins: ſo that he ſet the crowne of the kyngdome vpon hir head, and made her quene in ſteade of Vaſthi. And the kyng made a great feaſt vnto al his princes and ſeruauntes (which feaſt was becauſe of Eſther) & cauſed yͤ landes to be in quyetnes, & gaue giftes, as became yͤ royalty of a kīg.

D And when the virgyns were gathered together the ſeconde tyme, Mardocheus ſat in the kynges gate. And as yet had not Eſther ſhewed her kynred & her people, accordynge as Mardocheus had bydden her: for Eſther dyd after the worde of Mardocheus, lyke as yf ſhe had bene yet vnder hys gouernaunce. At the ſame time, whyle Mardocheus ſat in the kynges gate, two of the kynges chāberlaynes Bigthan ād Theres which kept the dore, were wroth, & ſought to laye their handes on yͤ kyng Ahaſuerus: wherof alſo Mardocheus gat knowledge, *and tolde it vnto quene Eſther, & Eſther certifyed the kynge therof in Mardocheus name. And when inquiſicion was made, it was founde ſo. And they were both hanged on tree: and it was wrytten in the chronicles before the kynge.

*Eſther.vi.a

¶ The.iii.Chapter.

¶ Haman the Macedonian, after he was exalted obtayned of the kynge that al the Iewes ſhuld be put to deeth, becauſe Mardocheus had not done hym worſhyp, as other had.

A After theſe actes dyd the kynge Ahaſuerus
promote Haman the ſonne of
Amadatha the Agagite, and ſet hym
hye, and ſet hys ſeat aboue all the prynces ẏ
he had wyth hym. And all the kynges ſeruaūtes
that were in the kynges gate, bowed
theyr knees and worſhypped Hamā: for the
kyng had ſo commaunded concernyng him.
But Mardocheus bowed not the knee, and
worſhypped hym not. Then the kynges ſeruaūtes
whych were in the kynges gate, ſaid
vnto Mardocheus: why tranſgreſſeſt thou
the kynges commaundement? And when
they ſpake thus dayly vnto him, he folowed
them not, and they tolde Haman, that they
myght ſe how Mardocheus matters wolde
B endure: for he had tolde them, that he was a
Jewe. And when Haman ſawe, that Mardocheus
bowed not the knee vnto hym, nor
worſhipped him, he was full of indignacyō,
and thought it to lyttel to laye handes onely
on Mardocheus: for they had ſhewed him
ẏ naciō of Mardocheus, wherfore he ſought
to deſtroye all the Jewes, that were thorow
out the whole empyre of Ahaſuerus, ād that
were of the nacion of Mardocheus.

In the fyrſt moneth (that is the moneth
Niſan) in the twelueth yeare of kynge Ahaſuerus
they caſt Phur (that is a lot) before
Haman from daye to daye, and frō moneth
to moneth, to the twelueth moneth that is
the moneth Adar. And Haman ſayde vnto
kynge Ahaſuerus: There is here a people
ſcatred abrode and diſperſed amōge all people
C in all the landes of thyne empyre, & they
haue theyr lawes contrary from al people, &
do not after the kynges lawes, nether is it
the kynges profet to ſuffre them after thys
maner. If it pleaſe the kynge, let it be wrytten,
that they maye be deſtroyed, & ſo wyll I
weye downe ten thouſand talētes of ſyluer,
by the handes of ẏ workemē, to be brought
into the kynges treaſure. And ẏ kynge toke
his rynge from his hand, & gaue it vnto Hamā
the ſonne of Amidatha the Agagite the
Jewes enemye. And the kynge ſayde vnto
Haman: Let the ſyluer be geuen the, and do
with that people as it pleaſeth the.

D Then were the kynges ſcrybes called on
ẏ thirtenth daye of ẏ fyrſt moneth * (Niſan) *Marche.
and there was written (accordyng as Hamā
commaunded) vnto all the kynges offycers
& to the captaynes that were in all the landes,
and to the rulars of euerye people in the
contreyes on euerye ſyde, accordynge to the
wryting of euery nacion, and after theyr lāguage,
in the name of kyng Ahaſuerus was
it wrytten and ſealed with the kynges rynge.
And the wrytynges were ſent by poſtes
into all the kynges lādes, to rote out, to kyl
and to deſtroye all Jewes, both yonge & old,
chyldren and wemen in one daye (namelye
vpon the thirtenth daye of the twelueth moneth,
whyche is the moneth * Adar) and to *Februarij;
ſpoyle theyr goodes.

This was the ſomme of the wryting, that
there ſhulde be a cōmaundement geuen in al
landes, and publyſhed vnto all people, that
they ſhulde be ready agaynſt the ſame daye.
And the poſtes went in all ẏ haſt, accordyng
to the kynges commaundement. And in Suſan
the chefe cytie was the commaundemēt
deuyſed. And the kynge and Haman ſate ād
dranke: whan in the meane tyme the citie of
Suſan was dyſquyeted.

¶ The .iiii. Chapter.

¶ Mardocheus geueth the quene knowledge of the cruell decre of the kynge agaynſt the Jewes.

A Whē Mardocheus perceaued
al that was done, he rent his
clothes ād put on ſackcloth,
with aſſhes, and went oute
into the myddes of the cytie,
and cryed loud and lamentably,
and came before the kynges gate: but he
myght not entre within the kynges gate, because
he had ſackcloth on. And in all landes,
countrees, ād places, as farre as the kynges
worde & commaundement extended, there
was great lamentacion amonge the Jewes
faſtynge, weppynge, and mournyng, & many
laye in ſackclothes and in Aſſhes. So Eſthers
damoſels ād her chamber laynes, came
B and tolde it her. Then was the quene exceadingly
aſtonnied. And ſhe ſent raymēt, that
Mardocheus ſhulde put on, ād laye the ſack
cloth from him. But Mardocheus wold not
take them. Then called Eſther Hathath one
of the kynges chamberlaynes (whych ſtode
before her) ād gaue hym a commaundement
vnto Mardocheus, ẏ he might knowe what
it were, wherfore he dyd ſo. So Ha that wēt
forth to Mardocheus vnto the ſtrete of ẏ cytie,
whych was before the kynges gate.

And Mardocheus tolde hym of all ẏ had
happened vnto him, ād of the ſumme of ſyluer
ẏ Haman had promyſed to weye downe
into ẏ kynges treaſury, becauſe of ẏ Jewes
yf he wolde deſtroye thē (ād he gaue hym the
coppye of the kynges commaundement, that
was deuyſed at Suſan, to deſtroye thē, that
he might ſhewe it vnto Eſther) ād to ſpeake
to her, and charge her, that ſhe ſhulde go into
the kyng, and make her prayer and ſupplication
vnto him for her people.

C And whē Hathath cam in, he told Eſther
the wordes of Mardocheus. And agayne,
Eſther ſpake vnto Hathath, & commaūded
hym to ſaye vnto Mardocheus: al the kynges
ſeruauntes, & the people in the landes of
the kynge, knowe that whoſoeuer commeth
wythin the court vnto the kyng, whether it
be man or woman, whych is not called, ẏ cōmaundement
is, ẏ the ſame ſhall dye, excepte
the

the kynge holde out the golden ſcepter vnto
hym * (in token of graciouſnes) for then he ſhall
lyue. As for me, I haue not bene called to co-
me into the kynge nowe this thyrtie dayes.

And they certifyed Mardocheus of Eſt-
hers wordes, & Mardocheus bad ſaye agay-
ne vnto Eſther, thynke not to ſaue thyne
awne lyfe, while thou art in ẏ kinges houſe,
before all Iewes: for yf ẏ holdeſt thy peace
at this tyme, thē ſhall the Iewes haue helpe
and deliueraūce out of another place, & thou
D ād thy fathers houſe ſhalbe deſtroyed. And
who knoweth whether thou art come to the
kyngdome, for this cauſes ſake? Eſther bad
thē geue Mardocheus this anſwer: Go thou
thy waye, ād gather together all the Iewes
that are found at Suſan, and faſt ye for me,
that ye eat not and drynke not in thre dayes
nether daye nor nyghte. I and my damoſels
wyll faſt lykewyſe, and ſo wyl I go into the
kyng, which thing yet, is contrary to the cō-
maundemēt: and yf I periſhe, I periſhe. So
Mardocheus went his waye, & dyd all that
Eſther had commaunded hym.

The.v.Chapter.

Eſther entreth into the kynge and byddeth hym
and Haman to a feaſt, Haman prepareth a gal-
lowſe for Mardocheus.

A AND on the thyrde daye it fortuned ẏ
Eſther put on her royall apparel, and
ſtode in the court of the kynges palace
within, ouer agaynſt the kinges houſe. And
the kynge ſate vpon hys royal ſeat in the
kynges palace ouer agaynſt the gate of the
houſe. And whē the kynge ſawe Eſther the
quene ſtādyng in ẏ court, ſhe founde grace in
hys ſyght. And the kynge helde out the gol-
den ſceptre that was in hys hande towarde
Eſther. So Eſther ſtepte forth, and touched
B the toppe of the ſcepter. Then ſayd the kyng
vnto her: What wylt thou quene Eſther? ād
what requyreſt thou? aſke euen the halfe of
the empire, and it ſhalbe geuen the. And Eſt-
her anſwered. If it pleaſe the kynge, let the
kynge and Haman come thys daye vnto the
bancket, that I haue prepared for him. And
the kynge ſayde: cauſe Haman to make haſt
that he maye do as Eſther hath ſayde.

So the kyng & Haman came to the banc-
ket ẏ Eſther had prepared, & the kyng ſayde
vnto Eſther at the bancket of wyne: What
is thy peticiō? that it maye be geuē the. And
what requyreſt thou? If it be euen the halfe
of the empire, it ſhalbe done.

C Then anſwered Eſther, and ſayde, my pe-
ticion and deſyre is, yf I haue founde grace
in the ſyght of the kynge, and yf it pleaſe the
kyng, to geue me my peticiō, & to fulfyll my
requeſt, then let the kyng & Haman come to
the bancket ẏ I ſhall prepare for them, ād ſo
wyl I do to morow, as the kynge hath ſayd.

Then went Haman forth the ſame daye
ioyfull and mery in his mynde. And whē the
ſame Hamā ſawe Mardocheus in ẏ kynges
gate, ẏ he ſtode not vp & kneled before hym,
he was full of indignacion at Mardocheus.
Neuertheles, Haman refrayned him ſelfe: &
whē he came home, he ſent, and called for his
frendes, & zares hys wyfe, and Haman tolde
them of the glory of his ryches, and the mul-
titude of his chyldren, & all together howe ẏ
D kyng had promoted hym ſo greatly, & howe
that he had ſet him aboue the princes ād ſer-
uauntes of the kyng. Hamā ſayd moreouer:
Yee & Eſther ẏ quene dyd let no man come in
with the king vnto the bancket that ſhe had
prepared, except me, & to morowe am I byd-
den vnto her alſo with the kynge. But in al
this am I not ſatiſfyed, as lōge as I ſe Mar-
docheus the Iewe ſyttynge at the kynges
gate. Then ſayd zares hys wyfe and all hys
frēdes vnto hym: Let them make a galowſe
of fyftye cubytes hye, ād to morowe ſpeake
thou vnto ẏ kynge, that Mardocheus maye
be hanged theron, & go thou in merely wyth
the kynge vnto the bācket. And Hamā was
wel content wyth all, & cauſed the galowes
to be made.

The.vi.Chapter

The kynge turneth ouer the Chronycles and fyndeth ẏ
fidelite of Mardocheus, and then to the cōfuſion of Ha-
man, cōmaundeth Mardocheus to be had in honoure.

A THe ſame night could not the king ſle-
pe, and he commaunded to bryng the
Chronicles and ſtoryes: whych when
they were red before the kynge they happe-
ned on the place where it was wrytten, how
* Mardocheus had told that Bigthana and * Eſther.ii.
Theres ẏ kynges two chāberlaynes (which
kept the threſholdes) ſought, to laye handes
on kynge Ahaſuerus. And the kynge ſayd:
What worſhyppe and good haue we done to
Mardocheus therfore? Then ſayde the kyn-
ges ſeruauntes that mynyſtred vnto hym:
There is nothynge at all done for hym. And
the kynge ſayde: Who is in the courte? (for
B Haman was gone into the court wythoute
before ẏ kinges houſe, that he myght ſpeake
vnto the kyng to hange Mardocheus on ẏ
tre (that he had prepared for hym.) And the
kynges ſeruauntes ſayde vnto hym: behol-
de, Haman ſtandeth without in the courte.
And ẏ kyng ſayd: let hym come in. And whē
Haman came in, the kynge ſayde vnto hym:
What ſhall be done vnto the man, whom the
kyng wolde fayne brynge vnto worſhyppe?
C Haman thought in hys herte: Whom deſy-
reth the kyng to bryng vnto worſhippe mo-
re then me? And Haman anſwered the kyng
Let the mā whō the kyng pleaſeth to bryng
vnto worſhippe, be brought hyther, that he
maye be arayed with the royall garmentes
which the kyng vſeth to weare: & the horſe ẏ
the kynge rydeth vpon, and that the crowne

royal maye be ſet vpō his heed. And let this
rayment and horſe be delyuered vnder the
hand of one of the kynges princes, that they
maye araye the man withall (whō the kyng
is diſpoſed to bryng to honoure) & cary hym
vpō the horſe thorow the ſtrete of the cytie,
ād proclayme before him: thus ſhal it be done
to the man, whom the kynge pleaſeth to
brynge to honoure.

And the kynge ſayd: make haſt, and take
as thou haſt ſayde, the rayment & the horſe:
and do euē ſo vnto Mardocheus the Jewe, ẏ
ſytteth before the kinges gate, & let nothing
fayle of all that thou haſt ſpokē. Then toke
Haman the rayment & the horſe, and arayed
D Mardocheus, ād brought him on horſbacke
thorow the ſtrete of ẏ cytie, and proclaymed
before hym: Euen thus ſhall it be done vnto
ẏ man whō the kyng is diſpoſed to honoure.
And Mardocheus came agayne to the kynges
gate, but Haman gat hym home in all ẏ
haſt mournynge bare headed, ād tolde zares
hys wyfe and all hys frendes, euery thing ẏ
had happened him. Then ſayd his wyſe men
and zares his wyfe vnto hym: If it be Mardocheus,
of the ſede of ẏ Jewes, before whō
thou haſt begonne to fall, thou ſhalt not preuayle
agaynſt hym, but ſhalt ſurely fall before
him. And whyle they were yet talkyng
with him, came the kynges chamberlaynes,
& cauſed Haman to make haſt, to come vnto
the bancket that Eſther had prepared.

The. vii. Chapter.

The quene byddeth the kynge & Haman agayne and prayeth for her ſelfe and her people. She accuſeth Hamā and he is hanged on the gallouſe, which he had prepared for Mardocheus.

A And the kynge & Haman came in
to ẏ bancket that quene Eſther
had prepared, & the kynge ſayde
vnto Eſther on ẏ ſecōde daye at
the bācket of wyne: what is thy
peticion (quene Eſther) that it maye be geuē
the? And what requyreſt thou? Yee, aſke euē
halfe of the empyre, and it ſhal be done. And
Eſther ẏ quene anſwered, & ſayde: If I haue
found grace in thy ſyght (O kynge,) and yf
it pleaſe the kyng, then graūt me my lyfe at
my deſyre & my people, for my peticiōs ſake:
for we are ſolde, I & my people, to be deſtroyed,
B to be ſlayne & to periſhe. And wold God
we were ſolde to be bondmen & bondwemē,
then wold I hold my tonge: For the enemye
pondreth not the kynges harme. The kynge
Ahaſuerus anſwered, and ſayde vnto quene
Eſther: who is he? And where is he, ẏ darre
preſume in hys mynde, to do after ẏ maner?
And Eſther ſayd: the enemye and aduerſary
is this wicked Haman.

Haman, was exceadingly afrayed before
C the kyng and the quene. And the kyng aroſe
from the bancket and from the wyne in hys
diſpleaſure, & went into the palace garden.
And Haman ſtode vp, and beſought quene
Eſther for hys lyfe: for he ſawe, that there
was a myſchefe prepared for hym of ẏ kyng
all ready.

D And when the kyng came agayne out of
the palace garden into the place where they
dranke wyne, Haman had layed him vpon ẏ
bed, ẏ Eſther ſat vpon. Then ſayd the kyng:
wyll he force the quene alſo before me in the
houſe? As ſone as that worde went out of ẏ
E kynges mouthe, they couered Hamans face.
And Harbona one of the chamberlaynes
that ſtode before the kynge, ſayde: Beholde,
there ſtandeth a galowes in Hamans houſe
fyftie cubytes hye, whyche he had made for
Mardocheus, that ſpake good for the kyng.
The kynge ſayd: hang him theron. So they
hanged Haman on the galowes, that he had
made for Mardocheus. Then was the kynges
wrath pacifyed.

The. viii. Chapter.

After the death of Haman is Mardocheus exalted, and then are ther comfortable letters ſent vnto the Jewes.

A The ſame daye dyd kyng Ahaſuerus
geue the houſe of Haman the
Jewes enemye, vnto quene Eſther.
And Mardocheus came before
ẏ king: for Eſther told howe
that he belōged vnto her. And the kyng put
of his fynger rynge, whych he had takē from
Haman, & gaue it vnto Mardocheus. And
Eſther ſet Mardocheus ouer ẏ houſe of Haman.
And Eſther ſpake yet more before the
kyng: & fell downe at his fete wepyng, & beſought
hym that he wolde put awaye ẏ wickednes
of Haman the Agagite, and hys deuyce
that he had ymagined agaynſt the Jewes.
And ẏ kynge *(accordynge to the maner) held *
out ẏ golden ſcepter toward Eſther, *(wherby *
B was declared a tokē of graciouſnes.) Thē roſe Eſther,
and ſtode before the kynge, and ſayde: yf
it pleaſe the king, & yf I haue found grace in
his ſyght, and yf it be acceptable before the
kynge, then let it be written, that the letters
of the deuyce of Haman the ſonne of Hamadatha
the Agagite, maye be called agayne:
whyche letters he wrote, to deſtroye the Jewes,
C which are in al the kynges landes. For
how can I ſuffre and ſe the euell, that ſhall
happen vnto my people? Or how can I loke
vpon the deſtruccion of my kynred?

And ẏ kyng Ahaſuerus ſayd vnto quene
Eſther, & to Mardocheus ẏ Jewe: Beholde,
I haue geuen Eſter ẏ houſe of Hamā, whom
they haue hanged vpō a tre, becauſe he layed
hand vpon the Jewes. Write ye alſo for the
Jewes, as it lyketh you in ẏ kynges name,
& ſeale it with the kynges ryng (for the wrytynges
that were wrytten in the kynges name,
D and ſealed with the kynges rynge, durſt
no man dyſanull.) Then were the kynges
ſcribes called at ẏ ſame tyme, euē in ẏ thyrd

*Maye. moneth, that is the moneth *Siuan, on the thre and twentyeth daye.

And it was wrytten (accordynge to all as Mardocheus commaũded) vnto the Jewes, and to the princes, to the Debityes and captaynes in the landes which are frõ India vntill Ethiopia, namely an hundred and ſeuen and twentye landes, vnto euery one accordinge to the writing therof, ⁊ vnto euery
D people after their ſpeche, ⁊ to the Jewes accordynge to theyr wrytynge and language.

And he wrote in ẏ kynge Ahaſuerus name, and ſealed it with the kynges ringe. And by poſtes that rode vpon horſes, and ſwyfte yong Mules, ſent he the wrytinges, wherin the kyng graũted the Jewes (in what cyties ſoeuer they were) to gather them ſelues together, and to ſtande for theyr lyfe, ãd for to rote out, to ſlaye, ⁊ to deſtroye all the power of the people and land that wold trouble thẽ with chyldren and wemẽ, and to ſpoyle their good vpon one daye in all the lãdes of kinge Ahaſuerus, namely vpõ the thyrtenth daye of the twelueth moneth, whyche is the moneth *Adar. *February.

The ſome of the wrytynge was, howe there ſhulde be a commaundemẽt geuẽ in all landes and publiſhed amõge all people, and that the Jewes ſhuld be ready agaynſt that daye, and to auenge them ſelues on their enemyes. And ſo the poſtes that rode vpon the ſwift horſes and Mules, made haſt wyth al ſpede, to execute ẏ kinges worde: ⁊ ẏ comaũdement was deuiſed in Suſan ẏ chefe cytie.

And Mardocheus went out ○⁋ (from the palace and) from the kynge, in royall appatell of yelow and whyte, and with a great crowne of golde, beyng arayed with a garmẽt of ſylke and purple, and the cytie of Suſan reioyſed and was glad: and vnto the Jewes there was come ○⁋ (a new) lyght and gladneſſe, ioye and worſhippe. In all landes ⁊ cyties, into what places ſoeuer the kynges worde ãd cõmaũdemẽt reached, there was ioye ⁊ myrth, proſperite ⁊ good dayes among the Jewes: in ſomoch, ẏ many of the people in the lande became of the Jewes beleſe, and the feare of the Jewes came vpon them.

¶ The .ix. Chapter.

¶ At the commaundement of the kynge, the Jewes put theyr aduerſaries to deeth. The ſonnes of Haman are hanged. The Jewes kepe a feaſt daye in remembraũce of theyr delyueraunce.

A IN the twelueth moneth, that is the moneth Adar, vpon the thyrtenth daye of the ſame, whan the kynges worde and commaundement ſhulde be done, euen vpon the ſame daye that the enemyes ſhulde haue deſtroyed the Jewes to haue oppreſſed them, it turned contrary wyſe, euen that the Jewes ſhulde ſubdue theyr enemyes. For then gathered ẏ Jewes togither in their cities within all the landes of kynge Ahaſuerus, to lay hand on ſuche as wolde do them euyl, and no man coulde withſtande them: for the feare of them was come ouer all people. And all the rulers in the landes, and princes and debites and officers of the kyng, promoted ẏ Jewes for the feare of Mardocheus came vpon thẽ. For Mardocheus was great in the kynges houſe, and the reporte of him was noyſed in all landes, howe he encreaſed and grewe.

Thus ẏ Jewes ſmote all their enemies wt
a ſore ſlaughter, and ſlewe and deſtroyed, ⁊ B
dyd after their will vnto ſuche as were their aduerſaries. And at Suſan the chefe cytie ſlewe the Jewes, and deſtroyed fyue hũdred men: and ſlewe Pharſandatha, Dalphon, Aſphatha, Phoratha, Adalia, Aridatha, Pharmaſtha, Ariſai, Aridai, and Vaizatha the ten ſonnes of Haman the ſonne of Hamadata the enemye of the Jewes: but on his goodes they layde no hãdes. At ẏ ſame tyme was the kynge certified of the nõbre of thoſe that were ſlayne in the citie of Suſan. And the kynge ſayd vnto quene Eſther. The Jewes haue ſlayne and deſtroyed fyue hundred C
men in the cytie of Suſan, and the ten ſonnes of Hamã. What haue they done thinkeſt ẏ in the other landes of the kyng? And what is thy petition, that it may be gyuen the? or what requireſt thou more to be done? Eſther anſwered: Yf it pleaſe the kynge, let him ſuffre the Jewes to morowe alſo to do according vnto this dayes commaundement, that they maye hange Hamans ten ſonnes vpon ẏ tre. And the kynge charged to do ſo, and the commaundement was deuyſed at Suſan, ⁊ they hanged Hamans ten ſonnes. For the Jewes that were in Suſan gathered them ſelues togyther, vpon the fourtenth daye of the moneth of Adar, and ſlew thre hundred men at Suſan, but on their goodes they layd no hãdes. As for the other Jewes that were in ẏ kynges landes, they came togither, ⁊ ſtode for their lyues, that they myght haue reſt frõ their enemies: ⁊ ſlewe of their enemyes fyue and ſeuentye thouſand, how beit, they layde no handes on their goodes. Thys they dyd D
on the thirtenth daye of the moneth Adar, ⁊ on the fourtenth daye of the ſame moneth reſted they, which day they helde with feaſting and gladneſſe. But the Jewes that were at Suſan, came togither both on the thirtenth daye and on the fourtenth, ⁊ on the fyftenth daye of the ſame they reſted, and helde that daye with feaſtinge and gladnes. And therfore the Jewes that dwelt in the villages ⁊ vnwalled townes, helde the fourtenth daye of the moneth Adar, with gladnes and feaſtinge, and kept holy daye, ⁊ euery one ſent gyftes vnto another.

And Mardocheus wrote theſe actes, and

ſent the wꝛitynges vnto all the Jewes that
were in all the landes of kynge Ahaſuerus,
both nye & farre that they ſhuld make a law
amonge them ſelues & holde the fourtenth &
fiftẽth daye of the moneth Adar, as yͤ dayes
wherin the Jewes came to reſt frõ their ene-
E myes, and as a moneth wherin theyꝛ payne
was turned to ioye, & their ſoꝛowe into a ho-
ly daye, & that in thoſe dayes they ſhuld ma-
ke feaſtes and gladnes, & one to ſende gyftes
vnto another, & to diſtribute vnto yͤ pooꝛe.

And the Jewes were cõtent with it yͭ they
had begonne to do, and that Mardocheus,
wꝛote vnto them: how that Hamã the ſonne
of Hamadatha all the Jewes enemye, had
deuyſed agaynſt the Jewes, howe he myght
deſtroye them and cauſed to caſt Phur (that
is a Lot) foꝛ to put them in feare, & to bꝛyng
them to naught: and howe Heſter went, and
ſpake to the kynge, that thoꝛowe letters his
wycked deuyce (which he ymagined againſt
the Jewes) myght be turned vpon his awne
head, and howe he & his ſonnes were hanged
on the tree. Foꝛ the whiche cauſe they called
thys daye Phurim, becauſe of the name of
the lot, and becauſe of all the woꝛdes of this
wꝛytynge: and what they them ſelues had
ſene, and what had happened vnto them.

And the Jewes ſet it vp, and toke it vpon
F them and their ſede, ãd vpon al ſoche as ioy-
ned them ſelues vnto them, that they wolde
not miſſe but obſerue theſe two dayes yere-
ly, accoꝛdynge as they were wꝛitten and ap-
poynted, how that theſe dayes are not to be
foꝛgotten, but to be kepte of childers childꝛẽ
amonge all kynredes in al lãdes and cyties.
They are the dayes of Phurim, whyche are
not to be ouerſlipte among the Jewes, & the
memoꝛiall of them ought not to periſſhe frõ
theyꝛ ſede.

And quene Eſther the daughter of Abi-
hail and Mardocheus the Jewe wꝛote wͭ al
auctoꝛite (to confirme this ſecond wꝛytinge
of Phurim) and ſent the letters vnto all the
Jewes in the hundꝛeth & ſeuen and twentye
landes of the empyꝛe of Ahaſuerus, wͭ frend-
ly and faythfull woꝛdes, to confyꝛme theſe
dayes of Phurim, in their tyme appoynted,
accoꝛdyng as Mardocheus the Jewe & Eſt-
her the quene had appointed them. And they
bound their ſoule and their ſede to faſting, &
prayer. And Eſther ſtablyſſhed the woꝛdes
of theſe lettes, as it is wꝛyttten in the boke.

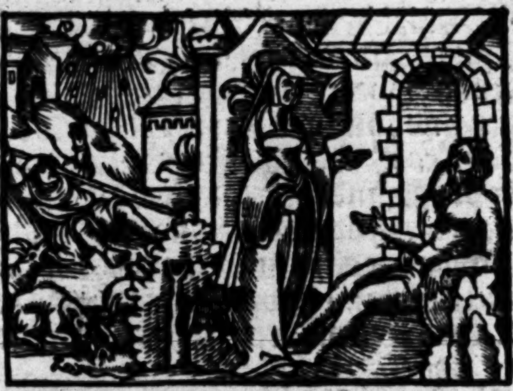
And the kynge Ahaſuerus layed trybute
G vpon the lande, and vpon the Iles of the ſee.
And all that he dyd by his power and aucto-
rite, & the great woꝛſhyppe of Mardocheus
which the kyng gaue hym, be they not wꝛit-
ten in the Chronycles of the kynges of Me-
dia and Perſia? Foꝛ Mardocheus the Jewe
was the ſeconde next vnto kyng Ahaſuerus
and great amonge the Jewes, and accepted
amõg the multitude of hys bꝛethꝛẽ, as one yͭ
ſeketh the welth of hys people, and ſpeaketh
the beſt foꝛ all his ſede.

¶ The ende of the boke of Eſther.

The boke of Job.

¶ The fyꝛſt Chapter.

¶ Job is plaged of God by the loſſe of hys goodes and chyldꝛen.



IN the lande of * Hus there was a A
man whoſe name was Job: & the *Gen. xxii. d
ſame was a perfect and iuſt man,
ſoche a one as feared God & eſchu-
ed euell. And he had ſeuen ſonnes, and thꝛe
daughters. ‡ His ſubſtaunce alſo was ſeuen. ‡Job. xlii. d
M. ſhepe, & thꝛe. M. camels, v. C. youcke of
oxen, & fyue. C. ſhe aſſes, and a verye greate
houſholde: ſo that he was one of the mooſte
pꝛincipall men amonge all them of the eaſt
countre. And his ſonnes went ãd made bãc-
kettes: one daye in one houſe, another daye
in another, and ſent foꝛ theyꝛ thꝛe ſyſters, to
eate and dꝛyncke wyth them. And it foꝛtu-
ned, that whẽ they had paſſed ouer the tyme
of theyꝛ banckettynge rounde aboute, Job
ſent foꝛ them, and ☞ ſanctifyed them, and ☞
gat vp early, and offered foꝛ euery one a bꝛẽt
offerynge. Foꝛ Job ſayde: leſt peraduenture
my ſonnes haue done ſome offece, & ☞ haue ☞
bene vnthankfull to God in theyꝛ hertes.
* Thus dyd Job euery daye. And vpõ a daye
* when ☞ the chyldꝛen of God came & ſtode ☞
befoꝛe the Loꝛde, it foꝛtuned that Sathan *Job. ii. a
came alſo amonge them. And the Loꝛd ſayd
vnto Sathan. From whẽce commeſt thou?
Sathan anſwered the Loꝛde, and ſayde: * I *i. Pet. v. c
haue gone aboute the lande, and walcked
thoꝛowe it.

And the Loꝛde ſayde vnto Sathã: haſt yͧ B
not conſidered my ſeruaũt Job, how yͭ there
is none lyke him in the lãde? a perfect & a iuſt
man: ſoch a one as feareth God, ãd exchueth
euel? Sathan anſwered, and ſayde vnto the
Loꝛd. Doth Job feare God foꝛ naught? haſt
thou not pꝛeſerued him, & his houſe, and al yͭ
he hath on euery ſyde? Thou haſt bleſſed the
woꝛckes

workes of hys handes, and hys poſſeſſyon is encreaſed in the lād. But laye thyne hād now vpon hym ☞ (a lytle) and touch all that he hath, and he ſhall curſe yͤ to thy face. And the Lord ſayde vnto Satan: lo, all that he hath, be in thy power: onely vpon hym ſelfe ſe that thou laye not thyne hand And Satan went forth from yͤ preſence of the Lord.

C And vpō a certayn daye it fortuned, that his ſonnes and daughters were eatyng and drinckīg wyne in theyr eldeſt brothers houſe, and there came a meſſenger vnto Job, ād ſayde: Whyle the oxen were a plowynge, ⁊ the aſſes goynge ī the paſture beſyde them, the Sabees came violently, and toke them awaye: yee, they haue ſlayne thy ſeruaūtes wyth the edge of the ſweard, ⁊ I onely ranne my waye, to tell the.

Whyle he was yet ſpeaking, there came another, and ſayd: The fyre of God is fallē from heauen, and hath brēt vp all thy ſhepe and ſeruantes, and cōſumed them: ⁊ I onely ranne my waye, to tell the. And whyle he was yet ſpeakyng, there came another, and ſayd: The Caldees made thre armyes, and fell in vpon the camels, ⁊ haue caryed them awaye, D yee, and ſlayne thy ſeruauntes with the ſwearde: and I onely am gotten awaye to tell the. And whyle he was yet ſpeakyng, there came another, and ſayde: Thy ſonnes and thy daughters were eatynge ād dryncKynge wyne in theyr eldeſt brothers houſe, and beholde, there came a myghtye greate wynde out of the ſouth, and ſmote the foure corners of the houſe: whych fel vpō thy children, and they are deed, and I am gotten awaye alone to tell the.

Then Job ſtode vp, and rent his clothes and ſhaued hys heade, fell downe vpon the grounde, worſhypped, and ſayd: *Naked came I out of my mothers wombe, and naked ſhal I turne thyther agayne. The Lord gaue, and the Lorde hath taken awaye ☞ (euen as it hath pleaſed the Lorde, ſo is it come to paſſe) bleſſed be the name of the Lord. *In all theſe thynges dyd Job not offēde, ner murmured fooliſhly agaynſt God.

* Eccle. v.c. i. Timo. vi.b

*Job.ii.c.

The.ii.Chapter.

Job ys plaged wych ſore byles, ⁊ afterward ys mocked of hys wyfe. Hys frendes vyſyte hym and haue compaſſyon of hym.

A And the chyldren of God came ād ſtode before the Lorde and Satan came alſo amonge them, and ſtode before the Lorde. And the Lorde ſayde vnto Satā: From whence commeſt thou? Satan anſwered yͤ Lorde, and ſayde: I haue gone about yͤ land and walcked thorowe it.

And the Lorde ſayde vnto Satan: haſt yͤ not conſydered my ſeruaunt Job? for there is none lyke him in the land. For he is a perfect ād Juſt man, ſoch a one as feareth God and exchueth euell, ⁊ contynueth ſtyll in his godlyneſſe. B And thou mouedeſt me agaynſt him, yͤ I ſhoulde punyſh hī for naught. And Satan anſwered the Lorde, ⁊ ſayde: Skyn for ſkynne? yee, a man wyll geue all that euer he hath, for hys lyfe. But laye thyne hand nowe vpon hī, ⁊ touch once his bone ⁊ fleſh, ⁊ he ſhal curſe the to thy face. And the Lord ſayde vnto Satan: lo, there haſt thou hym in thy power, but ſpare hys lyfe.

So went Satan forth from the preſence of the Lord, ād ſmote Job with maruelous ſore byles, from the ſole of hys fote vnto his crowne: ſo that he ſat vpon yͤ ground in the aſſhes, and ſcraped of the fylth of hys ſores wyth a potſherde.

C Then ſayde hys wyfe vnto hym: *Doſt thou continue yet in thy perfectneſſe? curſe God ⁊ dye. But Job ſayde vnto her: Thou ſpeakeſt lyke a folyſhe womā. Shall we receaue proſperite at the hād of God, and not receaue aduerſyte? *In all theſe thīges, did not Job ſynne wyth hys lyppes.

* Tob.ii.d. Job iiii.b.

*Job.i.d.

Nowe when Jobs frendes hearde of all the trouble, that happened vnto hym, there came thre of them, euery one frō hys awne place: namely, Eliphas yͤ Themanite, Bildad the Suhite, ⁊ Zophad the Naamathite.

D And they were agreed together to come, to ſhewe theyr compaſſiō vpon him, and to conforte hym. So when they lyfte vp their eyes a farre of they knewe him not.

Then they cryed, and wepte: ⁊ euery one of them rēte hys clothes, ād ſprinckled duſt vpō theyr heades in the ayre. They ſat thē downe by hym alſo vpon the grounde ſeuē dayes and ſeuen nyghtes. Nether was there any of them that ſpake one worde vnto hym: for they ſawe, that hys payne was very greate.

The.iij.Chapter.

The wordes of Job, wherin he declareth that thys preſent lyfe is myſerable. and that the deeth of the ryghtewes ys ioyouſe and fortunable.

A ☞ After this opened Job hys mouth ⁊ ☞ curſed his daye. And Job anſwered, ⁊ ſayde: loſt be yͤ daye, wherin I was borne, ⁊ yͤ nyght, in yͤ which it was ſayd: there is a mā childe cōceaued. The ſame daye be turned to darckenes, ⁊ not regarded of God frō aboue, nether let him ſhyne vpon it wyth lyght, but let it be ſtayned wᵗ darckeneſſe, ⁊ yͤ ſhadowe of death. Let the dymme cloude fall vpon it and let it be lapped in wyth ſorowe on the daye tyme. Let darcke ſtorme ouercome that nyght, and let it not be ioyned vnto the dayes of the yeare, ner counted ī the monethes. Deſolate be that nyght, & wythout gladneſſe, let them that curſe the daye, and that be ready to rayſe vp mourning, geue it alſo theyr curſe. Let yͤ ſtarres of that nyght be dimme thorow darckeneſſe of it. Let it loke for lyght, but let it ſe none, nether ∞ the B ryſynge vp of the fayre mornynge: becauſe it ſhut not vp the wombe that bare me. For then ſhulde theſe ſorowes haue bene hyd frō myne eyes.

*Iere.xx.b. Alas, *why dyed I not in yͤ byrth? why dyd not I peryſh, as ſone as I came oute of my mothers wōbe? Why ſet they me vpon theyr knees? why gaue they me ſouck wyth theyr breſtes? Then ſhuld I nowe haue lyē ſtyll, I ſhulde haue ſlepte, and bene at reſte, lyke as the kynges and Lordes of yͤ earthe, which haue buylded them ſelues ſpecial places. Or as the princes that haue had greate ſubſtaunce of Golde, & theyr houſes full of ſyluer. Or why was I not hyd, as a thynge borne out of tyme, ether as yonge chyldren, ☞ whych neuer ſawe yͤ lyght? ☞ There muſt C the wycked ceaſſe from theyr tyrānye, and ther ſoch as are ouerlaboured be at reſt: ther are thoſe let out fre, whych haue bene ī preſon, ſo that they heare nomore the voyce of the oppreſſoure. There are ſmall & great and the ſeruaunt is fre from hys maſter.

Wherfore is the lyght geuen to him that is in myſery? and lyfe vnto them, that haue heuy hertes? Whych longe for death (and ☞ though it come not) ☞ wolde dygg it oute D of hyd places whych alſo wolde be exceding glad and reioyce, yf they coulde fynde theyr graue any where. That ſhulde be ioye to yͤ ☞ man ☞ whoſe waye is hyd ād God kepeth it backe from him. For my ſyghes come before I eate, & my roaringes fall out lyke the water, For the thyng that I feared, is come vpon me: and the thing that I was afrayed of, is happened vnto me. Was I not happy? Had I not quyetneſſe? Was I not in reſt? And nowe commeth ſoch myſery vpon me.

¶ The .iiii. Chapter.

¶ Iob is reprehended of impacyence and vniuſtyce: & of the preſumpcyon of hys awne ryghteouſnes.

A AND Eliphas the Themanyte anſwered, and ſayde: Yf we begynne to commen wyth the, wylt thou be diſcōtēt? But who can withholde him ſelfe frō ſpeakinge? Beholde, thou haſt bene a chaſtener of many, and haſt cōforted the weery hādes.

Thy wordes haue ſet vp thoſe yͭ were falle, thou haſt refreſhed the weake knees. B But nowe yͭ the plage is come vpō yͤ, thou art greued, nowe yͭ it hath touched thy ſelf, ☞ thou art faynt harted.* ☞ Is not this thy feare, thy ſtedfaſtneſſe, thy pacyēce, and the perfectneſſe of thy wayes? Cōſidre (I praye the) whoeuer peryſhed beyng an innocent? Or whē were the godly deſtroyed? For (as I haue proued by experyence) they yͭ plowe iniquytie, & *ſowe wretchedneſſe, reape the ſame. Wyth the blaſt of God they periſh, & wyth the breth of his naſtrels are they conſumed awaye. The roaryng of the lyon, and the voyce of the lyon, & the teeth of the lyōs whelpes are pulled out. The lyō peryſheth for lacke of praye, and the lyōs whelpes are ſcatered abrode.

*Tob.iiii. Iob.ii.c.

*.Gala.vi.b

And vnto me came the worde ſecretly, & myne eare hath receaued a lytell therof. C In the thoughtes and viſyōs of the nyght (whē ſlepe cōmeth on men) feare came vpon me, and drede, whych made all my bones to ſhake. The wynde paſſed by, before my preſence, and made the heares of my fleſh to ſtāde vp. He ſtode there, & I knewe not hys face, an ymage ther was before myne eyes, and ī the ſtylneſſe hearde I a voyce.* ☞ Shall man be more iuſt than God? Or ſhall a mā be purer than hys maker? Beholde, ☞ He founde no treuth in his ſeruauntes, and ‡ in hys aungels ther was foly. D How moch more in them that dwell in houſes of claye, and whoſe foundacyon is but duſt: which ſhalbe conſumed as it were wyth a Moth? They ſhalbe ſmitten from the mornyng[illegible] the euenyng: yee, they ſhall periſh for euer, whē no man thincketh theron. Is not theyr royaltye gone awaye with them: they ſhall dye trulye, and not in wiſdome.

☞ *Iob.xxv.a. Pſal.cxlii.a. Roma.iii.c. ☞ ‡ii. Pet.ii.b.

¶ The .v. Chapter.

¶ The ende of a fole. The ryghteouſnes of God. The Lord chaſteneth hys, and delyuereth them agayne.

A CRye (I praye the) yf happlye there be any that will anſwere the, and loke thou vpon eny of the holy mē. As for the foolyſh man, diſpleaſure kylleth hym, and anger ſlayeth the ignoraunt * I haue ſene my ſelfe, whē the folyſh was depe roted and ſodenly. ☞ I curſed hys habitacyon. Hys chyldren were without proſperite, and they were ſlayne in the gate, and there was no man to delyuer thē. * Hys harueſt was eaten vp of the hungry, and the weapened man ſpoyled it, and the thurſtye drōcke vp theyr laboure. It is not the earth that bringeth forth iniquyte, nether cometh ſorowe out of the grounde: but ☞ man is borne vnto laboure, lyke as the ſparckes flye vp out of the hote coles.

*pſal.xxxvii ☞ *Deu.xxviii ☞

B But I wyll aſke councell at the Lord, & wyll talke wyth God: whych doth thinges, that are vnſearcheable, and maruels without nombre. C * He geueth rayne vpō yͤ erth and poureth water vpon the ſtretes, to ‡ ſet vp them that be of lowe degre, & that thoſe

*Deu.xxviii ‡Eccle.x.b. i.Reg.ii.c.

whych

which are in heuyneſſe may come to proſperite. He deſtroyeth the deuyces of the ſotill, ſo that theyr hãdes are not able to performe any ſtedfaſt thĩg. *He compaſeth the wyſe in their awne craftynes, and ouerthroweth the coũcell of the wycked. In ſomoche that they runne ĩto darcknes by fayre daye, and *grope aboute them at the none daye, lyke as in the nyght,

* i.Cor.iii.c.

C

* Deu.xxviii d.

He ſhall deliuer the pore frõ the ſwearde, and from the threatenynges of the vngodly, and from the violence of the mighty. He is the hope of the poore, and the mouth of ẏ wicked ſhalbe ſtopped.

Beholde, *happye is the man, whõ God puniſſheth: therfore, refuſe not thou the chaſtenynge of the almyghtye. For *though he make a woũde, he geueth a playſter, though he ſmyte, his hande maketh whole agayne.

* Heb.xii.a. Apoc.iii.d. Prouer.iii.b Oſee.vi.a.

☞ D ☞ He ſhall deliuer the in ſyxe troubles, ⁊ in the ſeuenth there ſhall no euell come to the. In honger he ſhall ſaue the from death: and, when it is warre, from the power of the ſwearde.

Thou ſhalt be kept from the euell tonge, and when trouble commeth, thou ſhalt not nede to feare. In deſtruccyon ⁊ derth thou ſhalt be mery, and * ſhalt not be afrayed of beaſtes of the earth. For ☞ ẏ ſtones of the land ſhalbe confederate with the, ⁊ the beaſtes of the felde ſhall geue the peace.

* Pſal.xci.a.

☞

And thou ſhalt knowe that thy dwellĩg place ſhalbe in reſt: ãd thou ſhalt go and beholde thy habytacyõ, and ſhalt not ſynne. Thou ſhalt ſe alſo, ẏ thy ſede ſhal encreace and that thy poſterytе ſhalbe as the graſſe vpõ the earth. Thou ſhalt come alſo to thy graue in a fayre age, lyke as whẽ they take vp a corne ſhefe in due ſeaſon. Lo, thys we oure ſelues haue proued by experience, and euen thus it is. Herken thou to it alſo, that thou mayeſt take hede to thy ſelfe.

The. vi. Chapter.

Iob anſwereth, ẏ hys payne is more greuouſe then hys cauſe, yet notwithſtandyng he deliteth therin.

A ☞

IOb anſwered alſo, ⁊ ſayde ☞ O that the diſpleaſure whych I haue were truly weyed, and my puniſhment layed in the balaunces togeather: for nowe is it heuyer then ẏ ſande of the ſee. And this is the cauſe, that my wordes are ſo ſorowfull.

For ẏ arowes of the almyghty are roũde about me, whoſe indygnacyon hath drõcke vp my ſprete, ãd the terrible feares of God are ſet agaynſt me, *Doth the wylde aſſe roare whẽ he hath graſſe? Or cryeth the oxe whẽ he hath foder ynough? That which is vnſauery, ſhall it be eaten without ſalte, or is there any taſte in the whyte of an egge?

* Amos.iii.a

The thynges that ſome tyme I myght not awaye withall, are now my meate for very ſorowe. O that I myght haue my deſyre: and that God wold graunte me the thynge that I lõge for. O that God wolde beginne and ſmyte me: that he wolde let hys hande go, and take me cleane awaye. Then ſhulde I haue ſome conforte: yee, I wolde deſyre hym in my payne, that he ſhulde not ſpare, for I wyll not be agaynſt the wordes of the holy one.

B

For what power haue I to endure? And what is myne ende, that my ſoule myght be pacient? Is my ſtrength the ſtrengh of ſtones? Or, is my fleſſh made of braſſe? Is it not ſo ẏ there is in me no helpe: and that my ſubſtaunce is taken from me. He that is in tribulacyon ought to be conforted of hys neyghbour: but the feare of the Lord is cleane awaye. Myne awne brethren paſſe ouer by me as the water brooke, ãd as ẏ ryuer of water, do haſtely go waye. But they ẏ feare ẏ hore froſt, the ſnowe ſhal fall vpon thẽ.

C

When theyr tyme commeth, they ſhalbe deſtroyed and peryſhe: when they be ſet on fyre, they ſhalbe remoued out of theyr place for ẏ pathes that they go ĩ, are croked: they haſte after vayne thynges, and ſhall peryſh. They turne them to the pathes of Themã, and to the wayes of Saba, wherin they haue put theyr truſt. Cõfounded are they that put eny cõfydence in them. For whan they come to obtayne the thynges that they loke for, they are brought to confuſion.

D

Euen ſo are ye alſo come vnto me: but nowe ẏ ye ſe my miſery, ye are afrayed. Did I deſire you, to brynge vnto me, or to geue me eny of your ſubſtaunce? To deliuer me frõ the enemyes hande, or to ſaue me from ẏ hande of tyrauntes? Teache me and I wyll holde my tonge: and whan I do erre, ſhewe me wherin. How ſtedfaſt are the wordes of treuth? And whych of you can rebuke ⁊ reproue thẽ? Do ye take deliberacyõ to check mens ſayinges, and iudge a pore worde ſpoken in vayne? Ye fall vpõ the fatherles and go about to ouerthrowe your awne frende. And therfore be content, ⁊ loke nowe vpon me, and I wyll not lye before your face. Turne (I praye you) be indifferent iudges, turne agayne, ⁊ ye ſhall ſe myne vngiltines whether there be eny vnryghteouſneſſe in my tong, or vayne wordes in my mouth.

The. vii. Chapter.

Iob ſheweth that thys lyfe is but a bataille or warfarre.

HAth man any certayn tyme vpõ earthe? *Are not hys dayes alſo lyke ẏ dayes of an hyred ſeruaũt? For lyke as a bonde ſeruaunt deſyreth the ſhadowe, and as an

A

* pſa.xx[illegible]

*Deu.xxviii. g.

hyrelynge wolde fayne haue an ende of hys worcke. Euē ſo haue I laboured whole monethes longe (but in vayne) and many a carefull night haue I tolde. *Whē I laye me downe to ſlepe, I ſaye: O whē ſhal I ryſe? Agayne, I lōged ſore for the nyght. And in the meane tyme am I full of ſorowes vntyl

B

the twylyght. My fleſhe is clothed wͭ wormes ⁊ duſt of ẏ earth: my ſkine is withered ⁊ become horrible, *my dayes paſſe ouer more ſpedely, then a weeuer can weeue out his webbe: and are gone or I am a ware. O remembre, that my lyfe is but a wynde and ẏ myne eye ſhall nomore ſe pleaſures therof, yee, ⁊ ẏ none other mens eye ſhall ſe me eny more. For yf thou faſten thyne eye vpō me, I come to naught. The cloude is conſumed and vanyſhed awaye, euen ſo he that goeth downe to the graue, ☞ ſhall come nomore vp, ner turne agayne into hys houſe nether ſhall hys place knowe hym eny more,

*Job.ix.c. and.xiiii.f.

☞

C

Therfore, I wyl not ſpare my mouth, but wyll ſpeake in the trouble of my ſprete, and muſe in the bytterneſſe of my minde. Am I a ſee or a whalfyſh, that thou kepeſt me ſo ī preſon? When I ſaye: my bedd ſhal comforte me. I ſhall haue ſome refreſſhinge by talkyng to my ſelfe vpon my couche. *Then troubleſt thou me with dreames, ād makeſt me ſo affrayed thorow viſions, that my ſoule wiſheth rather to periſh and dye, then my bones to remayne.

*Dani.ii.a.

D

I can ſe no remedy, I ſhall lyue nomore: O ſpare me then, for my dayes are but vayne. What is man, that thou haſt hym ī ſoch reputacyon, ⁊ ſetteſt ſo moch by him? Thou viſyteſt hym early, and euery daye, ſodenly doeſt thou *trye hym.

*Ge.xxii.a. Deut.viii.a.

☞

Why goeſt thou not fro me, ner letteſt me alone, ☞ ſo longe tyll I maye ſwalow downe my ſpetle? I haue offended, and what ſhall I do vnto ẏ, O thou preſeruer of mē? Why haſt thou made me to ſtande in thy waye, and am ſo heuy a burdē vnto my ſelfe? Wherfore takeſt thou not awaye my wyckednes? Beholde, nowe muſt I ſlepe in the duſt, and yf thou ſekeſt me to morowe in the mornyng, I ſhalbe gone.

¶The.viii.Chapter.

¶Job is reprehended and noted to haue deſerued hys payne. A deſcripſyon of ypocryſye.

A

Then anſwered Bildad the Suhyte, and ſayde: Howe lōge wylt thou talke of ſoch thynges? How longe ſhall thy mouth ſpeake ſo proude wordes? Doth God peruerte the thyng that is lawful? Or doth the almyghtye deſtroye the thinge that is ryght? For ſeynge that thy ſonnes ſynned agaynſt hym, dyd not he punyſh thē for theyr wyckedneſſe? If ẏ woldeſt nowe reſort vnto God by tymes, and make thyne humble prayer to ẏ almyghty: yf thou woldeſt lyue a pure ⁊ a godly lyfe: ſhulde he not awake vp vnto the immediatly, and geue the, the bewtye of ryghteweſneſſe agayne? In ſo moche, that where in ſoeuer thou haddeſt lytle afore, ẏ ſhuldeſt nowe haue greate aboundaunce.

B

*Deu.xxxii. Job.vii.a.

*Ps.xxxix.b.

Enquere (I praye the) of them that haue bene before the, *and ſearch diligently amonge theyr fathers. For we are but of yeſterdaye, and conſydre not, that *oure dayes vpon earth are but a very ſhadowe. Shall not they ſhewe the, and tell ẏ, yee, and gladly confeſſe the ſame.

Maye a ryſſhe be grene wythout moyſtneſſe? Or maye the graſſe growe wythout water? No: but (or euer it be ſhot forth, ⁊ or euer it be gathered) it withereth, before eny other herbe. Euen ſo goeth it wyth all them that forget God: and euē thus alſo ſhall the ypocrites hope come to naught. Hys confydence ſhalbe deſtroyed, and hys truſt ſhalbe

C

a ſpiders webbe. He ſhall leane vpō his houſe, but it ſhall not ſtande: he ſhall holde him faſt by it, yet ſhal it not endure. It is euē as a grene tree before the ſōne, ⁊ ſhoteth forth the braunches in hys garden. It taketh many rotes by a well ſyde, in ſo moch that it is lyke an houſe of ſtones.

But yf it be taken out of hys place, euery man denyeth it, ſayinge: I knowe the not. Lo, thus is it wyth him, that reioyſeth ī his awne doynges: and as for other, they growe out of the earth.

D

Behold, God wyll not caſt awaye a vertuous man, nether wyll he helpe the vngodly. Thy mouth ſhall he fyll with laughing, and they lyppes with gladneſſe. They alſo ẏ hate the, ſhalbe confounded, ⁊ the dwellinge of the vngodly ſhall come to naught.

¶The.ix.Chapter.

¶Job declareth the benefytes of God, and that mannes ryghteweſnes is nothynge.

A

*pſa.cxliii.a. Job.iiii.c.xv. a.&.xxv.a. Roma.iii.c.

Job anſwered, ⁊ ſayde: I knowe it is ſo of a treuthe: For howe maye a man (compared vnto God) *be iuſtifyed? If he wyll argue wyth vnto he ſhall not be hable to aunſwere hym hym one amonge a thouſande. Concernynge ſoch as be wyſe of herte, or myghtye in ſtrength, who euer proſpered, ẏ toke part agaynſt hym? He tranſlateth the mountaynes, or euer they be aware. It is he that ouerthroweth thē ī his wrath. He remoueth the earthe oute of her place, that the pyllers therof ſhake wythall. He commaundeth the ſonne, ād it riſeth not: he cloſeth vp

the ſtarres, as it were vnder a ſygnet. He hĩſelfe
alone ſpredeth out the heauens, and
goeth vpõ the waues of the ſee. He maketh
☞ the waynes of ☞ heauen the Orion * the
*Amos.vii b ſeuen ſtarres, and the ſecrete places of the
ſouth. He doth greate thynges, ſoch as are
vnſearcheable, yee, and wonders withoute
nombre.

B Lo, whan he goeth ouer by me, I ſhall
not ſe hym. And whan he departeth, by me,
I ſhall not loke vpon hym. I ſhall not perceaue
hym. If he be haſty to take eny thing
awaye, who wyl make hym reſtore it agayne?
*Ecc.viii.a. Or who wyll ſaye vnto hym * what doeſt
‡Iere.x.a. thou? ‡ He is God, whoſe wrath no man
maye wythſtãd, but yͤ prowdeſt of all muſt
ſtoupe vnder hym. How ſhulde I then anſwere
hym? Or what wordes ſhulde I fynde
oute agaynſt hym? Yee, though I were
ryghteous, yet myght I not geue hym one
worde agayne, but mekely ſubmytte my
ſelf to him as my iudge. Yf I had called vpõ
☞ him, and he had anſwered me: ☞ yet wolde
I not beleue, that he herd my voyce: he troubleth
me ſo with the tempeſt, and woundeth
me out of meaſure without a cauſe. He wyl
not let my ſprete be in reſt, but fylleth me
wyth bytterneſſe.

If men wyll ſpeake of ſtrength, lo, he is
ſtronge: yf men wyll ſpeake of ryghteouſnes,
who darre be my recorde. If I wyll iuſtifye
☞ my ſelfe, ☞ my awne mouth ſhal cõdempne
me: yf I wyl put forth my ſelfe for
a perfecte man, he ſhall proue me a wycked
doer. For though I be an innocent, and
my conſcience cleare, yet am I weery of my
lyfe.

C One thyng it is and therfore I ſayd. He
deſtroyeth both the ryghteous ãd vngodly.
And though he ſlaye ſodẽly wyth the ſcourge,
yet wyll he laugh at the punyſhement of
the innocent. As for the worlde, it is geuen
ouer into the hande of yͤ wicked, ãd he ſhall
couer yͤ faces of the iudges therof. Is it not
ſo? where is there eny, but he is ſoch one?

*Iob.vii.a. * My dayes are more ſwyfte then a runner:
they are gone & haue ſene no good thĩg.
They are paſſed awaye, as yͤ ſhyppes that
be good vnder ſayle, ãd as yͤ Eegle yͭ flieth
to the praye. When I am purpoſed to forget
my complayning, to leaue of fro my wrath,
and to conforte my ſelfe, then am I afrayed
of all my ſorowes, for I knowe, that thou
wylt not iudge me innocent. If I be then a
wycked doer, why laboure I in vayne? If I
D waſhe my ſelfe wyth ſnowe water, and make
○+ myne hãdes neuer ſo cleane, ○+ at yͤ well,
yet ſhalt thou dyppe me in the myer: and
☞ ☞ myne awne clothes ſhall defyle me. For
he that I muſt geue anſwere vnto, ãd with
whom I go to lawe, is not a man as I am.
Nether is there eny dayeſman to laye hys
hande betwene vs. Let hym take hys rod awaye
fro me, yee, let hym make me nomore
afrayed of him, and then ſhal I anſwere him
without eny feare. For as lõge as it is thus,
I can make no anſwere.

¶ The .x. Chapter.

¶ Iob is wery of hys lyfe, and ſetteth out hys fragylyte before God. He deſyreth the tyme to repent. A deſcrypcyon of death.

IT greueth my ſoule to lyue. I wyll A
make my cõplaynte, and wyll ſpeake
out of yͤ very heuyneſſe of my ſoule.
I wyll ſaye vnto God: O do not condẽpne
me, but ſhewe me yͤ cauſe, wherfore thou
contendeſt ſo with me? Thinckeſt thou it
well done, to oppreſſe me, to caſt me of (beinge
the worckes of thy handes) and to mainteyne
the councel of the vngodly? Haſt thou
fleſſhy eyes: or doeſt thou loke as a man loketh?
Or are thy dayes as the dayes of mã,
and thy yeares as mans yeares? that thou
makeſt ſoch inquiſicion for my wyckednes,
ãd ſearcheſt out my ſynne? Where as (notwythſtãdynge)
thou knoweſt that I am no B
wycked perſon, and that * there is no man *Deu.xxxii.f
able to delyuer me out of thyne hande.

‡ Thy handes haue made me, & faſſhyoned ‡Gene.i.d.
me all together rounde about, wylt yͧ then
deſtroye me ſodẽly? O remembre (I beſeke
the) howe that thou madeſt me of yͤ moulde
of yͤ erth, & ſhalt bringe me ĩto duſt agayne.
Haſt yͧ not turned me, as it were mylcke,
and turned me to cruddes lyke cheſe? Thou
haſt couered me with ſkynne and fleſſhe, ãd
ioyned me together with bones and ſynnowes.
Thou haſt graunted me lyfe, and done
me good: and the diligent hede that thou takeſt
vpon me, hath preſerued my ſprete.

Thou haſt hyd theſe thynges in thyne C
hert. I am ſure, that thou remembreſt thys
thynge. Yf I dyd ſynne, thou haddeſt an eye
vnto me, and ſhalt not declare me innocent
becauſe of myne offẽce. Yf I haue done wickedly,
wo is me therfore. Yf I haue done
ryghteouſly, yet darre I not lift vp my hed:
ſo full am I of confuſyon, ãd ſe myne awne
miſery.

Thou hunteſt me out (being in heuynes)
as it were a lyon, & troubleſt me out of meaſure.
Thou bringeſt freſh wytneſſe agaynſt
me, and thy wrath increaſeſt thou vpon me,
very many are yͤ plages yͭ I am in. * Wherfore *Iob.iii.b.
haſt thou brought me oute of my mothers
wombe? O that I had periſſhed, and
yͭ no eye had ſene me. Yf they had caryed me
to my graue as ſone as I was borne, then D
ſhuld I be nowe, as though I had neuer bene.
Are not my dayes feawe? Let hym then
leaue of fro me ãd let me alone, that I may
eaſe my ſelfe a lytle afore I go thyther, frõ
whẽce I ſhall not turne agayne: euen to the

lande of darckeneſſe and ſhadowe of death: yee, into that darck clowdy lãde and deadly ſhadowe, where as is no ordre, but terrible feare as in the darckneſſe.

¶The.xi.Chapter.

¶Iob is batuſtly reprehended of Sophar. God is incomprehenſible. He is mercyfull to ẏ repentaunte.

A Then anſwered Sophar the Naamathite, & ſayde: Shulde not he ẏ maketh many wordes, be anſwered? Shulde he that bableth moch, be cõmẽded therin? Shuld men geue eare vnto the onely? Thou wylt laugh other men to ſcorne, and ſhal no body mock the agayne? Wylt thou ſaye vnto God. The thynge that I take in hãd is perfecte, and I am cleane in thy ſyght? O that God wolde ſpeake, and opẽ hys lyppes agaynſt the, that he myght ſhewe the (out of his
B ſecrete wyſdome) why he rewardeth ẏ double as he was appointed to do: then ſhuldeſt thou knowe, that God had forgottẽ the because of thy ſynne.

Art thou able to fynde out the ſecrettes of God? Or wylt thou attayne to the perfectneſſe of the almyghtye? He is hyer then heauen, what arte thou able to do? Deper then the hell, howe wilt ẏ then knowe hym? His length exceadeth the lẽgth of the earth, and hys bredth the bredth of the ſee. Though he turne all thinges vp ſyde downe, close them in, gather them togeather, who wyll turne hym frõ hys pourpoſe? ❧(Or who maye ſaye vnto hym, why doeſt thou ſo?)

❧

*For it is he that knoweth the vanite of men: he ſeyth theyr wickedneſſe alſo, ſhulde he not then conſydre it? A vayne body exalteth hym ſelfe, and man newe borne is lyke
C a wylde aſſes colte. If thou haddeſt nowe a ryght hert, and lyftedſt vp thyne hãdes towarde hym: yf thou woldeſt put awaye the wickednes which thou haſt in hande, ſo that no vngodlyneſſe dwell in thy houſe. Then myghteſt thou lyft vp thy face without ſhame, and then ſhuldeſt thou be ſure, and haue no nede to feare.

*i.Re.xvi.b.
Iere.vii.b.c
Pſal.vii.c.
Roma.viii.

Then ſhuldeſt thou forget thy miſerye, & thyncke nomore vpon it then vpon the waters that runne by. Then ſhuld ẏ reſydue of thy lyfe be as cleare as the noone daye, and ſprynge forth as ẏ mornyng. Then myghteſt thou haue cõforte, in the hope that thou
D haſt: and ſlepe quyetly, when ẏ art buried. Then ſhuldeſt thou take thy reſt, & no man to make ẏ afrayed, yee, many one ſhulde ſet moch by the. As for the eyes of the vngodly they ſhalbe cõſumed, and not eſcappe: theyr hope ſhalbe myſery and ſorowe of mynde.

¶The.xii.Chapter.

¶Iob ſhewyng hys pacyence declareth the myght and power of God.

SO Iob anſwered, and ſayde: Then (no doute) ye are the men alone, ãd wyſdome ſhall peryſhe wyth you. A
But I haue vnderſtãdyng as wel as ye, and am no leſſe then ye. Yee, who knoweth not theſe thynges? Thus he that calleth vpon God, and whõ God heareth, is mocked of hys neyghboure: the godly and innocent man is laughed to ſcorne. Godlynes is a lyght deſpyſed in ẏ hertes of the ryche, & is ſet for them to ſtromble vpon. The houſes of robers are in wealth & proſperyte: and they that malyciouſly medle agaynſt God, dwell wythout care, in thoſe thynges that God hath geuen rychely with his hãd.

Aſke the catell, and they ſhall infourme B
the: the foules of the ayre, and they ſhal tell the. Or the increace of the earth, and it ſhall ſhewe ẏ. Or ẏ fyſſhes of the ſee, & they ſhall certifye the *. What is he, but he knoweth that the hand of the Lorde made all theſe? ‡In whoſe hand is ẏ ſoule of euery lyuynge thynge, and the breth of the fleſh of all mẽ.

*Sap.iii.a.

‡Iob.xxxiiii. b.

*Haue not the eares pleaſure in hering, and the mouth in taſtinge the thynge that it eateth? Amonge olde perſonnes there is wiſdome, and in age is vnderſtãdynge. Yee, wyth God is wyſdome and ſtrẽgth, it is he that hath counſell and forknowledge. Beholde, If he breake downe a thyng, who can ſet it vp agayne? *If he ſhout a thyng, who will open it? Behold, ‡yf he witholde ẏ waters, they drye vp. If he let thẽ go, they deſtroye the erth. Wyth him is ſtrẽgth & wyſdome: he knoweth both the diſceauer & hym that is diſceaued.

*Iob.xxxiii.b

* Eſa.xxii.e.
Apoc.iii.b.
‡Eſa.l.a.

He carieth awaye the wyſe mẽ, as it were a ſpoyle, and bryngeth the iudges oute of theyr wittes. He taketh awaye ẏ ſubieccyõ of the people from theyr kinges: & gyrdeth theyr loynes wyth a bõde. He ledeth awaye the greate men into captyuite, and turneth C
the myghtye vpſyde downe. * He taketh ẏ verytie from out of the mouth, & diſapointeth the aged of theyr reaſon. He poureth the confuſyon vpon prynces, and conforteth thẽ that haue bene oppreſſed. Loke * what lyeth hyd in darcknes, he declareth it openly: and the very ſhadowe of death bryngeth he to lyght. He both increaſeth the people, & deſtroyeth them. He maketh them to multyplye, and dryueth them awaye. He chaungeth the hertes of thẽ that rule ẏ people of the earthe, and diſapoynteth them: ſo that they go wandrynge out of the waye, & grope in the darcke wythout lyght: he maketh them alſo to ſtacker to and fro lyke droncken men.

*ii.pa.xviii.e
Ezec.xiiii.a.

*Luke.xii.a.
Mar.x.c.

¶The.xiii.Chapter.

¶Iob reproueth hys frendes wyth theyr [illegible] ſayenges, and condempneth ypocryſye.

Lo, all

A LO, all thys haue I ſene with my-
ne eye, heard with myne eare, and
vnderſtande it. Loke what ye
knowe, that ſame do I knowe al-
ſo, nether am I iferior vnto you.
Neuertheleſſe, I talke with the almyghtye
and my deſyre is to comē with God. As for
you, ye are worckmaſters of lyes, and vn-
* Pro.xvii.a profytable * Phiſicyās all together. Wold
God ye kepte your tong, for then myght ye
be taken for wyſe men. Now heare my chy-
dyng, and pondre the ſentēce of my lyppes.
B Do ye ſpeake iniquite againſt God? ād tal-
ke agaynſt hym with diſceate? Wyll ye not
accepte the perſon of hym? Or wyll ye con
tende wyth god? Shall that helpe you whē
he calleth you to rekeninge. For as one mā
mocketh another, ſo do ye mocke hym. He
ſhal punyſh you, and reproue you, yf ye do
ſecretly accept any perſonne. Shal he not
make you afrayed, when he ſheweth hī ſelf?
Shall not hys terryble feare fall vpō you?
youre remembraunce is lyke vnto a ſparke
and your bodyes lyke the claye. Holde your
C tōges for my ſake, that I alſo maye ſpeake
☞ & my ſorowe ſhalbe the leſſe. ☞ Wherfore
* Iudi.xii.a. Pſal.cxix.d. do I beare my fleſh ī my teth, * and put my
ſoule in myne handes? Lo, though he ſlaye
‡ Pſal.xxxii.b Luke.xv. me yet wyll I put my truſt in hym. But ‡ I
will reproue myne awne wayes ī his ſight,
he ſhal make me whole: and there maye no
ypocrite come before hym. Heare my wor-
des, and pondre my ſayenges with your ea-
res. Behold, now haue I prepared my iud-
gement, and knowe ẏ I ſhalbe fōude rygh-
teous. What is he, that wil go to lawe with
☞ me? ☞(Let hym come) that I maye nowe holde
my tonge, and dye. Neuertheles, graunt me
two thynges, and then wyll I not hyde my
ſelfe from the.

Withdrawe thyne hande frō me, and let
not the fearfull drede of ẏ make me afrayed.
And then call me, and I wil anſwere: or els
D let me ſpeake, & geue me thou an anſwere.
How many are my myſdedes & ſynnes? Let
me knowe my tranſgreſſyons and offēces?
Wherfore hydeſt thou thy face, & holdeſt me
for thyne enemye? Wilt thou be ſo cruel ād
extreme vnto a flyeng leafe, & folowe vpon
drye ſtubble? for thou layeſt ſharpely to my
* Pſal.xxv.d charge, and punyſheſt me * for the ſynnes
‡ Iob.xxxiii. of my youth. ‡ Thou putteſt my fete alſo in
the ſtockes: and lokeſt narowly vnto al my
pathes, and marckeſt the ſteppes of my fete
where as I (notwithſtādynge) muſt conſu-
me lyke as a foule carion, & as a cloth that
is motheaten.

¶ The.xiiii. Chapter.

¶ Iob deſcrybeth the lyfe of man, and propheceyeth of the reſurreccyon. Hope ſuſteyneth the godly, tyll they obteyne that they loke for.

MAn that is borne of woman, hath A
but a ſhort tyme to lyue, & is full
of miſerie. He commeth vp and is
cut downe lyke a floure. He flieth
as it were a ſhadowe, & neuer con-
tynueth in one ſtate. Doeſt thou opē thyne
eyes vpon ſoch one, & brīgeſt me in thy iud-
gement? Who can make it cleane, ẏ cometh
of an vncleane thynge? No body. * The * Iob.vii.a. and.ix.c.
dayes of man ſurely are determyned, the nō-
bre of hys monethys are knowne onely vn-
to the. Thou haſt appoynted hym hys boū-
des, whych he can not go beyonde. Goo frō
hym, that he maye reſt ☞(a lytle) vntyll hys ☞
daye come: whych he loketh for, lyke as an
hyrelynge doth.

If a tre be cut downe, there is ſome hope
yet, that it wyll ſproute, and ſhote forth the B
braunches agayne. For though the rote of
it be waxen olde, & the ſtock therof be dead
in the ground, yet whē it getteth the ſent of
water, it wyll budde, and brynge forth bo-
wes, lyke as a tre that is planted. But as
for man, when he is dead, periſhed and con-
ſumed awaye, what becommeth of hym?
The floudes when they be dryed vp, ād the
ryuers whē they be empty, are filled agay-
ne thorowe the flowynge waters of the ſee:
but whē man ſlepeth, he ryſeth not agayne,
(of his awne ſtrength) * vntyll the heauen * Eſa.li.b.
peryſh: he ſhal not wake vp ner ryſe out of ii.Pet.iii.b.
his ſlepe. O that thou woldeſt kepe me, and C
hyde me in the hell, vntyll thy wrath were
ſtylled: and to appointe me a tyme, wherin
thou myghteſt remembre me. Maye a dead
man lyue agayne? * All the dayes of my ly- * Ge.xlvii.b
fe wyll I wayte ſtyll, tyll my chaungynge
ſhall come. Thou ſhalt call me, and I ſhall
anſwere the. ‡ deſpyſe not thou the worcke ‡ Pſa.cxxxviii b.
of thyne awne handes,

For nowe thou nōbreſt all my goynges,
yet be not thou to extreme vpon my ſynnes
My iiquite is ſealed vp, as it were ī a bagg
but be mercyful vnto my wickedneſſe. The
mountaynes fall awaye at the laſt, the roc-
kes are remoued out of theyr place, the wa-
ters pearſe thorowe the very ſtones by litle
& lytle, the floudes waſhe awaye the gra-
uell and earth. And deſtroyeſt thou the hope
of man? Thou preuayleſt ſtyll againſt him,
ſo that he paſſeth awaye: thou chaūgeſt his
eſtate, & putteſt hym from the. And whe-
ther hys chyldren come to worſhyp or no, he
cannot tell. And yf they be men of lowe de-
gre, he knoweth not. Whyle he lyueth, hys
fleſh muſt haue trauayle, ād whyle the ſou-
le is in hym, he muſt be in ſorowe.

¶ The.xv. Chapter.

¶ Eliphas reprehendeth Iob becauſe he aſcrybeth wyſdome and pureneſ to hym ſelfe. He deſcrybeth the curſe that falleth on the wycked, rekenyng Iob to be one of that nombre.

A Then anſwered Eliphas the
Themanite, & ſayd: Shall
a wyſe mans anſwer be the
ſcience of the wynde, and fil
any mans Bely as it were
wyth the winde of the eaſt?
Shall he reproue wͭ a word,
that is nothing worth: and ſpeake the thinges,
which can do no good? As for ſhame,
thou haſt ſet it aſyde, elles woldeſt thou not
make ſo many wordes before God: but thy
wyckedneſſe teacheth thy mouth, & ſo thou
haſt choſen the a craftye tong. Thyne awne
mouth condempneth the, & not I: yee, thyne
awne lyppes ſhape an anſwere againſt the.

Art thou the fyrſte man, that euer was
borne? Or, waſt thou made before yͤ hylles?
haſt thou heard the ſecrete counſell of God
that all wyſdome is to lytle for the? What
knoweſt thou, yͭ we knowe not? And what
vnderſtandeſt thou, but we can the ſame?
B Wyth vs are both olde and aged men, yee,
ſoch as haue lyued longer then thy father.

Thynckeſt thou it a ſmall thynge of the
conſolacyons of God? with the is a lyenge
word. Why doth thyne herte ſo be wytch yͤ?
And wherfore wynkeſt thou wyth thyne
eyes, that thy mynde is ſo puft vp agaynſt
God, and letteſt ſoch wordes go oute of thy
mouth? What is man, yͭ he ſhuld be cleane?
what hath he (which is borne of a woman)
* Job.iiii.b. wherby he myght be righteous? *Beholde,
ii.Pet.ii.b. he doth not truſt hys ſaynctes: yee, the very
heauens are not cleane in his ſyght. Howe
moch more then an abhominable and vyle
man, whych dricketh wickedneſſe lyke water?
I wyll tell the, heare me: and I wyll
ſhewe the that I haue ſene: which wyſe men
haue tolde, and hath not bene hyd frō theyr
C fathers ☞ vnto whom onely the earthe
☞ was geuen, and no ſtraunger went amonge
them.

* Gen.iiii.b. The *vngodly ſorowethall the dayes
of hys lyfe as it were a woman with a childe,
and the nombre of a tyrauntes yeares is
vnknowne. A fearfull ſounde is euer in hys
eares, and whē it is peace, yet feareth he deſtruccyon.
He beleueth neuer to be delyuered
oute of darckenes, for the ſwearde is alwaye
before hys eyes When he goeth forth
to get his liuyng, he ſeeth playnely, that the
daye of darckeneſſe is at hāde. Sorowe and
carefulneſſe wyll make hym afrayed, and
☞ compaſſe hym rounde aboute, lyke ☞ as
it were a kynge with hys hooſt ready to the
batayll. For he hath ſtretched out his hand
agaynſt God, and armed him ſelfe agaynſt
the almyghtye. He runneth proudly vpon
hym, and wyth a ſtyff necke fyghteth he agaynſt
hym: where as he couereth hys face
wyth fatneſſe, and maketh hys body well
lykynge. Therfore ſhall hys dwellynge be
in deſolate cyties, and in houſes whych noman
inhabiteth, but are become heapes of
ſtones. D

He ſhall not be riche, nether ſhall hys ſubſtaunce
cōtynue, ner encreaſe vpon earthe.
He ſhall neuer come oute of darckneſſe, the
flame ſhall drye vp hys braunches with the
blaſt of the mouth of God ſhall he be taken
awaye. He beleueth not that he is in vanyte,
and yet he is out of the waye, and vanyte
ſhalbe hys recompence.

He ſhall peryſh, afore hys tyme be worne
out, and hys braunche ſhall not be grene.
He ſhalbe pulcked of as an vntymely grape
from yͤ vyne, & ſhal let hys floure fall, as
the olyue doth. For the congregaciō of ypocrytes
ſhalbe deſolate and vnfrutefull, and
the fyre ſhall conſume the houſes of ſoch as
are gredy to receaue gyftes. He *cōceaueth *Psal.vii.b;
trauayle, and beareth vanyte, and theyr bo- Esa.lix.a.
dye bryngeth forth diſceate.

The .xvi. Chapter.

Job repetynge hys myſerye, ſayeth that
he ſuffereth moare then hys wyckedneſſe
hath deſerued.

Job anſwered, and ſayde: I haue A
oft tymes hearde ſoch thynges,
Myſerable geuers of conforte are
yee, all the ſorte of you. Shall not
vayne wordes come yet to an ende?

Or, haſt thou yet eny more to ſaye? I
coulde ſpeake, as ye do alſo. But wold God
that youre ſoule were in my ſoules ſteade:
then ſhulde I heape vp wordes agaiſt you,
and ſhake my heade at you. I ſhuld conforte
you wyth my mouthe, and releaſe youre
payne wyth yͤ talkynge of my lippes. ○*(But
what ſhall I do.) For al my wordes, my ſorow
wyll not ceaſſe: & though I holde my tonge,
yet wyll it not departe from me. But nowe
that God hath ſent me aduerſytie, thou haſt
troubled all my congregacyon. B

And that thou haſt fylled me wͭ wryncckles,
my fleſh is recorde, and my leaneſſe,
ryſeth vp agaynſt me, and beareth witneſſe
agaynſt me. He is angrye at me, he hateth
me and gnaſſheth vpon me wyth hys teth.
Myne enemye ſkouleth vpon me wyth hys
eyes.

☞ They haue opened their mouthes wy- ☞
de vpon me * & ſmytten me vpon yͤ cheke de- *iii.re.xxii.d Mar.xiiii.g.
ſpitefully, they gather thē ſelues together C
agaynſt me. God hath put me ī preaſe with
the vngodly, & delyuered me into yͤ handes
of the wycked. I was in wealth, but he hath
brought me to naught. He hath takē me by
the neck, he hath rent me, and ſet me as a
marck for him ſelfe. His archers cōpaſſe me
rounde

rounde aboute: he wounded my loynes, and
doth not ſpare. My bowels hath he poured
vpon ẏ groũde. He hath geuẽ me one woũde
vpon another, and is fallen vpon me lyke a
gyaũte. I haue ſowed a ſack cloth vpon my
ſkynne, and lye with my heare in the duſt.

D My face is ſwollen with weppynge, and
myne eyes is the ſhadowe of death. Howbeit
there is no wyckedneſſe in my handes,
☞ but my prayer is cleane. O earth ☞ couer
not thou my bloude, and let my cryenge fynde
no rowme. For lo, my witneſſe is in heauen:
& he that knoweth me, is aboue in the
heygth: My frendes geue me many wordes:
to ſcorne, and myne eye poureth out teares
vnto God. O that a body might pleat with
God, as one man doth with another, yet the
nombre of my yeares is come, and the waye
that I muſt go is at hande, from whence I
ſhall not turne agayne.

The.xvii. Chapter.

Iob ſayeth that he conſumeth awaye, and yet doth
paciently abyde it.

A My breth ſtyncketh, my dayes are
ſhortened. I am harde at deathes
dore. Frowarde men are with me
and myne eye muſt contynue in
the bytterneſſe of them. O deliuer
me, and loke out one to be my ſuertee in thy
ſyght, what is he that knoweth who wyll
promes for me? For thou haſt wyth holden
theyr hertes from vnderſtandynge, therfore
ſhalt thou not ſet (them) vp on hye. He
B promiſeth his frendes parte of his good, but
hys awne chyldren ſpende it. He hath made
me as it were a byworde of the people: wheras
afore, I was theyr ioye. Myne eye is
dymme, for very heuyneſſe, & all my ſtrẽgth
is become like a ſhadow. Vertuous mẽ therfore
ſhall well conſydre this, and ẏ innocent
ſhall take parte agaynſt the ypocrite.

The ryghteous alſo will kepe his waye,
and he that hath cleane handes, will euer be
C ſtronger and ſtronger. As for you, turne
you, and get you hence (I praye you) ſeynge
I cannot fynde one wyſe man among you:
My dayes are paſt, and my counſels and
thoughtes of my hart are vanyſhed awaye
chaũgynge the nyght into daye, and ẏ light
into darckenes. Though I tary neuer ſo
moche, yet the graue is my houſe, and I haue
made my bed in the darcke. I call corrupcyon
my father, and the wormes call I my
D mother and my ſyſter. What helpeth then
my longe tarienge? Or, who hath conſidred
the thynge, that I loke for? All that I haue
ſhall go downe into the pytt, and lye wyth
me in the duſt.

The.xviii. Chapter.

Byldad reherſeth the paynes of the vnfaythfull
and wycked.

Then anſwered Byldad the Suhite, A
and ſayde: ☞ whan wyll ye ☞
make an ende of youre wordes?
Marcke well, and then we wyll
ſpeake. Wherfore are we counted
as beaſtes, & reputed ſo vyle in youre ſyght?
He deſtroyeth him ſelfe wᵗ hys anger? Shal
the earth be forſaken, or any ſtone remoued
out of his place becauſe of the? Yee, the light
of the vngodly ſhall be put out? & the ſparke
of hys fyre ſhall not burne. The lyghte
ſhalbe darcke in his dwelling, and hys cãdle
ſhalbe put out with him. His preſumpteous B
goinges are kepte in, and his awne counſell
ſhall caſt him downe. For his fete are taken
as it were in the net, and he is at his wittes
ende. Hys fote ſhalbe holdẽ in the ſnare, and
it ſhall catch them that be thyrſty of bloud:
The ſnare is layed for him in the grounde, &
a pytfall in the waye.

Fearfulneſſe ſhall make hym afrayed on C
euery ſyde, that he ſhall not knowe, where
to get out. Honger ſhalbe his ſtrength: myſfortune
ſhall hange vpon him. He ſhall eate
the ſtrength of his awne ſkynne, euẽ ẏ fyrſt
borne of death ſhall eate hys ſtrength. Hys
hope ſhalbe roted out of his dwellinge, very
ferfulneſſe ſhall bringe him ☞ to the kyng. ☞
Other mẽ ſhall dwell in his houſe (but ſhall D
be none of his) and brymſtone ſhalbe ſcatered
vpon hys habitacyon. Hys rotes ſhalbe
dried vp beneth, and aboue ſhall his braũche
be cut downe. Hys remembraunce ſhall peryſhe
from ẏ earth, and he ſhall haue no name
in the ſtrete: they ſhall dryue him from ẏ
light into darckneſſe, & caſt him cleane oute
of the worlde. He ſhall nether haue chyldren
nor kynsfolkes amonge hys people, no, ner
eny poſterite in his dwellynges. They that
come after him, ſhalbe aſtonied at his daye,
and they that go before, ſhall be afrayed.
Soche are nowe the dwellynges of the wycked,
and thys is the place of hym that knoweth
not God.

The.xix. Chapter.

Iob recyteth hys myſeries and greuouſe paynes,
He propheſyeth of the generall reſurreccyon.

Iob anſwered, and ſayde: how longe A
will ye vexe my ſoule, and trouble
me wyth wordes? Lo, ☞ ten ☞
tymes haue ye reproued me: and
are not aſhamed, for to laugh me ſo to ſcorne:
yf I go wronge, I go wronge to my ſelfe.
But yf ye wyll enhaunce youre ſelues
agaynſt me, and accuſe me to be a wycked
perſonne becauſe of the ſhame that is come
vpon me: knowe this then, that it is God
which hath handled me ſo violently & hath
compaſſed me aboute wyth hys nette. Yf I
* cõplayne of the violẽce ẏ is done vnto me, * Abacu.i.a.
I cannot be herde. And yf I crye, there is no

ſentence geuen with me. He hath hedged vp
B my voyce, that I cannot paſſe, and he hath
* Iob.ſ.b.ii ſet darckeneſſe ĩ my pathes. *He hath ſpoyled
me of myne honoure, and takẽ yͤ crowne
awaye fro my head. He hath deſtroyed me
on euery ſyde, and I am vndone: My hope
hath he taken awaye fro me, as it were a tre
pluckt vp by the rote. His wrath is kyndled
againſt me: he taketh me, as though I were
hys enemy.

☞ ☞ Hys men of warre came together,
which made theyr waye ouer me, & beſeged
* Pſal.xxxviii.c. my dwellynge roũde aboute. *He hath put
my brethrẽ farre awaye fro me, and ſoch as
were of myne acquayntaunce, are become
* Pſal.xxxviii.c ſtraungers vnto me. *Myne awne kynſfolkes
haue forſakẽ me, and my frendes haue
C put me out of remẽbraunce. The ſeruaũtes
and maydens of myne awne houſe toke
me for a ſtraunger: and I am become as an
aleaunt in theyr ſyght.

I called my ſeruaunt, and he gaue me no
anſwere, no though I prayed hym with my
mouth. Myne awne wyfe myght not abyde
my breth, I was fayne to ſpeake fayre for
the children of myne awne body. Yee, yͤ children
deſpyſed me. And whẽ I was gone frõ
them, they ſpake euell vpon me. All ſoch as
were my moſt famyliers, abhorred me: and
they whom I loued beſt, are turned agaynſt
me. My bone hãgeth to my ſkynne, and my
fleſh is awaye, only there is left me yͤ ſkinne
aboute my teth. Haue pyte vpon me, haue
pyte vpon me (O ye my frendes) for the hãd
D of God hath touched me. Why do ye perſecute
me as God doth, and are not ſatyſfyed
of my fleſhe?

O that my wordes were nowe wrytten
O that they were put in a boke: wolde God
they were grauen with an yron penne in leade
or in ſtone to cõtinue. For I am ſure, that
my redemer lyueth, and that I ſhal ryſe out
of the earth in the latter daye: that I ſhal be
clothed agayne with thys ſkynne, & ſe God
in my fleſh. Yee, I my ſelfe ſhal beholde him,
not with other, but with theſe ſame eyes.
My reynes are cõſumed within me, dyd not
ye ſaye: why doth he ſoffer perſecucyon? Is
theyr founde an occaſiõ in me? But be ware
of the ſwearde, for the ſwearde wilbe auenged
of wyckedneſſe, and be ſure, that there
is a iudgement.

¶The.xx.Chapter.

¶Sophar ſayth, that the vnfaythfull, the couetouſe and the wycked ſhall haue a ſhort ende.

A Then anſwered Sophar the Naamathite,
and ſayde. For the ſame
cauſe do my thoughtes compell me
to anſwere. And why? my mynde
is ready within me. I haue ſufficienly herde
thy checkynge & reprofe, therfore am I purpoſed
to make anſwere after myne vnderſtandynge.
Knoweſt thou not thys, namely
that from the begynnyng (euer ſence yͤ creacion
of man vpon earth) yͤ gladnes of the vngodly
hath bene ſhorte, and that the ioye of
ypocrites cõtynued but the twyncklynge of
an eye? Though he be magnyfyed vp to the
heauẽ, ſo that his head reacheth vnto yͤ cloudes
yet at a turne he periſheth for euer. In ſo
moch that they which haue ſene hym, ſhall B
ſaye. Where is he? He ſhal vanyſh as a dreame,
ſo that he can no more be foũde, and ſhal
paſſe awaye as a viſyõ in yͤ nyght. So that
the eye which ſawe hym before, ſhal haue no
more ſyght of hym, and his place ſhall knowe
hym no more. ☞ Hys chyldren ſhall be ☞
fayne to agree with the poore, and hys handes
ſhall reſtore their goodes.

Frõ his youth hys bones are full of pleaſures,
but now ſhal it lye downe within him
in yͤ earth. When wyckedneſſe, was ſwete in
his mouth, he hid it vnder hys tonge. That
he fauoured, yͤ wolde he not forſake, but kepte
it cloſe in his throte. The breade that he
dyd eate, is turned to yͤ poyſon of ſerpentes,
within hys body. The ryches that he deuoured,
ſhall he perbrake agayne, for God ſhall
drawe them out of hys bely, he ſhall ſucke yͤ C
gall of ſerpentes, and the adders tonge ſhal
ſlaye hym: ſo that he ſhall nomore ſe the ryuers
and brokes of hony and butter. The
thing that other mẽ haue laboured for, ſhall
he reſtore agayne, and ſhall not eate it vp.
Greate trauayle ſhall he make for ryches,
but he ſhall not enioye them. And why? he
hath oppreſſed the poore, & not helped them:
houſes hath he ſpoyled, & not buylded them.
His bely coulde neuer be fylled, therfore ſhal
he periſhe in hys couetouſneſſe. There ſhall
none of hys meate be left behynde, therfore
ſhall no man loke for hys proſperite. Whan
he had plentcouſneſſe of euery thynge, yet
was he poore, though he was helped on euery
ſyde.

For though the wycked haue neuer ſomoch D
to fyll his bely, yet God ſhall ſende his
wrath vpon him, and cauſe his indignacion
to raygne ouer him: ſo that yf he fle the yron
weapens, he ſhall be ſhott wͭ the ſtele bowe.
The arowe is taken forth, and gone oute of
the quyuer, & a glyſtering ſwearde thorowe
the gall of him, feare ſhall come vpon hym.
There ſhal no darcknes be able to hyde him
An vnkyndled fyre ſhall conſume him, and
loke what remayneth in hys houſe, it ſhall
be deſtroyed. The heauen ſhall declare hys
wyckedneſſe, and the earth ſhall take parte
againſt him. The ſubſtaũce that he hath in
hys houſe, ſhalbe taken awaye and peryſhe
in the daye of the Lordes wrath. *Thys is * Iob.xxvii.c
the porcyõ that the wycked man ſhall haue
of God, and the heritage that he maye loke
for of God: ☞ becauſe of hys wordes.

¶The.

¶The.xxi.Chapter.

¶Job recyteth the proſperyte of the wycked, & after deſcrybeth theyr ſodayn ruyne and deſtruccyon.

A JOb anſwered and ſayd: O heare
my wordes, and ẏ ſhalbe my comfort
of you. Suffre me a litle, that
J maye ſpeake alſo, & then laugh
my wordes to ſcorne. (yf it lyke you.) Js it for
mans ſake that J make thys diſputacyon.
Which yf it were ſo, ſhulde not my ſprete be
thẽ in ſore trouble? Marcke me well, and be
abaſſhed, and laye youre hande vpon youre
mouth. For when J conſyder my ſelfe, J am
afrayed, and my fleſhe is ſmytten with feare.
*Pſa.lxxiii.a Jerem.xii.a. *Wherfore do wycked mẽ lyue in health
and proſperyte, come to theyr olde age, and
increaſe in ryches? Theyr chyldren lyue in
theyr ſyghte, and theyr generacyon before
theyr eyes. Theyr houſes are ſafe from all
feare, and the rodd of God doth not ſmytte
them. Their bullocke gẽdreth, and that not
out of tyme: theyr cowe calueth, and is not
vnfrutefull.

B They ſende forth theyr chyldren by flockes,
*Eſa.v.c and their ſonnes lede the daũce. *They
beare with them tabrettes and harpes, and
haue inſtrumentes of muſycke at their pleaſure.
They ſpẽde their dayes in welthyneſſe:
but ſodenly they go downe to hell. They
ſaye alſo vnto God: go from vs: we deſyre
*Eſa.v.a. not the knowledge of thy wayes. *Who is
the Allmyghtye, that we ſhulde ſerue hym?
And what profyt ſhuld we haue to ſubmyt
oure ſelues vnto hym? Lo, there is vtterly
no goodneſſe in them, therfore will not J haue
to do with the counſell of the vngodly.
How oft ſhall the cãdle of the wicked be put
out? how oft cõmeth their deſtruccyon vpon
thẽ? O what ſorowe ſhal God geue them for
their parte in hys wrath? Yee, they ſhall be
euen as haye before the wynde, & *as chaffe
*Pſalm.i.b. that the ſtorme caryeth awaye.

And though God ſaue their children from
C ſoch ſorowe, yet wyll he ſo rewarde thẽ ſelues,
ẏ they ſhall knowe it. Theyr awne deſtruccion
and myſery ſhall they ſe vith their
eyes, & dryncke of the fearfull wrath of the
Allmyghty. For what careth he what become
of his houſholde after his death, whan ẏ
nombre of his monethes is cut ſhorte? Jn as
moch then as God hath the hyeſt power of
all, who can teach him eny knowledge? One
dyeth nowe when he is myghtye and at hys
beſt, ryche, and in proſperite: euen when hys
bowels are at the fatteſt, and hys bones full
of mary. Another dyeth in ſorowe & heuyneſſe,
and neuer had good dayes. They ſhall
ſlepe both a lyke in the earth, & the wormes
ſhall couer them. Behold, J knowe what ye
D thincke, yee, ãd the ſotiltye that ye ymagin
☞ agaynſt me. For ye ſaye: ☞ where is the
princes palace? and where is the dwellynge
of the vngodly? haue ye not aſked them ẏ go
by the waye? ☞ Dontleſſe ye cannot denye ☞
their tokens, that* the wicked is kepte vnto *ii.Pet.ii.b Math.xiii.b
the daye of deſtruccyon, and that the vngodly
ſhalbe brought forth to the daye of
wrath. Who darre reproue hĩ for hys waye
to hys face? Who wyll rewarde hym for the
vngraciouſneſſe that he doth? Yet ſhal he be
brought to his graue, and dwell amõge the
heape of the deed. Then ſhall he be fayne to
be buryed amonge the ſtones of the playne.
All men alſo muſt folowe him, and there are
innumerable gone before hym. How vayne
then is the comforte that ye geue me? Doth
not falſhede remayne in all your anſweres?

¶The.xxii.Chapter.

¶Eliphaz reprehendeth Job of vnmercifulneſſe.

SO Eliphas the Themanite gaue A
anſwere, and ſayde: Maye a man
be profytable vnto God, as he ẏ
is wyſe maye be profytable to
hym ſelfe? Js it any vauntage to
the Almyghtye that thou art ryghteous?
Or ſhall it profyte hym, that thou makeſt
thy wayes perfect? Js he afrayed to reproue
the, & to ſteppe forth with the into iudgement?
Js not thy wyckedneſſe greate, and
thyne vngracious dedes innumerable? For
thou haſt taken the pledge from thy brother
for naught, & robbed the naked of theyr clothinge:
To ſoche as were weery, haſt ẏ geuen
no water to drincke, & haſt withdrawen B
bred from the hungrie: Shulde ſoch one thẽ
as vſeth violẽce, wrong & oppreſſyõ (doyng
all thinge of parcialite, and hauinge reſpect
of perſonnes) dwell in the lande? Thou haſt
ſent wyddowes awaye emptye & oppreſſed
the poore fatherleſſe.

Therfore art thou compaſſed about with
ſnares on euery ſyde, & ſodenly vexed wyth
feare: ſhuldeſt thou then ſe no darckeneſſe?
Shulde not the water floude runne ouer ẏ?
Now *becauſe that God is hyer then ẏ heauens, *Eccl.xxiii.b
and becauſe thou ſeyſt that the ſtarres Ezech.ix.b
are ſo hye, wylt thou therfore ſaye: Tuſhe,
how ſhulde God knowe? Doth his dominyõ
reache beyonde the cloudos? Tuſh, the cloudes
couer him that he maye not ſe, & he dwelleth C
aboue heauen. Doſt not thou kepe the
olde waye, ẏ vayne men haue gone? Which
were cut downe out of tyme, & whoſe foundacyon
was as a runnynge water, whyche
ſayed vnto God: go from vs, and what dyd
the Almyghtye with them? He fylled theyr
houſes with good thynges. But the coũſell
of the vngodly is farre fro me. The ryghteous
ſawe it and were glad, and ẏ innocent
laughed thẽ to ſcorne. Js oure increrſe hewẽ
downe? As for the remnaunt of them, the
fyre hath conſumed it.

Therfore reconcyle the vnto God, and be
contẽt, ſo ſhal all thinges proſpere with the
ryght

ryght wel. Receaue the lawe at his mouth,
D and laye vp his wordes in thyne herte. For
*Deu.xxx.b *yf thou wilt turne to the Almightye, thou
ſhalt ſtãde faſt, and put all vnryghteouſnes
from thy dwellynge: Thou ſhalt make golde
as plentifull as the duſt, and the golde of
Ophir as the flyntes of the ryuers. Yee, Almightye
God hys awne ſelfe ſhalbe thy defence,
and thou ſhalt haue plentye of ſyluer.
Then ſhalt yͧ haue thy delyte in yͤ Almightie,
⁊ lyft vp thy face vnto God. Then ſhalt
thou make thy prayer vnto him, and he ſhal
heare the, and thou ſhalt kepe thy promiſes.
Then, loke what thou takeſt in hãd, he ſhal
make it to proſpere with the, and the lyght
*Pro.xxix.c ſhall ſhyne in the wayes. For *who ſo humbleth
hym ſelfe, him ſhall he ſet vp, ⁊ who ſo
loketh mekely, ſhalbe healed. If thou be innocent,
thou ſhalt deliuer the countre becauſe
of the vngyltyneſſe of thyne handes.

The.xxiii.Chapter.

Iob affirmeth that he doth knoweth and feareth the power and ſentẽce of the iudge, and ſayd that he hath walked in hys ryghteouſneſſe.

A IOb anſwered, and ſayde: My ſayinge
is yet thys daye in bytternes, and
my hande heuy becauſe of my gronynge.
O that I myght ſe hym, and fynde
hym: O that I myght come before his ſeate
to pleate my cauſe before him, ãd to fyll my
mouth wyth argumentes. That I myght
knowe, what anſwere he wolde geue me: ãd
that I myght vnderſtande, what he wolde
ſaye vnto me. Wyll he pleate agaynſte me
with hys great power and ſtrẽgth? No, but
B he wyll make me the ſtrõger. He that is iuſt,
ſhall entre diſputacyon wyth hym, and my
iudge ſhall delyuer me for euer. Beholde,
though I go before, I fynde hym: If I come
behinde, I can get no knowledge of him:
Yf I go on the left ſyde where he doth hys
worke, I cannot atteyne vnto hym. Agayne,
yf I go on the ryght ſyde, he hydeth hym
ſelfe, that I cannot ſe hym. But as for my
*Sapi.iii.b. i.Petri.i.b. waye, he knoweth it: and *tryeth me as the
golde in the fyre.

☞ ☞ My fote doth kepe hys path, hys hye
C waye haue I holden, and wyll not go out of
it. I will not forſake the commaundemẽt of
hys lyppes, but loke what he charged me wᵗ
his mouth, that haue I ſhut vp in my herte.
☞ ☞ He is ſtyll at one poynt, and who wyll
turne him back? He doth as him liſteth, and
bringeth to paſſe what he wyll. He perfourmeth
the thinge that is appoynted for me, ⁊
many ſoch thinges doth he. Thys is yͤ cauſe
D that I ſhryncke at his preſence, ſo that whẽ
I conſydre hym, I am afrayed of him. For
in ſomoch as he is God, he maketh my herte
ſoft: and ſeynge that he is Almyghtye, he
putteth me in feare. Thus can not I gett
oute of darckeneſſe, nether hath he couered
the cloude fro my face.

The.xxiiii.Chapter.

Iob deſcribe. h the wyckednes of men, ⁊ ſheweth what curſſe belongeth to the wycked.

COnſyderinge then that there is A
no tyme hid from the Almyghtie,
how happeneth it, that they
whyche knowe hym, do not regarde
his dayes? For ſome mẽ
there be, that *remoue other mens lande- *Deut.xix.c and.xxvii.c
markes: that robbe them of theyr catel, and
kepe the ſame for theyr awne: that *dryue *Exo.xxii.c
awaye the aſſe of the fatherleſſe: that take
the wyddowes oxe for a pledge: that thruſt
the poore oute of the waye, and oppreſſe the
ſimple of the worlde together. Beholde, euẽ
as the wylde aſſes in yͤ deſerte go they forth
to theyr worke, ãd ryſe by tymes to ſpoyle:
Yee yͤ very wylderneſſe miniſtreth foode for B
their children. They reape yͤ corne felde that ☞
is not their awne: and ☞ let the vyneyarde
of the vngodly alone. They are the cauſe
that ſo many men are naked and bare, hauynge
no clothes to couer them and to kepe
them from colde: So that whẽ the ſhowers
in the mountaynes haue rayned vpon them
⁊ they be all wett, they haue none other ſuccoure,
but to kepe them amonge the rockes.

They ſpoyle yͤ ſuckinge fatherleſſe childe
and take yͤ pledge frõ the poore. In ſomoche
yᵗ they let hym go naked without clothyng,
and haue taken awaye the ſheafe of the hungrie.
The pore are fayne to laboure in their
oyle milles, yee, and to treade in their wyne
preſſes, and yet to ſuffre thyrſt. The men of
the cytie crieth vnto the Lord with ſithing,
*the ſoules of the ſlayne alſo make theyr *Apoc.vi.c. iii.Eſd.xv.b
complainte: But God deſtroyeth them not C
for all this, where as they (not withſtandinge)
are conuerſaunt amonge them that abhorre
the lyght: they knowe not hys waye,
ner contynue in hys pathes. *Tymely in *Luk.xxii.g
the mornynge do they aryſe, to murthur the
ſymple and poore, and in the nyght they go
a ſtealynge.

The eye of the aduouterer wayteth for
the darckeneſſe, and ſayeth thus in him ſelfe
Tuſh, there ſhall no eye ſe me, and ſo he diſgiſeth
his face. In yͤ nyght ceaſõ they ſearch
the houſes, and hyde them ſelues in the daye
tyme, but will not knowe the lyght. For as
ſoone as the daye breaketh, the ſhadowe of
death commeth vpon them, ⁊ they go in horrible
darckeneſſe. The vngodly is ſwyfter
then the water: theyr porciõ ſhalbe curſed in
the earth, and he ſhall not beholde the waye
of the vineyardes. O that they (for the wickedneſſe
which they haue done) were drawẽ D
to the hell, ſoner then ſnowe melteth at the
drouth and heate. O that all cõpaſſion vpon
thẽ were forgottẽ: that their daynties were
wormes, that they were cleane put out of remembraunce,

membraunce, ⁊ vngodlyneſſe vtterly hewen downe lyke as a tre. He hath oppreſſed the barrē, that he cannot beare, and vnto yͤ wyddow: hath he done no good. He drue the mightie after him with his power, and whē he was gottē vp, no man was without feare, as longe as he lyued. And though they might be ſafe, yet they wyll not receaue it, for their eyes loke vpon their awne wayes. They are exalted for a lytle, but ſhortly are they gone, brought to extreme pouerte, and taken out of the waye: ye ⁊ vtterly pluckte of, as the eares of corne. It is not ſo? Who will thē reproue me as a lyar, and ſaye that my wordes are nothynge worth?

¶ The .xxv. Chapter.

¶ Byldad proueth that no mā is cleane and without ſynne before God.

A Then anſwered Byldad the Suhite,
and ſayde. Is there power and feare
with hym aboue, that maketh peace,
ſyttyng in his hyghneſſe, whoſe men of warre
are innumerable, and whoſe light ariſeth
B ouer all. But howe maye a mā cōpared vnto
God, *be iuſtifyed? Or how cā he be cleane,
that is borne of a woman? Beholde, the
Moone ſhyneth nothynge in compariſon to
him, ⁊ the ſtarres are vncleane in his ſyght.
How moch more then man, that is but corrupcion:
and the ſonne of man, whych is but
a worme?

* Iob. iiii. c. and. xv. a. Pſal. cxliii. a Roma. iii. c.

¶ The .xxvi. Chapter.

¶ Iob ſheweth that man cannot helpe God, and proueth it by his miracles.

A Iob anſwered, and ſayde. Whom
haſt thou helped? Him that is without
ſtrength? what comforte geueſt
thou vnto hym that hath no
ſtrength? Where is the councell that thou
ſhuldeſt geue hym, whyche hath no wyſdome?
Haſt thou ſhewed the waye of ryght lyuynge.
B To whom haſt thou ſpoken theſe
wordes? Who made the breth to come oute
☞ of thy mouth? ☞ Are not deed thinges ſhapen
vnder the waters: ⁊ thinges by the waters
ſyde? Hell is naked before hym, and the
very deſtruccyō it ſelfe cannot be hyd out of
hys ſyght. He ſtretcheth out the north ouer
C the emptie, and hangeth the earth vpon nothyng.
He byndeth the *waters in his cloudes,
and the cloude is not broken vnder thē.
He holdeth back hys ſtole, that it cannot be
ſene, and ſpredeth his cloude before it.

*Gene. i. a

*He hath compaſed the waters with certayne
boundes vntyll yͤ daye ⁊ nyght come
to an ende. The very pyllers of heauē tremble
D and quake at his reprofe. *He ſtylleth yͤ
ſee with his power, ⁊ thorow hys wyſdome
ſmyteth he the ſtrength therof. Hys ſprete
hath garniſhed the heauens, and hys hande
hath made the rebellious ſerpēt. Lo, thys is
nowe a ſhorte ſũme of his wayes. But who
is able ſufficiently to rehearſe hys workes?
Who can perceaue and vnderſtande yͤ thondre
of hys power?

* Iob. xxxviii. a Pſal. ciiii. b. Ieremy. v. e.

*Mat. viii. c

¶ The .xxvii. Chapter.

¶ The conſtantnes and parfectnes of Iob, and the part of the vnfaythfull with God.

A And Iob proceaded ⁊ went forth
in hys communicacion, ſayeng:
As truly as God lyueth (which
hath taken awaye ☞ my iudgemēt)
and the Almightie, that
hath vexed my mynde: My lyppes ſhal talke
of no vanyte, ⁊ my tonge ſhall ſpeake no
dyſceate, whyle my breth is in me, and as
longe as the wynde (that God hath geuen
me) is in my noſtrels.

God forbid, that I ſhulde graunte youre
cauſe to be ryght. As for me, vntyll myne
ende come wyll I neuer goo fro myne innocency.
My ryghtwes dealynge kepe I faſt,
which I wyll not forſake: my hert ſhall not B
reproue me of my dayes. Therfore, myne
enemy ſhalbe founde as the vngodly, and he
that taketh parte agaynſt me, as yͤ vnryghteous.
For what hope hath the ypocrite
though he haue greate good, ⁊ though God
geue hī riches after hys hertes deſire? Doth
God heare him the ſoner, when he crieth vnto
hym in his neceſſyte? Hath he ſoche pleaſure
⁊ delyte in yͤ Almyghtie, that he darre
alwaye call vpon God? I wyll teach you in
the name of God, and the thing that I haue
of the Almightie, will I not kepe from you,
Beholde, ye ſtande in youre awne conceate,
as though ye knewe all thynges. Wherfore C
then do ye go aboute with ſoch vayne wordes,
ſayenge. *This is the porcyon that the
wycked ſhall haue of God, and the heritage
that tyrauntes ſhall receaue of yͤ Almyghtie.
If he get many children, they ſhal periſh
with the ſwerde, and his poſterite ſhal haue
ſcarceneſſe of bred. Loke whom he leaueth
behynde him, they ſhall dye and be buryed, ⁊
no man ſhall haue pitye of hys wyddowes.
Though he haue as moche money as yͤ duſt
of the earth, and rayment as ready as the
claye, he maye well prepare it: but the godly
ſhall put it vpon him, and the innocent ſhal
deale out the money. His houſe ſhall endure D
as the moth, and as a booth that the watch
mā maketh. *When the ryche mā dyeth, he
caryeth nothyng with him: he is gone in the
twyncklynge of an eye and hath nothynge.
Deſtruccion taketh holde vpō him as a waterfloude,
⁊ the tempeſt ſtealeth him awaye
in the nyght ſeaſon. A vehemēt eaſt wynde
caryeth hym hence, and departeth, a ſtorme
plucketh hym oute of hys place. It ruſheth
in vpon him, and ſpareth hym not, he maye
not eſcape frō yͤ power therof. Then clappe
men their handes at him, yee, ⁊ ieaſt of hym

* Iob. xx. d.

* Pſal. xlix. b Luke. xii. c.

when they loke vpon hys place.

¶The.xxviii.Chapter.

¶Iob ſheweth that the wyſdome of God is vnſearcheable.

A There is a place wher ſiluer is brought
out of, ād where golde is tryed
*Deu.viii.d * where yren is dygged out of the
ground, and ſtones reſolued to metall.
The darckenes ſhall once come to an
ende, he can ſeke out the grounde of all thinges,
the ſtones, the darcke, & the ſhadowe of
death. With the ryuer of water parteth he a
ſunder the ſtraūge people, ỷ knowe no good
neyghboure heade: ſoch as are rude, vnmanerly
and boyuſtours. He brigeth foode out
of the erth, and that which is vnder, conſumeth
he with fyre. There is founde a place,
B whoſe ſtones are cleane Saphirs, and where
the clottes of the earth are golde. There
is a waye alſo that the byrdes knowe not,
that no vulturs eye hath ſene: wherin the
lions whelpes walke not, and where no lion
commeth. There putteth he his hande vpon
the ſtony rockes, & ouerthroweth the mountaines.
Riuers flowe out of the rockes, and
loke what is pleaſaunt, his eye ſeeth it. Out
of droppes bringeth he greate floudes together,
and the thinge that is hyd bryngeth he
C to light. How commeth a man then by wyſdome?
*Proue.ii.a Eccle.vii.c Iacob.i.a. iii.Reg.iii.b. and.iiii.b. * Where is the place that men fynde
vnderſtādyng? Verely no man can tell how
worthy a thinge ſhe is, nether is ſhe foūde in
the lāde of them that lyue. ☞ (at their owne pleaſure.)
☞ The depe ſayeth: ſhe is not wt me. The
*Sap.vii.b. ſee ſayeth: ſhe is not with me. * She can not
☞ be gottē for ☞ (the moſt pure) golde, nether may
the pryce of her be bought wyth eny ſyluer.
No wedges of golde of Ophir, no precyous
Onix ſtones, no Saphirs maye be compared
vnto her. No, nether golde ner Chriſtall
nether ſwete odours ner golden plate. There
is nothynge ſo worthy, or ſo excellent, as
once to be named vnto her: for perfecte wyſdome
goeth farre beyonde them all. The
Topas that commeth out of Inde, maye in
no wyſe be lykened vnto her: yee, no maner
of apparell howe pleaſaunt and fayre ſoeuer
it be.

D From whence then commeth wyſdome?
and where is the place of vnderſtandynge?
She is hid from the eyes of all men lyuing,
yee, and frō the foules of the ayre. Deſtruccion
and death ſaye, we haue herde tel of her
wyth oure eares. But God ſeeth her waye,
ād knoweth her place. For he beholdeth the
endes of the world, and loketh vpon all that
is vnder heauen. When he weyed the wyndes,
and meaſured the waters: when he ſet
the rayne in ordre, and gaue the myghtye
*Eccle.i.c. Pſalm.cxi.b Prouerb.i.a. and.ix.c floudes a lawe. Then dyd he ſe her, then declared
he her, prepared her and knewe her.
And vnto man he ſayde: Beholde, * to feare
the Lorde, is wyſdome, and to forſake euell:
is vnderſtandynge.

¶The.xxix.Chapter.

¶Iob cōplayneth of ỷ proſperitie of ỷ tyme paſt, ſutteily reprouyng his frendes of iniurye, becauſe they ſayd that Iob ſuffered accordynge to hys deſeruynge.

So Iob proceaded and wente forth A
in hys communicacyon, ſayinge.
O that I were as I was in ỷ monethes
by paſt, and in the dayes
when God preſerued me: whē hys lyght ſhyned
vpon my head: when I wente after the
ſame lyght and ſhynynge, euen thorowe the
darckeneſſe. As it ſtode wyth me when I
was younge: when God proſpered my houſe:
when the Almyghtye was yet wyth me:
when my chyldren ſtode aboute me: when
my wayes ranne ouer with butter, and whē
the ſtony rockes gaue me ryuers of oyle:
when I wente thorowe the cytye vnto the B
gate, and when they ſet me a chayre in the
ſtrete: when the younge men (as ſoone as
they ſawe me) hyd them ſelues, and when
the aged aroſe, and ſtode vp vnto me, when
the princes left of theyr talkinge, and layed
their hande to their mouth: whē the myghty
kepte ſtill their voyce, and when their tonge
cleued to the rofe of their mouthe. When all
they that herde me, called me happye: and
when all they that ſawe me, ſpake good of
me. For I delyuered the poore whē he cried,
and ſo did I the fatherleſſe and him that had
none to helpe hym. He that ſhulde haue bene
loſt, gaue me a good worde, and the wyddowes C
hertes prayſed me. And why? ☞ I ☜
put vpon me ryghteouſnes, whych couered
me as a garment, and equyte was my crowne.
I was an eye vnto the blynde, and a
fote to the lame, I was a father vnto the
poore: and when I knewe not the cauſe, I
ſought it out diligētly. I brake the chawes
of the vnryghteous man, * and pluckte the *Gen.xiiii.c
ſpoyle out of hys teth.

Therfore, I thought verely, that I ſhuld
haue dyed in my neſt: and that my dayes
ſhulde haue bene as many as the ſondes of
ỷ ſee. For my roote was ſpred out by ỷ water
ſyde, and the dewe laye vpon my corne.
Myne honoure encreaſed more & more, and D
my bowe was euer the ſtronger in my hand.
Vnto me men gaue eare, me they regarded,
and wyth ſylence they taryed for my councell.
If I had ſpokē, they wolde haue it none
other wayes, my wordes were ſo well takē
amonge them. They wayted for me as for
the raygne: & gaped vpon me, as ỷ grounde
doth to receaue the latter ſhower. ☞ Whē ☜
I laughed, they knewe well it was not earneſt:
And the lyghte of my countenaunce
wolde they not put out. When I agreed vnto
theyr waye, I was the chefe, and ſat as a
kynge with hys armye aboute hym. And
whan

whan they were in heuynes, I was theyr
comfortoure.

¶The.xxx.Chapter.

¶The greate diſpyſynge of men and curſſe of God that Job ſuffreth.

A BUt nowe they that are yoũger then
I, haue me in deryſyon: yee, euen
they, whoſe fathers I wolde haue
thought ſcorne to haue ſet wyth yͤ
dogges of my catell. The power ⁊ ſtrength
of their hãdes myght do me no good, for yͤ tyme
is but loſt amõg thẽ. For very miſery ⁊
honger, they fled into yͤ wilderneſſe a darcke
place horrible ⁊ waiſt, pluckyng vp nettels
amonge the buſſhes, and the Juniper rotes
for their meate. And when they were dryuẽ
forth, mẽ cried after them, as it had bene after
a thefe. Their dwellyng was beſyde foule
brokes, yee, in the caues and dennes of the
B earth. Amonge the buſſhes wente they aboute
crying, and vnder the thornes they gathered
them ſelues together. They were the
chyldren of fooles and vylaines, which are
Tren.iii.g vexed out of the worlde. * Now am I their
Pſalm.lxix.c ſonge, and am become their ieaſtinge ſtock:
they abhorre me, and flye farre fro me, and
ſtaine my face with ſpetle. For yͤ Lord hath
looſed the ſtrength of my body, and brought
me lowe. The brydle haue they caſt oute of
my ſyght. Vpon my ryghte hande ryſe the
yoũge men agaynſt me, they haue hurte my
fete, treadinge vpon me, as vpon the wayes
that they wolde deſtroye. My pathes haue
they clene marred. It was ſo eaſy for them
to do me harme, that they neded no man to
helpe them. They fell vpon me, as it had bene
the breakynge in of waters, and came in
by heapes to deſtroye me. Fearfulneſſe is
turned agaynſt me.

C Myne honoure vanyſhed awaye more
ſwyftly then the wynde, and my proſperite
departeth hence, lyke as it were a cloude.
Therfore is my mynde powred full of heuyneſſe,
and the dayes of my trouble haue taken
holde vpon me. My bones are perſed
thorow, in the nyght ſeaſon, ⁊ my ſynewes
take no reſt. For the vehemencie of ſorow is
my garment chaũged, and accordyng to the
diuerſite of heuynes am I gyrded wyth my
coate. He hath caſt me into the mire, and I
am become like aſſhes and duſt. Whẽ I crye
vnto the, thou doeſt not heare me, ⁊ though
I ſtande before yͤ, yet thou regardeſt me not.
Thou art become myne enemye, and wyth
thy violent hande thou takeſt part agaynſt
me. In tymes paſt thou dydeſt ſet me vp on
hye, as it were aboue the wynde, but nowe
haſt thou geuen me a very ſore fall. Sure I
D am, that thou wylt delyuer me vnto death
o+ o+ euẽ to the lodging that is due vnto all mẽ
lyuynge. Nowe vſe not men to do violence
vnto them, that are deſtroyed all ready: but
where hurte is done, there vſe they to helpe.
Did not I wepe with him that was in trouble?
Had not my ſoule compaſſion vpon the
poore? Yet neuertheleſſe, where as I loked
for good, euel happened vnto me: and where
as I waited for light, ther came darckeneſſe
My bowles ſethe within me, ⁊ take no reſt,
for the dayes of my trouble are come vpon
me. Mekely and lowly came I in, yee, and
without any diſpleaſure: I ſtode vp in yͤ congregacion,
and communed with them. But
nowe, I am a companion of dragons, and a
felowe of Eſtriches. My ſkynne vpon me is
turned to black, ⁊ my bones are brent with
heate: my harpe is turned to ſorowe, and my
pype to weppynge.

¶The.xxxi.Chapter.

¶Job recyteth the innocentye of hys lyuynge, and the nombre of hys vertues.

I Made a couenaunt wͭ myne A
eyes * yͭ I wolde not loke vpon ☞
a damſell. For how great a porciõ * Eccle.xli.c Mat.v.d
ſhall I haue of God? ⁊ what
enheritaũce from the almightie
on hie? As for the vngodly and he that ioyneth
hym ſelfe to the companye of wycked
doers, ſhall not deſtruccion and miſery come
vpon him? * Doth not he ſe my wayes, and * Job.xxxiiii.c
tell all my goynges? If I haue walked in Prouerb.v.d
vanite, or yf my fete haue runne to diſceaue
let me be weyed in an euẽ balaũce, that God
may ſe my innocency. * If ſo be that I haue * Pſal.vii.a
withdrawne my fete out of the ryght waye,
⁊ yf my hert hath folowed myne eye ſyght?
If I haue ſtained or defyled my hãdes? then
ſhal I ſowe, and another eate, yee, my generacyon
⁊ poſterite ſhall be cleane roted out.
If my hert hath luſted after my neyghboures
wyffe, or yf I haue layde wayte at hys
dore? O thẽ o+ let my wyfe grinde vnto another +o
mã and let other mẽ lie with her. * For * Deu.xxii.c
this is a wickedneſſe and ſynne, that is worthy B
to be punyſhed, yee, a fyre that vtterly
ſhulde cõſume, and rote out all my ſubſtaũce.
Did I euer thinke ſcorne to do right vnto
my ſeruaũtes ⁊ maydens, when they had
eny mater agaynſt me? But ſeige that God
will ſytt in iudgemẽt, what ſhall I do? And
for ſo moch as he will nedes viſet me, what
anſwere ſhall I geue hym? He that faſhioned
me in my mothers wombe, made he not
him alſo? were we not both ſhapen a lyke in
oure mothers bodyes? When the pore deſyred
any thinge at me, haue I denied it them?
Haue I cauſed the widdowe to ſtande waytinge
for me in vayne? Haue I eatẽ my porcion
alone, that the fatherleſſe hath had no
parte with me? for mercy grewe vp with me
fro my youth, and compaſſyon fro my mothers
wombe. Haue I ſene any man periſhe C
thorow nakedneſſe and want of clothynge?
Or any poore mã for lack of raymẽt, whoſe

ſydes thācked me not, because he was warmed
with the wolle of my ſhepe?
C Dyd I euer lyfte vp my hande to hurte
the fatherleſſe? yee, i the gate where I ſawe
my ſelfe to be in auctorite, then let myne arme
fall fro my ſhulder, ād myne arme holes
be broke from the ioyntes. For I haue euer
feared the vengeaunce and punyſhement of
God, and knewe very well, that I was not
able to beare hys burthen. Haue I put my
truſt in golde? Or haue I ſayd to the fyneſt
golde of all: thou arte my confidence? Haue
I reioyſed because my power was greate, &
*Deut.iiii.c and.xvii.b. Sapi.xiii.a. because my hande gat ſo moche? * Dyd I
euer greatly regarde the riſynge of ÿ ſonne?
or had I the goynge downe of the moone in
greate reputacyon? Hath my herte medled
priuely wyth any diſceate? Or, dyd I euer
kyſſe myne awne hande? that were a wyckednesſe
worthy to be punyſhed, for thē ſhulde
I haue denyed the God that is aboue.
*Pro.xvii.a *Haue I euer reioyſed at the hurte of myne
enemy? Or was I euer glad, that any harme
happened vnto him? Oh no. I neuer ſuffred
my mouth to do ſoch a ſynne, as to wiſh
hym euell. Dyd not the men of myne awne
D houſhold ſaye: who ſhall let vs to haue oure
belly full of hys fleſhe? I haue not ſuffred a
ſtraunger to lye without, but I opened my
dores vnto him, ÿ went by the waye. Haue
I kepte ſecrete my ſynne and hyd myne iniquyte,
as Adā dyd? Haue I feared any great
multytude of people: or yf I had bene dyſpyſed
of the ſymple, O then ſhulde I haue
bene afrayed. Thus haue I quyetly ſpent
my lyfe, ād not gone out at the dore. O that
I had one which wolde heare me. Lo, this is
my cauſe. In the which the almyghty ſhall
anſwere for me: though he that is my cōtrary
party, hath wrytten a boke agaynſt me.
☞ Yet ☞ wyll I take hym vpon my ſhulder,
and as a garlande aboute my head. I wyll
tell him, the nomber of my goynges, and go
vnto him as to a prince. But yf caſe be that
☞ my ☞ lande crye agaynſt me, or that the
forowes therof make any complaynte: yf I
haue etē the frutes therof vnpayed for, yee
yf I haue greued any of the plowmen: then
let thyſtles growe in ſteade of my wheate, &
cockle for my barleye.

¶Here ende the wordes of Job.

¶The. xxxii. Chapter.

¶Elihu after the other had fynyſhed theyr communicacyon, reproueth thē of folyſhnes. Age maketh not a man wyſe, but the ſprete of God.

A SO these thre men wolde ſtryue no
more wyth Job, because he helde
hym ſelfe a ryghteous man. But
Elihu the ſonne of Barachell the
Buſyte of the kynred of Ram, was very ſore
dyſpleaſed at Job, because he called hym
ſelfe iuſte before God. And wyth Jobs thre
frendes he was angry alſo, because they had
founde no reaſonable anſwere to ouercome
Job. Nowe taryed Elihu, tyll they had B
ended theyr communicacyon with Job, for
why, they were elder then he. So when Elihu
the ſonne of Barachel the Buſyte ſawe,
that these thre men were not able to make
Job anſwere, he was myſcontent: Elihu the
ſonne of Barachel ÿ Buſſite anſwered him
ſelfe, and ſayde: * Conſydrynge, that I am *Eccl.xxxii.
yonge, and ye be mē of age, I was afrayed
and durſt not ſhewe forth my mynde. For I
thought thus wythin my ſelfe. It becommeth
olde men to ſpeake, & the aged to teach
wyſdome. Euery mā (no doute) hath a mynde,
but * it is the inſpiracyō of the Almyghty *iii.reg.iii and.iiii.d. Eccle.vii.a Jacob.i.a. Prouer.ii.a Danie.ii.b.
that geueth vnderſtandynge. Great men are
not alwaye wyſe, nether doth euery aged
man vnderſtande the thynge that is lawfull.
Therfore will I ſpeake alſo (heare me) C
and I wyll ſhew you alſo myne vnderſtandynge.
For when I had wayted tyll ye made
an ende of youre talkynge, & hearde your
wyſdome, what argumētes ye made in youre
communicacyō: yee, when I had diligently
pondred what ye ſayde, I founde not one
of you ÿ made any good argument agaynſt
Job, that directly coulde make anſwere vnto
hys wordes: leſt ye ſhulde ſaye. We haue
founde oute wyſdome: God ſhall caſt
hym downe, and no man. He hath not ſpoken
vnto me, and I wyll not anſwere hym
as ye haue done (for they were ſo abaſſhed, D
that they coulde not make āſwere, nor ſpeake
one worde) but in ſo moche as ye will not
ſpeake, ſtandynge ſtyll lyke domme men,
and makynge no anſwere: I haue a good
hope for my parte to ſhape hym an anſwere,
and to ſhewe hym my meanynge: For I
am full of wordes, & the ſprete that is within
me, compelleth me.

Beholde, my belly is as the wyne, which
hath no vente, and burſteth the newe veſſels
in ſunder. Therfore wyll I ſpeake ÿ I may
haue a vēte: I wyll open my lyppes & make
anſwere. I wyll regarde no maner of perſonne,
no man will I ſpare. For * yf I wold *Gala.i.b.
go aboute to pleaſe men, I knowe not howe
ſone my maker wolde take me awaye.

¶The. xxxiii. Chapter.

¶Elihu ſheweth wherin Job offended, with God may we not ſtryue, nor curiouſly ſearche out hys workes.

WHerfore, heare my wordes A
(O Job) and herken vnto
me all that I will ſaye. Beholde,
I haue nowe opened
my mouth, my tonge hath
ſpoken in my throte. My
hert doth ordre my wordes
a ryght,

a ryght, and my lyppes talke of pure wyſdome. The ſprete of God hath made me, ād
*Gene.ii.b *the breth of the almyghtye hath geuen me
my lyfe. Yf thou canſt, then geue me anſwere: prepare thy ſelfe to ſtande before me
face to face. Beholde, before God am I euen
as thou, for I am faſhyoned and made euen
of the ſame moulde. Therfore, thou nedeſt
not to be afrayed of me, nether nedeſt thou
B to feare, that my auctoryte ſhalbe to heuye
for the. Nowe haſt thou ſpoken in myne eares, and I haue herde the voyce of thy wordes: I am cleane wythoute any faute, I am
innocent, and there is no wyckednes in me.
But lo, he hath picked a quarel agaynſt me,
*Iob.xiii.d and taketh me for hys enemye: *he hath put
my fote in the ſtockes, and loketh narowlye
vnto all my pathes. Beholde, in thys haſt
thou not done ryght. I wyll make anſwere
vnto the, that God is more then man. And
why doeſt thou then ſtryue againſt hym: for
he ſhall not geue the accomptes of all hys
wordes. For whē God doth once cōmaunde
C a thynge, there ſhulde no man be curyous, to
*Gene.xx.a ſearche whether it be ryght. *In dreames
xxviii.c xxxi.d and viſyons of the nyght (when ſlombrynge
Dan.ii.b commeth vpon men, that they fall a ſlepe in
Matth.ii.b their beddes) he roundeth them in the eares,
he infourmeth thē, and ſheweth them playnly, that it is he whyche wythdraweth man
from euyll, delyuereth hym from pryde, kepeth hym from the graue, and hys lyfe from
the ſwearde. He chaſteneth hym wyth ſyckneſſe, and bryngeth hym to his bed: he layeth
ſore punyſhement vpon hys bones, ſo that
hys lyfe maye awaye wyth no bred, and his
ſoule abhorreth to eat any daintie meat: In
ſo moch that hys body is cleane conſumed
awaye, and his bones appeare nomore. Hys
lyfe draweth vnto the graue, and his lyfe to
D death. Now, yf there be a meſſenger (one amonge a thouſande) ſent for to ſpeake vnto
man, and to ſhewe him the ryght waye: then
the Lorde is mercyful vnto hym, ād ſayeth:
He ſhalbe delyuered, that he fall not downe
to the graue, for I am ſufficiently reconcyled. Than ſhall hys fleſh be as well lykyng
as it was afore, and ſhalbe as it was in hys
youth. For yf he ſubmytte hym ſelfe vnto
God, he ſhalbe gracious vnto hym, & ſhewe
him his countenaunce ioyfully, & rewardeth
man for his ryghteouſnes. Soch a reſpecte
hath he vnto men. Therfore, let a man confeſſe (and ſaye:) I haue offended, I dyd vnryghteouſly, and it hath done me no good.
Yee, he hath delyuered my ſoule from deſtruccyon, and my lyfe ſhall ſe the lyght. Lo,
thus worketh God alwaye with man, that
he kepeth hys ſoule from peryſhing, and letteth hym enioye the lyghte of the lyuynge.
Marcke well (O Iob) and heare me: holde
the ſtyll, and I wyll ſpeake. But yf ỹ haſt
any thynge to ſaye, then anſwere me, and
ſpeake, for thy anſwere pleaſeth me. If ỹ
haſt nothynge, then heare me, and holde thy
tonge, ſo ſhall I teach the wyſdome.

¶The .xxxiiii. Chapter.

¶Elihu prayſeth the iuſtyce of God, whych iudgeth the worlde, and gouerneth all.

Elihu proceadynge forth in hys A
anſwere, ſayd: Heare my wordes
(O ye wyſe men) herken vnto me,
ye that haue vnderſtādynge. For
the eare proueth and dyſcerneth the wordes, *and the mouth taſteth the meates: As *Iob.xii.b.
for iudgement, let vs ſeke it out amōge oure ſelues, ỹ we may knowe what is good.
And why? Iob hath ſayde: I am ryghteous
but God doth me wronge. I muſt neades be
a lyer, though my cauſe me ryght, and violently I am plaged where as I made no
faut: where is there ſoch a one as Iob, that
☞ drincketh vp ſcornefulnes lyke water? ☞
whych goeth in ỹ cōpany of wycked doers,
and walketh wͭ vngodly men? For he hath
ſayed: Though a man be good, yet is he
naught before God. Therfore herken vnto
me, ye that haue vnderſtandynge.

Farre be it from God that he ſhuld medle B
wyth wyckedneſſe: and farre be it from the
Almyghtye, that he ſhulde medle wyth vnryghteous dealynge: *For he ſhall reward *Mat.xvi.d. Roma.ii.b.
the worckes of man, and cauſe euery man
to fynde accordynge to hys wayes. For ſure it is, that *God condēneth no man wrongefully, & the iudgement of the Almyghtye *Rom.iii.a.
is not vnryghteous. Who ruleth the earth
in hys ſteade? Or, whom hath he ſet to gouerne the whole worlde? Tho whom hath
he geuen hys herte, for to drawe hys ſprete
and breth vnto him? All fleſh ſhall come together vnto naught, and all men ſhall turne agayne vnto *duſt. If thou now haue *Gene.iii.d. Pſal.cxlvi.a.
vnderſtandyng, heare what I ſaye, and herken to the voyce of my wordes?

Maye he be a ruler, that loueth no ryght?
Or maye he that is a very innocēt man, do
vngodly? Is it reaſon, ỹ thou ſhuldeſt ſaye
to the kynge: Tou art wycked, or, thou art
vngodly, and that before the prynces? *He *ii.Par.xix.d Roma.ii.b. Ephe.vi.b. Coloſſ.iii.d. Eccle.xxxv.b.
hath no reſpecte vnto the perſonnes, of the
lordly, & regardeth not the rych more then
the poore. For they be all the worcke of hys C
handes. In the twyncklynge of an eye ſhall
they dye: and at mydnyght, when ỹ people
and ỹ tyrāūtes rage, then ſhall they periſh,
and be taken awaye wythout handes. And
why? *his eyes loke vpon ỹ wayes of man, *Iob.xxxi.a. Prouer.v.d.
and he ſeyth all hys goynges. There is no
darcknes no ſhadowe of death, ỹ can hyde
the wycked doers from hym. For no man
ſhalbe ſuffred to go into iudgemēt wͭ God.

M Many

Many one: yee innumerable doth he punyſhe, and ſetteth other in theyr ſteades. Therfore ſhall he declare theyr worckes, he ſhall turne the nyght, and they ſhall be deſtroyed. They yͭ were in yͤ ſteade of Sears, dealt lyke vngodly men: and therfore he punyſhed them, becauſe they turned back frō hym, and wolde not cōſyder all hys wayes. In ſo moch that they haue cauſed yͤ voyce of the poore to come vnto hym, and now he heareth the cōplaynte of ſoch as are in trouble. D If he graunte pardon, who wyll condemne? And yf he hyde awaye hys countenaunce, who ſhalbe able to ſe it? whether it be to the people or to any man, thus wyll he do. For the vngodlyneſſe of yͤ people, doth God make an ypocrite to reygne, ouer thē. For ſo moch then as I haue begonne to talke of God, I wyll not hyndre the. If I haue gone a myſſe, enfourme thou me: yf I haue done wronge, I wyll leaue of. Can he do nothynge wythout the? For thou haſt reproued his iudgemēt. Thou alſo haſt thyne awne mynde & not I. But ſpeake on what thou knoweſt. Let men of vnderſtandyng tell me, & let a wyſe man herken vnto me. As for Job, he hath nether ſpoken to yͤ purpoſe nor wyſely. O father, let Job be well tryed, becauſe he hath anſwered for wicked men: yee, aboue his ſynne he doth wyckedly: triumpheth amonge vs, and multyplyeth hys wordes agaynſt God.

The. xxxv. Chapter.

Nether doth godlyneſſe profet, or vngodlynes hurt to God but to man.

A ELihu ſpake moreouer, & ſayde: Thynkeſt thou it ryght, that thou ſayeſt: I am ryghtuous before God? For thou ſayeſt: What aduauntage wyll it be vnto the, and what profyt ſhalt thou haue of my ſynne. Therfore wyll I geue anſwere vnto the & to thy cōpanyons with the: loke vnto the heauen, and beholde it: cōſydre the cloudes, whych are hyer then thou. If thou haſt ſynned, what haſt thou done agaynſt hym? If thyne offences be many, what haſt B thou done vnto hym? If thou be ryghtuous what geueſt yͧ hym? Or what wyll he receaue of thy hād? Of ſoche an vngodly perſonne as thou, and of the ſonne of man that is ryghtuous as thou pretendeſt to be: there is a great cry & complaynte made by them that are oppreſſed wyth violence, yee, euery man cōplayneth vpon yͤ crueltye of tyraūtes. For ſoche a one neuer ſayeth: Where is God that made me? and yͭ geueth vs occaſyon C to prayſe hym in yͤ nyght? Whych geueth vs more vnderſtandyng then he doth the beaſtes of the earth, & teacheth vs more then he doth the foules of heauen.

If any ſoch complayne no man geueth anſwere, and that becauſe of the wyckednes of proude tyraūtes. But yf a man call vpō God, doth not he heare hym? Doth not the D almyghtye accepte hys crye? Whan thou ſpeakeſt then, ſhulde not he pardon the, yf thou open thy ſelfe before hym, and put thy truſt in hym? Then vſeth he no vyolence in hys wrath, nether hath he pleaſure in curyous and depe inquyſycyons. Therfore doth Job open hys mouth but in vayne, and foolyſhly doth he make ſo many wordes.

The. xxxvi. Chapter.

Elihu ſheweth wherfore God punyſheth & correcteth.

ELihu proceaded forth in hys A talkyng, and ſayd: Holde the ſtyll a lytle, & I ſhall ſhewe yͤ, what I haue yet to ſpeake on Goddes behalfe. I wyll open vnto yͤ yet more of myne vnderſtādynge, and proue my matter ryghteous. And truly, my wordes ſhall not be vayne, ſeynge he is with the that is perfect in knowlege: behold: yͤ greate God caſteth awaye no man, for he hym ſelfe is mygtye in power and wyſdome.

As for the vngodly, he ſhall not preſerue hym, but ſhall helpe the poore to their ryght He ſhall turne hys eyes awaye frō the ryghteous, but as kynges ſhall they be in theyr trone, he ſhall ſtablyſh them for euer, & they ſhalbe exalted. But yf they be layed in preſon and cheynes, or bounde with the bondes of trouble, then wyll he ſhewe them theyr worcke, and the ſynnes wherwith they haue vſed cruel vyolence.

He wyth punyſchynge and nurtrynge of B them, roundeth them in the eares, warneth them to leaue of from theyr wyckedneſſe, ād to amende. *Yf they nowe wyll take hede & *Eſai. i.e ſerue him they ſhall were out theyr dayes in proſperite, and theyr yeares in pleaſure and ioye. But yf they wyll not herken, they ſhal go thorowe the ſwearde, and peryſhe or euer they be aware. As for ſoch as be fayned ypocrites, they ſhall heape vp wrath for them ſelues: for they call not vpon hym, though they be his preſoners. Thus ſhal theyr ſoule peryſche in folyſhneſſe, and theyr lyfe ſhalbe condēned amōg the fornicatours. The poore ſhall he delyuer out of his affliction, & roūde them in the eare whā they be in trouble. Euē ſo ſhall he kepe the (yf thou wylt be content) from the bottomleſſe pyt that is beneth: and yf thou wylt holde yͤ quyete, he ſhall fyll thy table wyth plenteouſneſſe.

Neuertheleſſe, thou haſt condemned the C iudgement of the vngodly, yee, euen ſoche a iudgement and ſentence ſhalt thou ſuffre.

For then ſhall not thy cauſe be ſtylled with crueltye, nor pacyfyed wyth many gyftes. Thynkeſt thou, that he wyll regarde thy ryches? he ſhall not care for golde, ner for all them that excell in ſtrengty. Prolonge not thou the tyme, tyll ther come a nyght for ye, to ſet other people in thy ſteade. But beware that thou turne not a ſyde to wyckedneſſe and ſynne, whych hyther to thou haſt choſen more them mekeneſſe. Beholo, God is of a myghtye hye power: Where is there ſoche a gyde and lawe geuer as he? Who wyll reproue hym of his waye? who wyll ſaye vnto him: thou haſt done wrong?

D O conſydre how greate & excellent hys worckes be, whom all men loue and prayſe: yee, wondre at hym, and yet they ſe hym but afarre of. Beholde, ſo greate is God, that he paſſeth oure knowledge, nether are we able to come to the experience of his yeares. * He turneth the water to ſmall droppes, he dryueth hys cloudes together for to rayne, ſo that they poure downe and drop vpon men. He can ſprede out the cloudes (a couerynge of hys tabernacle) and cauſe hys lyght to ſhyne vpon them, and to couer the botome of the ſee. By theſe thynges gouerneth he his people, & geueth them aboundaunce of meate. Wyth the cloudes he hydeth the lyght, and at his commaundement it commeth agayne. The ryſyng vp therof ſheweth he to hys frendes & to the catell.

*Deut.xi.b. and.xxviii.b.

The.xxxvii. Chapter.

Elihu proueth that the wyſdome of God is vnſearcheable.

A AT this, my hert is aſtonied, and moueth out of hys place. Heare then ye ſounde of hys voyce, and the noyſe that goeth out of his mouth. He gouerneth euery thyng vnder the heauen, and hys lyght reacheth vnto the ende of the worlde. A roaryng voyce foloweth hym: for hys gloryus maieſty geueth ſoche a thondre clappe, that (though a man heare it) yet maye he not perceaue it afterwarde. It geueth an horryble ſownde, when God ſendeth oute hys voyce: greate thynges doth he, whych we can not comprehende. * When he commaundeth the ſnowe, it falleth vpon the erth: As ſoone as he geueth the rayne a charge, immediatly the ſhowers haue theyr ſtrength, and fall downe. He ſendeth feare vpon euery man, that they myght knowe theyr awne worckes. The beeſtes crepe into their dennes, and take their reſt. Out of the ſouth commeth the tempeſt, and colde out of the north.

*Psalm. cxlvii.b.

B At the breth of God, the froſt commeth, and the waters are ſhed abrode. He maketh the cloudes to do theyr labour in geuynge moyſtneſſe, and agayne wyth hys lyght he dryueth awaye the cloude. He diſtrybuteth alſo on euery ſyde, accordinge as it pleaſeth hym to deale out hys worcks, that they maye do whatſoeuer he commaundeth them thorow the whole worlde: whether it be to punyſh any lande, or to doo good vnto them, that ſeke hym.

Herken vnto thys (O Job) ſtande ſtyll, and conſydre ye wondrous worckes of God. Art thou of councell wyth God, when he doth theſe thynges? When he cauſeth the lyght to come forth of hys cloudes? Art thou of hys councell when he ſpredeth out the cloudes? Haſt thou the perfecte knowledge of hys wonders? and how thy clothes are warme, when the lande is ſtyll thorow the South wynde? Haſt thou helped hym to ſpreade out the heauen, whych is to loke vpon, as it were caſt of cleare metall? Teache vs what we ſhall ſaye vnto him, for we are vnmete becauſe of darcknes. Shall it be tolde hym what I ſaye? Shuld a man ſpeake, or ſhulde he kepe it backe? For euery man ſeyth not the lyght, that he kepeth cleare in ye cloudes whych he clenſeth whan he maketh the wynde to blowe. Golde is brought out of the North, but the prayſe and honoure of Gods feare commeth from God hym ſelfe. It is not we that can fynde out the almyghtye: for in power, equite, and ryghteouſneſſe, he is hyer than can be expreſſed. Let men therfore feare hym, for there ſhall no man ſe hym yt is wyſe in hys awne conceate. E F

The.xxxviii Chapter.

The wondres and maruelles that the Lorde hath done from the begynnynge.

THen anſwered ye Lorde vnto Job out of ye ſtorme, and ſayd: what is he that hideth hys mynde with folyſh wordes? * Gyrde vp thy loynes lyke a man, for I wyll queſtion wyth the, ſe thou geue me a directe anſwere. Where waſt thou, when I layde the foundacyons of the earth? Tell playnely, yf thou haſt vnderſtandyng. Who hath meaſured it, knoweſt thou? Or, who hath ſpreade the lyne vpon it? Where vpon ſtande the pyllers of it? Or, who layed the corner ſtone therof? Where waſt thou, when the mornyng ſtarres prayſed me together, and all the chyldren of God reioyſed triumphantly? * Who ſhut the ſee with dores, when it brake forth as a chylde out of hys mothers wombe? When I made the cloudes to be a couerynge for it, and ſwadled it wyth the darcke? when I gaue it my commaunde- A

*Job.xl.a.

*Job.xxvi.a. Iere.v.c. Psal.ciiii.b.

maundemẽt, makyng dores and barres for
it, ſaying: Hyther to ſhalt thou come, but
no farther, and here ſhalt thou laye downe
thy proude ⁊ hye waues. Haſt thou geuen
the mornynge hys charge (as ſone as thou
waſt borne) and ſhewed the daye ſpryng
B hys place, that it myght take holde of the
corners of the earth, and that the vngodly
myght be ſhaken out? Theyr tokens and
weapens are turned lyke claye, and ſet vp
agayne as the chaungyng of a garment.
The vngodly ſhalbe dyſapoynted of theyr
lyght, and the arme of the proude ſhalbe
broken. Cameſt thou euer into the grounde
of the ſee: or walkedeſt in the lowe corners
of the depe? Haue the gates of deeth bene
opened vnto the, or haſt thou ſene the dores
of the ſhadowe of death? Haſt thou alſo per-
ceaued how broade the earth is? Yf thou
haſt knowledge of all thys, then ſhew me,
where lyght dwelleth, and where darcknes
is: that thou mayeſt brynge vs vnto theyr
quarters, yf thou canſt tell yͤ waye to theyr
houſes.

C Kneweſt thou (afore thou waſt borne)
how olde thou ſhuldeſt be? Wenteſt thou
euer into yͤ treaſuryes of the ſnowe, or haſt
*Exo.ix.c. Ioſu.x.c. thou ſene the ſecrete places of the hayle, *
whych I haue prepared agaynſt the tyme
of trouble, agaynſt the tyme of batell and
warre? By what waye is the lyght parted,
and into what lãde breaketh the eaſt wyn-
de: Who deuydeth the aboundaunce of wa-
ters into ryuers, or who maketh a waye for
the lyghtenyng and thonder, that it wate-
reth and moyſtureth the drye and baren
grounde: to make the graſſe growe in pla-
ces where no body dwelleth, and in the wyl-
dernes where no man remayneth? Who is
☞ the father of rayne? Or who hath begotten
the droppes of dewe? Out of whoſe wombe
came the yſe? Who hath gendred the cold-
nes of the ayre? that the waters are as har-
de as ſtones, and lye congeled aboue the de-
pe. Wylt thou hyndre the ſwete influences
of the ſeuen ſtarres? Or art thou able to
breke yͤ circle of heauen? Canſt thou bryn-
ge forth the mornynge ſtarre or the euenyn-
ge ſtarre at conuenient tyme, and conueye
D them home agayne? Knoweſt thou yͤ courſe
of heauen, that thou mayeſt ſet vp the ordi-
naunce therof vpon the erth? Moreouer,
canſt thou lyft vp thy voyce to the cloudes
that they maye poore downe a greate ray-
ne vpon the? Canſt thou thondre alſo that
they maye go theyr waye, and be obedyent
vnto the, ſayeng: Lo here are we? Who ge-
ueth ſure wyſdome or ſtedfaſt vnderſtan-
dynge? who nombreth the cloudes in wyſ-
dome? who ſtylleth the vehement waters
of the heauen? who turneth the clottes to
duſt, and then to be clottes agayne? Wylt
thou hunt the praye from the lyon, or fede
hys whelpes lying in theyr dennes, and lur-
kyng ĩ their couches? who * prouideth mea- * Pſal.xlvii.b.
te for the rauen, when hys yonge ones crye
vnto God, and fle aboute for lack of meate?

¶ The.xxxix. Chapter.

¶ God ſpeaketh vnto Iob, ſhewynge hym by the
examples of hys workes, that thys ryghteuſnes
is vnſearchable.

KNoweſt thou the tyme when A
the wylde goates brynge forth
theyr yonge, amonge the ſto-
ny rockes? Or layeſt yͤ wayte
when the hyndes vſe to fawne?
rekeneſt thou the monethes after they en-
gendre, that thou knoweſt the tyme of their
bearinge, or when they lye downe, when
they caſt theyr younge ones, and when they
are delyuered of theyr trauayle and payne?
How theyr yõge ones growe vp, and wa-
xe greate thorow good fedyng? whan they
go forth, and returne not agayne vnto thẽ?
who letteth the wylde aſſe go fre, or who
lowſeth yͤ bondes of yͤ mule? Euen I whych
haue geuen the wyldernes to be theyr hou-
ſe, and the vntylled land to be theyr dwel-
lyng place. That they may geue no force
for the multytude of people in yͤ cytyes, ne-
ther regarde the cryenge of the dryuer: but
ſeke theyr paſture about the mountaynes,
and folowe the grene graſſe. Wyll the vny- B
corne be ſo tame as to do the ſeruice, or to
abyde ſtyll by thy crybbe? Canſt thou bynd
the yock about the vnycorne in thy forowe,
to make him plowe after yͤ in the valleyes?
Mayeſt yͧ truſt hym (becauſe he is ſtrong)
or committe thy labour vnto him? Mayeſt
thou beleue him, that he wyll brynge home
thy corne, or to cary any thyng vnto thy
barne? ❧ Gaueſt thou yͤ fayre wynges vn- ❧
to the pecockes, or wynges ⁊ fethers vnto
the ſtorke? For he leaueth hys egges in the
earth and layeth them in the duſt. He remẽ-
breth not, that they myght be troden wyth
fete, or broken wyth ſome wylde beaſt. So
harde is he vnto hys yonge ones, as though
they were not hys, and laboureth in vayne
wythout any feare. And that becauſe God
hath taken wyſdome from hym, and hath
not geuen hym vnderſtãdynge. When hys
tyme is that he flyeth vp on hye, he careth
nether for horſe ner man.

Haſt thou geuen yͤ horſſe hys ſtrength, or C
lerned hym to bowe downe hys neck wͭ fea-
re: yͭ he letteth hym ſelfe be dryuen forth ly-
ke a greſhopper, where as yͤ ſtoute neynge
that he maketh, is fearfull? he breaketh the
grounde wͭ the hoffes of hys fete chearfully
in his ſtrength, and runneth to mete the har-
neſt men. He layeth aſyde all feare, hys ſto-
macke

mack is not abated, nether ſtarteth he aback
for any ſwerde. Though the quyuers rattle
D vpon him, though the ſpeare and ſhilde glyſtre:
yet ruſſheth he in fearſely, and beateth
vpon the grounde. He feareth not the noyſe
of the trompettes, but as ſone as he heareth
the ſhawmes blowe, tuſhe (ſayeth he) for he
ſmelleth the battel a farre of, the noyſe, the
captaynes and the ſhoutynge.

Commeth it thorow thy wyſdome, that
the Goſhauke flyeth towarde the South?
Doth the Aegle mount vp, ⁊ make hys neſt
on hye at thy commaundement? He abydeth
in the ſtony rockes, and vpon the hye toppes
of harde mountaynes, where no man can
come. From thence ſeketh he his praye, ⁊ loketh
farre about with his eyes. Hys younge
*Mat.xxiiii.c ones are fed with bloud: * ⁊ where any deed
body lyeth, there is he immediatly.

The .xl. Chapter.

Job humbleth hym ſelfe vnto God, the deſcripcion of Behemoth and Leuyathan.

A MOreouer, God ſpake vnto
Job ⁊ ſayd: Can he that ſtryueth
with the almyghtye, be
at reſt? Shuld not he which
diſputeth wyth God, geue
him an anſwere? Job anſwered
the Lord, ſayinge: Beholde, I am to vyle
a perſonne, to anſwere the, therfore wyl I
laye my hande vpon my mouth. Once or
twiſe haue I ſpokẽ, but I wyl ſaye nomore.

Then anſwered the Lorde vnto Job out
*Job.xxxviii.a. of the ſtorme, and ſayde: *Gyrde vp thy
loynes now lyke a man, ād tell me the thynges
that I wyl aſke the. Wylt thou diſanul
my iudgement? Or wylt thou cõdemne me,
that thou thy ſelfe mayeſt be made ryghteous?
Is thy power then lyke the power of
God? Maketh thy voyce ſoche a ſounde as
hys doth? Then arme thy ſelfe wyth thyne
awne power, vp, decke the in thy ioly araye,
powre out the indignacion of thy wrath: ſe
ỹ thou caſt downe all the proude, loke well,
that thou makeſt all ſoch as be ſtubburne, to
B obeye: treade downe al the vngodly in their
place, caſt them downe into the duſt, and couer
their faces with darckneſſe: Then wyl I
cõfeſſe vnto the alſo, that thyne awne ryght
hande ſhall ſaue the.

☞ Beholde, ☞ the beaſt Behemoth (whom
I made wyth the) whyche eateth haye as an
oxe: lo, how ſtronge he is in hys loynes, and
what power he hath in the nauell of his body.
He ſpredeth oute hys tayle lyke a Cedre
tre, all hys vaynes are ſtyf. His ſhynnes are
lyke pypes of braſſe, hys rydge bones are
C lyke ſtaues of yron. Fyrſt, when God made
him, he ordened the wyldernesse for him, that
the mountaynes ſhulde geue hym graſſe,
where all the beaſtes of the felde take theyr
paſtyme. He lyeth amonge the redes in the
Moſſes, the fennes hyde him with theyr ſhadowe,
and the wyllowes of the broke, couer
him rounde aboute. Lo, without any labour
myght he dryncke out of the whoale floude,
ād ſuppe of Jordan withoute any trauayle.
Who darre laye hande vpon hym openlye,
and vndertake to catch him? Or, who darre
put a hoke thorow his noſe, and laye a ſnare
for hym?

Darreſt thou drawe out* ☞. Leuiathan ☞
wyth an Angle, or bynde hys tonge wyth a *Eſa.xxvii.a Pſal.lxxiiii.c
ſnare? Canſt thou put a rynge in the noſe of
him, or bore his chawe thorow wyth a naule?
Wyll he make many fayre wordes wyth
the (thynkeſt thou) or flatter the? Wyll he
make a couenaunt with the? Or art thou able
to compell hym to do the continuall ſeruyce?
Wilt thou take thy paſtime with him
as wyth a byrde, or geue him vnto thy maydens, D
that thy companyons maye make a refeccion
of hym, or that he maye be parted amonge
the marchaunt men? Canſt thou fyll
the baſket wyth hys ſkynne, or the fyſh pannyer
with his heade? Darreſt thou laye hāde
vpon hym? It is better for the to conſydre
what harme myght happen the there thorowe,
and not to touche him. For when thou
thynkeſt to haue holde vpon him, he ſhal begyle
the.

The .xli. Chapter.

Of the ſame Leuyathan wherof is mencyoned in the Chapter afore.

NOman is ſo cruell, ỹ is able A
to ſtere hym vp. *Who is *Iere.l.g
able to ſtande before me? Or
‡ who hath geuen me any ‡Rom.xi.d
thynge afore hande, that I
maye rewarde him agayne?
Al thynges vnder heauẽ are
myne: I feare him not whether he threatẽ or
ſpeake fayre. Who lifteth him vp, ⁊ ſtrypeth
him out of his clothes, or who taketh him by
the byt of his brydle? Who openeth ỹ dore of
his face? for he hath horrible teth rounde about.
Hys bodye is couered wyth ſcales as it
were with ſhyldes, lockte in, kepte and well
compacte together: One is ſo ioyned to another,
ỹ no ayre can come in: Yee, one hangeth B
ſo vpõ another, ād ſtycketh ſo together, that
they cannot be ſundered. His neſyng is lyke
a glyſteryng fyre, and his eyes lyke the mornynge
ſhine. Out of his mouth go torches, ⁊
out of his noſtrels ther goeth a ſmoke, lyke
as out of an hote ſethyng pot. His breth maketh
the coales burne, and the flamme goeth
out of hys mouth. In hys necke remayneth C
ſtrength, and nothynge is to laboryous for
hym. The mẽbres of hys body are ioyned ſo
ſtrayte one to another, and cleaue ſo faſt together,
that he cannot be moued.

Hys hert is as herd as a ſtone, and as faſt as the ſtythye that the ſmyth ſmyteth vpõ. When he goeth: the myghtye are afrayed, & feare troubleth them. Yf any man draw out a ſwearde at him, it ſhal not hurt him: there maye nether ſpeare, iauelyng ner breſt plate abyde hym. He ſetteth as moch by a ſtrawe as by yron, and as moche by a rotten ſtocke D as by braſſe. He ſtarteth not awaye for hym that bendeth the bowe: and as for ſlynge ſtones, he careth as moch for ſtubble as for thẽ. He counteth the dartes no better then a ſtrawe, he laugheth hym to ſcorne that ſhaketh the ſpeare. He treadeth the gold in the myre lyke the ſharpe potſherdes. He maketh the depe to boyle lyke a pot & ſtereth the ſee together lyke an oyntment. He maketh the path to be ſene after hym, the depe in hys walkynge place. Vpon earth is there no power lyke vnto hys, for he is ſo made that he feareth not. Yf a man wyll conſydre all hye thynges, thys ſame is a kynge ouer all the chyldren of pryde.

¶ The .xlii. Chapter.

¶ The repentaunce of Iob. He prayeth for hys frendes, and his goodes are reſtored double vnto hym.

A Then Iob anſwered the Lorde, and ſayde. *I knowe that thou haſt power ouer all thynges, and that there is no thought hyd vnto the. For who can kepe his awne coũcel ſo ſecret, but it ſhal be knowne? Therfore haue I ſpoken that I vnderſtode not, the thynges that are ſo hye, & paſſe myne vnderſtandynge. O herken thou vnto me alſo, ãd let me ſpeake: anſwere vnto the thyng that I wyll aſke yͤ. I haue geuen diligẽt eare vnto the, and now I ſe the wyth myne eyes. Wherfore, I geue myne awne ſelfe the blame, and take repentaunce in the duſt and aſhes.

*Eſa.xviii.c
i.Reg.xvi.b

B Now when the Lorde had ſpoken theſe wordes vnto Iob, it fortuned, that yͤ Lorde ſayde vnto Eliphas the Themanite: I am diſpleaſed with the, and thy two frẽdes, for ye haue not ſpokẽ of me the thynges that is ryght, lyke as my ſeruaunt Iob hath done. Therfore, take you now ſeuen oxen and ſeuen rammes, and go to my ſeruaunt Iob, and *offre vp for youre ſelues a brent offeringe: and my ſeruaunt Iob ſhall praye for you. Hym wyll I accept and not deale wyth you after youre folyſhneſſe: in that ye haue not ſpoken the thynge whych is ryght, lyke as my ſeruaunt Iob hath done.

*Math.v.d
Marc.v.c

C So Eliphas the Themanite, and Bildad the Suhite & Sophar the Naamathite wẽt their waye, and dyd accordyng as the Lorde commaunded them. *The Lorde alſo accepted the perſon of Iob, and the Lorde turned the captiuite of Iob, when he prayed for his frendes: Yee, the Lorde gaue Iob *twyſe as moch as he had afore.

*Gene.iiii.a

*Mat.xix.d

And then came there vnto hym al his brethren, all hys ſyſters, and all they that had bene of hys acquayntaunce afore, & dyd eate bread with him in hys houſe, wondrynge at hym, and cõfortynge hym ouer all the trouble, that the Lorde had brought vpon hym. Euery man alſo gaue hym a certayne ſome of money and a Iewell of golde.

D And the Lorde made Iob rycher then he was before: for he had fourtene M. ſhepe. vi. M. camels, a. M. youcke of oxen, and a. M. aſſes. E He had ſeuẽ ſonnes alſo & thre daughters. The fyrſt daughter called he ☞ Iemima: the ſeconde Kezia, and the thyrde Kerenhapuch. In all the land were no wemẽ foũde ſo fayre, as the daughters of Iob, and theyr father gaue them enherytaunce amonge theyr brethren. After thys lyued Iob an hundred and fourty yeares, ſo that he ſawe *hys chyldrẽ, and his chyldrens children into the fourth generacion.
And ſo Iob dyed,
beynge olde &
of a perfect
age.

*Gene.l.d
Tob.xiiii.c
pſa.cxxviii.c

∴

¶ The ende of the boke
of Iob.

¶ The thyrde parte of the Byble contaynynge theſe bookes.

The Pſalter.
Eccleſiaſtes.

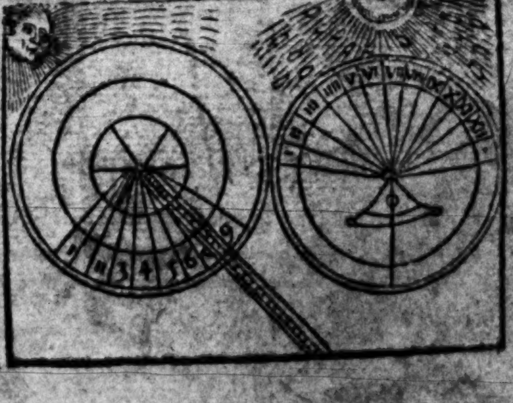
The Prouerbes.
Cãtica cãticorũ.

The Prophetes.

Eſay.
Jeremy.
Ezechiel.
Daniel.
Oſeas.
Joel.
Amos.
Abdy.

Jonas.
Micheas.
Naum.
Abacuc.
Sophony.
Aggeus.
zachary.
Malachy.

SECUNDU HEBREOS
MVNDV LATINOS



¶The Pſalmes of Dauid.

¶The fyrſt Pſalme.

BEATVS VIR QVI NON ABIIT.

A BLeſſed is ẏ
mã ẏ hath
not walc-
ked in the
*Pſ.xxxiii.b Eſa.viii.b. *coũcell of
the vngod-
ly, ner ſtõd
in the way
of ſynners,
& hath not
ſit in ẏ ſeat
of ẏ ſcorne-
full. But
his delyte
is in the lawe of the Lorde: and in his lawe
will he exercyſe him ſelfe daye and night.
*Jer.xvii.b. And *he ſhalbe lyke a tre planted by the wa
terſyde, that wil bringe forth his frute in due
ſeaſon. His leafe alſo ſhall not wither: and
loke whatſoeuer he doth, it ſhall proſpere.
B As for the vngodly, it is not ſo with thẽ: but
*Pro.x.e Eſa.xxix.c. *they are lyke the chaffe which ẏ wynde ſca-
°* tereth away °* (from the face of the earth) Ther
fore, the vngodly ſhall not be able to ſtande
in the iudgement, neyther the ſynners in the
cõgregacion of the rightwyſe. But ẏ Lord
knoweth the waye of the rightwyſe, and the
waye of the vngodly ſhall peryſhe.

¶The ſeconde Pſalme.

QVARE FREMVERVNT GENTES.

A WHy *do the heythen ſo furyouſlye
*Act.iiii.e rage togyther? and why do the peo
ple ymagyne a vayne thinge?
The kynges of the earth ſtande vp
*Mat.xxvii. a. and the rulers take coũcel togyther *againſt
the Lorde, and againſt his annointed. Let
vs breake their bondes aſunder, & caſt away
*Pro.i.d Sap.iiii.c. their coardes from vs. He that dwelleth in
heauen *ſhall laughe them to ſcorne: ẏ Lord
ſhall haue them in deriſion. Then ſhall he
ſpeake vnto them in his wrath, and vexe thẽ
in his ſore diſpleaſure. Yet haue I ſet my
kynge vpon my holy hyll of Syon. I will
preache the lawe, wherof the Lord hath ſaid
vnto me: *thou art my ſonne, this daye haue *Act.xiii.e. Heb.i.b and.v.c.
I begotten the. Deſyre of me, and I ſhall
gyue the, the heythen for thyne enheritaunce B
and the vtmoſt partes of the erthe for thy poſ
ſeſſion. *Thou ſhalt bruſe them with a rod *Apoca.ii.g and.xix.c Eſa.xxx.c.
of yron, and breake them in peces : lyke a pot
ters veſſell. Be wyſe nowe therfore, O ye
kynges, be learned, ye that are iudges of the
earth. Serue ẏ Lorde in feare, and reioyce
°* (vnto him) wᵗ reuerence. °* Kyſſe the ſonne *°
leaſt he be angrye, and ſo ye peryſhe from the °*
°* (right) waye, yf his wrath be kyndled (yea *°
but a lytle) bleſſed are all they that put their
truſt in him.

¶The.iii. Pſalme.

DOMINE. QVID MVLTIPLICATI.

A Pſalme of Dauid when he fled from
the face of Abſalon his ſonne.

LOrde, howe are they increaſed, that A
trouble me? many are they, that ryſe
againſt me. Many one there be, ẏ
ſaye of my ſoule: there is no helpe for him in
°* (his) God. ☞ Sela. But thou, O Lord, *° ☞
art my defender: thou art my worſhyp, and
the lyfter vp of my head. I dyd call vpon
the Lorde with my voyce, and he hearde me
out of his holy hyll. Sela. ☞ I layde me ☞
downe and ſlept, and roſe vp agayne, for the B
Lorde ſuſteyned me. I will not be afrayde
for ten thouſandes of the people, that haue
ſet them ſelues againſt me rounde about.
Up Lorde, and helpe me, O my God, for
thou ſmyteſt all myne enemyes ☞ vpon the ☞
cheke bone: thou haſt broken the teeth of the
vngodly. Saluacion belongeth vnto the
Lorde, and thy bleſſynge is vpon thy people
Selah.

¶The.iiii. Pſalme.

CVM INVOCAREM.

To him that excelleth in Muſyke,
a Pſalme of Dauid.

HEare me, when I call, O God, A
of my rightwyſnes: thou haſte
ſet me at lybertie, when I was
in trouble: haue mercy vpon me
and herken vnto my prayer.
O ye ſonnes of men, howe longe will ye blaſ
pheme myne honoure, and haue ſuche plea-
ſure in vanite, and ſeke after leſynge? Sela.
Knowe this alſo, that the Lorde hath cho
ſen to him ſelfe the man that is godly: when
I call vpon the Lorde, he will heare me.
Stonde in awe, and ſynne not: comen with

your owne hert, and in youre chamber, and
be ſtill. Sela. Offer the ſacrifice of rightwyſneſſe, and put your truſt in the Lorde.
B There be many that ſay: who wil ſhewe vs
any good? Lorde lyft thou vp the lyght of
thy countenaunce vpon vs. Thou haſt put
gladneſſe in myne herte, ſence the tyme that
○ their corne and wyne ○ (and oyle) increaſed.
I will laye me downe in peace, and take my
reſt: for it is thou Lorde onely, that makeſt
me dwell in ſafetye.

The.v. Pſalme.

VERBA MEA AVRIBVS.

To him that excelleth in ſonges of Muſyke: a Pſalme of Dauid.

A Pondre my wordes, O Lord, conſydre my meditation. O herken
thou vnto the voyce of my calling
my kynge and my God, for vnto
the will I make my prayer. My voyce ſhalt
thou heare by tymes, O Lorde, early in the
morninge will I directe my prayer vnto the
*Pro.iii.b and will loke vp. *For thou arte the God
that haſt no pleaſure in wyckednes, neither
ſhall any euyll dwell with the. Suche as
be folyſh, ſhall not ſtande in thy ſight, for yͤ
☞ ☞ hateſt all them that worke vanite.
Thou ſhalt deſtroye them that ſpeake leſing
the Lorde will abhorre both the bloudthurſty, and diſceytfull man. But as for me, I
will come into thy houſe, euen vpon the mul
*ps.cxxxviii. a. titude of thy mercy, and in thy feare will *I
worſhyp towarde thy holy temple. Leade
me, O Lorde, in thy rightwyſneſſe becauſe
☞ of myne enemyes: ☞ make thy way playne
before my face. For there is no faithfulnes
☞ ☞ in his mouth: their inwarde partes are
*Roma.iii.c C very wyckednes. *Their throte is an opẽ
ſepulchre: they flatter with their tonge.
Deſtroye thou them, O God, let them peryſh thorowe their owne ymaginaciõs, caſt
them out in the multitude of their vngodlynes: for they haue rebelled againſt the.
And let all them that put their truſt in the re
ioyce: they ſhall euer be gyuinge of thankes
becauſe thou defendeſt them: they that loue
thy name ſhalbe ioyfull in the. For yͤ Lord
wilt gyue thy bleſſinge vnto the righteous:
& with thy fauourable kyndneſſe wilt thou
defende him, as with a ſhylde.

The.vi. Pſalme.

DOMINE NE.

To him that excelleth in Muſyke, vpon the inſtrument of eyght ſtrynges. A Pſalme of Dauid.

A O Lorde, *rebuke me not in thyne indignacion: neither chaſten me in thy diſ
*ps.xxxviii.a Iere.x.d. pleaſure. Haue mercy vpon me, O
Lorde: for I am weake: O Lorde heale me
for my bones are vexed. My ſoule alſo is
ſore troubled: but Lorde howe longe wilt yͤ
punyſh me? Turne the, O Lorde, and delyuer my ſoule: Oh ſaue me for thy mercyes
ſake. For *in death no man remembreth *ec xxxviii.d Pſal.cxv.b
the: and who will gyue the thankes in the B
pyt? I am weary of my groninge: euery
nyght waſhe I my bed, & water my couche
with my teares. My bewtie is gone for very trouble, and worne awaye becauſe of all
myne enemyes. *Awaye from me all ye yͭ *Mat.vii.d. and.xxv.d. Luke.xiii.d
worke vanite: for the Lorde hath herde the
voyce of my wepinge. The Lord hath herde
my petition, the Lorde wil receyue my prayer. All myne enemyes ſhalbe confounded
and ſore vexed, they ſhall be turned backe &
put to ſhame ſodenly.

The.vii. Pſalme.

DOMINE DEVS MEVS.

☞ Sigaion of Dauid, which he ſange vnto the Lorde in the buſyneſſe of ☞ Chus the ſonne of Jemini. ☞ ☞

A O Lorde my God, in the haue I put
my truſt: ſaue me from all them yͭ
perſecute me, & delyuer me. Leaſt
he deuoure my ſoule lyke a lyon, &
teare it in peces, whyle there is none to helpe
O Lorde my God, ‡ yf I haue done any ‡Iob.xxxi.a.
ſuch thinge, or yf there be any wickednes in
my handes. Yf I haue rewarded euyll vnto him that dealt frendly wͭ me, yea, I haue
delyuered him, yͭ without any cauſe is myne
enemy. Then let myne enemy perſecute my
ſoule, and take me: yea let him treade my life
downe vpon the earth, & laye myne honoure
in the duſt. Sela. Stande vp, O Lord, in
thy wrath: and lyft vp thy ſelfe, becauſe of
the indignacions of myne enemyes: aryſe vp
☞ for me, in the ☞ iudgement that thou haſt
B commaunded. And ſo ſhall the congregacion of the people come about the, for their ſakes therfore lyft vp thy ſelfe agayne. The
Lorde ſhal iudge the people: gyue ſentence wͭ
me, O Lord, according to my rightwyſnes,
and according to the innocency that is in me
Oh let the wyckednes of yͤ vngodly come
to an ende: but guyde thou the iuſt. For yͤ
righteous God trieth the very hertes and yͤ
reynes. My helpe commeth of God, which
preſerueth them that are true of hert. ‡ God ‡Deut.x.d.
○ is a rightwyſe iudge, ○ (ſtronge and pacient,) &
God is prouoked euery daye. Yf a mã wil
not turne, he will whet his ſwerde: he hath
bent his bowe & made it redy. He hath prepared him the inſtrumentes of death: he ordeyneth his arowes ○ agaĩſt yͤ perſecutours ○
Behold *he trauayleth with myſchefe, he *Iob.xv.d Eſa.lix.a
hath conceyued ſorowe, & brought forth vngodlynes. ‡ He hath grauẽ and dygged vp ‡Deute.vii.d Pro.xxvi.d Eccle.x.b and.xxvii.c
a pyt,

a pyt, and is fallen him ſelfe into the deſtruction
that he made (for other.) For his trauayle
*Psal.cxl.b. ſhall come vpon his owne head * & his
wyckednes ſhall fall vpon his owne pate.
I will gyue thankes vnto the Lorde accordinge
to his righteouſnes, and will prayſe ẏ
name of the Lorde the moſt hyeſt.

¶ The. viii. Psalme.

DOMINE DOMINVS NOSTER.

☞ To him that excelleth ☞ in Githeth,
a Psalme of Dauid.

A O Lorde our gouernoure, how excellent
is thy name in al the world, thou that
haſt ſet thy glory aboue the heauens?
*Mat.xxi.b. * Out of the mouth of very babes & ſucklynges
☞ haſt thou ordeyned ☞ ſtrength because
of thyne enemyes, that thou myghteſt
ſtill the enemye & the auenger. For I will
conſydre thy heauens, euen the worke of thy
fyngers: the moone and the ſtarres which ẏ
Psa.cxliiii.a haſt ordeyned. * What is man, that thou
art myndefull of him? and the ſonne of man,
that thou viſiteſt him? Thou madeſt him
lower then the aungels, to crowne him with
B glory and worſhype. Thou makeſt him to
*Heb.ii.b haue dominion in the workes of thy handes:
i.Cor.xv.d. and * thou haſt put all thinges in ſubiection
vnder his fete. All ſhepe and oxen, yea and
the beaſtes of the felde. The foules of the
ayre, and the fyſhe of the ſee, and whatſoeuer
walketh thorowe the pathes of the ſees.
O Lorde oure gouernour, howe excellent
is thy name in all the worlde.

¶ The. ix. Psalme.

CONFITEBOR TIBI DOMINE.

☞ To him that excelleth vpon ☞ Almuth
Laben, a Psalme of Dauid.

A I Will * gyue thankes vnto ẏ, O Lord
*Psal.cxi.a. and.cxxxviii.a. with my whole hert, I will ſpeake of al
thy marueilous workes. I will be
M·2 glad, and reioyce in the, yea my ſonges will
I make of thy name, O thou mooſt hyeſt.
Whyle myne enemyes are dryuē backe, they
ſhall fall, and peryſh at thy preſence. For
thou haſte maynteyned my ryght and my
cauſe: thou art ſet in the throne that iudgeſt
right. Thou haſt rebuked the heithen, and
deſtroyed ẏ vngodly, thou haſt put out their
name for euer and euer. O thou enemy: deſtructions
are come to a perpetuall ende:
B euen as the cities which thou haſt deſtroyed:
their memoriall is peryſhed with them.
But the Lorde ſhall endure for euer, he hath
alſo prepared his ſeate for iudgement: For
he ſhall iudge the worlde in ryghteouſnes, &
miniſter true iudgement vnto the people.
The Lorde alſo will be a defence for the oppreſſed
*Ps.xxxvii.a * euen a refuge in due tyme of trouble.
And they that knowe thy name, will
put their truſt in the: for thou (Lorde) haſt
neuer fayled them, that ſeke the. O prayſe
the Lord, * which dwelleth in Syon, ſhewe *Ps.lxxvi.a.
the people of his doinges. For when he maketh
inquiſicion for bloude, he remembreth
them: and * forgetteth not the complaynte *Psal.xxii.c
of ẏ pore. Haue mercy vpon me (O Lord)
conſydre the trouble which I ſuffre of them
that hate me, thou that lyfteſt me vp from ẏ C
gates of death. That I may ſhewe all thy
prayſes within the portes of the daughter of
Syon, I will reioyce in thy ſaluacion.
The heythen are ſoncken downe in the pyt
that they made: in the ſame net whiche they
hyd pryuely, is their awne fote taken.
The Lorde is knowen to execute iudgement
the vngodly is trapped in the worke of his
owne handes: A conſyderacion Sela. D
The wycked ſhall be turned vnto hell, and
all people that forget God: For the poore
ſhall not be alwaye forgotten, the pacient abydinge
of the meke ſhall not peryſh for euer
Vp Lorde, and let not man haue the vpperhande,
let the Heythen be iudged in thy
ſight. Put them in feare (O Lorde) that
the Heythen maye knowe them ſelues to be
but men. Sela.

¶ The. x. Psalme.

VT QVID DOMINE.

W Hy ſtondeſt thou ſo farre of (O Lord) A
and hydeſt thy face in that neadefull
tyme of trouble? The vngodly for his
owne luſt, doth perſecute the pore: let them
be taken in the crafty wylyneſſe ẏ they haue
ymagined. For ẏ vngodly hath made boaſt
of his owne hertes deſire, and ſpeaketh good
of the couetous, whom God abhorreth.
The vngodly is ſo proude that he careth not
for God, neither is God in all his thoughtes
** His wayes are alwaye greuous, thy iudgementes **
are farre aboue out of his ſight, & B
therfore defyeth he all his enemyes. For he
hath ſayde in his hert: Tuſh I ſhall neuer be
caſt downe, there ſhall no harme happen vnto
me. * His mouth is ful of curſynge, and *Rom.iii.c
diſceyte and fraude: vnder his tongue is vngodlyneſſe
and vanite. * He ſytteth lurkinge *Pro.i.b
in the theuyſh corners of the ſtretes, &
pryuely in his lurkinge dennes doth he murther
the innocent: his eys are ſet againſt the
poore. For he lyeth waytinge ſecretly (euen
as a lyon, lurketh he in his denne) ẏ he maye
rauyſh the poore. He doth rauyſh ẏ poore,
when he getteth him into his net. ☞ He falleth ☞
downe and humbleth him ſelf, that ẏ cōgregaciō
of the poore maye fall into the hād
of his captaynes. He hath ſayde in his hert
Tuſh, God hath forgotten, he hydeth away
his face, and he will neuer ſe it. Aryſe (O
Lorde God) and lyft vp thyne hande, forget
not the poore. Wherfore ſhulde the wicked
blaſpheme God, whyle he doth ſaye in his

¶ hert: tuſh (thou God) careſt not for it? Sure-
ly thou haſt ſene it. For thou beholdeſt vn-
☞ godlynes and wronge. ☞ That ŷ mayeſt
take the matter into thy hande: the pore cō-
mitteth him ſelfe vnto the, for thou art ŷ hel-
per of the frendleſſe. Breake thou the po-
☞ wer of the vngodly and malicious, ☞ take
awaye his vngodlyneſſe, & thou ſhalt fynde
none. The Lorde is kynge for euer, & euer,
and the heythen are peryſhed out of the land.
Lorde, thou haſt herde the deſire of ŷ pore:
thou prepareſt their hert and thyne eare her-
keneth therto. To helpe the fatherles and
pore vnto their right: ŷ the man of the earth
be no more exalted againſt them.

¶ The.xi. Pſalme.

IN DOMINO CONFIDO.

To the chaunter, A Pſalme of Dauid.

A In the Lorde put I my truſt: howe ſay
ye then to my ſoule: that ſhe ſhulde
☞ ☞ flye as a byrde vpon your hyll?
For lo, the vngodly bende their bowe, and
make redy their arowes with in ŷ quyuer: ŷ
they maye pryuely ſhote at them, which are
☞ true of hert. For the ☞ foundacions will
be caſt downe, and what hath the righteous
*Aba.ii.d Eſa.lxvi.a. done? *The Lorde is in his holy temple: ŷ
B Lordes ſeat is in heauen? His eyes conſydre
❧ ❧ (the pore) and his eye lyddes tryeth ŷ chil-
dren of men. The Lorde aloweth the righ
teous: but the vngodly, and him that delyteth
in wyckednes, doth his ſoule abhorre.
Upon the vngodly he ſhall rayne ſnares,
fyre, and brymſtone, ſtorme & tempeſt: this
ſhalbe their porcion to drinke. For ŷ righ-
teous Lorde loueth righteouſnes: his coun-
tenaunce will beholde the thinge that is iuſt.

¶ The.xii. Pſalme.

SALVVM ME FAC DOMINE.

To him that excelleth vpon an inſtrument of eyght ſtrynges a Pſalme of Dauid.

E 2 A Helpe (me) Lorde, for there is not one
godly man left. For the faithfull are
mynyſhed from amonge the children
of men. They talke of vanite, euery one wᵗ
his neighbour, they do but flatter with their
lyppes and diſſemble in their double herte.
The Lorde ſhall rote out all diſceytfull lyp-
pes, and the tonge that ſpeaketh proude thin
ges. Which haue ſayde: with our tonge
will we preuayle: we are they that ought to
B ſpeake, who is Lorde ouer vs? Nowe for
*pſal.cxix.a. the troubles ſake of the neadye, * and be-
cauſe of the depe ſyghthinge of the poore, I
will vp (ſayth the Lorde) and will helpe eue
ry one, from him that ſwelleth againſt him,
and will ſet them at reſt. The wordes of ŷ
Lorde are pure wordes euen as the ſiluer,
which from earth is tryed and purified ſeuen
tymes in the fyre. Thou ſhalt kepe them ☞
(O Lorde) thou ſhalt preſerue ☞ him from
this generacion for euer. The vngodly
walcke on euery ſyde: whan they are exalted
the children of men are put to rebuke.

¶ The.xiii. Pſalme.

VSQVEQVO DOMINE.

To the chaunter, a Pſalme of Dauid.

How longe wilt thou forget me, O A
Lorde? for euer? howe longe wylt
thou hyde thy face fro me? Howe
lōge ſhal I ſeke cōſcel in my ſoule?
and be ſo vexed in myne hert? how longe ſhal
myne enemy triumphe ouer me? Conſydre
and heare me (O Lorde my God) lyghten
myne eyes, that I ſlepe not in death. Leaſt
myne enemy ſaye: I haue preuayled againſt
him: for yf I be caſt downe, they that trou-
ble me will reioyce at it. But my truſt is in
thy mercy, and my hert is ioyfull in thy ſalua
cion. I wyll ſinge of the Lorde becauſe he ❧
hath dealt ſo louyngly with me. ❧ (yea I will
prayſe the name of the Lorde the mooſt hyeſt.)

¶ The.xiiii. Pſalme.

DIXIT INSIPIENS.

To the chaunter a Pſalme of Dauid.

The *fole hath ſaid in his hert A
there is no God. They are *Pſal.lii.a
corrupt, and become abhomi-
nable in their doinges *there *pſal.liii.a Rom.iii.c
is not one that doth good, ❧ ❧
(no not one). The Lorde lo-
ked downe from heauen vpon the children of
men, to ſe yf there were any that wolde vn-
derſtande, and ſeke after God: But they are
all gone out of the waye, they are al togither
become abhominable: there is none that doth
good, no not one. ❧ (Their throte is an open ſepul ❧
chre, with their tonges they haue diſceyued, the poyſon of
aſpes is vnder their lippes. Their mouth is full of cur
ſinge and bitternes, their fete are ſwyft to ſhead bloude.
Deſtruccion and vnhappynes is in their wayes. and the way
of peace haue they not knowen, there is no feare of God be-
fore their eyes.) Haue they no knowlege, ŷ they
are all ſuche workers of myſchefe, eatinge vp
my people, as it were bread and call not vpō B
the Lord? There were they brought in great
feare ❧ (euen where no feare was) for God is in ŷ ❧
generacion of the righteous. As for you, ye
haue made a mocke at the coūcell of the poore
becauſe he putteth his truſt in the Lorde.
Who ſhall gyue ſaluacion vnto Iſra-
ell * out of Sion? Whan the Lorde tur- *Eſa.lix.d Rom.xi.c
neth the captiuite of his people, then ſhall Ia
cob reioyce, and Iſrael ſhall be glad.

¶ The.xv. Pſalme.

DOMINE QVIS HABITABIT

Lorde

A LOrde, who ſhall dwell in thy tabernacle? who ſhall reſt vpon thy holy
hyll? *Euen he that leadeth an
*pſ.xxiiii.a. Eſa.xxxiii.c. Math.xix.b. vncorrupt lyfe, and doth the thinge which is
right, and that ſpeaketh the truth frome his
hert. He that hath vſed no diſcepte in his
tonge, nor done euyll to his neyghbour, and
hath not ſclaundred his neighbours. He
that ſetteth not by him ſelfe: but is lowly in
his owne eyes, ⁊ maketh moche of them that
feare the Lorde: he that ſweareth vnto his
neighbour, ⁊ diſapointeth him not, though it
*Eze.xviii.a were his owne hinderaunce. *He ẏ hath
not gyuen his mony vpon vſury, nor taken
rewarde againſte the innocent. Who ſo
doth thinges, ſhall neuer fall.

¶ The.xvi. Pſalme.

CONSERVA ME, DOMINE.

The badge or armes of Dauid.

A PReſerue me, O God, for in the haue
I put my truſt. O my ſoule ẏ haſt
ſayd vnto the Lord: thou art my God
my goodes are nothinge vnto the. All
my delyte is vpon the ſayntes that are in the
earth, and vpon ſuche as excel in vertue.
But they that rūne after another God, ſhall
haue great trouble. Their drinkeofferinges of bloud will not I offre, neither make
mencion of their names within my lyppes.
*Threm.iii.c *The Lord him ſelf is the porcion of myne
enheritaunce: and of my cup: ẏ ſhalt mayntevne my lot. The lot is fallē vnto me in
a fayre grounde, yea, I haue a goodly heritage.
B I will thanke the Lord for gyuing
me warninge: my reynes alſo chaſten me in
the night ſeaſon. I haue ſet God alwayes before me, for he is on my right hand, therfore I ſhall not fall. Wherfore my herte
was glad, and my glory reioyſed, my fleſhe
*act.ii.d and.xiii.e. alſo ſhall reſt in hope. For why? *thou
ſhalt not leaue my ſoule in hell, neither ſhalt
thou ſuffre thy holy one to ſe corruption.
Thou ſhalt ſhewe me the path of lyfe: in thy
preſence is the fulneſſe of ioye, ⁊ at thy righthande there is pleaſure for euermore.

¶ The.xvii. Pſalme.

EXAVDI DOMINE IVSTITIAM.

A prayer of Dauid.

A HEare the right, O Lord, conſydre my
complaynte, ⁊ herken vnto my prayer, that goeth not out of fayned lyppes. Let my ſentence come forth frō thy
preſence: ⁊ let thyne eyes loke vpō the thing
*pro.xvii.a. that is equall. *Thou haſt proued ⁊ vyſited myne hert in the night ſeaſon: thou haſt
tryed me ⁊ ſhalt fynde no wickedneſſe in me:
for I am vtterly purpoſed, that my mouthe
ſhall not offende. Becauſe of mens workes that are done againſt the wordes of thy
lyppes I haue kept me from the wayes of ẏ
deſtroyer. O holde thou vp my goinges
in thy pathes, that my fote ſteppes ſlyp not.

I haue called vpon the, O God, for thou
ſhalt heare me: enclyne thyne eare to me, and
herken vnto my wordes Shew thy maruelous louinge kyndneſſe, thou that art the
ſauioure of them which put their truſt in the
from ſuch as reſiſt thy right hand. Kepe B
me *as the apple of an eye, hyde me ‡ vnder *zacha.ii.b. ‡Mat.xxiii.d
the ſhadowe of thy wynges. From ẏ vngodly that trouble me: myne enemies compaſſe me roūdabout, to take awaye my ſoule
They are encloſed in their owne fat: and
their mouth ſpeaketh proude thinges. They
lye waytinge in our waye on euery ſyde, turning their eyes downe to the grounde.
Lyke as a lyon that is gredy of his praye, ⁊
as it were a lyons whelpe lurking in ſecrete
places. Up Lorde, diſapointe him, ⁊ caſt C
him downe: delyuer my ſoule frome the vngodly which is as a ſwearde of thyne.
From the men of thy hande, O Lorde frome
the men, I ſaye, and from the euyll worlde,
which haue their porcion in this lyfe, whoſe
belyes thou fylleſt with thy hyd treaſure.
They haue children at their deſire: and leaue
ẏ reſt of their ſubſtaunce for their babes.
But as for me, I will beholde thy preſence
in righteouſnes: and when I awake vp after thy lykeneſſe, I ſhall be ſatiſfied with it.

¶ The.xviii. Pſalme.

DILIGAM TE DOMINE.

To the chaunter of Dauid the ſeruaunt of
the Lorde, which ſpake vnto the Lord the
wordes of this ſonge, (in the daye that ẏ
Lorde delyuered him from the hande of all
his enemyes, and from the hand of Saul)
and he ſayde:

IWill loue the, O Lorde, my ſtrength A
The Lorde is my ſtony rocke, ⁊
my defence, my ſauyour, my God, ⁊
my might, in whom I will truſt: my buckler, the horne alſo of my ſaluacion, and my
refuge. *I will call vpon the Lord, whiche is worthy to be prayſed, ſo ſhall I be ſafe ii.reg.xxii.a.
from myne ennemyes. ‡The ſorowes of ‡pſal.cxvi.a.
death compaſſed me, ⁊ the ouerflowinges of
vngodlyneſſe made me afrayde. The paynes of hell came about me, the ſnares of deth
ouertoke me. In my trouble will I call
vpon the Lorde: ⁊ complayne vnto my God.
So ſhal he heare my voice out of his *(holy) *
temple, ⁊ my cōplaint ſhall come before him,
it ſhall entre euen into his eares. *The *mat.xxvii.f
earth trembled ⁊ quaked, ẏ very foundaciōs
alſo of the hylles ſhoke ⁊ were remoued, becauſe he was wroth. There went a ſmoke
out in his preſence: ⁊ a conſuminge fyre out
of his mouthe, ſo ẏ coles were kyndled at it. B
He bowed ẏ heauens alſo, ⁊ came downe
⁊ it was darcke vnder his fete. He rode
vpon ẏ cherubins, ⁊ did flye: he came flying
vpō ẏ wynges of ẏ wynde. He made darkenes his ſecrete place: his pauylion rounde

about him, with darcke water ⁊ thicke cloudes
to couer him. At the brightnes of his
preſence his cloudes remoued, hayle ſtones ⁊
coles of fyre. The Lorde alſo thondred
out of the heauen, and the hygheſt gaue his
thondre, hayle ſtones, and coles of fyre.
He ſent out his arowes and ſcattered them,
he caſt forth lyghtninges, and deſtroyed thẽ.
The ſpringes of waters were ſene, and
the foundacions of the rounde worlde were
diſcouered at thy chydinge, O Lorde, at the
C blaſtinge of the breth of thy diſpleaſure.
He ſhall ſende downe frõ the heygth to fetch
me, and ſhall take me out of many waters.
He ſhal deliuer me from my ſtrongeſt enemy
and from them which hate me: for they are to
myghty for me. They preuented me in yͤ
daye of my trouble: but the Lorde was my
vpholder. He brought me forth alſo into
a place of libertie: he brought me forth, euen
becauſe he had a fauoure vnto me. The
Lorde ſhall rewarde me after my ryghteous
dealing: accordinge to the clennes of my handes
ſhall he recõpẽce me. Becauſe I haue
kept the wayes of the Lorde: ⁊ haue not forſaken
my God, as yͤ wicked doth. For I
haue an eye vnto all his lawes ⁊ wil not caſt
out his cõmaundementes frõ me. I was
alſo vncorrupt before him: and eſchued myne
D owne wyckednes. Therfore ſhal yͤ Lord
rewarde me after my ryghteous dealinge: ⁊
accordinge vnto the clennes of my handes in
his eye ſight With the holy thou ſhalt be
holy, and with a perfect man thou ſhalte be
perfect With the cleane yͧ ſhalt be cleane:
and with the frowarde thou ſhalt lerne frowardnes.
For thou ſhalt ſaue the people
that are in aduerſite, ⁊ ſhalt bringe downe yͤ
hye lokes of the proude. Thou alſo ſhalt
lyght my candell: the Lorde my God ſhall
make my darkenes to be light For in the
I ſhall diſconfyte an hooſt of men: and with
the helpe of my God I ſhall leape ouer yͤ wal
The waye of God is an vndefyled waye
*Pſal.xii.b. and.cxix.k. *the worde of the Lorde alſo is tryed in the
fyre: he is the defender of all them that put
their truſt in him. For *who is God but
*Deut.iiii.e the Lorde? or who hath any ſtrength except
our God? It is God that gyrdeth me wͭ
ſtrength of warre, and maketh my waye perfect
*He maketh my fete lyke hertes fete
*Aba.iii.d ii.reg.xxii.e Pſa.cxliiii.a ⁊ ſetteth me vp on hye. *He teacheth myne
handes to fight, ⁊ myne armes ſhall breake
E euen a bowe of ſtele. Thou haſt gyuẽ me
the defence of thy ſaluacion: thy right hande
alſo ſhall holde me vp, and thy louynge correction
ſhall make me great. Thou ſhalt
make rowme ynoughe vnder me for to go, yͭ
my foteſteppes ſhall not ſlyde. I will folowe
vpon myne enemyes, ⁊ ouertake them:
neyther will I turne agayne, tyll I haue deſtroyed
them. I will ſmyte them, yͭ they
ſhall not be able to ſtande: but fall vnder my F
fete Thou haſt gyrded me with ſtrength
vnto the battayle, thou ſhalt throwe downe
myne enemyes vnder me. Thou haſt made
myne enemies alſo to turne their backes vpõ
me, and I ſhall deſtroye them that hate me.
*They ſhall crye: but there ſhalbe none *Pro.i.d.
to helpe them: yea, euen vnto the Lord, ſhal
they crye: but he ſhall not heare them. I
will beate them as ſmall as the duſt before yͤ
wynde: I will caſt them out, as the claye in
the ſtretes. Thou ſhalt delyuer me from
the ſtryuinges of the people: and thou ſhalt
make me the head of the heythen. A people
whom I haue not knowen ſhall ſerue me
Aſſone as they heare of me, they ſhall obey
me: but yͤ ſtraunge children ſhall diſſemble
with me. The ſtraunge children ſhall G
fayle, ⁊ be afrayed out of their pryſons.
The Lorde lyueth: and bleſſed be my ſtrong
helper, and prayſed be the God of my ſaluacion.
Euen the God whiche ſeeth that I
be auenged, and ſubdueth yͤ people vnto me.
It is he that delyuereth me frome my
(cruell) enemyes, ⁊ ſetteth me vp aboue myne
aduerſaries: thou ſhalt ryd me from the wicked
man. *For this cauſe I will gyue *Rom.xv.b
thankes vnto the, O Lorde, amonge the
Gentyles, and ſynge prayſes vnto thy name
*Greate proſperite gyueth he vnto his *ii.re.xxii.d
kynge: and ſheweth louynge kyndneſſe vnto
Dauid his annoynted, and vnto his ſeede
for euermore.

The. xix. Pſalme.

COELI ENARRANT.

To the chaunter, a Pſalme of Dauid.

The heauens *declare yͤ glory of god A
and the firmament ſheweth his handy *rom.i.c
worcke. ☞ One daye telleth another:
and one nyght certifieth another.
☞ There is neither ſpeache nor language,
but their voyces are heard amonge them.
☞ Their ſounde is gone oute into all landes:
and their wordes into the endes of the *Rom.x.d
worlde. In them hath he ſet a tabernacle
for the ſunne, which cõmeth forth as a brydgrome
out of his chambre, and reioyſeth as a
gyaũt to runne his courſe. It goeth forth B
from the vtmoſt part of the heauen, and runneth
about vnto the ende of it agayne, ⁊ ther
is nothinge hyd from the heate therof.
The lawe of the Lorde is vndefyled, conuertinge
the ſoule. The teſtimonye of the
Lorde is ſure, and gyueth wyſdom vnto the
ſimple. The ſtatutes of yͤ Lord are right C
⁊ reioyce the hert, the commaundement of yͤ
Lorde is pure, and gyueth light vnto yͤ eyes.
The feare of the Lorde is cleane, and endureth
for euer: the iudgementes of the Lorde
are true and ryghteous all togyther.
*More to be deſyred are they then golde, *Pro.viii.b

yee then moche fyne golde, ſweter alſo then hony, and the hony combe. Moreouer, by D them is thy ſeruaũt taught, and in keping of them there is greate rewarde. Who can tell, how oft he offendeth? Oh clenſe thou me ○✱ fro ○✱(my) ſecrete fautes. Kepe thy ſeruaũt alſo from preſumptuous ſinnes, leſt they get the dominiõ ouer me: ſo ſhall I be vndefyled, and innocent frõ the greate offence. Let the wordes of my mouth, and the meditacion of ○✱ my herte be ○✱(alwaye) acceptable in thy ſyght, O Lorde, my ſtrength and my redemer.

¶ The.xx. Pſalme.

EXAVDIAT TE DOMINVS.

To the chaunter, a Pſalme of Dauid.

A The Lorde heare the in ỹ daye of trouble, the name of the God of Jacob defende the. Sende the helpe from the Sanctuary, & ſtrength the out of Sion.

Remembre all thy offerynges, and accepte thy brent ſacrifyce Sela. Graunte the thy hertes deſyre, & fulfyll all thy mynde.

We wyll reioyſe in thy ſaluacion, and triumphe in the name of the Lorde our God, the Lorde perfourme all thy peticions.

B Nowe knowe I, that the Lorde helpeth his anoynted, and wyll heare hym from his holy heauẽ: euen with the wholſome ſtrẽgth of his right hande. Some put theyr truſt in charettes, and ſome in horſes: but we wyll remembre the name of the Lorde oure God.

They are broughte downe and fallen, but we are ryſen, and ſtande vp ryght.

Saue Lorde, and heare vs, O kynge of ○✱ heauen, in the daye when we call ○✱(vpon the.)

¶ The.xxi. Pſalme.

DOMINE IN VIRTVTE TVA.

To the chaunter, a Pſalme of Dauid.

A The king ſhal reioyſe in thy ſtrẽgth O Lorde, exceadinge glad ſhall he be of thy ſaluaciõ. Thou haſt geuen hym his hertes deſyre, & haſte not denied hym ỹ requeſt of his lippes. Sela. For thou ſhalt preuente hym with the bleſſinges of goodnes, & ſhalt ſette a crowne of pure golde vpon his head. He aſked lyfe of the, and thou gaueſt hym a long lyfe, euen for euer and euer. His honoure B is great in thy ſaluacion, glory & greate worſhyppe ſhalt thou laye vpõ hym. For thou ſhalt geue hym euerlaſtinge felicite, & make hym glad with the ioye of thy countenaũce.

Becauſe the kynge puttethe hys truſte in the Lorde, and in the mercye of the moſte hyeſt he ſhall not myſcarye. All thyne enemyes ſhall fele thy hande: thy ryghte hande ſhall fynde oute them that hate the. Thou ſhalt make them lyke a fyry ouen in tyme of thy wrath: the Lord ſhall deſtroy them in his diſpleaſure, and the fyre ſhall conſume them.

Theyr frupte ſhalt thou roote oute of the earthe, and theyr ſede from amonge the chyldren of men. For they intended myſchefe agaynſt the, and ymagined ſoch a deuyce, as they are not able to perfourme. Therfore ſhalt thou put them to flyght, and the ſtrynges of thy bowe ſhalt ỹ make ready agaynſt the faces of them. Be thou exalted Lorde, in thyne awne ſtrength: ſo wyll we ſyng and prayſe thy power.

¶ The.xxii. Pſalme.

DEVS DEVS MEVS.

E4

To the chaunter vpon the hynde of the dawnynge, a Pſalme of Dauid.

A My * God, my God, ○✱(loke vpon me) why haſte thou forſaken me, & arte ſo farre fro my health, and frõ the wordes of my complaynte? O my God, I crye in the daye tyme, but thou heareſte not: and in the nyght ſeaſon alſo I take no reſt. And thou continueſte holye, O thou worſhyppe of Iſraell. Oure fathers hoped in the: they truſted in the, and thou dyddeſt delyuer them.

○✱
* Matthewe xxvii. e
Marke. xv. e

They called vpon the, and were helped: they put theyr truſt in the, and were not confounded. But as for me, I am a worme, & no man: a very ſcorne of men & the outcaſt of the people. * All they ỹ ſe me, laugh me to B ſcorne: they ſhote out theyr lyppes, & ſhake ỹ heade, ſayenge: * He truſted in God that he wolde delyuer hym: let hym delyuer hym, yf he wyll haue hym. ‡ But thou art he ỹ toke me out of my mothers wombe: thou waſt my hope, whẽ I hãged yet vpõ my mothers breſtes. I haue bene left vnto the euer ſence I was borne: thou art my God, euẽ fro my mothers wombe. O go not fro me, for trouble C is harde at hande, & ther is none to helpe me.

* Pſal. cix. d
* Matthewe xxvii. e
‡ Pſal. lxxi. a

Many oxen are come aboute me, greate bulles of Baſan cloſe me in on euerye ſyde.

They gape vpon me with theyr mouthes as it were a rampynge and roarynge lyon.

* I am powred out lyke water, and all my bones are oute of ioynte: my herte alſo in the myddeſte of my bodye is euen lyke meltynge D waxe. My ſtrength is dryed vp lyke a potſherde, & my tonge cleueth to my gummes, & thou ſhalt brynge me into the duſt of deathe.

* Joſu. vii. b

IV

For ○✱(many) ☞ dogges are come aboute me, and the councell of the wicked laye ſeage agaynſt me. They pearſed my handes and my fete, I may tell all my bones, they ſtonde ſtarynge and lokynge vpon me.

○✱
☞

* They parte my garmentes amõge them, and caſte lottes vpon my veſture. But be not thou farre fro me, O Lorde: thou arte my ſuccoure, haſte the to helpe me. Delyuer my ſoule from the ſwearde, my dearlyng frõ the E power of the dogge. Saue me from the lyons mouthe: thou haſt hearde me alſo from amonge the hornes of the vnicornes. I wyll declare thy name vnto my * brethren: in the myddeſt of ỹ congregaciõ wyll I prayſe the.

* Matthewe xxvii.
* Jhon. xx. d
Hebre. ii. c

F O prayſe the Lord ye that feare hym: Ma-
gnifie hym all ye of the ſede of Jacob, ⁊ feare
*Psal.xx.d hym all ye ſede of Iſraell. *For he hathe
not deſpiſed nor abhorreth the lowe eſtate of
the poore: he hathe not hyd his face frõ hym,
but when he called vnto hym, he hearde him.
My prayſe is of the in the great congrega-
cion, my vowes wyll I perfourme in yͤ syght
of them that feare hym. The poore ſhall
eate, ⁊ be ſatiſfyed: they yͭ ſeke after yͤ Lorde,
ſhall prayſe hym, youre herte ſhall lyue for
euer. All the endes of the worlde ſhall re-
mẽbre them ſelues, ⁊ be turned vnto yͤ Lord,
and all yͤ kynreds of the nacions, ſhall wor-
G ſhyp before him. For the kyngdom is the
Lordes, and he is the gouernoure among the
people. All ſoch as be fatte vpon earthe,
H ☞ haue eaten ⁊ worſhypped. All they that
go downe into the duſte, ſhall knele before
him, ⁊ no mã hath quickened his awne ſoule.
☞(My) ſede ſhall ſerue hym: they ſhalbe coun
ted vnto the Lorde for a generaciõ. They
ſhall come, and ☞(the heauens) ſhall declare his
ryghteouſnes: vnto a people that ſhall be
borne, whome the Lorde hath made.

¶ The.xxiii. Psalme.

DOMINVS REGIT ME.

A Psalme of Dauid.

A THe Lorde is my ſhepeherde, therfore
can I lacke nothinge. He ſhall fede
me in a grene paſture, ⁊ leade me forth
beſyde the waters of comforte. He ſhall
conuerte my ſoule, and bryng me forth in the
pathes of ryghteouſnes, for his names ſake.
Yee thoughe I walke thorowe the valley
of the ſhadow of death, I will feare no euell,
for thou art with me, thy rodde and thy ſtaffe
B cõforte me. Thou ſhalt prepare a table be-
fore me againſt them that trouble me: yͧ haſt
anoynted my heade wͭ oyle, ⁊ my cup ſhalbe
full. But ☞(thy) louyng kyndnes ⁊ mercy
ſhall folowe me all the dayes of my lyfe, ⁊ I
wyll dwell in the houſe of the Lord for euer.

¶ The.xxiiii. Psalme.

5·M

DOMINI EST TERRA.

A Psalme of Dauid. ☞(in the fyrſt daye of the Sabath.)

A THe *earth is the Lordes, and all that
*Leui.xxv.b i.Cori.x.f therin is: the compaſſe of the worlde,
and they that dwell therin. For he
hathe founded it vpon the ſees, ⁊ prepared it
*Psal.xv.a. vpõ the floudes. *Who ſhall aſcende into
Esa.xxxiii.c the hyll of yͤ Lorde? Or, who ſhall ryſe vp in
Math.v.b. his holy place? Euẽ he that hath clene hãdes
⁊ a pure hert, ⁊ yͭ hath not lyft vp his mynde
vnto vanite, nor ſworne to deceaue ☞(his
neyghboure.) He ſhall receaue the bleſſyng frõ
the Lorde, and ryghteouſneſſe from the God
B of his ſaluacion. This is the generacion
of them that ſeke him, euen of them that ſeke
thy face, O Jacob. Sela. ☞ Lyft vp your
heades, O ye gates, ⁊ be ye lyfte vp, ye euer-
laſtinge dores, and the kynge of glorye ſhall
come in. Who is this kynge of glorye? It
is the ſtronge Lorde ⁊ mighty, euen yͤ Lorde
mighty in battell. Lyfte vp youre heades
(O ye gates) ⁊ be ye lyft vp ye euerlaſtynge
dores, ⁊ the kynge of glorye ſhall come in.
Who is this kyng of glory? Euen the Lorde
of Hoſtes, he is the kynge of glorye. Sela.

¶ The.xxv. Psalme.

AD TE DOMINE LEVAVI.

Of Dauid.

VNto the (O Lorde) wyll I lyft vp my A
ſoule. My God, I haue put my truſte
in the: Oh let me not be confounded,
nether let myne enemyes triumphe ouer me.
*For all they that hope in the, ſhall not be *Roma.x.c
aſhamed: but ſuche as tranſgreſſe without a and.x.b.
cauſe, ſhall be put to confuſion. Shewe Esa.xxviii.d
me thy wayes, O Lorde, and teache me thy
pathes. Leade me forth in thy trueth, and
lerne me, for thou arte yͤ God of my ſaluaciõ:
in the hath bene my hope all the daye longe.
Call to remembraunce (O Lorde) thy ten- B
der mercyes, and thy louynge kyndneſſes,
which haue bene euer of olde. Oh remem
bre not the *ſynnes ⁊ offences of my youthe, *Job.xiii.d
but acordynge vnto thy mercy thynke thou
vpon me (O Lorde) for thy goodneſſe.
Gracious and righteous is the Lorde, ther-
fore wyll he teache ſynners in the waye.
Them that be meke, ſhall he gyde in iudge- C
mẽt: ⁊ ſoch as be gentle, them ſhall he learne
his waye. All the pathes of the Lorde are
mercye ⁊ trueth, vnto ſoche as kepe his coue-
naunt ⁊ his teſtimonies. *For thy names Esa.xliii.d
ſake, O Lorde, be mercyfull vnto my ſynne,
for it is great. What man is he that feareth
the Lord? him ſhall he teache in the way that
he ſhall choſe. His ſoule ſhall dwell at eaſe,
and his ſede ſhall inheret the lande. The ſe-
crete of the Lorde is among them that feare
hym, *⁊ he wyll ſhewe them his couenaunt. *Jere.xxxi.f and.xxxii.g.
Myne eyes are euer lokyng vnto yͤ Lord,
for he ſhall plucke my fete oute of the nette.
Turne the vnto me, and haue mercy vpon D
me: for I am deſolate, and in miſerye.
The ſorowes of my herte are enlarged, O
brynge thou me out of my troubles. Loke
vpon myne aduerſyte ⁊ myſery, and forgeue
me all my ſynne. Cõſydre myne enemyes
howe many they are, and they beare a tyran-
nous hate againſt me. O kepe my ſoule,
and delyuer me: let me not be confounded, for
I haue put my truſt in the. Let perfectneſſe
and ryghteous dealinge wayte vpon me, for
my hope hath bene in the. Delyuer Iſraell
O God, oute of all his troubles.

¶ The.xxvi. Psalme.

IVDICA ME DOMINE.

☞(A Psalme) Of Dauid. (Afore he was anoynted.)

A *pſal.xvii, a BE thou my *iudge, O Lorde, for I haue walked innocentlye: my truſte hathe bene alſo in the Lorde, therfore
*Pſa.cxxxix b. ſhall I not fall. *Examen me, O Lorde, & proue me: trye out my reynes and my herte. For thy louynge kyndeneſſe is before myne eyes, and I wyll walke in thy trueth. I haue not dwelt with vayne perſonnes, neyther wyll I haue felowſhyp with the diſceatfull.

I haue hated the congregacion of the wycked, and will not ſytte amonge the vngodly.
Ma.i.e. *I wyll waſhe my handes in innocencye,
B O Lorde, and ſo wyll I go to thyne aulter.

That I maye ſhewe the voyce of thankes geuyng, and tell of thy wonderous workes.

Lorde, I haue loued the habitacion of thy houſe, and the place where thyne honoure dwelleth. O ſhut not vp my ſoule with the ſynners, nor my lyfe with the bloudthurſtye.

C In whoſe hande is wyckedneſſe, and theyr ryghte hande is full of gyftes. But as for me, I wyll walke innocently: O delyuer me, and be mercyfull vnto me. My fote ſtandeth ryghte: I wyll prayſe the Lorde in the congregacions.

The.xxvii. Pſalme.

DOMINVS ILLVMIVATIO.

Of Dauid.

E.5

A *Pſal.cxii.a THe Lorde is my *lyghte and my ſaluacion: whom then ſhall I feare? the Lorde is the ſtrength of my lyfe: of whome then ſhall I be afrayed? When the wycked (euen myne ennemyes and my foes) came vpon me, to eate my fleſhe, they ſtombled & fell. Thoughe an hooſt of men were layed agaynſte me, yet ſhall not my herte be afrayed: and thoughe there roſe vp a warre agaynſt me, yet wyll I put my truſte in him.

B *Luke.x.g ii.Reg.vii.c *One thinge haue I deſyred of the Lorde, whiche I wyll requyre: euen that I maye dwell in the *houſe of the Lorde all the dayes of my lyfe: to beholde the fayre bewtie of the
*i.Re.xxi.a. Lorde, and to vyſet his temple. For in the tyme of trouble he ſhall hyde me in his *tabernacle, yee in the ſecrete place of his dwellynge ſhall he hyde me, and ſet me vp vpon
*ii.re.xxiii.e a *rocke of ſtone. And nowe ſhall he lyfte vp my heade aboue myne ennemyes rounde aboute me. Therfore wyll I offre in his dwellynge, an oblacion with greate gladneſſe: I wyll ſynge and ſpeake prayſes vnto
C the Lorde. Herken vnto my voyce, O Lorde, when I crye vnto the: haue mercy vpon me, and heare me. My herte hath talked of the: Seke ye my face: thy face Lorde wyll I ſeke. O hyde not thou thy face fro me, nor caſte thy ſeruaunte awaye in diſpleaſure. Thou haſte bene my ſuccoure, leaue me not, nether forſake me, O God of my ſaluacion. Whan my father and my mother forſake me, the Lorde taketh me vp. Teache
D me thy waye, O Lorde, & leade me the ryght waye, becauſe of myne enemyes. Delyuer me not ouer into the wyll of myne aduerſaryes, for there are falſe wytneſſes ryſen vp agaynſt me, and ſoche as ſpeake wronge. I ſhulde vtterly haue faynted: but that I beleue verely to ſe the goodneſſe of the Lorde in the lande of the lyuynge. O tary thou the *Pſal.xxxi.e
Lordes leyſure *be ſtronge, and he ſhall conforte thyne herte, and put thou thy truſte in the Lorde.

The.xxviii. Pſalme.

AD TE DOMINE CLAMABO,

A Pſalme of Dauid.

VNto the wyll I crye, O Lorde, my ſtrength: thyncke no ſcorne of me, leſt, A
yf thou make the as though thou heardeſt not, I become lyke them, that go downe into the pytte. Heare the voyce of my humble peticyons, when I crye vnto the, whan I holde vp my handes towarde the mercyſeate of thy holy temple. O plucke me not awaye * (neyther deſtroye me) with the vngodly and wycked doers, *which ſpeake frendly to *c Iere.ix.b.
theyr neyghbours, but ymagine myſchefe in B
theyr hertes. *Rewarde them accordynge *Iob.xxxiiii b.
to theyr dedes, and accordynge to the wyckedneſſe of theyr awne inuencions. Recompenſe them after the worke of theyr handes: Math.vi.d Roma.ii.b.
paye them that they haue deſerued. For they regarde not in theyr mynde the workes of the Lorde, nor the operacion of his hādes: therfore ſhall he breake them downe, and not buylde them vp. Prayſed be the Lorde, for C
he hath hearde the voyce of myne humble peticions. *The Lorde is my ſtrength and my *Deut.viii
ſhylde, my herte hath truſted in hym, & I am helped: therfore my herte daunſeth for ioye, and in my ſonge wyll I prayſe hym. The Lorde is theyr ſtrength, & he is that wholſom defence of his anoynted. O ſaue thy people, and geue bleſſynge vnto *thyne enheritaunce: fede them, and ſet them vp for euer. *deu.xxxii.b

The.xxix. Pſalme.

AFFERTE DOMINO.

A Pſalme of Dauid * (at the perfourmynge of the Tabernacle.

BRyng vnto the Lord (O ye mighty) *(brynge youre rammes vnto the Lorde.) aſcribe vnto the Lorde worſhyppe and A
ſtrength. Geue the Lorde the honoure due vnto his name: worſhyp the Lorde with holy worſhyp. *It is the Lorde that commaundeth the waters: It is the glorious God that Exo.vii. and.viii.
maketh the thonder: *it is the Lorde that ruleth the ſee. The voyce of the Lorde is *Exo.xiiii.g Mat.viii.d
myghty in operacion, the voyce of the Lorde is a glorious voyce. The voyce of the B
Lorde breaketh the. *Cedre trees: yee, the Lorde breaketh the Cedars of Libanus. Eze.xvii.g

He made them alſo to ſkyppe lyke a Calfe: Libanus alſo, and Syrion lyke a younge vnycorne. The voyce of the Lorde deuydeth the flames of fyre: the voyce of the

C ¶ of the Lorde, ſhaketh ẏ wyldérneſſe, yee, the Lorde ſhaketh the wyldérneſſe of Cades.

The voyce of the Lorde maketh the hyndes to brynge forthe younge and diſcouereth the thycke buſhes: in his temple dothe euerye man ſpeake of his honoure. The Lorde ſytteth aboue the water floude, and the Lorde remaynethe a kynge for euer. The Lorde ſhall geue ſtrẽgth vnto his people, the Lorde ſhall geue his people the bleſſyng of peace.

¶ The.xxx. Pſalme.

EXALTABO TE DOMINE.

6. M

¶ A Pſalme and ſonge of the dedicacion of the houſe of Dauid.

A I Wyll magnify the, O Lord, for thou haſt ſet me vp, and not made my fooes to triumphe ouer me. O Lorde my God, I cryed vnto the, and thou haſt healed me. Thou Lorde haſte broughte my ſoule out of hell: thou haſte kepte my lyfe, frõ them that go downe to the pytte. Synge prayſes vnto the Lorde (O ye ſayntes of his) and geue thankes vnto him for a remembraunce B of his holyneſſe. *For his wrath endureth but the twinclynge of an eye, and in his pleaſure is lyfe: heuyneſſe may endure for a night but ioye commethe in the mornynge. *ii.cor.iiii.d

And in my proſperite, I ſayde: I ſhall neuer be remoued: thou Lord of thy goodneſſe haddeſt made my hyll ſo ſtrong. Thou dyddeſt turne thy face (fro me) and I was troubled.

C Then cryed I vnto the, O Lorde, and gat me to my Lorde ryght humbly. What profyt is there in my bloude, whan I go downe to the pytte? Shall the duſte geue thankes vnto the? Or ſhall it declare thy trueth? D Heare, O Lorde, and haue mercye vpon me: Lorde be thou my helper. Thou haſte turned my heuyneſſe into ioye: thou haſte put of my ſacke clothe, and gyrded me with gladneſſe. Therfore ſhall (euerye good man) ſynge of thy prayſe withoute ceaſſynge: O my God, I wyll geue thanckes vnto the for euer.

¶ The.xxxi. Pſalme.

IN TE DOMINE SPERAVI,

¶ To the chaunter a Pſalme of Dauid.

A In the, O Lorde, haue I put my truſt: let me neuer be put to confuſion: delyuer me in thy ryghteouſneſſe.

Bowe downe thyne eare to me, make haſte to delyuer me. And be thou my ſtronge rocke, and a houſe of defence, that thou mayeſt ſaue me. For thou arte my ſtrong rocke, & my caſtell: Be thou alſo my guyde, & leade me for thy names ſake. Drawe me oute of the nett that they haue layed priuely for me, for thou arte my ſtrength. *Into thy handes I commende my ſprete: For thou haſte B redemed me, O Lorde, thou God of treuth. *luk.xxiii.f Act.vii.g

I haue hated them that holde of ſuperſtitious vanities, & my truſte hathe bene in the Lorde. I wyll be glad and reioyſe in thy mercy: for thou haſt conſydred my trouble, & haſte knowen my ſoule in aduerſities.

Thou haſt not ſhut me vp into the hande of the enemye, but haſte ſet my fete in a large rowme. Haue mercy vpon me, O Lorde, for I am in trouble, & myne eye is conſumed for very heuyneſſe, yee, my ſoule & my bodye.

C For my lyfe is waxen olde with heuyneſſe, and my yeares with mournyng. My ſtrẽgth fayleth me, becauſe of myne iniquitie, and my bones are cõſumed. I became a reprofe amonge all myne enemyes, but ſpecyallye amonge my neyghboures, and they of myne acquayntaunce were afrayed of me, & they that dyd ſe me without, cõueyed them ſelues fro me. I am cleane forgottẽ, as a dead mã oute of mynde: I am become lyke a broken veſſell. For I haue hearde the blaſphemye of the multitude: and feare is on euerye ſyde whyle they conſpire together agaynſte me, and take ther counſell to take away my lyfe.

But my hope hath bene in the, O Lorde, I haue ſayde: thou art my God. D My tyme is in thy hande, delyuer me from the hande of myne enemyes, and from them that perſecute me. Shewe thy ſeruaunte the lyghte of thy countenaũce, and ſaue me for thy mercyes ſake. Let me not be confounded, O Lorde, for I haue called vpon the: let the vngodlye be put to confuſion, and be put to ſilence in the graue. Let the lyenge lyppes be put to ſilence, whiche cruelly, diſdaynfullye, & deſpitefully ſpeake agaynſt the righteous.

O howe plentifull is thy goodneſſe, which thou haſt layed vp, for them that feare the? & that thou haſt prepared for them, ẏ put their truſt in the, euen before the ſonnes of men? E

Thou ſhalte hyde them priuelye by thyne awne preſence from the prouoking of al mẽ: thou ſhalt kepe thẽ ſecretly in thy tabernacle frõ the ſtryfe of tonges. Thankes be to the Lorde, for he hathe ſhewed me maruelous greate kyndneſſe in a ſtronge cytie. And when I made haſt, I ſayd: I am caſt out of ẏ ſyght of thyne eyes. Neuertheles, ẏ heardeſt ẏ voyce of my prayer, whẽ I cryed vnto the.

O loue the Lorde, all ye his ſayntes, for the Lorde preſerueth them that are faythfull, & plenteouſly rewardeth he the proude doer.

*Be ſtronge, and he ſhall ſtrength youre herte, all ye that put your truſt in the Lorde. *pſa.xxvii.d and.xxxi.c

¶ The.xxxii. Pſalme.

6. E

BEATI QVORVM

¶ An inſtruccion of Dauid.

A Bleſſed is he, whoſe vnryghteouſneſſe is forgeuen, and whoſe ſynne is couered. *Bleſſed is the man, vnto whõ the Lorde imputeth no ſynne, and in whoſe ſprete there is no gyle. For whyle I helde my tonge, my bones conſumed awaye thorowe my daylye complaynynge. For thy hande *rom.iiii.a

B hande is heuy vpon me daye and nyght, and
my moyſture is lyke the drouth in Sommer.
Sela. I wyll knowledge my ſynne vnto
the, and myne vnrighteouſneſſe haue I not
*Iob.xlii.c. Luk.xv.d hyd. I ſayde: *I wyll confeſſe my ſynnes
vnto the Lorde, and ſo thou forgaueſt ẏ wyckednesse
of my ſynne. Sela. For this ſhall
euery one that is godly, make his prayer vnto
☞ the, ☞ in a tyme when thou mayeſt be
founde, but in the greate water floudes they
ſhall not come nye hym. Thou arte a place
to hyde me in, thou ſhalte preſerue me from
trouble: thou ſhalt compaſſe me aboute with
C ſonges of delyueraunce. Sela. I wyll
enfourme the, & teache the in the waye wherin
thou ſhalt go: and I wyll gyyde the with
myne eye. Be not ye lyke horſe and mule,
whiche haue no vnderſtandynge. Whoſe
mouthes muſte be holden with byt & brydle,
leſte they fall vpon the. Greate plages remayne
for the vngodlye, but who ſo putteth
his truſt in the Lorde, mercy embraceth hym
on euery ſyde. Be glad, O ye ryghteous,
and reioyſe in the Lorde: and be ioyfull all ye
that are true of herte.

The.xxxiii.Pſalme.

EXVLTATE IVSTI IN DOMINO.

A Reioyſe *in the Lord, O ye ryghteous,
*Ps.xcvii.b ‡Ephe.v.d Collo.iii.c. for it becommeth well the
iuſt to be thankefull. ‡Prayſe
the Lord with harpe, ſynge pſalmes
vnto him with the lute and
inſtrument of ten ſtrynges. Syng vnto the
Lorde a newe ſonge, ſynge prayſes luſtelye
◦* ◦*(vnto hym) with a good corage. For ẏ word
of ẏ Lorde is true, & all his workes are faythfull.
He loueth ryghteouſnes & iudgement:
the earth is full of the goodneſſe of the Lord.
*Gene.i.a. *By the worde of the Lord are the heauēs
made, and all the hoſtes of them by the breth
of his mouth. He gathereth the waters of
the ſee together as it were vpon a heape, and
layeth vp the depe as in a treaſure houſe.
B Let all the earth feare ẏ Lorde: ſtande in awe
*ps.cxlviii.a of hym, all ye that dwell in ẏ worlde. *For
he ſpake, and it was done: he commaunded,
and it ſtode faſt. The Lorde bryngeth the
*Pſal.i.a Eſaye.viii.b *councell of the heythen to naught, and maketh
the deuyces of the people, to be of none
◦* effecte, ◦*(and caſteth out the councels of prynces.)
The councell of the Lorde ſhall endure for
euer, and the thoughtes of his herte from generacion
to generacion. Bleſſed are the
people, whoſe God is the Lorde Iehouah, &
bleſſed are the folke that haue choſen hym to
be theyr inheritaunce. The Lorde loked
downe from heauen, and beholde all the chyldren
of men: from the habitacion of his dwellynge,
he conſydreth all them that dwell in
the earth. He faſhyoned all the hertes of thē
and vnderſtādeth all theyr workes. There
is no kinge that can be ſaued by ẏ multitude
of an hooſt, neyther is any myghty man delyuered
by moche ſtrength. A horſe is coūted
but a vayne thynge to ſaue a man, neyther
ſhall he delyuer anye man by his greate
ſtrength. Beholde, the eye of the Lorde is
vpon them that feare hym, and vpon them
that put theyr truſt in his mercy.
To delyuer theyr ſoules from death, and
to fede them in the tyme of dearth. Oure
ſoule hath paciently taryed for the Lord, for
he is oure helpe and oure ſhylde. For oure
herte ſhall reioyſe in hym, becauſe we haue
hoped in his holy name. Let thy mercyfull
kyndneſſe, O Lorde, be vpon vs, lyke as we
haue put oure truſt in the.

The.xxxiiii.Pſalme.

BENEDICAM DOMINVM.

Of Dauid, when he chaunged his ſpeche
before Abimelech, which droue hym
awaye, and he departed.

I Wyll geue alwaye thankes vnto the A
Lorde, his prayſe ſhall euer be in my
mouthe. My ſoule ſhall make her
boaſt in ẏ Lord, the humble ſhall heare thereof,
and be glad. O prayſe the Lorde with
me, and let vs magnifye his name together. *i.Re.xxi.b.
*I ſought ẏ Lorde, and he hearde me, yee:
he delyuered me out of all my feare. They
had an eye vnto hym, and were lyghtened, &
theyr faces were not aſhamed. Lo, ẏ poore
cryeth, & the Lorde heareth hym, yee, and ſaueth
hym out of all his troubles. *The Angell B
of the Lorde taryeth rounde about them *Ioſua.v.d iiii.Re.vi.g.
that feare hym, and delyuereth them.
O taſte and ſe, howe gracious the Lorde
is, *bleſſed is the man that truſteth in hym. *Pſal.ii.b ‡pſ.cxxvii.a.
O ‡feare the Lorde, ye that be his ſayntes
for they that feare hym, lacke nothynge.
The lyons do lacke, & ſuffre hunger, *but *Mat.vi.d.
they which ſeke the Lorde: ſhall want no maner C
of thynge that is good. Come ye chyldrē
and herken vnto me, I wyll teache you the
feare of the Lord. *What mā is he that lyſteth *i.Pet.iii.c.
to lyue, & wolde fayne ſe good dayes?
Kepe thy tonge frō euell, & thy lyppes, ẏ they
ſpeake no gyle. Eſchue euell, & do good,
ſeke peace, and enſue it. The eyes of ẏ Lord
are ouer the righteous, & his eares are open
vnto theyr prayers. The countenaunce of
the Lorde is agaynſt them ẏ do euell, to rote
out the remembraūce of them frō of ẏ earth.
The ryghteous crye, & the Lord heareth thē,
& delyuereth thē out of all theyr troubles. D
The Lord is nye vnto them ẏ are of a cōtrite
hert, & wyl ſaue ſoch as be of an hūble ſprete. *pro.xxiiii.b Actes.xiiii.d ii.Timo.iii.c
*Great are the troubles of the ryghteous,
but the Lorde delyuereth hym oute of all.
He kepeth all his bones, ſo that not one
of them is broken. But myſfortune ſhall
ſlaye the vngodlye, and they that hate the
ryghteous, ſhalbe deſolate. The Lorde
delyue-

delyuereth the ſoules of his ſeruauntes, and all they that put theyr truſt in hym, ſhall not be deſtitute.

¶ The.xxxv. Pſalme.

IVDICA DOMINE NOCENTES,

Of Dauid.

7 M: A Pleate thou my cauſe, O Lorde, with them that ſtryue with me: and fyghte thou againſt them that fight agaynſt me. Laye hande vpon the ſhylde and buckler, and ſtande vp to helpe me. Brynge forthe the ſpeare, & ſtoppe the waye agaynſt them that perſecute me: ſaye vnto my ſoule: I am thy ſaluacion. Let them be confounded & put to ſhame, that ſeke after my ſoule: let them be turned backe, and brought to confuſion, that ymagine myſchefe for me. *Pſ.lxxxiii.c *Let them be as the duſte before the wynde, and the Angel of the Lorde ſcatteryng them.

Let theyr waye be darcke and ſlypperye, and let the angell of the Lorde perſecute thē.

For they haue pryuelye layed theyr net to deſtroye me without a cauſe, yee, euen withoute a cauſe haue they made a pytte for my B ſoule. Let a ſoden deſtruction come vpon hym vnawares, & his net that he hath layed pryuely, catche hym ſelfe, that he may fall in to his awne myſchefe. And my ſoule be ioyfull in the Lorde: it ſhall reioyſe in his ſaluacion. All my bones ſhall ſaye: Lorde, who is lyke vnto the? whiche delyuereſt the poore from ſtronger then hym ſelfe, yee the poore and hym that is in myſerye, from hym that ſpoyleth hym. Falſe wytneſſe dyd ryſe vp: they layed to my charge, thynges that I knowe not. They rewarded me euell for good, to the greate diſcomforte of my ſoule. Neuertheleſſe, when they were ſycke, I put on a ſacke clothe: and humbled my ſoule with faſtynge, and my prayer ſhall C turne into myne awne boſome. I behaued my ſelfe, as thoughe it had bene my frende or my brother, I wente heuelye, as one that mourneth for his mother. But in myne aduerſyte they reioyſed, and gathered them together. Yee the verye abiectes came together agaynſt me vnawares, making mowes at me, & ceaſſed not. With the flatterers were buſy mockers, whiche gnaſſheth vpon me with theyr tethe. Lorde, howe longe wylt thou loke vpon this? O delyuer my ſoule from the calamities which they brynge on me, and my dearlynge from the Lyons?

So wyll I geue the thankes in the greate congregacion, I wyll prayſe the amonge moche people. O let not them that are myne enemyes triumphe ouer me vngodlye nether let them wincke with theyr eyes, that *Pſ.lxix.a Joh.xv.d. *hate me without a cauſe. And why? theyr comoning is not for peace, but they ymagine dyſceatfull wordes agaynſte them that are quyet in the lande. They gaped vpon me with theyr mouthes, and ſayd: fye on the, fye on the: we dyd ſe it with our eyes.

This thou haſte ſene, O Lorde: holde not D thy tonge then, go not farre fro me, O Lord.

Awake, and ſtande vp to iudge my quarell, auenge thou my cauſe, my God, and my Lorde. Iudge me, O Lorde my God, accordynge to thy ryghteouſneſſe, and let them not triumphe ouer me. Let them not ſaye in theyr hertes: there, there, ſo wold we haue it: neyther let them ſaye: we haue deuoured hym. Let them be put to confuſyon, and ſhame together that reioyſe at my trouble: let them be clothed with rebuke and diſhonoure that boaſte them ſelues agaynſt me.

Let them be glad, and reioyſe, that fauoure my ryghteous dealynge: yee let them ſaye allwaye, bleſſed be the Lorde, which hath pleaſure in the proſperitie of his ſeruaunte.

And as for my tonge, it ſhalbe talkynge of thy righteouſnes and of thy prayſe, all the daye longe.

¶ The.xxxvi. Pſalme.

DIXIT INIVSTVS.

To the chaunter, of Dauid the ſeruaunt of the Lorde.

My herte ſheweth me the wycked A neſſe of the vngodly, that *there *Roma.iii.c is no feare of God before hys eyes. For he flattreth him ſelfe in his awne ſyght, tyll his abhominable ſynne be founde out. The wordes of his mouthe are vnryghteous, and full of dyſceate: he hath lefte of to behaue hym ſelfe wyſelye and to do good. He ymagineth myſchefe vpon his bed, and hath ſet him ſelfe in no good waye, neyther doth he abhore any thinge that is euell. Thy mercye, O Lord, reacheth vnto the heauen, and thy faythfulneſſe vnto the cloudes.

Thy ryghteouſneſſe ſtandeth lyke the ſtronge mountaynes: thy iudgementes are lyke the greate depe. Thou Lorde ſhalte ſaue bothe man and beeſt. Howe excellent B is thy mercy, O God? and the chyldren of mē ſhall put theyr truſte vnder the ſhadowe of thy wynges. They ſhalbe ſatiſfyed with the pléteouſneſſe of thy houſe, and thou ſhalt geue them dryncke of thy pleaſures, as oute of the ryuer. For with the is the well of lyfe, and in thy lyght, ſhall we ſe lyght.

O contynue forthe thy louynge kyndneſſe vnto them that knowe the, and thy ryghteouſneſſe vnto them that are true of herte.

O let not the fote of pryde come agaynſte me: and let not the hande of the vngodly caſt me downe. ☞ There are they fallen D ◦*(all) that worke wyckedneſſe: they are caſt *◦ downe, and ſhall not be able to ſtande.

¶The.xxxvii.Psalme.

7 B

NOLI EMVLARI.

A Pſalme of Dauid.

A Fret not thy ſelf becauſe of the vngodly:
neyther be thou enuyous againſte
the euell doers. For they ſhall ſoone
be cut downe lyke the graſſe, and be wythered
euen as the grene herbe. Put thou thy
truſt in the Lorde, and do good: dwell in
the lande, and verely thou ſhalt be fed.
Delyte thou in the Lorde, and he ſhall gyue
the thy hertes deſire Commit thy waye vnto
the Lorde, and put thy truſt in him, and he
ſhall bringe it to paſſe. He ſhall make thy
rightuouſnes as cleare as the lyght, and thy
iuſt dealyng as the noone daye. Holde the
ſtill in the Lorde, and abyde paciently vpon
him: but greue not thy ſelfe at him, whoſe
waye doth proſpere againſt the man yͭ doth
B after euyll councels. Leaue of from wrath
and let go diſpleaſure, fret not thy ſelfe, els
ſhalt thou be moued to do euyll. Wycked
doers ſhalbe roted out: and they that paciently
abyde the Lorde, thoſe ſhal enheret yͤ lãde

Yet a lytle whyle, and the vngodly ſhalbe
clene gone: thou ſhalt loke after his place, ⁊
he ſhalbe awaye. But yͤ meke ſpreted ſhal
poſſeſſe the earth, and ſhall be refreſhed in yͤ
C multitude of peace. The vngodly ſeketh
councell againſt the iuſt, and gnaſheth vpõ
him with his teeth. The Lord ſhal laughe
him to ſcorne, for he hath ſene, that his daye
is commynge. The vngodly haue drawen
out the ſwerde, and haue bended their bowe
to caſt downe the pore and nedy, and to ſley
ſuche as be of a right conuerſacion. Their
ſwerde ſhall go thorow their owne hert, and
their bowe ſhalbe broken. A ſmall thinge
that the righteous hath, is better then great
ryches of the vngodly. For the armes of yͤ
vngodly ſhalbe broken, and the Lord vpholdeth
the rightuous. The Lorde knoweth
the dayes of the godly, and their enheritaũce
D ſhall endure for euer. They ſhall not be cõfounded
in the pereloustyme, and in the dayes
of derth they ſhall haue ynough. As for
the vngodly, they ſhall peryſhe: and the enemyes
E of the Lorde ſhall conſume, ⁊ as yͤ
fat of lambes: yea, euen as the ſmoke ſhall
they conſume awaye. The vngodly boroweth
and payeth not agayne, but the righteous
is mercyfull and liberall. Such as be
bleſſed of God, ſhall poſſeſſe the lande, and
they that be curſed of him, ſhalbe roted out.

The Lorde ordereth a good mans going,
Pro.xxiiii.b and maketh his waye acceptable to him ſelf.

*Thoughe he fall, he ſhall not be caſt awaye,
for the Lorde vpholdeth him with his
hande. I haue bene yonge, and nowe am
olde: and yet ſawe I neuer the rightuous forſaken,
nor his ſede begginge their bread.

*The ryghtuous is euer mercyfull, and *Prou.xi.c.
lendeth, and his ſede is bleſſed. Fle from E
euell, and do the thynge that is good, and
dwell for euer. For the Lorde loueth the
thynge that is ryghte, he forſaketh not his
that be godly, but they are preſerued for euer
more: ❧(The vnryghteous ſhalbe punyſhed.) as for ❧
the ſede of the vngodly, it ſhalbe roted oute.

The ryghtuous ſhall inheret the lande, ⁊ F
dwell therin for euer. *The mouth of the Prou.x.d.
ryghtuous is exercyſed in wyſdome, ⁊ hys
tonge wyl be talkynge of iudgemente.

The lawe of his God is in his herte, and
his goynges ſhall not ſlyde. The vngodly
ſeeth the rightuous, and ſeketh occaſion to
ſlaye hym. The Lorde wyll not leaue hym
in his hande, nor condempne hym when he is
iudged. Hope thou in the Lorde, and kepe
his waye, and he ſhall promote the, that thou
ſhalte poſſeſſe the lande, when the vngodlye
ſhall peryſſhe, thou ſhalte ſe it. I my ſelfe
haue ſene the vngodlye in great power, and
floriſhynge lyke a grene baye tree: and I
went by, and loo, he was gone: I ſought
him, but ❧(his place) could no where be foũde. ❧

Kepe innocencye, and take hede vnto the G
thinge that is ryght, for that ſhall brynge a
man peace at the laſte. As for the tranſgreſſours,
they ſhall peryſſhe together, and
the ende of the vngodlye is, they ſhall be roted
oute at the laſte. But the ſaluaciõ of the
ryghtuous commeth of the Lorde, whiche is
alſo theyr ſtrength in the tyme of trouble.

And the Lorde ſhall ſtande by them, and
ſaue them: he ſhall delyuer them from the vngodly,
and ſhall ſaue them, becauſe they put
theyr truſt in hym.

¶The.xxxviii.Psalme.

DOMINE NE IN FVRORE.

8 M

A Pſalme of Dauid for remembraunce.

Put me not *to rebuke (O Lord) in A
thyn anger, nether chaſtẽ me ĩ thy *Pſal.vi.a.
heuy diſpleaſure. For thyne arowes Iere.x.d.
ſtyck faſt in me, ⁊ thy hãd preſſeth
me ſore. There is no health in my fleſh,
becauſe of thy diſpleaſure: nether is ther any
reſt in my bones, by reaſon of my ſynne. For
my wyckedneſſes are gone ouer my heade, ⁊
are lyke a ſore burthen, to heuye for me to
beare. My woundes ſtyncke and are corrupte,
thorowe my foolyſſheneſſe. I am B
brought in to ſo greate trouble and myſery,
that I go mournynge all the daye longe.
For my loynes are fylled with a ſore diſeaſe,
and there is no whole parte in my bodye.
I am feble and ſore ſmytten, I haue roared
for the verye diſquyetnes of my herte.
Lorde, thou knoweſte all my deſyre, and my
gronyng is not hyd from the. My herte panteth,
my ſtrength hath fayled me, ⁊ the lyght C
of myne eyes is gone fro me. *My louers Iob.xix.d.
and my neyghbours dyd ſtand lokyng vpon
my

my trouble, & my kynſmen ſtode afarre of.
They alſo that ſought after my lyfe, layed
ſnares for me: and they that went aboute to
do me euell, talked of wickedneſſe, & ymagined
diſceate all the daye longe. As for me,
I was lyke a deafe mã, & hearde not: & as one
that is dom, which doth not open his mouth.
I became euen as a man that heareth not,
and in whoſe mouthe are no reprofes. For
in the, O Lorde, haue I put my truſte, thou
D ſhalt anſwere for me, O Lorde my God. I
○* haue requyred, that they ○* (euen my enemyes)
ſhulde not triumphe ouer me: for whan my
fote ſlypte, they reioyſed greatelye agaynſt
me. And I truely am ſet in the plage, & my
heuyneſſe is euer in my ſyght. For I will
confeſſe my wyckedneſſe, and be ſory for my
ſynne. But myne enemyes lyue & are myghty:
and they that hate me wrõgfully, are many
in nõbre. They alſo that rewarde euell
for good, are agaynſt me, becauſe I folowe
the thing that good is. Forſake me not (O
Lorde my God.) Be not thou farre fro me
○* Haſte the to helpe me, O Lorde ○* (God) my
ſaluacion.

¶ The. xxxix. Pſalme.

DIXI, CVSTODIAM VIAS.

☞ To the chaunter Ieduthun, ☞
a Pſalme of Dauid.

A I Sayd: I will take hede to my wayes,
that I offend not in my tonge. I wyll
kepe my mouth (as it were wt a brydle)
whyle the vngodly is in my ſyght. I helde
my tonge, & ſpake nothinge, I kepte ſilence:
yee, euen frõ good wordes, but it was payne
& grefe to me. My herte was hote within
me, & whyle I was thus muſynge, the fyre
kyndled: and (at the laſte) I ſpake with my
*Pſal. xc. c. tonge: *Lorde, lette me knowe myne ende,
and the nombre of my dayes: that I maye be
B certifyed howe longe I haue to lyue. *Beholde:
*Iob. vii. a. and. viii. b thou haſte made my dayes as it were
a ſpanne longe, and myne age is euen as nothing
in reſpecte of the: & verelye euery man
lyuing is all to gether vanite. Selah. For
man walketh in a vayne ſhadowe, and diſquieteth
hym ſelfe in vayne: he heapeth vp
ryches, *& can not tell who ſhall gather thẽ.
*Luc. xii. c And nowe Lorde, what is my hope? truely
my hope is euen in the. Delyuer me from
all myne offences, and make me not a rebuke
vnto the foolyſhe. I became domme, & opened
not my mouthe, for it was thy doynge.
C Take thy plage awaye fro me: I am euen
conſumed by the meanes of thy heuye hande.
When thou with rebukes doeſt chaſten mã
for ſynne, thou makeſt his bewtye to cõſume
awaye, lyke as it were a mothe fretynge a
garment. Euery man therfore is but a vanite.
Selah. Heare my prayer, O Lorde, &
with thyne eares cõſydre my callynge: holde
*I. par. xxix. c not thy peace at my teares. For *I am a
ſtraunger with the, and a ſogeourner, as all
my fathers were. Oh ſpare me a lytle, ẏ
I maye recouer my ſtrengthe, before I go
hence, and be no more ſene.

¶ The. xl. Pſalme.

EXPECTANS EXPECTAVI.

To the chaunter, a Pſalme of Dauid.

I Wayted paciently for the Lorde, and A
he enclyned vnto me: and hearde my
callynge. He brought me alſo out of
the horrible pyt, out of the myer and claye, &
ſet my fete vpon the rocke, & ordered my goynges.
And he hath put a new ſonge in my
mouth, euen a thankeſgyuing vnto our god
Many ſhall ſe it, and feare, and ſhall put
their truſt in the Lord. *Bleſſed is the mã *Iere. xvii. b.
that hath ſet his hope in the Lorde, and turned
not vnto the proude, and to ſuche as go
about with lyes. O Lorde my God, greate
are thy wonderous workes, which thou haſt
done: lyke as be alſo thy thoughtes whiche
are to vs warde: and yet there is no mã that
☞ ordreth them vnto the. Yf I wolde declare ☞
them, and ſpeake of them, they ſhulde B
be mo then I am able to expreſſe. *Sacrifice *Hebr. x. b.
and meat offring thou woldeſt not haue
but ○* myne ☞ eares haſt ẏ opened: burntoffringes ☞ ○*
and ſacrifice for ſynne haſt ẏ not required.
Then ſayde I: Lo, I come. In ẏ
☞ volume of the boke it is wryten of me, ẏ ☞
I ſhulde fulfyll thy will, O my God: I am
content to do it: yea, thy lawe is within my
hert. I haue declared thy rightuouſneſſe in
the great congregacion: Lo, I wyll not refrayne
my lyppes, O Lorde, and that thou
knoweſt. I haue not hyd thy righteouſnes
within my herte, my talkynge hath bene of
thy truth and of thy ſaluacion. I haue not
kept backe thy louynge mercy and truth, frõ
the great congregacion. Withdrawe not
thou thy mercy from me, O Lorde, let thy louynge C
kyndneſſe and thy truth alwaye preſerue me.
For innumerable troubles are
come about me: my ſynnes haue taken ſuch
holde vpon me, that I am not able to loke vp
yea, they are mo in nombre then the heares
of my head, and my hert hath fayled me. O
Lorde, let it be thy pleaſure to delyuer me,
make haſt (O Lorde) to helpe me. Let thẽ
be aſhamed and confounded togither, that
ſeke after my ☞ ſoule to deſtroye it: let thẽ ☞
be dryuen backwarde and be put to rebuke, D
that wyſhe me euyll. Let them be deſolate
and rewarded with ſhame, ẏ ſaye vnto me:
fye vpõ the, fye vpõ the. Let all thoſe ẏ ſeke
the, be ioyfull & glad in the: & let ſuch as loue
thy ſaluacyou, ſaye alwaye the Lorde be
prayſed. As for me, I am pore and nedye,
but the Lorde careth for me.
Thou art my helper and redemer: make
no longe

ad vo

no longe taryinge (O my God.)

The. xli. Pſalme.

8 E

BEATVS QVI INTELLIGIT.

To the chaunter, a Pſalme of Dauid.

*Pro.xiiii.d A Bleſſed is he * ý conſydreth ý poore
(and nedy) ý Lorde ſhall delyuer him
in the tyme of trouble. The Lorde
preſerue him, & kepe him alyue: that he may
be bleſſed vpon earth, and delyuer not thou
him into the will of his enemyes. The Lord
comforte him, when he lyeth ſicke vpon his
bed: make thou all his bed in his ſickneſſe.
I ſayde: Lorde be mercyfull vnto me, heale
my ſoule, for I haue ſynned againſt the.
Myne enemyes ſpeake euyl of me: whē ſhal
he dye, & his name peryſh? And yf he come
B to ſe me, he ſpeaketh vanite, and his hart cōceyueth
falſhode within him ſelfe: and whan
he commeth forth, he telleth it. All myne
enemyes whiſper togyther againſt me: euen
againſt me do they ymagyne this euyll.
Let the ſentence of gyltynes procede againſt
him: and nowe that he lyeth, let him ryſe vp
no more. Yea, euen myne owne famylier
*Pſal.lv.c frende whō I truſted * (which dyd alſo eate
Iohn.xiii.b of my bred) hath layde great wayte for me
But be thou mercyfull vnto me (O Lord)
C rayſe thou me vp agayne, & I ſhall rewarde
them. By this I know thou fauoureſt me
that myne enemy doth not triumphe againſt
me. And whan I am in my helth, thou vpholdeſt
me, and ſhalt ſet me before thy face
for euer. Bleſſed be the Lord God of Iſrael,
worlde without ende, Amen, and Amen.

The. xlii. Pſalme.

QVEMADMODVM.

To the chaunter, a monicion of the ſonnes of Corath.

A Lyke as the hert deſireth ý water brookes,
ſo longeth my ſoule after the (O
God.) My ſoule is a thurſt for God
yea, euen for the lyuynge God: when ſhall
I come, to appeare before ý preſence of God?
*Pſal.lxxx.a * My teares haue bene my meat daye and
night, whyle they dayly ſay vnto me: where
is nowe thy God? Nowe when I thincke
*i.Reg.i.c. there vpon * I powre out my hert by my ſelf
Pſal.lxii.a for I went with the multitude, and brought
B them forth vnto the houſe of God, in ý voice
of prayſe and thankeſgyuinge, amonge ſuch
*Pſal.xliii.a as kepe holy daye. * Why art thou ſo full
of heuynes (O my ſoule) and why arte thou
ſo vnquiet within me? Put thy truſt in God,
for I will yet gyue him thankes, for the help
of his countenaunce. My God, my ſoule is
vexed within me: therfore will I remembre
*Ioſ.xii.a the concerninge the * lande of Iordane, and
the lytle hill of Hermonim. One depe calleth
another becauſe of the noyſe of thy water
*Ionas.ii.a pypes * all thy waues and ſtormes are
gone ouer me. The Lorde hath graunted
his louynge kyndneſſe on the daye tyme, and
in the nyght ſeaſon dyd I ſynge of hym, and C
made my prayer vnto the God of my lyfe.
I will ſaye vnto the God of my ſtrēgth why
haſt thou forgotten me: why go I thus heuely,
whyle the ennemy oppreſſeth me? My
bones are ſmyten aſunder as with a ſwerde,
whyle myne ennemyes (that trouble me) caſt
me in the teeth. Namely, whyle they ſay dayly
vnto me: where is nowe thy God? Why
art thou ſo vexed (O my ſoule) and why art
thou ſo diſquieted within me? O put thy
truſt in God, for I will yet thanke him whiche
is the helpe of my coūtenaūce, & my God.

The. xliii. Pſalme.

IVDICA ME DEVS.

Gyue ſentence with me (O God) & A
defende my cauſe agaynſt the vngodly
people: Oh delyuer me from
the diſceptfull and wycked man.
For ý art the God of my ſtrength:
why haſt thou put me from the? And why
go I ſo heuyly, whyle the enemy oppreſſeth
me? Oh ſende out thy lyght and thy truth
that they maye leade me and bringe me vnto
thy holy hyll, and to thy dwellinge. And ý
I maye go vnto the aulter of God, euen vnto
the God of my ioye and gladneſſe, & vpon
the harpe will I gyue thankes vnto the (O
God) my God. * Why art thou ſo heuy (O *Pſal.xlii.b.
my ſoule) and why art thou ſo diſquieted within
me? O put thy truſt in God, for I will
yet gyue him thankes which is the helpe of
my countenaunce, and my God.

The. xliiii. Pſalme.

DEVS AVRIBVS NOSTRIS.

9 M To the chaunter an inſtruction
of the ſonnes of Corah.

We haue herd with our eares (O God) A
* oure fathers haue tolde vs, what ý *Deut.vi.b
haſt done in their tyme of olde. How
thou haſt dryuen out the Heythen with thy
hande, and planted them in: howe thou haſt
deſtroyed the nacions, and caſt them out.
* For they gat not the lande in poſſeſſion *Deut.ix.a
thorowe their owne ſwearde, nether was it
their owne arme that helped thē. But thy
right hande, and thyne arme, and the lyght
of thy countenaunce, becauſe thou haddeſt a
fauoure vnto them. * Thou art my kynge *Pſal.xcvii.a
(O God) ſende helpe vnto Iacob. Thorowe
the, will we ouerthrowe our ennemyes,
and in thy name will we treade them vnder
that ryſe vp againſt vs. For I wil not
trust in my bowe, it is not my ſwerde ý ſhall B
helpe me. But it is thou that saueſt vs frō
our enemyes, & putteſt them to confuſion ý
hate vs. We make our boaſt of God al the
daye longe, and wil prayſe thy name for euer
Sela. But nowe thou art farre of, & putteſt
vs to confuſion, and * goeſt not forth wt *Pſal.lx.a
our armyes. Thou makeſt vs to turne our
backes vpō our enemyes, so that they which

Ad mortui

C hate vs, ſpoyle our goodes. Thou letteſt
vs be eaten vp lyke ſhepe, and haſt ſcatered
vs amonge the heythen. Thou ſelleſt thy
people for naught, and takeſte no moneye
for them. Thou makeſt vs to be rebuked of
our neyghbours, to be laughed to ſcorne and
had in deriſion, of thē that are rounde about
*Pſ.lxxix.a. vs. *Thou makeſt vs to be a byworde amonge
the hethen, and that the people ſhake
their heades at vs. My confuſion is dayely
before me, and the ſhame of my face hath
couered me. For the voyce of the ſclaunderer
and blaſphemer, for the enemy and auenger.
And thoughe al this be come vpon vs
yet do we not forget the, nor behaue our ſelues
frowardly in thy couenaunt. Our hert
is not turned backe, nether our ſteppes gone
D out of thy waye. No not whan thou haſt
ſmyten vs into the place of dragons, and couered
vs with the ſhadowe of deth. Yf we
haue forgotten the name of our God, and holden
vp our handes to any ſtraunge God.
Shall not God ſearche it out? for he knoweth
*Rom.viii.f the very ſecretes of the hert. *For thy
ſake alſo are we kylled all the daye longe, &
are counted as ſhepe apointed to be ſlayne.
Vp Lorde why ſlepeſt thou? Awake, and be
not abſent from vs for euer. Wherfore hydeſt
thou thy face, and forgetteſt our myſery
*Pſal.cxix.d and trouble? *For oure ſoule is broughte
lowe euen vnto the duſt: our bely cleueth unto
the grounde. Aryſe and helpe vs, and delyuer
vs for thy mercyes ſake.

¶ The.xlv. Pſalme.

ERVCTAVIT COR MEVM.

To him that excelleth amonge the lylyes, an inſtruction of the children of Corah, a ſonge of loue.

A My hert is endytynge of a good matter
I ſpeake of the thinges, which I haue
made vnto the kynge: My tonge is yͤ
✠ penne of a redy wryter. ✠ Thou art fayrer
then the children of men, full of grace are
thy lyppes, becauſe God hath bleſſed the for
euer. Gyrde the with thy ſwearde vpō thy
thyghe (O thou mooſt myghty) accordinge
to thy worſhyp and renowne. Good lucke
haue yͤ with thine honour, ryde on becauſe of
the worde of truth, of mekeneſſe and rightwyſnes:
and thy right hande ſhall teach the
terrible thinges. Thy arowes are very
B ſharpe, and the people ſhalbe ſubdued vnto
the, euen in the myddeſt amonge the kynges
*Heb.i.b. enemyes. *Thy ſeate (O God) endureth
for euer: yͤ ſcepter of thy kyngdome is a right
ſcepter. Thou haſt loued righteouſneſſe, &
hated iniquite: wherfore God (euē thy God)
hath anoynted the with the oyle of gladneſſe
aboue thy felowes. All thy garmētes ſmel
of myrre, Aloes and Caſſia, out of the yuery
palaces, wherby they haue made the glad.
Kynges daughters were amonge thy honourable
wemen: vpon thy right hande did
ſtande yͤ quene in a veſture of gold ✠ (wrought ✠
about with dyuers colours.) Herken (O daughter) C
and conſydre: enclyne thyne eare: forget
alſo thyne awne people, & thy fathers houſe.
So ſhall the kynge haue pleaſure in thy bewtie,
for he is thy Lorde ✠ (God) and worſhyp ✠
thou him. And the daughter of Tire ſhall
be there with a gyfte, lyke as the ryche alſo
amonge the people ſhall make their ſupplication
before the. The kynges daughter is al
glorious within, her clothing is of wrought
golde. She ſhalbe brought vnto the kyng
in rayment of nedle worke: the virgins that
be her felowes, ſhall beare her company, and
ſhalbe brought vnto the. With ioye & gladneſſe
ſhall they be brought, and ſhall entre into
the kynges palayce. In ſteade of thy fathers
thou ſhalt haue children, whom thou
mayſt make princes in all landes. I wil remembre
thy name from one generaciō to another:
therfore ſhal the people gyue thankes
vnto the, worlde without ende.

¶ The.xlvi. Pſalme.

DEVS NOSTER REFVGIVM.

To the chaunter, a ſonge for the childrē of Corah vpon ☞ Alamoth.

God is oure hope and ſtrength: a very ☞ A
preſent helpe in trouble. Therfore
will we not feare, thoughe the erth be
moued, and thoughe the hylles be caryed in *Pſa.xciii.a
the myddeſt of the ſee. *Thoughe the waters
thereof rage and ſwell, and thoughe the
mountaynes ſhake at the tempeſt of yͤ ſame.
Sela. The ryuers of the floude therof ſhal
make glad the citie of God, the holy place of
the tabernacles of the mooſt hyeſt. God is
in the myddeſt of her, therfore ſhal ſhe not be
remoued: God ſhal helpe her, and that right
early. The heythen make moche a do, and
the kyngdomes are moued: but God hath
ſhewed his voyce, and the earth ſhall melt away. B
The Lorde of hoſtes is with vs, the
God of Iacob is our refuge. Sela. O come
hyther, and beholde the workes of the Lorde
what deſtructions he hath brought vpon the
earth. *He maketh warres to ceaſe in all yͤ *Pſal.lxxvi.a
worlde: he breaketh the bowe and knappeth
the ſpeare in ſonder, and burneth the charettes
in the fyre. Be ſtil then and knowe that
I am God: I will be exalted amonge the heythen,
and I will be exalted in the earth.
The Lorde of hoſtes is with vs, the God of
Iacob is our defence. Sela.

¶ The.xlvii. Pſalme.

OMNES GENTES PLAVDITE.

To the chaunter, a Pſalme for the children of Corah.

O Clappe youre handes togither (all ye A
people) O ſynge vnto God with the
voyce of melodye. For the Lorde is
hye and *to be feared, he is the great kynge *pſal.xcvi.a.
vpon

vpon all the earth. He ſhall ſubdue the people
vnder vs, and the nacions vnder our fete
He ſhall choſe out an heritage for vs: euen
the worſhyppe of Iacob whom he loued. Sela.
God is gone vp with a mery noyſe, and
the Lorde with the ſounde of the trompe.
☙ O ſinge prayſes, ſinge prayſes vnto ☙ (our)
B God: O ſynge prayſes, ſinge prayſes vnto
our kynge. For God is kynge of all ẏ erth
ſynge ye prayſes with vnderſtandynge.
God raigneth ouer the heythen, God ſitteth
vpon his holy ſeate. The princes of the people
are ioyned vnto the people of the God of
Abraham: for God (whiche is very hye exalted)
doth defende the earth, as it were with
a ſhylde.

¶ The. xlviii. Pſalme.

MAGNVS DOMINVS.

A ſonge of a Pſalme of the childrē of Corah
☙ (in the ſecond daye of our Sabboth.

A GReat is the Lorde, and hyely to be
prayſed, in the cytie of our God, euē
vpon his holy hill. The hill of Sion
is a fayre place, and the ioye of ẏ
whole earth: vpon the north ſyde lyeth the
cytie of the great kynge. God is well knowen
in her palayces, as a ſure refuge. For
☙ lo, the kynges ☙ (of the earth) are gathered, &
gone by togither. They marueled, to ſe ſuche
thinges: they were aſtonied, and ſodenly
caſt downe. Feare came there vpon them,
& ſorowe, as vpon a woman in her trauayle.
Thou ſhalt breake ẏ ſhippes of the ſee, thorowe
B the eaſt wynde. Lyke as we haue herd
ſo haue we ſene in the citie of the Lorde of hoſtes,
in the cytie of our God. God vpholdeth
the ſame for euer. Sela We wayte for thy
louinge kyndneſſe (O God) in the myddeſt
of thy temple. (O God) accordinge vnto
thy name, ſo is thy prayſe vnto the worldes
ende: thy right hande is full of righteouſnes
C Let the mount Sion reioyce, & the daughters
of Iuda be glad becauſe of thy iudgemētes.
Walke about Sion, and go round about
her, and tell the towres therof. Marke
well her bulworkes, ſet vp her houſes, that
ye maye tel them that come after. For this
God is our God for euer and euer, he ſhalbe
our gyde vnto death.

¶ The. xlix. Pſalme.

AVDITE HAEC GENTES.

To the chaunter, a Pſalme for the
children of Corah.

A O Heare this, all ye people: pondre it wt
your eares, al ye that dwel in ẏ world
Hye and lowe, ryche and poore, one
with another: My mouth ſhall ſpeake of
wyſdome, and my hert ſhall muſe of vnderſtandinge.
I will enclyne myne eare to the
parable, and ſhewe my darcke ſpeche vpon
the harpe. Wherfore ſhulde I feare in the
dayes of wyckedneſſe, and when the wyckedneſſe
of my heles compaſeth me roũd about?
* There be ſome ẏ put their truſt in their *Pſal. lii. b. Luke. xii. c.
goodes, and boaſt them ſelues in the multitude
of their ryches. But no man maye delyuer
his brother, nor make agrement vnto
God for him. * For it coſteth more to redeme *i. Petri. i. c i. John. ii. a
their ſoules, ſo that he muſt let that alone for
euer. Yea, thoughe he lyue longe, & ſe not
the graue. ‡ For he ſeeth, that wyſe men alſo ‡Eccl. ii. c. and. iii. c.
dye, and peryſhe togither, as well as the
ignoraunt and folyſhe, and * leaue their ryches *Job. xxxvii. d Luke. xii. c.
for other: And yet they thynke, that
their houſes ſhall continue for euer, and that
their dwellinge places ſhal endure from one
generacion to another, and call the landes after
their owne names. Neuertheleſſe, man
will not abyde in honour, ſeynge he maye be
compared vnto the beaſtes that peryſh: this
is the waye of them. This is their folyſhneſſe,
and their poſterite, prayſe their ſaying.
Sela. They lye in the hell lyke ſhepe, deth
gnaweth vpon them, and the righteous ſhal C
haue dominacion of them in the morninge:
their bewtye ſhall cōſume thē in ẏ ſepulchre
out of their dwellinge. But God ſhall delyuer
my ſoule from the place of hell, for he
ſhall receyue me. Sela. Be not thou afrayd
thoughe one be made ryche, or yf the glory of
his houſe be increaſed. * For he ſhall carye *Job. xxvii
nothinge awaye with him when he dyeth, nether
ſhall his pompe folowe him. For whyle
he lyued, he counted him ſelf an happy man:
and ☞ ſo longe as thou doeſt well vnto thy ☞
ſelfe, men will ſpeake good of the. He ſhal
folowe the generacions of his fathers, and
ſhall neuer ſe lyght. Man being in honour
hath no vnderſtandinge, but is cōpared vnto
the beaſtes, that peryſhe.

10 M.

¶ The. l. Pſalme.

DEVS DEORVM DOMINVS.

A Pſalme of Aſaph.

THe Lord euē the moſt mighty A
God hath ſpoken, and called
the worlde from the ryſyng
vp of the ſonne vnto ẏ
goynge downe therof.
* Out of Syon hath God *Eſa. ii. a
apered in perfecte bewtie. Our God ſhall
come, and ſhall not kepe ſcylence: there ſhal
go before him a conſuming fyre, and a mighty
tempeſt ſhallbe ſtered vp rounde aboute
him. He ſhall call the heauen from aboue,
and the earth that he maye iudge his people.
Gather my ſaynctes togyther vnto me,
thoſe that haue made a couenaunt with me,
with ſacrifice. And the heauens ſhall declare B
his righteouſnes, for God is iudge him
ſelfe. Sela. Heare, O my people: and I
will ſpeake, I my ſelfe will teſtifye againſt
the, O Iſrael, For I am God, euē thy God.

I will not repꝛoue the becauſe of thy ſacrifices, oꝛ foꝛ thy burntoffringes, becauſe they were not alwaye befoꝛe me. * I will take no bullock out of thy houſe, noꝛ he gotes out of thy foldes. For all the beaſtes of the foreſt are myne, & ſo are the catel vpon a thouſand hilles. I knowe all the foules vpon yͤ mountaynes, and the wylde beaſtes of yͤ feld are in my ſight. Yf I be hongry I will not tell the: foꝛ * the whole woꝛlde is myne, and all that therin is. Thynkeſt thou, that I will eate bulles fleſhe and dꝛynke the bloude of goates? Offre vnto God thankeſgyuinge, and paye thy vowes vnto the mooſt hyeſt. And * call vpon me in the tyme of trouble, ſo will I heare the, and thou ſhalt prayſe me. But vnto the vngodly ſayde God. Why doeſt thou pꝛeache my lawes, & takeſt my couenaũt in thy mouth? Where as thou hateſt to be refourmed, and haſt caſt my woꝛdes behynde the? Whan yͤ ſaweſt a thefe, thou conſentedeſt vnto him, and haſt bene partaker with the aduouterers. Thou haſt let thy mouth ſpeake wickednes, and wͭ thy tonge thou haſt ſet foꝛth diſceyte. Thou ſatteſt and ſpakeſt againſt thy bꝛother, yea, and haſt ſclaundered thyne owne mothers ſonne. These thinges haſt thou done, and I helde my tonge: & yͤ thoughteſt ☞ (wyckedly) that I am euen ſuche a one as thy ſelfe: but I will repꝛoue the, and ſet befoꝛe the, the thinges that thou haſt done. O conſydꝛe this, ye that foꝛget God: leſt I plucke you away, and there be none to delyuer you. Who ſo offreth me thankes and pꝛayſe, he honoureth me: and to him that oꝛdereth his conuerſacion right, will I ſhewe the ſaluacion of God.

*Eſa. i. c Amos. v. d Actes. vii. f.

*Leui. xxv. d Pſal. xxiiii. a i. coꝛ. x. f

C

*ii. Par. xv. a

D

¶ The. li. Pſalme.

MISERERE MEI DEVS.

To the chaunter, a Pſalme of Dauid, when the Pꝛophete Nathan came vnto him after he was gone in to Bethſabe.

A

Haue mercy vpon me (O God) after thy ☞ (great) goodnes: accoꝛdinge vnto the multitude of thy mercyes, do awaye myne offences. Waſſhe me thoꝛowly fro my wyckedneſſe, & clenſe me from my ſynne. For * I knowlege my fautes, & my ſynne is euer befoꝛe me. Againſt the only haue I ſynned, and done this euyll in thy ſyght: ‡ yͭ thou mighteſt be iuſtified in thy ſayinge, and cleare when thou art iudged. Beholde, I was ſhapen in wyckedneſſe, & in ſynne hath my mother conceyued me. But lo, thou requyꝛeſt treuth in the inwarde partes, & ſhalt make me to vnderſtande wyſdome ſecretly. Thou ſhalt pourge me with * Iſope, and I ſhall be cleane: thou ſhalt waſſhe me, and I ſhalbe whyter then ſnowe: Thou ſhalt make me heare ioye and gladneſſe, that the bones which thou haſt bꝛoken, maye reioyce. Turne thy face from my ſynnes, and put out all my myſdedes. * Make me a cleane hert (O God) and renue a right ſpꝛyte within me. Caſt me not awaye frõ thy pꝛeſence, and take not thy holy ſpꝛyte from me. O gyue me the comfoꝛt of thy helpe agayne, & ſtablyſhe me with thy fre ſpꝛyte. Then ſhall I teache thy wayes vnto the wycked, & ſynners ſhall be conuerted vnto the. Delyuer me from bloude gyltyneſſe (O God) thou yͭ art the God of my health, and my tonge ſhal ſinge of thy righteouſneſſe. Thou ſhalt opẽ my lyppes (O Loꝛd) & ☞ my mouth ſhal ſhewe thy prayſe. For thou deſyꝛeſt no ſacrifice, els wolde I gyue it the: * but thou delyteſt not in burntoffring. The ſacrifice of God is a troubled ſpꝛyte, ‡ a bꝛoken & a contrite hert (O God) ſhalt thou not deſpyſe. O be fauoꝛable and gracious vnto Syon, buylde thou the walles of Ieruſalem. Then ſhalt thou be pleaſed with the * ſacrifice of rightwyſneſſe, with the burntoffringes and oblacions: the ſhall they offre yonge bullockes vpon thyne aulter.

*Ioh. xiii. c Luke. xv. d.

‡ Roma. iii. a

B

*Num. xix. d

*Eze. xxxvi. e

C

D

☞

*Pſalm. l. a. Eſa. i. c Amos. v. d. Actes. vii. f. ‡Eſa. lxvi. a

*Rom. xii. a.

¶ The. lii. Pſalme.

QVID GLORIARIS IN MALITIA.

To the chaun[illegible]cacion of Dauid, [illegible] Doeg the Edomite came to Saul [illegible] tolde him, ſayinge: Dauid is [illegible] vnto the houſe of Ahymelech.

A

Why boaſteſt thou thy ſelf, thou Tiraunt, that thou cãſt do myſchefe? Where as the goodneſſe of God endureth yet dayely. Thy tonge ymagyneth wyckednes, and with lyes thou cutteſt lyke a ſharpe raſoure. Thou haſt loued vngraciouſnes moꝛe then goodnes, and to talke of lyes moꝛe then righteouſnes Sela. Thou haſt loued to ſpeake all woꝛdes that maye do hurt, O thou falſe tonge. Therfoꝛe ſhall God deſtroye the foꝛ euer: he ſhall take the and plucke the out of thy dwellinge, and rote the out of the lande of the lyuinge. Sela. The righteous alſo ſhall ſe this, and feare, & ſhall laughe him to ſcoꝛne. Lo, this is the man, that toke not God foꝛ his ſtrength, but * truſted vnto yͤ multitude of his ryches, and ſtrengthed him ſelfe in his wyckedneſſe. As foꝛ me, I am lyke a grene olyue tre in the houſe of God: my truſt is in the tender mercy of God foꝛ euer and euer. I will alwaye gyue thankes vnto the, foꝛ yͭ thou haſt done: and I will hope in thy name, foꝛ thy ſayncts lyke it well.

B

*Pſal. xlix. a Luke. xii. c.

¶ The. liii. Pſalme.

£ 10

DIXIT INCIPIENS.

To the chaunter vpon ☞ Mahalath, an inſtruction of Dauid.

☞

A

The * foolyſhe body hath ſayde in his hert: there is no God. Coꝛrupt are they, & become abhominable in their wyckedneſſe: * there is none that doth good

*pſal. xiiii. a

*pſal. xiiii. a Rom. iii. c

God loked downe from heauen vpon the
children of men, to ſe yf there were any that
wolde vnderſtande, and ſeke after God.
B But they are all gone out of the waye, they
are all togither become abhominable: there
is alſo none that doth good, no not one.
Are not they without vnderſtandynge that
worke wyckednes, eating vp my people as
yf they wolde eate bread: they haue not called
vpon God. They were afrayed, where
no feare was: for God hath broken the bones
of him that beſeged the: ẏ haſt put them
to confuſion, becauſe God hath deſpyſed thē

Oh that the ſaluacion were gyuen vnto
Iſrael out of Sion: Oh that the Lord wold
delyuer his people out of captiuite. Then
ſhulde Iacob reioyce, and Iſraell ſhulde be
right glad.

¶ The.liiii. Pſalme.

DEVS IN NOMINE TVO.

To the chaunter in melodyes, an inſtruction
of Dauid, when the zephites came and
ſaid vnto Saul: Hath not Dauid
hyd him ſelfe amongeſt vs?

A ☞ Saue me, O God, for thy names
ſake, ⁊ ☞ auenge me in thy ſtrēgth
Heare my prayer, O God, and
herkē vnto ẏ wordes of my mouth.
For ſtraūgers are ryſen vp againſt me, and
tyrauntes (which haue not God before their
eyes) ſeke after my ſoule. Sela. Beholde,
☞ God is my helper, the Lorde is ☞ with thē
*Deu.xxxii.e. that vpholde my ſoule. *He ſhall rewarde
euyll vnto myne enemyes: deſtroye thou thē
in thy truth. An offeringe of a fre hert will
I gyue the, and prayſe thy name (O Lorde)
becauſe it is ſo confortable. For he hath de
lyuered me out of all my trouble, and myne
eye hath ſene his deſyre vpon myne enemyes

¶ The.lv. Pſalme.

EXAVDI DEVS.

To the chaunter in melodyes, an inſtruction
of Dauid.

A Heare my prayer (O God) ād hyde
not thy ſelfe from my petition.
Take hede vnto me, and heare me,
howe I mourne in my prayer, ⁊ am
vexed. The enemye cryeth ſo, and the ungodly
cometh on ſo faſt: for they are mynded
to do me ſome myſchefe, ſo malicyouſly are
they ſet againſt me. My herte is diſquieted
within me, ⁊ the feare of death is fallen vpon
me. Fearfulnes and tremblynge are come
vpon me, ⁊ an horrible drede hath ouerwhelmed
me. And I ſayde: O that I had wynges
B lyke a doue, for then wolde I flye away
and be at reſt. Lo, then wolde I get me away
farre of, and remayne in the wildernes
Sela. I wolde make haſt to eſcape, becauſe
of the ſtormy wynde and tempeſt. Deſtroy
*Gene.xi.b. their tonges (O Lorde) and *deuyde them,
for I haue ſpyed vnrighteouſnes and ſtryfe
in the cytie. Daye and night go they about
within the walles therof: myſchefe, and alſo
ſorowe are in the myddeſt of it. Wyckednesse
C is therin, diſceyte, and gyle go not out
of her ſtretes. For it is not an open enemye
that hath done me this diſhonoure: for then I
coulde haue borne it: nether was it myne aduerſary,
that dyd magnify him ſelfe againſt
me: for then (parauenture) I wolde haue
hyd my ſelf from him. *But it was euen *Pſal.xl.c Iohn.xiii.b.
thou my companyon: my gyde, ⁊ myne owne
familier frende. We toke ſwete councel to
gyther, and walked in the houſe of God as
frendes Let death come haſtely vpon them
and let them go downe quycke into hell, for
wickednes is in their dwellinges, ⁊ amonge
them. As for me, I will cal vnto God, and
the Lorde ſhall ſaue me. In the eueninge, ⁊
morninge and at noone daye will I praye, (⁊
that inſtantly) and he ſhall heare my voyce.

It is he ẏ hath delyuered my ſoule in peace
from the batayle that was againſt me: for
there were many with me. Yea, euen God D
that endureth for euer, ſhall heare me, and
brynge them downe. Sela. For they will
not turne, nor feare God. ☞ He layde his ☞
handes vpon ſuche as be at peace with hym,
and he brake his couenaunt. The wordes
of his mouth were ſofter then butter, hauing
warre in his hert: his wordes were ſmother
then oyle, and yet be they very ſweardes.
*O caſte thy burthen, vpon the Lorde, and *Mat.vi.d Luke.xii.c i.Pet.v.c
he ſhall noryſhe the, and not ſuffre the righteous
to fall for euer. And as for them, thou
(O God) ſhalt brynge them into the pyt of
deſtruction. The bloude thurſty ⁊ diſceptfull
men ſhall not lyue out halfe their dayes.

Neuertheleſſe, my truſt ſhall be in the
(O Lorde).

¶ The.lvi. Pſalme.

MISERERE MEI DEVS QVONIAM.

To the chaunter ☞ vpon the doue of him ẏ ☞
was domme in a farre countrey: the badge
(or armes) of Dauid, when the Philiſtines
toke him in Geth.

A Be mercyful vnto me (O God) for
man goeth about to deuoure me:
he is dayely fyghtynge and troublynge
me. Myne enemyes are
dayely in hande to ſwalowe me vp: for they
be many that fyght agaynſt me, O ẏ mooſt
hyeſt. Neuertheleſſe, thoughe I am ſometyme
afrayde, yet put I my truſt in the. I
wyll prayſe God, because of hys worde, I
B haue put my truſt in God, and will not feare
what fleſhe can do vnto me. They dayely
myſtake my wordes: all that they ymagyne
is to do me euyll. They holde all togyther,
and kepe them ſelues cloſe: and marke my
ſteppes, whan they laye wayte for my ſoule.

Shall they eſcape for their wyckednes? ẏ
(O God) in thy diſpleaſure ſhalt caſt them

downe. Thou telleſt my flyttynges, put
my teares in thy bottell: are not theſe thynges
C noted in thy boke? When ſoeuer I call
vpon the, then ſhall myne enemyes be put to
flyght: this I knowe, for God is on my ſyde
In Gods wordes wyll I reioyce, in ẏ Lordes
worde will I comfort me. Yea, in God
haue I put my truſt, I wyll not be afrayed
*Pſal. lxi. b. what man can do vnto me. *Unto the (O
God) wyll I paye my vowes, vnto the will
*Pſal cxvi a I gyue thankes. For *thou haſt delyuered
my ſoule from death, and my fete from fallynge,
that I maye walke before God in the
lyght of the lyuynge.

¶ The. lvii. Pſalme.

MISERERE MEI DEVS MISERERE

☞ To the chaunter ☞ deſtroye not: The badges
or armes of Dauid, when he fled
from Saul into the caue.

A BE mercyfull vnto me (Oh
God) be mercyfull vnto me,
for my ſoule truſteth in the:
*Mat. xxiii. d. and *vnder the ſhadowe of
thy wynges ſhall be my refuge
vntyll this tyrannye be
ouerpaſt. I will call vnto
the mooſt hye God, euē to the God that ſhal
performe the cauſe which I haue in hande,
He ſhal ſende from heauen, and ſaue me frō
the reprofe of him that wold eate me vp. Sela.
B God ſhall ſende forth his mercy & truth
My ſoule is amonge lyons and I lye euen
amonge the children of men (that are ſet on
fyre) whoſe tethe are ſpeares and arowes, &
their tonge a ſherpe ſwearde. Set vp thy
ſelfe (O God), aboue the heauens, and thy
glory aboue all the earth. They haue layde
a net for my fete, and preſſed downe my ſoule
they haue dygged a pyt before me, & are fallen
into the myddes of it them ſelues. Sela.
*Pſal. cviii. a. *My hert is fixed (O God) my hert is fixed:
I will ſinge and gyue prayſe. Awake
O my glory, awake lute & harpe, I my ſelfe
will awake right early. I will gyue thankes
vnto the (O Lorde) amonge the people,
and I wil ſinge vnto the amonge the naciōs
*Pſal. cviii. b *For the greatnes of thy mercy reacheth
vnto the heauens, and thy treuth vnto the
cloudes. Set vp thy ſelfe (O God) aboue
the heauens, and thy glory aboue all ẏ earth.

¶ The. lviii. Pſalme.

SI VERE VTIQVE IVSTICIAM.

To the chaunter deſtroye not. The
badge or armes of Dauid

A ARe your myndes ſet vpon righteouſnes,
O ye congregacion? &
do ye iudge the thinge ẏ is right
O ye ſonnes of men? Yea, ye
ymagyn myſchefe in youre hert
vpon the earth, and your handes deale with
wyckedneſſe. The vngodly are frowarde,
euen from their mothers wombe: as ſoone
as they be borne, they go a ſtraye and ſpeake
lyes. They are as venymous as the poyſon
of a ſerpent, euen lyke the deaf Ader that
*ſtoppeth her eares. Which refuſeth to *Actes. vii. g
heare the voyce of the charmer, charme he neuer
ſo wyſely. Breake their teth (O God)
in their mouthes, ſmyte the chawe bones of
the lyons (O Lorde:) Let them fall away
lyke water that runneth a pace: and when B
they ſhote their arowes, let thē be roted out.
Let them conſume awaye lyke a ſnayle, &
be lyke the vntymely frute of a woman, and
let them not ſe the ſonne. Or euer your pottes
be made whot with thornes: ſo let indignacyon
vexe him, euen as a thynge that is *1. Re. xxv. g
rawe. *The ryghteous ſhall reioyce whē
he ſeyth the vengeaunce: he ſhall waſhe his
fote ſteppes in the bloude of the vngodly.
So that a man ſhall ſaye: verely there is a
rewarde for the righteous: doutles, there is
a God that iudgeth in the earth.

¶ The. lix. Pſalme.

ERIPE ME DE INIMICIS.

To the chaunter: deſtroye not. The badge
or arme of Dauid, when Saul ſent and
they did watche the houſe to kil him.

DElyuer me from myne ennemyes A
(Oh God) defende me
from them ẏ ryſe vp againſt
me. O delyuer me from the
wycked doers, and ſaue me
from the bloudthurſty men.
For lo, they lye waytinge
for my ſoule: the myghtye men are gathered
togither againſt me without any offence or
faute of me (O Lorde.) They runne and
prepare thē ſelues without my faute: Aryſe, B
thou therfore to helpe me, and beholde.
Stande vp (O Lorde God of hooſtes) thou
God of Iſrael to vyſyte all heythen: and be
not mercyfull vnto them that offende of malycyous
wyckedneſſe. Sela. ☞ They go ☞
to and fro in the euenynge, they grenne lyke
a dogge, and runne aboute, thorowe the cytie.
Behold, they ſpeake with their mouth ☞
and ſwordes are in their lyppes, ☞ for who *Pſal. ii. a. Prouerb. i. d.
doth heare? But thou (O Lorde) *ſhalt
haue them in deriſion, and thou ſhalt laughe
all heythen to ſcorne. My ſtrength will I
aſcrybe vnto the, for thou art the God of my
refuge. God ſheweth me his goodneſſe plēteouſly,
& God ſhall let me ſe my deſyre vpon C
myne enemyes. Slaye them not, leaſt my
people forget it: but ſcatre them abroade amonge
thy people, and put them downe (O
Lorde) our defence. For the ſynne of their
mouth, and for the wordes of their lyppes
they ſhalbe taken in their pryde, and why?
their preachinge is of curſinge and lyes.
Conſume them in thy wrath, conſume thē
that they maye peryſhe, and knowe that it is
God, which ruleth in Iacob and vnto the endes

des of the worlde. Sela. And in the euenyng they will returne: grenne lyke a dogge and will go about the cytie. They will runne here and there for meate, and grudge yf they be not ſatiſfyed. As for me, I will ſynge of thy power, and will prayſe thy mercy by tymes in the mornynge: for thou haſt bene my defence and refuge in the day of my trouble. Unto the, O my ſtrength, will I ſynge, for thou, O God, art my refuge and my mercyfull God.

¶ The. lx. Pſalme.

DEVS REPVLISTI NOS,

To the chaunter, vpon the roſe of wytnes the badge or armes of Dauid, for to teache when he fought againſt Meſopotamia, & Siria of zoba: & when Joab turned backe and ſlue twelue thouſande Edomytes, in the ſalt valey.

A O God, thou that haſt caſt vs out and ſcatered vs abroade: ẏ haſt alſo bene diſpleaſed, O turne ẏ vnto vs agayne. Thou haſt moued the lande and dyuided it, heale the ſores therof, for it ſhaketh. Thou haſt ſhewed thy people heuy thinges, *thou haſt gyuen vs a drynke of deadly wyne. Thou haſt gyuen a token for ſuche as feare ẏ that they maye triumphe becauſe of ẏ truth. Sela. Therfore were thy beloued delyuered, B helpe me with thy right hand, and heare me. *God hath ſpoken in his holyneſſe. I will reioyce and dyuyde Sychem, & mete out the valey of Suchoth. Gilead is myne and Manaſſes is myne: Ephraim alſo is the ſtrength of my head, Juda is my lawe gyuer

*Eſai.li.e. Jerem.xxv.d

*Pſa.cviii.b

Moab is my waſhpot, ouer Edom will I caſt out my ſhoo. Philiſtea be ẏ glad of me. Who will leade me into the ſtronge cytie? C Who will bringe me into Edom? Haſt ẏ not caſt vs out (O God) wylt not thou (O God) *go out with our hooſtes? O be ẏ our helpe in trouble, for vayne is the helpe of man. Thorowe God we ſhall do great actes, for it is he that ſhall treade downe oure ennemyes.

*Pſ.xliiii.c.

¶ The. lxi. Pſalme.

EXAVDI DEVS DEPRECA.

To the chaunter in the melodies of Dauid.

A HEare my cryenge (O God) gyue eare vnto my prayer. From the endes of the earth will I call vnto the, whē my hert is in heuynes: Oh ſet me vp vpon ẏ rocke that is hyer then I, For thou haſt bene my hope, and a ſtrōge tower for me agaynſt B the enemy. I will dwell in thy tabernacle for euer, and my truſt ſhalbe vnder the coueryng of thy wynges. Sela. For thou, O Lorde, haſt herde my deſyres, and haſt gyuē an heritage vnto thoſe that feare thy name. Thou ſhalt graunt the kynge a longe lyfe that his yeares maye endure thorowe out al generacions. He ſhall dwel before God for euer: O prepare thy louing mercy and faithfulneſſe that they maye preſerue him. So will I alwaye ſinge prayſe vnto thy name, *that I maye dayely perfourme my vowes

*Pſal.lvi.d.

¶ The. lxii. Pſalme.

NONNE DEO SVBIECTA.

12·M To the chaunter, For Jeduthun: a Pſalme of Dauid.

A MY ſoule truely wayteth ſtil vpō God, for of him cometh my ſaluacyon. He verely is my ſtrēgth and my ſaluacion: He is my defence, ſo that I ſhall not greatly fall. Howe longe will ye ymagyne myſchefe againſt euery man? ye ſhalbe ſlayne al the ſorte of you: yea, as a tottringe wall ſhal ye be, and lyke a broken hedge. Their deuyce is onely howe to put him out whō God will exalte: their delyte is in lyes: they gyue good wordes with their mouth, but curſe wᵗ their hert. Sela. Neuertheleſſe, my ſoule wayte thou ſtill vpon God, for my hope is in him. He truely is my ſtrength, and my ſaluacion: he is my defence: ſo that I ſhall not fall. In God is my health and my glory, ẏ rocke of my myght, and in God is my truſt.

B O put your truſt in hym alwaye (ye people) *powre out your hertes before him, for God is our hope. Sela. As for the childrē of men, they are but vayne, the chyldren of men are diſceytfull: vpō the wayghtes they are all togither lyghter than vanyte it ſelfe.

*i.Reg.i.c Pſal.xlii.c

O truſt not in wronge and robbery, gyue not your ſelues vnto vanite: yf rycheſſe increaſe, ſet not your hert vpon them. God ſpake once and twyſe: I haue alſo herde the ſame: that power belongeth vnto God. And that thou Lorde art mercyfull: for *ẏ rewardeſt euerye man, accordynge to hys worcke.

*Pſ.xviii.c. Mat.xvi.d.

¶ The. lxiii. Pſalme.

DEVS DEVS MEVS.

A Pſalme of Dauid, when he was in the wildernes of Juda.

A O God, thou art my God, early will I ſeke the. My ſoule thurſteth for the: my fleſh alſo longeth after the in a baren and drye lāde, where no water is. Thus haue I loked for the in holyneſſe that I myght beholde thy power and glory. For thy louynge kyndneſſe is better then the lyfe it ſelf: my lyppes ſhal prayſe ẏ. As long as I lyue will I magnifie the on this maner, B and lyft vp my handes in thy name. My ſoule ſhalbe ſatiſfied euen as it were wᵗ marye and fatneſſe, when my mouth prayſeth ẏ wᵗ ioyfull lyppes. Haue I not remembred the

C in my bed, and thought vpon the, whan I was wakynge? Becauſe thou haſt bene my helper, therfore vnder the ſhadow of thy wynges will I reioyce. My ſoule hangeth vpon the, thy right hande hath vpholden me

These alſo that ſeke the hurt of my ſoule, they ſhall go vnder the earth. Let them fal vpon the edge of the ſwerde, that they maye be a porcyon for foxes. But the kynge ſhal *Deut.vi.c reioyce in God: *all they alſo that ſweare by him ſhalbe commended, for the mouth of them that ſpeake lyes, ſhalbe ſtopped.

¶ The.lxiiii. Pſalme.

EXAVDI DEVS ORATIONEM.

To the chaunter, a Pſalme of Dauid.

A Heare my voyce (O God) in my prayer preſerue my life frō feare of the enemy. Hyde me from yͤ gatherynge togyther of the frowarde, and from the inſurrection of wycked doers. Which haue whet their tonge lyke a ſwerde, and ſhot out their arowes, euen bitter wordes. That they may pryuely ſhote at him which is perfect: ſodenly do they hyt him and feare not. They courage them ſelues in myſchefe, and commune amonge thē ſelues, howe they maye laye ſna-
B res: and ſaye, that no man ſhall ſe them. They ymagyne wyckedneſſe, and practyſe it that they kepe ſecret amonge them ſelues, euery man in the depe of his hert. But God ſhall ſodenly ſhote at thē with a ſwyft arow that they ſhalbe wounded. Yea, their owne tonges ſhall make them fall, in ſo moch that who ſo ſeeth them, ſhall laughe thē to ſcorne

And all men that ſe it, ſhall ſaye: this hath God done, for they ſhall perceyue that it is his worke. The ryghteous ſhall reioyce in the Lorde, and put hys truſt in him: and all they that are true of herte, ſhalbe glad.

¶ The.lxv. Pſalme.

TE DECET HIMNVS.

12 E. To the chaûter, a Pſalme & ſonge of Dauid.

A Thou (O God) art prayſed in Sion, & vnto the ſhall yͤ vowe be perfourmed. (in Jeruſalem.) Thou that heareſt yͤ prayer: vnto the ſhall all fleſh come. My myſdedes preuayle againſt me: Oh be thou mercyfull vnto our ſynnes. Bleſſed is the man whom thou choſeſt and receyueſt vnto the: he ſhall dwell in thy court: and ſhalbe ſatiſfyed with the pleaſures of thy houſe, euen of thy holy temple. Thou ſhalt ſhewe vs
B wōderful thinges in righteouſnes (O God) of our ſaluacion: thou that art the hope of al the endes of the erth, and of them yͭ remayne in the broade ſee? Which in his ſtrēgth ſetteth faſt the mountaynes, and is gyrded about with power. Which ſtylleth the ragynge of the ſee, and the noyſe of his waues, and the madnes of the people. They alſo yͭ dwell in the vttermoſt partes (of the earth) ſhalbe afrayde at thy tokens, thou that makeſt the ☞ out goynges of the mornynge & ☜
euenynge to prayſe the. Thou vyſyteſt the C
earth, and bleſſeſt it: thou makeſt it very plēteous. The ryuer of God is ful of water, yͭ prepareſt their corne: for ſo thou prouydeſt for the earth. Thou watereſt her forowes thou ſendeſt rayne into the lytle valeyes therof: thou makeſt it ſofte with the droppes of rayne, and bleſſeſt the increaſe of it. Thou crowneſt the yeare with thy goodneſſe: and thy cloudes droppe fatneſſe. They ſhall droppe vpō the dwellinges of the wildernes and the lytle hylles ſhal reioyce on euery ſide

The foldes ſhalbe ful of ſhepe, the valleys alſo ſhall ſtande ſo thicke with corne, yͭ they ſhall laughe and ſynge.

¶ The.lxvi. Pſalme.

IVBILATE DEO

To the chaunter, The ſonge of a Pſalme.

O *Be ioyfull in God, all ye landes, A
ſinge prayſes vnto the honoure of *Pſalm.c.a.
his name, make his prayſe to be glorious. Saye vnto God: O howe wonderfull art thou in thy workes? thorow the greatnes of thy power ſhall thyne enemies be founde lyers vnto the. For all yͤ world ſhall worſhyp the, ſinge of the, & prayſe thy name. Sela. O come hyther and beholde the workes of God, howe wonderfull he is in his doynge towarde the chyldren of men.

*He turned the ſee into drye lande, ‡ ſo yͭ *Exo.xiiii.g.
they went thorowe the water on fote: there B
dyd we reioyce therof. He ruleth with his ‡Joſu.iii.d.
power for euer, his eyes beholde the people: and ſuche as will not beleue, ſhal not be able to exalte them ſelues. Sela. O prayſe our God (ye people) and make the voyce of hys prayſe to be herd. Which holdeth our ſoule in lyfe, and ſuffreth not our fete to ſlyp. For
thou (O God) haſt proued vs: thou alſo haſt C
tryed vs like as ſiluer is tried. Thou broughteſt vs into the ſnare, and layde trouble vpō our loynes. Thou ſuffredeſt men to ryde o-
uer our heades, *we went thorowe fyre and *Eſa.xliii.a
water, & thou broughteſt vs out into a welthye place. I will go into thy houſe with
brent offeringes, and will *paye the my vo- *Eccleſi.v.a
wes, which I promyſed with my lyppes, & Deut.xxiii.d.
ſpake with my mouth, when I was in trou- Baruc.vi.c.
ble. I will offre vnto the, fat brent ſacrifices with the incenſe of rammes, I will offre bullockes and goates. Sela. O come hyther and herken, all ye that feare God: and
I wyll tell you, what he hath done for my D
ſoule. I called vnto him with my mouth, & gaue him prayſes with my tonge. Yf I enclyne vnto wyckednes with my hert, yͤ Lord will not heare me. But God hath herd me and conſydred the voyce of my prayer.

Prayſed be God which hath not caſt out my prayer, ner turned his mercy fro me.

❡ The.lxvii.Pſalme.

DEVS MISEREATVR NOSTRI.

To the chaunter, in melodyes: a
Pſalme and ſonge.

A GOd *be mercifull vnto vs, & bleſſe
*Num.vi.d. vs, and ſhewe vs the lyght of hys
☞ countenaũce ☞ (& be mercyfull vnto vs)
Sela. That thy waye maye be
knowen vpon earth, thy ſauynge
health amonge all nacions. Let the people
prayſe the, O God, yee, let al yͤ people prayſe
the. O let the nacions reioyſe and be glad,
For thou ſhalt iudge the folke ryghteouſly,
and gouerne the nacions vpon earth. Sela.

Let the people prayſe the, O God, let all
people prayſe the. Then ſhall yͤ earth bring
forth hyr increaſe, and God, euen oure awne
God, ſhall geue vs his bleſſynge.

God ſhall bleſſe vs, and all the endes of the
worlde ſhall feare hym.

❡ The. lxviii. Pſalme.

EXVRGAT DEVS.

·13·M· To the chaunter, a Pſalme and
ſonge of Dauid.

A LEt *God aryſe, and let his enemyes
*Nume.x.d. be ſcattered: let them alſo yͤ hate hym,
flye frõ his face. Lyke as the ſmoke
vanyſheth, ſo ſhalt thou dryue them awaye:
and lyke as waxe melteth at the fyre, ſo let
the vngodly peryſh at the preſence of God.

But let the ryghteous be glad and reioyſe
before God: let them alſo be mery & ioyfull.

Oh ſynge vnto God, and ſynge prayſes
vnto his name: magnifye hym that rydeth
vpon the heauens, as it were vpon a horſe:
☞ prayſe ye hym, ☞ in his name, yee & reioyſe
*Deute.x.d. before hym. *He is a father of the fatherleſſe,
and defendeth the cauſe of wyddowes:
euen God in his holy habitacion. He is the
God that maketh men to be of one mynde in
a houſe, and bryngeth the preſoners oute of
B captiuyte, but letteth the rennagates contynue
*Exo.xiii.d. in ſcarceneſſe. O God, when *thou
Num.xiiii.c. wenteſt forth before the people, when thou
Eſay.iiii.b wenteſt thorowe the wyldterneſſe. Sela.

The earth ſhoke, and the heauens dropped
at the preſence of God, euen as Sinai alſo
was moued at the preſence of God, which is
the God of Iſraell. Thou O God ſendedſt
a gracyous rayne vpon thyne enheritaunce,
and refreſhedſt it, when it was werey.

Thy congregaciõ ſhall dwell therin: For
thou (O God) haſt of thy goodneſſe prepared
C for the poore. The Lorde gaue the worde:
☞ ☞ greate was yͤ company of the preachers.
*Iosu.x.d. *Kynges with theyr armyes dyd flye, and
were diſcomfyted, and they of the houſholde
deuyded the ſpoyle. ☞ Though ye haue
lyen amonge the pottes, yet ſhall ye be as the
winges of a doue that is couered with ſyluer
wynges, and hyr fethers lyke golde. When
the almighty ſcatred kynges for theyr ſake,
then were they as whyte as ſnowe in zalmõ.

As the hyll of Baſan ſo is Gods hyll: euen
a hye hyll, as the hyll of Baſan. Why hope
ye ſo ☞ ye hye hylles? This is Gods hyll ☞
in the whiche it pleaſeth hym to dwell: yee,
the Lorde wyll abyde in it for euer.

The charrettes of God are twentye thouſand, D
euen thouſandes of angels, and yͤ Lord
is amonge them as in the holye place of Sinai. *Ephe.iiii.b
*Thou art gone vp an hye, thou haſt
led captiuitye captyue, and receaued gyftes
for men. Yee, euen for thyne enemyes, that
the Lorde God myght dwell amonge them.

Prayſed be the Lorde dayly, euen the God
which helpeth vs, and poureth his benefytes
vpon vs. Sela. He is our God, euen the
God of whome commeth ſaluacion: God is
the Lorde by whome we eſcape death.

God ſhall wounde yͤ heade of his enemyes
and the hearie ſcalpe of ſoche one as goeth on
ſtyll in his wyckednes. The Lorde hath
ſayde: I wyll brynge my people agayne, as
I dyd from Baſan: myne awne will I bring
agayne, as I dyd ſomtyme from the depe of
the ſee. That thy fote maye be dypped in E
the bloude of thyne enemyes, and that yͤ tong
of thy dogges may be red thorowe the ſame.

It is well ſene, O God, howe thou goeſt,
howe thou my God and kynge goeſt in the
Sanctuary. The ſyngers go before, the
mynſtrels folow after, in the myddes are the
damoſels playenge with the tymbrels.
Geue thankes, O Iſraell, vnto God yͤ Lord
in the congregacions from the grounde of yͤ
herte. There is lytle Ben Iamin theyr ruler:
and the princes of Iuda, theyr councell:
the princes of zabulon, and the prynces of
Nephthali. Thy God hath ſente forth the
ſtrength for the, ſtablyſh the thing, O God,
that thou haſt wrought in vs. For thy temples
ſake at Ieruſalem: ſo ſhall the kynges
brynge preſentes vnto the. ☞ Whan the ☞
company of the ſpeare men and multitude of F
the myghty are ſcatred abroade amonge the
beaſtes of the people, (ſo that they humblye
brynge peces of ſyluer) and whan he hath ſcatred
the people that delyte in warre. Then
ſhall the prynces come oute of Egypte, the
Morians lande ſhall ſoone ſtretch out her hãdes
vnto God. Synge vnto God, O ye
kyngdomes of the earth: O ſyng prayſes vnto
the Lorde. Sela. Which ſytteth in the
heauens ouer all from the begynnynge: Lo,
he doth ſende oute his voyce, yee, and that a
myghtye voyce. Aſcribe ye the power vnto
God, ouer Iſraell: his worſhyp & ſtrength
is in the cloudes. O God, wonderfull arte
thou in thy holy places: euen the God of Iſraell,
he wyll geue ſtrength and power vnto
his people. Bleſſed be God.

¶ The.lxix.Pſalme.

SALVVM ME FAC DEVS.

☞ ·ij·E· To the chaunter vpon ☞ Soſanim of Dauid.

A Saue me, O God, for the waters are
come in, euen vnto my ſoule.
I ſtycke faſt in the depe myre, where
no grounde is: I am come into depe waters,
ſo that the floudes renne ouer me. I am
wery of cryinge, my throte is drye, my ſyght
fayleth me, for waytynge ſo longe vpon my
*Pſal.xxxv.c Iohn.xv.d God. They that *hate me without a cauſe,
are mo then the heeres of my heade: they that
are myne enemyes and wolde deſtroye me
B☞ gyltleſſe are myghty: ☞ I payed them the
thynges that I neuer toke. God, thou knoweſt
my sympleneſſe, and my fautes are not
hyd frō the. Let not them that truſt in the,
O Lorde God of hoſtes be aſhamed for my
cauſe: let not thoſe that ſeke the, be confounded
thorowe me, O God of Iſraell. And
why? for thy ſake haue I ſuffred reproſe,
ſhame hath couered my face. I am become a
‡Iohn.ii.b ſtraunger vnto my brethren: euen an aleaūt
*Rom.xv.a. vnto my mothers chyldren. For ‡the zele of
thyne houſe hath euen eaten me, and *the rebukes
of them that rebuked the, are fallen
C vpon me. I wepte and chaſtened my ſelfe
with faſtynge, and that was turned to my
reproſe. I put on ſacke clothe alſo, & they
*Iob.xxx.b. Tren.iii.g. ieſted vpon me. They that ſyt in the gate,
ſpeake againſt me, & the dronckardes *make
ſonges vpon me. But Lorde I make my
prayer vnto the in an acceptable tyme.
Heare me, O God, in the multitude of thy
mercy, euen in the trueth of thy ſaluacion.
D Take me oute of the myre, that I ſyncke
not. Oh let me be delyuered frō them that
hate me, & oute of the depe waters. Let not
the water floude drowne me: neyther let the
depe ſwalowe me vp, and let not the pyt ſhut
her mouth vpon me. Heare me, O Lorde,
for thy louynge kyndneſſe is comfortable:
turne me vnto the accordynge vnto the multitude
of thy mercyes. And hyde not thy
face from thy ſeruaunt, for I am in trouble:
E O haſte the, and heare me. Drawe nye vnto
my ſoule, and ſaue it: Oh delyuer me becauſe
of myne enemyes. Thou haſt knowē
my reproſe, my ſhame & my diſhonour: myne
aduerſaryes are full in thy ſyght.
The rebuke hath broken my herte, I am
full of heuynes: I loked for ſome to haue pitie
vpon me, but there was no man: neyther
*Mat.xxvii.d Iohn.xix.e founde I any to comforte me. *They gaue
me gall to eate, & when I was thyrſtye, they
‡Roma.xi.b gaue me vyneger to drynke. ‡Let theyr table
be made a ſnare to take them ſelues withall,
and let the thinges (that ſhuld haue bene
for theyr welth) be vnto them an occaſion of
fallynge. Let theyr eyes be blynded, ẏ they
ſe not & euer bowe thou downe their backes.
Powre out thyne indignacion vpō them,
and let thy wrathfull diſpleaſure take holde
of them. *Let theyr habitacion be voyde F
and no man to dwell in theyr tentes. For *Mat.xxiii.d Actes.i.c.
they perſecute hym whom thou haſt ſmyten,
and they talke howe they maye vexe them
whome thou haſt wounded. Let them fall
from one wyckedneſſe to another, & not come
into thy ryghteouſneſſe. *Let them be wyped *Exo.xxxii.g
oute of the boke of the lyuynge, and not
be wrytten amonge the ryghteous. As for
me, whan I am poore and in heuyneſſe, thy
helpe (O God) ſhall lyfte me vp. I wyll
prayſe the name of God with a ſonge, and
magnifye it with thankeſgeuynge. This
alſo ſhall pleaſe the Lorde better then a bullocke,
that hath hornes and hooffes.
The humble ſhall conſydre this, & be glad:
ſeke ye after God, and youre ſoule ſhall lyue. G
For the Lorde heareth the poore, and deſpyſeth
not ☞ his preſoners. Let heauen
and earth prayſe hym, the ſee and all that moueth ☞
therin. For God ſhall ſaue Sion, and
buylde the cyties of Iuda, that men maye
dwell there, and haue it in poſſeſſion.
The poſterite alſo of his ſeruauntes ſhall
inheret it: and they that loue his name, ſhall
dwell therin.

¶ The.lxx.Pſalme.

DEVS IN ADIVTORIVM.

To the chaunter of Dauid to brynge to remembraunce, (becauſe the Lorde ſaued me.)

Haſte the, O God, to delyuer me: make
haſte to helpe me, O Lorde. A
*Let them be aſhamed and cōfounded
that ſeke after my ſoule: let them be turned *Pſal.xl.a
backwarde, and put to confuſion, that
wyſhe me euyll. Let them (for theyr rewarde)
be ſoone brought to ſhame, that crye
ouer me: there there. But let all thoſe that
ſeke the, be ioyfull and glad in the: and let all
ſoch as delyte in thy ſaluacion, ſaye alwaye:
the Lorde be prayſed. As for me, I am
poore and in myſerye, haſte the vnto me (O
God.) Thou art my helpe, and my redemer:
O Lorde, make no longe taryenge.

14 M

¶ The.lxxi.Pſalme.

IN TE DOMINE SPERAVI.

In the *O Lord, haue I put my truſt, A
let me neuer be put to confuſion, but *Pſal.xxx.a and.xxxi.a.
ryd me, and delyuer me in thy ryghteouſneſſe:
enclyne thyne eare vnto me, & ſaue
me. Be thou my ſtronge holde (where vnto
I maye alwaye reſorte) thou haſt promyſed
to helpe me: for thou arte my houſe of defence
anu my caſtell. Delyuer me, O my
God, out of the hand of the vngodly, oute of
the hande of the vnrighteous & cruell man.
For thou, O Lorde God, arte the thyrge
that

that I longe for, thou arte my hope euen fro
my youthe. Thorowe the haue I bene holden
*Pſal.xxii.d Ieremy.i.a vp euer ſence I was borne *thou arte he
that toke me out of my mothers wombe, my
B prayſe ſhalbe alwaye of the. I am become
as it were a monſter vnto manye: but
my ſure truſt is in the. Oh let my mouthe
◦* be fylled with thy prayſe, ◦*(that I maye ſyng of
thy glory) and honour all the daye longe.

Caſt me not awaye in the tyme of age, forſake
me not when my ſtrength fayleth me.

For myne enemyes ſpeake agaynſte me, &
they that laye wayte for my ſoule, take their
councell together, ſayenge: God hath forſakē
hym, perſecute hym, & take hym, for there
is none to delyuer hym. Go not farre fro me,
O God: my God, haſt the to helpe me.

C Let them be confounded and peryſhe, that
are agaynſte my ſoule: let them be couered
with ſhame and diſhonoure, that ſeke to do
me euell. As for me, I wyll paciently abyde
alwaye, and wyll prayſe the more and more.

My mouth ſhall dayly ſpeake of thy ryghteouſneſſe
and ſaluaciō, for I knowe no ende
therof. I wyll go forthe in the ſtrength of
the Lorde God, & wyll make mencion of thy
ryghteouſneſſe onely. Thou, O God, haſt
taught me fro my youth vp vntyll now, therfore
wyll I tell of thy wonderous workes.

Forſake me not, O God, in myne olde age
when I am gray headed: vntyll I haue ſhewed
*Deute.vi.d thy *ſtrength vnto this generaciō, and
thy power to all thē that are yet for to come.

Thy ryghteouſnes, O God, is verye hye,
and greate thynges are they that thou haſte
done: O God, who is lyke vnto the?

D O what greate troubles and aduerſities
haſte thou ſhewed me? and yet dydeſt thou
turne and refreſhe me: yee, and broughteſt
◦* me from the depe of the earth ◦*(agayne.)
*ii.Re.vii.b Thou haſt brought me *to great honoure
and comforted me on euery ſyde. Therfore
wyll I prayſe the and thy faythfulneſſe, O
God, playing vpon an inſtrumēt of muſyck,
vnto yͤ wyll I ſynge vpon the harpe, O thou
holy one of Iſrael. My lyppes wilbe fayne,
whan I ſynge vnto the: and ſo will my ſoule
whome thou haſte delyuered.

My tonge alſo ſhall talke of thy ryghteouſneſſe
all the daye longe, for they are confounded
and brought vnto ſhame, that ſeke
to do me euell.

¶ The.lxxii.Pſalme.

DEVS IVDICIVM TVVM.

◦* (A Pſalme) For Salomon.

A GEue the kynge thy iudgementes (O
God) and thy ryghteouſneſſe vnto the
kynges ſonne. Then ſhall he iudge
*Deu.xvii.d thy people, *accordynge vnto right, and defende
the poore. The mountaynes alſo
ſhall brynge peace, and the lytle hylles ryghteouſneſſe
vnto the people. He ſhall kepe
the ſymple folke by theyr ryght, defende the
chyldren of the poore, & punyſhe the wronge
doer. They ſhall feare the as longe *as the *pſal.lxxxi.e
ſonne and mone endureth, from one generacion
to another. He ſhall come downe lyke
the rayne into a fleſe of wolle, euen as the
droppes that water the earth. In his tyme
ſhall the ryghteous floryſhe: yee, and aboundaunce
of peace, ſo longe as the mone endureth. B
*His dominion ſhalbe alſo from the *iii.Re.iiii.c
one ſee to the other, and from the flood vnto
the worldes ende. They that dwell in the
wyldernes, ſhall knele before hym, & his
enemyes ſhall lycke the duſt. *The kynges *Mat.ii.b; Eſay.lx.b
of Tharſis and of the Iles ſhall geue preſentes,
the kynges of Arabye and Saba ſhall
bryng giftes. All kynges ſhall fall downe
before hym: all nacions ſhall do hym ſeruyce. C

For he ſhall delyuer the poore, when he
cryeth: the neady alſo and hym that hath no
helper. He ſhalbe fauourable to the ſymple
and neadye: and ſhall preſerue the ſoules of
the poore. He ſhall delyuer theyr ſoules frō
falſhede and wronge, and deare ſhall theyr
bloude be in his ſyght. The poore ſhal lyue,
& vnto hym ſhall the kynge geue of the golde
of Arabia. Prayer ſhall be made euer vnto
him, & dayly ſhall he be prayſed. There ſhal
be an heape of corne in the earth hye vpō the
hylles, his frute ſhall ſhake lyke Libanus, &
ſhalbe grene in yͤ cytie, lyke graſſe vpon the
earth. His name ſhall endure for euer, ◦*his ◦*
name ſhall remayne vnder the ſunne among D
the poſterites, which ſhalbe bleſſed thorowe
hym, and all the Heathen ſhall prayſe hym.

Bleſſed be the Lorde God, euen the God of
Iſraell, *which onely doth wonderous thynges. *Iud.xiii.d. pſal.cxxxvi.a
And bleſſed be the name of his maieſty
for euer, and all the earth ſhalbe fylled with
his maieſty. Amen, Amen.

¶ Here ende the prayers of Dauid
the ſonne of Iſai.

¶ The.lxxiii.Pſalme.

QVAM BONVS ISRAEL.

A Pſalme of Aſaph.

TRuely God is louynge vnto Iſraell: A
euen vnto ſoch as are of a cleane hert?
Neuertheleſſe, my fete were almoſt
gone, my treadynges had well nye ſlypte.

And why *I was greued at the wycked, *Iob.xxi.a Ieremy.xii.a
I do ſe all the vngodly in ſoch proſperite.

For they are in no parell of death, but are
luſty and ſtronge. They come in no miſfortune
lyke other folke, nether are they plaged
lyke other men. And this is the cauſe that
they be ſo holden with pryde, and ouerwhelmed
with cruelte. Theyr eyes ſwell for fatneſſe,
and they do euen what they lyſte.

They corrupt other, and ſpeake of wycked
blaſphe-

B blaſphemye: theyr talkynge is agaynſt the
moſte hyeſt. For they ſtretche forth theyr
mouth vnto the heauen, & theyr tonge goeth
thorowe the worlde. Therfore fall the people
vnto them, and there oute ſucke they no
*pſa.xciiii.b ſmall aduauntage. *Tuſhe (ſaye they)
howe ſhulde God perceaue it? is there knowledge
in the moſte hyeſt? Lo, theſe are the
vngodlye, theſe proſpere in the worlde, and
※ theſe haue ryches in poſſeſſion. ※(And ſayde.)
Then haue I clenſed my herte in vayne, and
waſhed my handes in innocencye? All the
daye long haue I bene puynſhed, and chaſtened
C euerye mornynge. Yee, and I had almoſt
ſayde euen as they: but lo, then ſhulde I
haue condemned the generacion of thy chyldren.
Then thought I to vnderſtande this,
but it was to harde for me. Untyll I went
into the Sãctuary of God, then vnderſtode
I the ende of theſe men. Namely, how thou
doſt ſet them in ſlyppery places, and caſteſt
them downe, and deſtroyeſt them.

O howe ſodenly do they conſume, peryſh,
*Eſa.xxix.b. and come to a fearfull ende? *Yee, euen
lyke as a dreame when one awaketh, ſo ſhalt
☞ thou make ☞ theyr ymage to vanyſh oute
D of the cytie. Thus my herte was greued, &
it went euen thorowe my reynes. So foolyſh
was I and ignoraunt, euen as it were a
beaſt before the. Neuertheleſſe, I am all
waye by the, for thou haſte holden me by my
ryght hande. Thou ſhalte gyde me with
thy councell, & afterwarde receaue me with
glory. Whom haue I in heauē but the? And
there is none vpon earth, that I deſyre in cõparyſon
of the. My fleſhe and my herte fayleth,
*Nu.xviii.c but God is the ſtrength of my herte, *&
my porcion for euer. For lo, they that forſake
the, ſhall peryſh: thou haſt deſtroyed all
them that commyt fornicacion agaynſt the.

But it is good for me, to holde me faſte by
God, to put my truſte in the Lorde God, and
※ to ſpeake of all thy workes, ※(in the gates of the
daughter Sion.)

❡The.lxxiiii.Pſalme.

VT QVID DEVS REPVLISTI.

An inſtruccion of Aſaph.

A O God, wherfore art thou abſent fro
vs ſo longe? why is thy wrath ſo
hote agaynſte the ſhepe of thy paſture?
O thynke vpon thy congregacion,
whom thou haſt purchaſed & redemed
of olde: Thynke vpon the trybe of thyne
enheritaunce & mount Siõ wherin thou haſt
dwelt. Lyft vp thy fete, that thou mayeſt
vtterly deſtroye euerye enemy whiche hath
done euell in the Sanctuary. Thyne aduerſaryes
roare in the myddes of thy congregacions,
and ſet vp theyr banners for tokens.
☞ ☞He that hewed tymbre afore out of the
thycke trees, was knowen to bryng it to an
excellent worke. But nowe they breake B
downe all yͤ carued worke therof with axes
and hammers. *They haue ſet fyre vpon *iiii.Regū.xxv.c. ii.par.xxxvi.c
thy holy places, and haue defyled the dwellyng
place of thy name, euen vnto yͤ ground.
Yee, they ſayed in theyr hertes: let vs make
hauoke of them altogether: thus haue they
brent vp all the houſes of God in the lande.
☞We ſe not oure tokens, ther is not one ☞
Prophete more, no not one is ther among vs
that vnderſtãdeth any more. O God, howe
longe ſhall the aduerſary do this diſhonour?
howe longe ſhall the enemye blaſpheme thy
name? For euer? Why withdraweſt thou C
thyne hand? why pluckeſt thou not thy right
hande out of thy boſome? to conſume the enemye?
For God is my kynge of olde: yͤ helpe
that is done vpon earth, he doth it hym ſelfe.
*Thou dyddeſt deuyde the ſee thorowe *Exo.xiiii.c
thy power, thou breakeſt the heades ☞ of ☞
the dragons in the waters. Thou ſmoteſt
the heades of *Leuiathan in peces, and geueſt *Iob.xl.d Eſay.xxvii.a
him to be meate for the people in the wylderneſſe.
Thou broughteſt oute fountaynes
and waters out of the harde rockes: thou
dryedſt vp myghty waters. The daye is
thyne, and the nyght is thyne: thou haſt prepared
the lyght and the ſonne. Thou haſte
ſet all the borders of the earth, thou haſte
made ſommer and wynter. Remembre D
this, O Lorde, howe the ennemye hath rebuked,
and howe the folyſhe people hath blaſphemed
thy name. O delyuer not the ſoule
of thy turtle doue vnto the multitude of the
enemyes: and forget not the congregacion of
the poore for euer. Loke vpon yͤ couenaũt,
for all the earth is full of darknes, and cruell
habitacions. O let not the ſymple go away
aſhamed, but let the poore and nedye geue
prayſe vnto thy name. Aryſe, O God,
maynteyne thyne awne cauſe: remẽbre howe
the folyſhe man blaſphemeth the dayly.

Forget not the voyce of thyne ennemyes:
the preſumpciõ of them that hate the, increaſeth
euer more and more.

❡The.lxxv.Pſalme.

CONFITEBIMVR TIBI DEVS.

To the chaunter, Deſtroye not.
·15·M· A Pſalme and ſonge of Aſaph.

VNto the (O God) do we geue thãkes, A
yee, vnto the do we geue thankes: thy
name alſo is ſo nye, & that do thy wonderous
worckes declare. When I receaue
the congregacion, I ſhall iudge accordynge
vnto ryght. The earth is weake and all
yͤ inhabiters therof, I beare vp the pyllers of
it. Sela. I ſayde vnto the foles: deale not
ſo madly, & to the vngodly: ſet not vp youre
horne. Set not vp your horne on hye, and
ſpeake not with a ſtyfnecke. For promocion
commeth neyther from the Eaſt, nor frõ
the

B the weſt, nor yet from the ſouth. And why? *Eccli.xxxv b *God is the iudge: he putteth downe one, & ſetteth vp another. For in the hande of the ☞ Lorde there is *☞ a cuppe, and the wyne is *Eſa.li.d. Jere.xxv.d. red, It is full myxte, and he poureth oute of the ſame. As for the dregges therof, all the vngodly of the earth ſhall drynke them, and ſucke them oute. But I wyll talke of the God of Jacob, and prayſe hym for euer.

All the hornes of the vngodly alſo wyll I breake, and the hornes of the ryghteous ſhalbe exalted.

❡ The.lxxvi. Pſalme.

NOTVS IN IVDEA.

To the chaunter, in melodyes, a Pſalme, & ſonge of Aſaph.

A IN Jewrye is God knowen, his name is greate in Iſraell. ☞ At ☞ Sealem *Pſal.ix.b is his tabernacle, and *his dwellynge ‡Pſal.xlvi.b in Sion. There ‡ brake he the arowes of the bowe, the ſhylde, the ſwerde, and the battayle. Sela. Thou arte of more honoure and myght then the hylles of robbers.

The proude are robbed: they haue ſlepte theyr ſlepe: and all the men (whoſe handes were myghtie) haue founde nothynge. At B thy rebuke (O God of Jacob) bothe the charet and horſe is fallen. Thou, euen thou art to be feared: and who may ſtand in thy ſyght when thou arte angry. Thou dyddeſt cauſe thy iudgement to be hearde from heauen, the earth trembled, and was ſtyll.

*Exo.xix.d *When God aroſe to iudgement, & to helpe ☞ all the meke vpon earth. Sela. ☞ The fearceneſſe of man ſhall turne to thy prayſe: and the fearceneſſe of other ſhalte thou refrayne. Promyſe vnto the Lorde your God, *Deu.xxiiii.d Eccle.v.a and *kepe it, all ye that be rounde aboute hym: brynge preſentes vnto hym that ought to be feared. He ſhall refrayne the ſprete of prynces, and is to be feared, yee to the kynges of the earth.

❡ The.lxxvii. Pſalme.

VOCE MEA AD DOMINVM.

To the Chaunter, for Jeduthun a Pſalme of Aſaph.

A *Pſal.cxlii.a I* Wyll crye vnto God wt my voyce, euen vnto God wyll I crye with my voyce, and he ſhall herken vnto me.

In the tyme of my trouble I ſought the Lorde: my ſore ranne and ceaſſed not in the nyght ceaſon: my ſoule refuſed comforte.

When I am in heuyneſſe, I wyll thyncke vpon God: when my herte is vexed, I wyll complayne. Sela. Thou holdeſt myne eyes wakynge, I am ſo feble, that I can not ſpeake. I haue conſydred the dayes of olde, and the yeares that are paſte. I call to remembraunce B my ſonge: & in the nyght I commune with myne awne herte, and ſearch out my ſpretes. Wyll the Lord abſent hym ſelfe for euer? And wyll he be no more intreated?

Is his mercy clene gone for euer? And is his promyſe come vtterly to an ende for euer more? Hath God forgotten to be gracious?

And wyll he ſhut vp his louyng kyndneſſe in diſpleaſure? Sela. And I ſayde: It is C myne awne infirmite: But I will remembre the yeares of the ryght hande of the mooſt hyeſt. I wyll remembre the workes of the Lorde, and *call to mynde thy wonders of *Pſal.xliii.b olde tyme. I wyll thyncke alſo of all thy workes, and my talkynge ſhalbe of thy doynges. ☞ Thy waye, O God, is holy: who ☞ is ſo great a God as *(our) God? Thou art *o the God that doth wonders, and haſte declared thy power amonge people. Thou haſt D myghtely delyuered thy people, euen the ſonnes of Jacob and Joſeph. Sela. The waters ſawe the, O God, the waters ſawe the, and were afrayed: the deapthes alſo were troubled. The cloudes poured oute water, the ayer thondered, and thyne arowes went abroade. The voyce of thy thonder was hearde rounde aboute, ẏ lyghtenynges ſhone vpon the grounde, the earth was moued and ſhoke withall. Thy waye is in the ſee, and thy pathes in the greate waters, and thy foteſteppes are not knowen. Thou leddeſt thy people lyke ſhepe, by the hande of Moſes and Aaron.

❡ The.lxxviii. Pſalme.

ATTENDITE POPVLE MEVS.

·15·E·

An inſtruccion of Aſaph.

A HEare my lawe, O my people, enclyne youre eares vnto the wordes of my mouth. *I wyll open my mouth in *Mat.xiii.c a parable, I wyll declare harde ſentences of olde. Which we haue hearde and knowen, and *ſoche as our fathers haue tolde vs. Deut.iiii.b. vi.b.&.xi.c Ephe.vi.a

That we ſhulde not hyde them from the chyldren of the generacions to come, but to ſhewe the honour of the Lorde, his myght, & wonderfull workes that he hath done.

He made a couenaunt with Jacob, & gaue Iſraell a lawe, *whiche he commaunded our *Exo.xii.d Joſua.iiii.d. forefathers to teache theyr chyldren.

That theyr poſterite myght knowe it, and the chyldren which were yet vnborne.

To thintent that when they came vp, they myght ſhewe theyr chyldren the ſame.

That they myght put theyr truſt in God, and not to forget the workes of God, but to kepe his cōmaundementes. And not to be *as theyr forefathers ‡a faythleſſe & ſtubburne *Ezech.xx.c. ‡Deu.xxxii.a generacion, a generacion that ſet not theyr herte a ryght, and whoſe ſprete cleued B not ſtedfaſtly vnto God. Lyke as ☞ the ☞ chyldren of Ephraim, which beynge harneſſed and caryenge bowes, turned them ſelues backe in the daye of battayll. They kept

not the couenaunte of God, and wolde not
walke in his lawe. But forgat what he
had done, and the wonderfull workes that
he had ſhewed for them. Maruelous thynges
dyd he in the ſyght of oure fathers in the
lande of Egypte, euen in the felde of zoan.
*Exo.xiiii.d *He deuyded the ſee, and let them go thorow:
he made ẏ waters to ſtande on a heape.
‡Exo.xiiii.c. ‡In the dayetyme alſo he led them with a
Nume.xx.b cloude, and all ẏ nyght thorowe with a lyght
*Exo.xvii.b of fyre. He cloaue the *harde rockes in the
wyldernesse, and gaue them drynke therof,
as it had bene out of the greate deapth.
*i.Cor.x.a He brought waters out of ẏ *ſtony rocke,
ſo that it guſhed oute lyke the ryuers.
Yet for all this, they ſynned more agaynſt
hym, and prouoked the moſte hyeſt in ẏ wyldernes.
C They tempted God in theyr hertes
and requyred meate for theyr luſt.
They ſpake agaynſte God alſo, ſayenge:
*Exo.xvi.b. Shall God prepare a *table in the wyldernesse?
Nume.xi.b He ſmote the ſtony rocke in dede, that
the water guſhed out, and the ſtreames flowed
withall: but can he geue breade alſo? or
prouyde fleſh for his people? When ẏ Lord
hearde this, he was wrothe: ſo the fyre was
kyndled in Jacob, & ther came vp heuye diſpleaſure
agaynſt Iſraell. Becauſe they beleued
not in God, and put not theyr truſte in
his helpe. So he commaunded the cloudes
aboue, and opened the dores of heauen.
He rayned downe Manna alſo vpō them,
*Exo.xvi.b. for to eate, & gaue them *fode frō heauen.
Deut.viii.a So man dyd eate ☞ angels fode, for he
Sapien.xvi.d
John.vi.d ſent them meate ynough. He cauſed ẏ Eaſt
☞ wynde to blowe vnder the heauen, and thorowe
his power he brought in the ſouthweſt
*Exo.xvi.b. wynde. *He rayned fleſhe vpon them, as
Nume.xi.g thycke as duſte, and fethered foules lyke as
the ſand of the ſee. He let it fall amōg theyr
tentes, euen round aboute theyr habitacion.
So they dyd eate, and were well fylled,
for he gaue them theyr awne deſyre. They
were not diſapoynted of theyr luſt. *But
*Nume.xi.g whyle the meate was yet in theyr mouthes:
D the heuy wrath of God came vpon them and
ſlewe the welthyeſt of them, yee, and ſmote
downe, the choſen men that were in Iſraell.
*Nu.xiiii.a. *But for all this, they ſynned yet more, &
beleued not his wonderous workes.
Therfore, theyr dayes dyd he conſume in
vanite, and theyr yeares in trouble.
*Nume.xi.g *When he ſlewe them, they ſought hym,
i.Cor.x.a and turned them earlye, and enquered after
God. And they remembred that God was
theyr ſtrength, and that the hye God was
theyr redemer. Neuertheleſſe, they dyd but
flatter hym with theyr mouthe, and diſſembled
with hym in theyr tonge. For theyr
herte was not whole with hym, neither contynued
they ſtedfaſt in his couenaunt.
But he was ſo mercyfull, that he forgaue
theyr myſdedes, and deſtroyed them not.
Yee, many a tyme turned he his wrathe awaye,
and wolde not ſuffre his whole diſpleaſure
to aryſe. *For he conſydered that *Pſal.ciii.c
they were but fleſh: and that they were, euen
a wynde that paſſeth awaye, and commeth
not agayne. Manye a tyme dyd they prouoke F
him in the wyldernesse, and greued him
in the deſerte. They turned backe, and temted
God, and moued the holy one in Iſraell.
They thought not of his hande, and of the
daye when he delyuered them from the hande
of the enemye. Howe he had wrought his
myracles in Egypte, and his wondres in the
felde of zoan. *He turned theyr waters *Exo.vii.d
into bloude, ſo that they myght not drynke
of the ryuers. *He ſent lyce amonge them, *Exo.viii.d
and deuoured them vp, ‡and frogges to deſtroye ‡Exo.viii.b.
them. He gaue theyr frutes vnto the
*catyrpyller, and theyr laboure vnto the *Exo.viii.c.
greſhopper. ‡He deſtroyed theyr vynes with ‡Exo.ix.c.
hayle ſtones, and theyr mulbery trees with
the froſt. *He ſmote theyr catell alſo with *Exo.ix.c
hayleſtones, & theyr flockes with hote thonder
boltes. He caſt vpon them the furiouſneſſe
of his wrath, anger, diſpleaſure, and
trouble, and ſent euell angels amonge them.
*He made a waye to his indignacion, and *Exo.ix.a.
ſpared not theyr ſoule from death, but gaue
theyr lyfe ouer to the peſtilence. *And *Exod.xii.e.
ſmote all the fyrſte borne in Egypt, the moſt Pſal.cv.e
principall and myghtyeſt ☞ in the dwellinges and.cxxxv.b. ☞
of Ham. But as for his owne people, F
he lead them forth lyke ſhepe, and caryed
them in the wyldernesse lyke a flocke. He
brought them out ſafely, that they ſhuld not
feare, & ouer whelmed theyr ennemyes with
the ſee. And brought them within the borders
of his Sanctuary: ☞ euen to this moūtayne, ☞
whiche he purchaſed with his ryght
hande. *He caſt out the Heathē alſo before *Deut.iii.a.
them, cauſed theyr land to be deuided among Joſu.vi.x.xi
them for an heritage, and made the trybes of
Iſraell to dwell in theyr tentes. So they
tempted and diſpleaſed the moſte hye God, &
kepte not his teſtimonyes. But turned
theyr backes, and fell awaye lyke theyr forfathers,
ſtartinge aſyde lyke a broken bowe.
For they greued hym with theyr hyll aulters,
and prouoked hym to diſpleaſure with
theyr ymages. When God hearde this, he
was wrothe, and toke ſore diſpleaſure at Iſraell.
So that he forſoke the Tabernacle
in Silo, euen the tent that he had pytched among
men. He deliuered theyr power into
captiuite, and theyr bewtie into the enemyes
hande. He gaue his people ouer alſo into
the ſwerde, and was wroth with the inheritaunce.
The fyre conſumed theyr younge
men, and theyr maydens were not geuen to
mariage. Theyr preſtes were ſlayne with
the ſwerde, and there were no wyddowes

to make lamentacion. So the Lorde awaked as one out of ſlepe, and lyke a gyaunte refreſhed with wyne. *i.Reg.v.b *He ſmote his ennemyes in the hinder partes, and put them to a perpetuall ſhame. ☞ He refuſed the tabernacle of Joſeph, and choſe not the trybe of Ephraim. *Pſal.lxxvii.a *But choſe the trybe of Juda, euen the hyll of Sion whiche he loued.

And there he buylded his temple on hye, and layed ẏ foundaciō of it lyke the grounde, which he hath made cōtinually. *i.Re.xvi.c. *He choſe Dauid alſo his ſeruaunt, & toke hym awaye from the ſhepe foldes. As he was folowynge the ewes greate with younge ones, he toke hym, that he myght fede Jacob his people, and Iſraell his enheritaunce. So he fed them with a faythfull and true herte, and ruled them prudently with all his power.

The.lxxix. Pſalme.

At matutines the xvj day in

16. M

DEVS VENERVNT GENTES,

A Pſalme of Aſaph.

A *ii.pa.xxxvi b. O God *ẏ Heathen are come into thy enheritaunce: thy holy temple haue they defyled, and made Jeruſalem an heape of ſtones. *i.mac.vii.b Iere.xv.a. and.xvi.a. *The dead bodyes of thy ſeruauntes haue they geuen to be meate, vnto the foules of the ayre, and the fleſhe of thy ſayncte vnto the beaſtes of the lande. Theyr bloude haue they ſhed lyke water on euery ſyde of Jeruſalem, and there was no man to bury thē. *pſal.xliiii c *We are become an open ſhame vnto our neyghbours, a very ſcorne and deriſiō vnto them that are rounde aboute vs. Lorde, howe longe wylt thou B be angrye? ſhall thy gelouſy burne lyke fyre for euer? *Iere.i,d and.viii.a. Pſal.vi.a. and.xxx a *Poure oute thyne indignacion vpon the Heathen, that haue not knowē the, and vpō the kyngdomes that haue not called vpon thy name. For they haue deuoured Jacob, and layed waſte his dwellinge place.

*Eſa.lxiiii.c *O remembre not oure olde ſynnes, but haue mercy vpon vs, and that ſoone, for we are come to greate myſerye. Helpe vs, O God of our ſaluaciō, for ẏ glory of thy name.

O delyuer vs, and be mercyfull vnto oure ſynnes, for thy names ſake. *Pſal.lxv.a *Wherfore do C the Heathen ſay: where is nowe theyr God?

O let the vengeaunce of thy ſeruauntes bloude that is ſhed, be openlye ſhewed vpon the Heathen in our ſyght. O let the ſorowfull ſyghynge of the preſoners come before the: accordinge vnto the greatneſſe of thy power, preſerue thou thoſe that are appoynted to dye. And as for the blaſphemy (wherwith our neyghbours haue blaſphemed the) rewarde thou them, O Lorde, ſeuen folde into theyr boſome. So we, that be thy people & ſhepe of thy paſture, ſhall geue the thankes for euer, and wyll alwaye be ſhewynge forth thy prayſe from generacion to generacion.

The.lxxx. Pſalme.

QVI REGIS ISRAEL.

To the chaunter ☞ vpon Soſanim, a teſtimonye and Pſalme of Aſaph. ☞

A Heare O thou ſhepeherde of Iſrael, thou ẏ leadeſt Joſeph lyke a ſhepe: ſhewe thy ſelfe alſo thou that ſytteſt vpon the Cherubins.

Before Ephraim, BenJamin, and Manaſſes: ſtere vp thy ſtrength, and come, helpe vs. Turne vs agayne, O God, ſhewe the lyght of thy countenaunce, and we ſhall be whole. O Lorde God of Hoſtes, howe long wylt thou be angry with thy people ẏ prayeth? *Pſal.xlii.a *Thou fedeſt them with the breade of teares, and geueſt them plenteouſnes of teares to drynke. *Pſal.xlii.a *Thou haſt made vs a very ſtryfe vnto oure neyghbours, and our enemyes laugh vs to ſcorne. B Turne vs agayne thou God of Hoſtes, ſhewe the lyght of thy countenaunce, and we ſhalbe whole.

Thou haſt brought a vyne out of Egypt, thou haſt caſt oute the Heathen, and planted it. Thou haſt made rowme for it: and whan it had taken rote, it fylled the lande.

The hylles were couered with the ſhadow of it, & the bowes therof were lyke the goodly Cedre trees. She ſtretched out her braunches vnto the ſee, and her bowes vnto the ryner. C Why haſte thou then broken downe her hedge, that all they whiche go by, plucke of her grapes? The wylde bore oute of the wood doth rote it vp, and the wylde beaſtes of ẏ felde deuoureth it. Turne the agayne, thou God of Hoſtes, loke downe from heauen, beholde, and vyſet this vyne. And the place of the vynyarde that thy ryghte hande hath planted, and the braunche that thou madeſt ſo ſtronge for thy ſelſe. *ii.pa.xxxvi c. *It is brente with fyre, and cut downe: ☞ and they ſhall peryſhe at the rebuke of thy countenaunce. ☞

Let ☞ thy hande be vpon the man of thy ryght hand, and vpon the ſonne of man whō thou madeſt ſo ſtronge for thyne awne ſelfe. ☞

And ſo wyll not we go backe from the: Oh let vs lyue, and we ſhall call vpon thy name. Turne vs agayne, O Lorde God of Hoſtes, ſhewe the lyght of thy countenaūce, and we ſhalbe whole.

The.lxxxi. Pſalme.

EXVLTATE DEO.

To the chaunter ☞ vpon Githith. ☞

☞ (A Pſalme) of Aſaph (in the fyfth daye of the Sabbath.) ☞

A Sing we merely vnto God our ſtrēgth make a chearfull noyſe vnto the God of Jacob. Take the Pſalme, bringe hyther the tabret, ẏ mery harpe with ẏ lute.

Blowe vp the trompet in the newe mone, euen in the tyme appoynted, and vpon oure ſolempne

*Leui.x.a. ſolempne feaſt daye. *For this was made
a ſtatute for Iſraell, and a lawe of the God
of Jacob. This he ordened in Joſeph for a
teſtimony, when he came oute of the lande of
B Egypt, and had heard a ſtraunge language.
I eaſed his ſhoulder from the burthen, and
his handes were delyuered from (makynge)
the pottes. Thou calledſt vpon me in troubles,
*Exo.iii.b. and *I delyuered the, and hearde the,
‡Exo.xix.c. ‡what tyme as the ſtorme fell vpon the. *I
Exo.xvii.a. proued the alſo at the waters of ſtryfe Sela.
*Nume.xx.b Heare, O my people, and I wyll aſſure the
of Iſraell, yf thou wylt herken vnto me.
There ſhall no ſtraunge God be in the, nether
ſhalt thou worſhyppe any other God.
*Exo.xx.a *I am the Lorde thy God, which brought
the out of ẏ lande of Egypte, open thy mouth
wyde, and I ſhall fyll it. But my people
wolde not heare my voyce, and Iſraell wold
C not obeye me. *So I gaue them vp vnto
*Roma.i.d. theyr awne hertes luſte, and let them folowe
theyr awne ymaginacions. O that my people
wolde haue herkened vnto me, for yf Iſraell
had walked in my wayes. I ſhulde
ſoone haue put downe theyr ennemyes, and
turned myne hande agaynſte theyr aduerſaryes.
The haters of the Lorde ſhulde
☞ haue bene founde lyars, but ☞ theyr tyme
ſhulde haue endured for euer. He ſhulde
haue fed them alſo with the fyneſte wheate
*Deu.xxxii.b floure, and *with hony out of the ſtony rocke
ſhulde I haue ſatiſfyed the.

¶ The.lxxxii. Pſalme.

16. E

DEVS STETIT IN SINAGOGA.

A Pſalme of Aſaph.

A God ſtandeth in the congregacion of
*Exo.xxii.b prynces: he is iudge among *Goddes.
‡Deut.xvii.b ‡Howe longe wyll ye geue wronge
Iere.v.a iudgement, and accepte the perſonnes of the
vngodlye. Sela. Defende the poore and
fatherleſſe, ſe that ſoche as be in nede and neceſſite
haue ryght. Delyuer the out caſte ⁊
poore: ſaue them from the hande of the vngodly.
B They wyll not be learned nor vnderſtande,
but walke on ſtyll in darkeneſſe: all
the foundaciōs of the earth be oute of courſe.
☞ I haue ſayd: ☞ ye are Goddes, and ye all
are chyldren of the moſt hyeſt. But ye ſhall
dye lyke men, and fall lyke one of ẏ prynces.
Aryſe, O God, and iudge thou the earth,
for thou ſhalte take all Heathen to thyne enheritaunce.

¶ The.lxxxiii. Pſalme.

DEVS QVIS SIMILIS.

A ſonge and Pſalme of Aſaph.

A Holde not thy tong, O God, kepe not
ſtyll ſylence, refrayne not thy ſelfe, O
*Pſal.ii.b God. For lo, *thyne enemyes make
a murmurynge, and they that hate the, haue
lyft vp theyr heade. They haue ymagined
craftely agaynſt the people, and taken counſell
agaynſte thy ſecrete ones. They haue
ſayde: come, and let vs rote them oute, that
they be no more a people, and that the name
of Iſraell maye be no more in remembraūce. B
For they haue caſte theyr heades together
with one conſent, and are cōfederate agaynſt
the. The tabernacles of the Edomytes and
Iſmaelytes, the Moabytes and Hagarenes.
Gebal, and Ammon, ⁊ Amalech: the Phyliſtines
with them that dwell at Tyre.
Aſſur alſo is ioyned vnto them, and haue
helped the chyldren of Loth. Sela.
But do thou to them *as vnto the Madianites, *Iud.vii.c.
vnto Siſera, and vnto Jabin ‡ at the ‡Iudi.iiii.b
broke of Kyſon. Which peryſhed at Endor,
and became as the donge of the earth.
Make them ⁊ theyr prynces lyke * Oreb *Iudi.vii.d
and zeb. Yee, make all theyr prynces lyke as
zebea and Salmana. Whiche ſayde: let vs
take to oure ſelues the houſes of God in poſſeſſion.
O my God, make them lyke vnto C
a whele, ⁊ as *the ſtubble before the wynde. *Ps.xxxv.a.
Lyke as a fyre that burneth vp the wod,
and as the flame that conſumeth the mountaynes.
Perſecute them euen ſo with thy
tempeſte, and make them afrayed with thy
ſtorme. Make theyr faces aſhamed, O
Lorde, that they maye ſeke thy name. Let
them be cōfounded and vexed euer more and
more: let them be put to ſhame and peryſhe.
And they ſhall knowe, that thou (whoſe
name is Jehoua) arte onely the moſte hyeſt
ouer all the earth.

¶ The.lxxxiiii. Pſalme.

QVAM DILECTA TABERNACVLA.

To the chaunter vpon Githith, a Pſalme of the ſonnes of Corah.

O how amiable are thy dwellinges, A
thou Lorde of Hoſtes! My ſoule
hath a deſyre and longynge to entre
into ẏ courtes of the Lorde: my
herte ⁊ my fleſſhe reioyſe in the lyuyng God.
Yee, the ſparow hath founde her an houſe, ⁊
the ſwalowe a neſt, where ſhe maye laye her
yonge: euen thy aulters, O Lorde of Hoſtes,
my kynge ⁊ my God. Bleſſed are they that
dwell in thy houſe, they wylbe alwaye prayſyng
the. Sela. Bleſſed is that man whoſe
ſtrēgth is in ẏ, in whoſe herte are thy wayes.
Which goinge thorowe the vale of myſery
vſe it for a well, and the pooles are fylled
with water. They wyll go from ſtrength
to ſtrengthe, and vnto the God of Goddes B
appeareth euerye one of them in Sion. O
Lorde God of Hoſtes, heare my prayer: herken
O God of Jacob. Sela. Beholde, O
God oure defender, and loke vpon the face
of thyne anoynted. For one daye in thy
courtes is better then a thouſande. I had
rather be a dore keper in ẏ houſe of my God,

then to dwell in the tentes of vngodlyneſſe.

For the Lorde God is a lyght and defence, the Lorde will geue grace and worſhype, and no good thynge ſhall he wytholde from them that lyue a godly lyfe. O Lord God of Hoſtes, bleſſed is the mã, that putteth his truſt in the.

¶ The.lxxxv. Pſalme.

BENEDIXISTI DOMINE.

To the chaunter, a Pſalme of the ſonnes of Corah.

A LOrde, thou art become gracyous vnto thy lande, thou haſt turned awaye the captiuite of Jacob. Thou haſt
*Pſ.xxxij.a. forgeuen the offence of thy people, and *couered all theyr ſynnes. Selah. Thou haſt taken awaye all thy diſpleaſure, and turned thy ſelfe from thy wrathfull indignacyon.

Turne vs then, O God oure Sauyour, and let thyne anger ceaſſe from vs. Wylt thou be diſpleaſed at vs for euer? and wylt thou ſtretch out thy wrath from one generacyon to another? Wylt thou not turne agayne & quycken vs, that thy people maye reioyſe in the? Shewe vs thy mercy O Lord
B and graunt vs thy ſaluacyon. I wyll herken what the Lorde God will ſaye: ☞ (concernynge me) for he ſhall ſpeake peace vnto his people and to hys ſaynctes, that they turne not agayne. For his ſaluacyon is nye thẽ that feare him, that glory maye dwell in oure lãde. Mercy and trueth are met together, ryghtuouſneſſe and peace haue kyſſed eche other. Trueth ſhall floriſh out of the earth, & ryghtuouſneſſe hath loked downe frõ heauen. Yee, the Lorde ſhall ſhewe louynge kyndneſſe, and oure lande ſhall geue her encreaſe. Ryghtuouſneſſe ſhall go before
☞ hym, and ☞ he ſhall directe hys goynge in the waye.

¶ The.lxxxvi. Pſalme.

INCLINA DOMINE AVREM.

17 M

A prayer of Dauid.

A BOwe downe thyne eare, O Lorde, & heare me, for I am poore & in miſery. Preſerue thou my ſoule, for I am holy: my God ſaue thy ſeruaunt, that putteth his truſt in the. Be mercyfull vnto me (O Lorde) for I wyll call dayly vpõ the. Comforte the ſoule of thy ſeruaunt, for vnto the (O Lorde) do I lyft vp my ſoule.

*Ex.xxxiiij.a
Iere.xxxij.d.
Ioel.ij.c.
Pſal.cxliij.b
and.cxlv.b.

*For thou Lord art good and gracious, and of greate mercy vnto all them that call vpon the. Geue eare Lord vnto my prayer, and pondre the voyce of my humble deſyres.

In the tyme of my trouble I wyll call vpõ
B the, for thou heareſt me. *Amonge the
*Pſ.lxxxix.b Goddes there is none lyke vnto ẏ (O Lord) there is not one that can do as thou doeſt.

All nacyons whom thou haſt made, ſhall come and worſhyppe the (O Lord) and ſhall gloryfye thy name. For thou art great, and doeſt wõderous thynges, thou art God alone. Teach me thy waye, (O Lord) and I will walke in thy trueth: O knytt my hert vnto the, that it maye feare thy name. I wyll thanke the, O Lorde my God with all my hart, and wyll prayſe thy name for euer.

For great is thy mercy towarde me and *thou haſt delyuered my ſoule from the nethermoſt hell. O God, the proude are ryſen agaynſt me, and the congregacyons of
C naughtye men haue ſought after my ſoule, and haue not ſet the before theyr eyes.

*Exo.xxxiiii.a
Iere.xxxi.d.
ij.Pa.xxx.b.

*pſal.xxix.a

*But thou, O Lorde God, art full of compaſſyon, and mercy, lõge ſuffrynge, plẽteous in goodnes and trueth. O turne the then vnto me and haue mercy vpon me: geue thy ſtrength vnto thy ſeruaũt, and helpe the ſonne of thyne handmayde.

Shewe ſome token vpon me for good, that they whych hate me, maye ſe it, and be aſhamed, becauſe thou Lord haſt helped me, and comforted me.

¶ The.lxxxvij. Pſalme.

FVNDAMENTA EIVS

A Pſalme and ſonge of the ſonnes of Corah.

A HEr foundaciõs are vpõ the holy hylles: the Lorde loueth the gates of Siõ more then all the dwellynges of Jacob. Very excellent thynges are ſpoken of the, thou cyte of God. Selah. I wyll thynke vpon Rahab and Babylon, wyth them that knowe me. Beholde, yee the Philiſtynes alſo, and they of Tyre with the Morians. Lo, there was he borne. And of Syon it ſhalbe reported, that he was borne in her, and the mooſt hyeſt ſhall ſtabliſh her. The Lorde ſhall rehearſe it, whan he wryteth vp the people, that he was borne
☞ there. Selah. ☞ The ſyngers alſo and trompetters ſhall he rehearſe. All my freſhe ſprynges ſhalbe in the.

¶ The.lxxxviij. Pſalme.

DOMINE DEVS SALVTIS.

¶ A ſong and Pſalme of the ſonnes
☞ of Corah, to the chaũter ☞ vpon Mahelath, to geue thankes: an inſtrucciõ of Heman the Ezrahyte.

A O Lorde God of my ſaluacion, I haue cryed daye and nyght before the: Oh let my prayer entre into thy preſence, encline thyne eare vnto my callynge.

For my ſoule is full of trouble, and my lyfe draweth nye vnto hell. I am counted as one of thẽ ẏ go downe vnto the pytte, and I haue bene euẽ as a man ẏ hath no ſtrẽgth. Fre amonge the deed, lyke vnto thẽ that be wounded lye in the graue, whych be out of remembraũce, and are cut awaye frõ thy hande: Thou haſt layed me in the loweſt pytt, in a place of darckneſſe and in the depe.

Thyne indignacyon lyeth harde vpō me, and thou haſt vexed me wyth all thy ſtormes. Selah. Thou haſt put awaye myne acquaintaunce farre fro me, and made me to be abhorred of thē: I am ſo faſt in preſon, that I can not get forth. My ſyght fayleth for very trouble: Lorde I haue called dayly vpon the, I haue ſtretched out myne *Pſal.vi.a. Eſa.xxxviii.d handes vnto the. *Doeſt thou ſhewe wonders amonge the deed? Or ſhall the deed ryſe vp agayne, and prayſe the?

C Shall thy louynge kyndnes be ſhewed in the graue, or thy faythfulneſſe in deſtruccyō?

Shall thy wonderous workes be knowen in the darcke, and thy ryghtuouſnes in ☞ the lande ☞ where all thynges are forgotten? D Unto the haue I cryed O Lorde, and early ſhall my prayer come before the.

Lorde, why abhorreſt thou my ſoule? and hydeſt thou thy face fro me? I am in myſery, & lyke vnto hym that is at the poynt to dye (euen fro my youth vp) thy terrours haue I ſuffred with a troubled mynde.

Thy wrathfull dyſpleaſure goeth ouer me, and the feare of the hath vndone me.

They came rōude about me daylye lyke water, and compaſſed me together on euery ſyde. My louers and frendes haſt thou put awaye fro me, and hyd myne acquayntaūce out of my ſyght.

The.lxxxix. Pſalme.

MISERICORDIAS DOMINI.

An inſtruccyon of Ethan the Ezrahyte.

17 E

A *Pſal.ci.a. MY *ſonge ſhalbe allwaye of the louynge kyndneſſe of the Lorde, wyth my mouth wyll I euer be ſhewynge thy trueth from one generacyon to another.

For I haue ſayde: mercy ſhalbe ſet vp for euer, thy trueth ſhalt thou ſtablyſh in the heauens. *I haue made a couenaunt *ij.Reg.v.a. wyth my choſen, I haue ſworne vnto Dauid my ſeruaunt. ‡ij.Re.vij.b. Pſal.cxxxij.b ‡Thy ſede wyll I ſtablyſh for euer, and ſet vp thy trone from one generacyon to another. Selah. O Lorde *Pſal.xix.a. *the very heauens ſhall prayſe thy wonderous workes, & thy trueth in the congregacyon B of the ſaynctes. For who is he amōge the cloudes, that ſhall be compared vnto the *Pſal.lxx. and,vi.d. Lorde? And *what is he amōge the goddes, that ſhalbe lyke vnto the Lorde?

God is very greatly to be feared in the councell of the ſayntes, and to be had in reuerence of all them that are aboute hym.

O Lord God of hoſtes, who is lyke vnto the? thy trueth (moſt myghtie lord) is on euery ſyde. *Thou ruleſt the ragynge of the *Exo.xiiij.d Mat.viii.d. ſee, thou ſtilleſt the waues therof, when they aryſe. Thou haſt ſubdued Egypte and deſtroyed it, thou haſt ſcatred thyne enemyes abroad wyth thy myghtie arme. The heauens are thyne, the earth alſo is thyne: thou haſt layed the foundacyō of the rōude worlde, and all that therin is. Thou haſt made C the north and the ſouth, Tabor and Hermō ſhall reioyſe in thy name. Thou haſt a myghtie arme, ſtronge is thy hāde, and hye is thy ryght hande. Ryghteouſnes and equite is the habitacyon of thy ſeate, mercy and trueth ſhall go before thy face. Bleſſed is the people (O Lorde) that can reioyſe in the: they ſhall walke in the lyght of thy countenaunce. Theyr delyte ſhalbe daylye in thy name, & in thy ryghteouſneſſe ſhall they make theyr boaſt. For thou art the glory of theyr ſtrength, & in thy louynge kyndneſſe yͭ ſhalt lyft vp oure hornes. For the *Lord is *Eſa.i.a. oure defence, The holy one of Iſrael is oure D kynge. Thou ſpakeſt ſomtyme in vyſyōs vnto thy ſaynctes, and ſaydeſt: I haue layed helpe vpō one that is myghty, I haue exalted one choſen out of the people. *I haue founde Dauid my ſeruaunt: with my holy oyle *Act.xiii.d. i.Reg.xvi.b. ii.Reg.v.a. haue I anoynted him. My hād ſhall holde hym faſt, and myne arme ſhall ſtrengthen hym: The enemye ſhall not be able to do hym violence, the ſonne of wickedneſſe ſhall not hurte hym. I ſhall ſmyte downe hys foes before hys face, and plage thē that hate hym. My trueth alſo and my mercy ſhalbe wyth hym, and in my name ſhall hys horne be exalted. *I wyll ſet hys dominion *ii.Re.vii.a alſo in the ſee, and hys ryght hāde in the floudes. He ſhall call me: thou art my father, my God, & my ſtronge ſaluaciō. And I wyll make hym my fyrſt borne, hyer then the kynges of the earth. My mercy wyll I kepe E for hym for euermore, & my couenaunt ſhall ſtande faſt wyth hym. Hys ſede alſo wyll I make to endure for euer, and hys trone as the dayes of heauen. But yf hys chyldren forſake my lawe, and walke not in my iudgementes. *If they breake my ſtatutes *iii.Re.ix.b. and kepe not my commaundementes.

‡I wyll vyſet theyr offences with the rod ‡Exo.xx.a. and theyr ſynne wyth ſcourges.

Neuertheleſſe, my louynge kyndneſſe will I not vtterly take from hym, ner ſuffre my trueth to fayle. My couenaunt wyll I not breake, nor alter the thinge that is gone out of my lyppes. I haue ſworne once by my holyneſſe, that *I wyll not fayle Dauid. *Act.vii.f.

F Hys ſede ſhall endure for euer, and hys ſeate is lyke ‡as the ſunne before me. ‡pſal.lxxii.a.

He ſhall ſtande faſt for euermore as the moone, and ☞ as the faythfull wytneſſe in ☞ heauen. Selah: But yͧ haſt abhorred & forſakē thyne anoynted, & art diſpleaſed at hī.

Thou haſt broken the couenaūt of thy ſeruaūt, and caſt his crowne to the groūde.

*Thou haſt ouerthrowne all hys hedges, and broken downe hys ſtronge holdes. *pſal.lxxx.b.

All they that go by, ſpoyle hym, and he is
become a rebuke vnto hys neyghboures.

Thou haſt ſet vp the ryght hande of hys
enemyes: & made all hys aduerſaryes to reioyce.
Thou haſt taken awaie the edge of
his ſwearde: & geueſt hym not victory in the
battayle. Thou haſt put out his glory, &
caſt his trone downe to the groūde. The
G dayes of his youth haſt thou ſhortened: and
couered him wᵗ dishonoure. Selah. Lorde,
howe longe wilt thou hid thy ſelfe? for euer?
and ſhall thy wrath burne lyke fyre?

O remēbre, how ſhorte my tyme is, wherfore
haſt yͧ made all mē for naught? * What
man is he that lyueth, ād ſhall not ſe death?
and ſhall he deliuer his awne ſoule from the
hande of hell? Selah. Lorde, where are thy
olde louyng kyndneſſes, which thou ſworeſt
vnto Dauid in thy treuth? Remember
(Lorde) the rebuke yͭ thy ſeruauntes haue &
how I do beare ī my boſome thy rebukes of
many people. Wher with thyne enemies
haue blaſphemed the, ād ſclaunder the foteſteppes
of thyne anoynted. Prayſed be the
Lord for euermore: Amen: Amen.

*Gene.ii.c.

The.xc. Psalme.

19 · IVI DOMINE REFVGIVM·

A prayer of Moſes the man of God.

A LOrde, thou haſt bene oure refuge
from one generacyon to another.
Before the mountaynes were
brought forth, or euer the earth &
the worlde were made, thou art God from
euerlaſtyng and worlde without ende.

Thou turneſt man to deſtruccion. Agayne,
thou ſayeſt: come agayne ye chyldren of
men. * For a thouſande yeares in thy
ſyght are but as yeſterdaye, ſeynge that is
paſt as a watch in the nyght. As ſone as
thou ſcatreſt them, they are euen as a ſlepe,
and fade awaye ſodenly lyke the graſſe,
B In the mornyng it is grene and groweth
vp, but in the euenynge it is cut downe
(dryed vp) and withered. For we conſume
awaye in thy diſpleaſure, & are afrayed
at thy wrathfull indignacyō. Thou haſt
ſet oure mysdedes before the, and oure ſecrete
ſynnes in the lyght of thy countenaūce.
For when thou art angrye, all oure
dayes are gone: we brynge our yeares to an
ende, as it were a tale that is tolde.

The dayes of oure age are thre ſcore yeares
and ten: and though men be ſo ſtronge
that they come to foure ſcore yeares, yet is
theyr ſtrength then but laboure ād ſorowe:
ſo ſoone paſſeth it awaye, and we are gone.
C But who regardeth the power of thy
wrath, for euen therafter as a man feareth,
ſo is thy diſpleaſure. * O teach vs, to nōbre
oure dayes, that we maye applye oure
hertes vnto wyſdome. Turne the agayne
(O Lorde) at the laſte, and be gracious
vnto thy ſeruauntes. O ſatiſfye vs with
thy mercy, and that ſoone: ſo ſhall we reioyſe
and be glad all the dayes of oure lyfe.

Comforte vs agayne, now after the tyme
that thou haſt plaged vs, and for the yeares
wherin we haue ſuffred aduerſyte.

Shewe thy ſeruauntes thy worke, and
theyr chyldren thy glory. And the glorious
maieſty of the Lorde oure God be vpon vs:
proſpere thou the worke of oure hādes vpō
vs, O proſpere thou oure handy worke.

* ii. Co.vii.e
ii. Petri.iii.b

* Ps.xxxix.a

The.xci. Psalme.

QVI HABITAT.

WHo ſo dwelleth vnder the defēce of A
the moſt hyeſt, ſhal abyde vnder the
ſhadow of yͤ Almightye. I wyll
ſaye vnto the Lorde: Thou art my
hope, and my ſtronge holde, my God, in
hym will I truſt. For he ſhall delyuer the
from the ſnare of the hunter, and frō the noyſome
peſtylence. He ſhall defende the vnder
hys wynges, and thou ſhalte be ſafe vnder
hys fethers: hys faythfulneſſe and trueth
ſhall be thy ſhylde and buckler. Thou ſhalte
not be afrayed for any terrour by night, ner
for the arow that flyeth by daye. For the B
peſtilēce that walketh in the darckneſſe, ner
for the ſickneſſe that deſtroyeth in the noone
daye. A thouſande ſhall fall beſyde the &
ten thouſande at thy ryght hand, but it ſhall
not come nye the. Yee, with thyne eyes
ſhalt thou beholde, and ſe the rewarde of the
vngodly. For thou Lorde arte my hope,
thou haſt ſet thyne houſe of defence very hye
There ſhall no euell happen vnto the, nether
ſhall eny plage come nye thy dwellyng.
* For he ſhall geue his angels charge ouer
the, to kepe the in all thy wayes.
They ſhall beare the in theyr handes,
that thou hurt not thy fote agaynſte a ſtone.
Thou ſhalt go vpon the Lyon and Adder,
the yonge Lyon and the Dragon ſhalte
thou treade vnder thy fete. Becauſe he
hath ſet hys loue vpō me, therfore ſhall I deliuer
him: I ſhall ſet him vp, becauſe he hath
knowne my name: * He ſhall call vpon
me, & I wyll heare hym: yee I am with hym
in trouble, I will deliuer hym, and brynge
hym to honoure. With longe lyfe wyll I
ſatiſfye hym, and ſhewe hym my ſaluacion.

* Mat.iiii.a
Luke.iiii.b.

* Psal.liii.a

The.xcii. Psalme.

BONVM EST CONFITERI.

A Psalme and ſonge for the Sabboth daye.

IT * is a good thing to geue thankes A
vnto the Lorde, and to ſynge prayſes
vnto thy name, O moſte hyeſt.

* Hebr.xiii.

To tell of thy louyng kyndneſſe early in the mornyng, and of thy trueth in the nyght ſeaſon. Upon an inſtrument of ten ſtrynges, ⁊ vpō the lute: vpō a lowde inſtrument ⁊ vpō the harpe. For thou Lord haſt made me glad thorow thy workes, and I wyll reioyſe in geuyng prayſe for the operacions of thy handes. O Lord, how glorious are thy workes: thy thoughtes are very depe.

B An vnwyſe man doth not well cōſidre this, and a foole doth not vnderſtande it. Whan the vngodly are grene as the graſſe, ⁊ whan all the workes of wyckednes do floriſh, then ſhall they be deſtroyed for euer. But ẏ Lord art the moſt hyeſt for euermore. For lo, thyne enemyes, O Lord, lo, thyne ennemies ſhall periſhe, and all the workers of wickednes ſhalbe deſtroyed. But my horne ſhalbe exalted like the horne of an Unicorne, for C I am anoynted with freſh oyle: Myne eye alſo ſhall ſe hys luſt of myne enemyes, and myne eare ſhall heare hys deſyre of the wycked that ryſe vp agaynſt me. The ryghteous ſhal floriſh lyke a palme tree, and ſhal ſprede abroade lyke a Cedre in Libanus.

Soch as be planted in the houſe of ẏ Lorde ☞ ſhall floriſhe in ẏ courtes ☞ (of the houſe) of our God. They ſhall alſo bryng forth more frute in theyr age, ⁊ ſhalbe fat and well likyng.

That they maye ſhewe, how true ẏ Lord my ſtrength is, and that there is no vnryghtuouſneſſe in hym.

¶ The.xciij.Pſalme.

19·E

DOMINVS REGNAVIT.

A The Lord is kyng, and hath put on gloryous apparell: the Lorde hath put on his apparell, ⁊ gyrded hym ſelfe with ſtrength: *he hath made the rounde worlde ſo ſure, that it can not be moued. Euer ſens the world begāne hath thy ſeate bene prepared, thou art from euerlaſtynge. *The floudes are ryſen (O Lord) the floudes haue lyft vp theyr noyſe, the floudes lyft vp the waues.

*Pſ.xxiiii.a

*Pſa.xlvi.a

The waues of the ſee are myghtie, ⁊ rage horribly: but yet the Lorde that dwelleth on hye, is mightier. Thy teſtimonies, O Lorde, are very ſure, holyneſſe becommeth thyne houſe for euer.

¶ The.xciiij.Pſalme.

DEVS VLTIONVM.

A O Lord God * to whome vengeaūce belongeth: thou God to whome vēgeaūce belongeth, ſhewe thy ſelfe. Aryſe thou iudge of the worlde, and rewarde the proude after theyr deſeruynge. Lord how longe ſhall the vngodly, how longe ſhall the vngodly triumphe? Howe longe ſhall all wicked doers ſpeake ſo diſdaynfully, ⁊ make ſoch proude boaſting? They ſmyte down thy people, O Lorde, and trouble thyne heritage. B They murthur the wyddow and the ſtraūger, and put ẏ fatherleſſe to death.

*Deu.xxxij.e Roma.xij.d. Hebre.x.f.

And yet they ſaye. Tuſh * the Lorde ſhal not ſe, nether ſhall ẏ God of Iacob regard it.

*Pſa.xxiii.b

Take hede, ye vnwyſe amonge the people, O ye fooles, whan will ye vnderſtande?

He that planted the eare, ſhall he not heare? Or he that made the eye, ſhall not he ſe? Or he ẏ nurtureth the heathen, it is he ẏ teacheth man knowlege, ſhal not he punyſh? * The Lorde knoweth the thoughtes of mā, ẏ they are but vayne. Bleſſed is the man, whome thou chaſteneſt (O Lorde) ⁊ teacheſt hym in thy lawe: That thou mayeſt geue hym pa- C cience in tyme of aduerſitie, vntyll the pyt be dygged vp for the vngodly. For the Lorde will not fayle hys people, nether will he forſake his inheritaunce. Untill righteouſnes turne agayne vnto iudgemēt all ſoch as be true of hert ſhall folow it. Who will ryſe vp wͭ me agaynſt the wicked? Or who will take my part agaynſt the euell doers? If the Lord had not helped me it had not failed, but my ſoule had bene put to ſylence. * But whē I ſayd: my fote hath ſlipped, thy mercy (O Lord) helde me vp. ‡ In the multitude of the ſorowes ẏ I had in my herte, thy comfortes haue refreſhed my ſoule. Will thou haue any thynge to do with ẏ ſtoole of wic- D kedneſſe, whiche ymagineth miſchefe as a lawe? They gather thē together agaynſte the ſoule of the righteous, and condemne the innocēt bloude. But the Lord is my refuge, ⁊ my God is the ſtrength of my cōfidēce.

*i.Cor.iij.d.

*Pſ.xxxii.d Iob.xiiii.c. Luke.xv.b. i.Iohan.i.b. ‡ii.Corin.i.a

He ſhall recompence thē their wickednes and deſtroye them in their owne malice, yee the Lorde our God ſhall deſtroye them.

¶ The.xcv.Pſalme.

·19· Mor·

VENITE EXVLTEMVS.

O Come, let vs ſynge vnto ẏ Lord, * let A vs hertely reioyſe in the ſtrēgth of our ſaluacion. Let vs come before his preſence wͭ thankeſgeuynge, ⁊ ſhewe oure ſelfe glad in hym wͭ pſalmes. For the Lorde is a great God, ⁊ a great kynge aboue all goddes. In his hande are all the corners of the earth, ⁊ the ſtrēgth of the hylles is his alſo.

*Ephe.v.d

The ſee is hys, and he made it, ⁊ his hādes prepared the drye lande. O come, let vs worſhyppe ⁊ fall downe, and knele before ẏ Lord oure maker. For he is ☞ (the lord) oure ☞ B God: and we are ẏ people of his paſture, and ☞ the ſhepe of his handes. * To daye yf ye will heare his voyce, hardē not your hertes, as in ẏ prouokaciō ⁊ as i ẏ daye of tēptacion in the wildernes. Whē youre fathers tēpted me, proued me, and ſaw my workes.

*Hebre.iii.b and.iiii.b,

Fourty yeares long was I greued with ẏ generacion, ⁊ ſayd: it is a people ẏ do erre in theyr hertes: for they haue not knowen my wayes. * Unto whō I ſware in my wrath that they ſhulde not enter in to my reſt.

*Nu.xiiii.e. Hebre.iiii.a.

¶ The.xcvi.Pſalme.

CANTATE DOMINO.

O ſynge

-17 M

A *i. par.xvi.c

O Synge vnto the Lorde a newe ſonge, ſynge vnto the Lorde all yͤ whole earth. Synge vnto the Lorde, and prayſe his name, be tellynge of his ſaluacyon from daye to daye. Declare his honoure vnto the heythen, and his wonders vnto all people.

*pſal.xlvii a
Eccli.xliii.d.
‡Pſa.xlvii.a

*For the Lorde is great, and can not worthely be prayſed: he is more ‡ to be feared thē all goddes. As for all the goddes of the heythen, they be but Idoles, but it is the Lorde that made the heauens. Glory and worſhyppe are before hym, power & honoure are in his ſanctuary. Aſcribe vnto the Lorde, (O ye kynredes of the people) aſcribe vnto the Lorde worſhyppe and power. *Aſcribe vnto yͤ Lorde the honoure due vnto his name bringe preſentes, and come into his courtes.

B *pſal. xxix.a

O worſhyppe the Lorde in the bewtye of holyneſſe, let the whole earth ſtande in awe of him. Tell it out amonge the heythen, yͭ the Lorde is kynge: and that it is he which hath made the rounde worlde ſo faſt, that it can not be moued, & howe that he ſhall iudge the people righteouſly.

C

Let the heauens reioyce, & let yͤ earth be glad: let the ſee make a noyſe, and all that therin is. Let the felde be ioyful & al yͭ is in it, thē ſhall all the trees of the wood reioyce, before the Lorde, for he commeth: for he commeth to iudge the earth and with righteouſneſſe to iudge the worlde and the people with his truth.

¶ The.xcvii. Pſalme.

DOMINVS REGNAVIT.

A

THe Lorde is kynge, the earth may be glad therof: yea the multitude of the Iles maye be glad therof. Cloudes and darkeneſſe are round about him, righteouſneſſe and iudgement are the habitation of his ſeate. There ſhall go a fyre before hym, and burne vp his enemyes on euery ſyde. His lyghtenynges gaue ſhyne vnto the worlde, the earth ſawe it and was afrayed.

*Iudg.v.a.
‡Pſal.xix.a.
*Pſal.xv.a.

*The hylles melted lyke waxe at the preſence of the Lorde, at the preſence of the Lorde of the whole earth. ‡The heauens haue declared his righteouſnes, and all the people haue ſene his glory. *Confounded be all they yͭ worſhyppe carued ymages, and that delyte in vayne goddes: worſhyppe him ☞ all ye goddes.

☞

Sion herde of it and reioyced: and the daughters of Iuda were glad becauſe of thy iudgementes, O Lorde. For yͤ Lorde art hyer then all that are in yͤ earth, thou art exalted farre aboue all goddes. O ye that loue the Lord, ſe that ye hate the thinge whiche is euyll: the Lorde preſerueth the ſoules of his ſaynctes, he ſhall delyuer them from the hande of the vngodly. There is ſprōge vp a lyght for the ryghteous, and a ioyfull gladneſſe for ſuche as be true herted.

*pſa.xxxiii.a

*Reioyce in the Lorde, ye ryghteous: and gyue thankes for a remembraunce of his holyneſſe

¶ The.xcviii. Pſalme.

CANTATE DOMINO.

·17 E·

A Pſalme. (for Dauid.)

A *pſal.xcvi.a

O *Synge vnto the Lord a new ſonge, for he hath done maruelous thynges. With his owne right hande & with his holy arme hath he gotten him ſelf the victory. The Lorde declared his ſaluacyon, his ryghteouſneſſe hath he openly ſhewed in the ſyght of the heythen. He hath remembred his mercy and truth towarde the houſe of Iſrael: ‡ and all the endes of the worlde haue ſene the ſaluacion of our God. Shew your ſelues ioyfull vnto the Lorde all ye landes, ſynge, reioyce, and gyue thankes.

‡Eſa.lii.e.

B *Ephe.vi.d.

*Prayſe the Lorde vpon the harpe, ſynge to the harpe with a Pſalme of thankeſgyuyng.

With trompettes alſo and ſhawmes: O ſhewe youre ſelues ioyfull before the Lorde the kynge. Let the ſee make a noyſe and all that therin is, the rounde worlde, and they that dwell therin. Let the floudes clappe their handes, and let the hylles be ioyfull togyther. Before the Lord, for he is come to iudge the earth. With righteouſneſſe ſhall he iudge the worlde, and the people wyth equyte.

¶ The.xcix. Pſalme.

DOMINVS REGNAVIT.

(of Dauid.)

A

THe Lorde is kynge, be the people neuer ſo vnpacyent: he ſytteth betwene the Cherubins, be the earth neuer ſo vnquyet. The Lorde is great in Syon, and hye aboue all people. They ſhal gyue thankes vnto thy name, which is gret wonderfull and holy. The kynges power loueth iudgemēt, thou haſt prepared equyte, thou haſt executed iudgement and righteouſnes in Iacob. O magnyfye the Lorde oure God, and fall downe before his foteſtole, for he is holy.

B

*Num.xii.b
i.Reg.iii.a.

Moſes and Aaron amonge his preaſtes, and Samuel amonge ſuche as call vpon his name: theſe called vpon the Lorde, and he hearde them. He ſpake vnto them *out of the cloudy pyller, for they kept his teſtimonies, and the lawe that he gaue them.

Thou heardeſt them (O Lorde our God) thou forgaueſt them, Oh God, and punyſhedſt their owne inuencyons. O magnyfye the Lorde our God, and worſhyppe him vpon his holy hyll, for the Lorde our God is holy.

¶ The.c. Pſalme.

IVBILATE DEO.

A Pſalme for thankes
gyuynge.

A Pſal. lxvi.a. O *Be ioyfull in the Lorde (all ye lãdes)
ſerue the Lorde with gladnes
and come before his preſence with
a ſonge. Be ye ſure, that ẏ Lord
he is God: It is he that hath made
vs, and not we our ſelues: we are his people
and the ſhepe of his paſture. O go youre
waye into his gates with thankeſgyuynge,
and into his courtes with prayſe: be thankfull
vnto him, and ſpeake good of his name.
*pſa. cxvii.a For the Lorde is gracyous, *his mercy is
euerlaſtinge, and his truth endureth from generacion
to generacion.

The. ci. Pſalme.

MISERICORDIAM ET.

A Pſalme of Dauid.

A *pſ.lxxxix.a. MY *ſonge ſhalbe of mercy &
iudgemẽt: vnto ẏ (O Lord)
will I ſynge. O let me haue
vnderſtandinge in the waye
of godlyneſſe: Whan wilt ẏ
come vnto me? I will walke
in my houſe with a perfecte
herte. I wil take no wycked thynge in hãd
I hate the ſynnes of vnfaythfulneſſe, there
ſhall no ſuche cleue vnto me. A frowarde
herte ſhall departe from me, I wil not know
B a wycked perſonne: Who ſo pryuely ſclaũdreth
his neighboure, him will I deſtroye.
Who ſo hath alſo a proude loke and an hye
ſtomacke, I will not ſuffre him. Myne eyes
loke vnto ſuch as be faythful in the lande,
that they maye dwell with me: who ſo leadeth
a godly lyfe, he ſhalbe my ſeruaunt.
There ſhall no diſceytfull perſonne dwell in
my houſe: he that telleth lyes, ſhall not tary
in my ſight. I ſhall ſone deſtroye all the vngodly
that are in the lande, that I maye rote
out all wycked doers from the cytie of the
Lorde.

The. cii. Pſalme.

.20.M.

DOMINE EXAVDI ORATIONEM.

A prayer of the afflict, when he hath an heuy
hart, and powreth out his complaynte
before the Lorde.

A *pſa.cxliii.a H *Eare my prayer, O Lorde, and
let my cryenge come in vnto the.
Hyde not thy face from me in the
tyme of my trouble: enclyne thyne
eares vnto me when I call, O heare me, and
that right ſone. For my dayes are conſumed
awaye lyke ſmoke, and my bones are
brent vp, as it were a fyre brande. My hert
is ſmyten downe and wythered lyke graſſe,
ſo that I forget to eate my bread. For the
voyce of my gronynge, my bone wyll ſcarce
cleue to my fleſh. I am become lyke a Pelycane
of the wilderneſſe, and lyke an owle ẏ
B is in the deſerte. I haue watched, and am
euen as it were a ſparowe, that ſytteth alone
vpon the houſe toppe. Myne ennemyes reuyle
me all the daye longe: and they that are
mad vpon me, are ſworne togyther agaynſt
me. For I haue eaten aſſhes as it were
bread, and myngled my drinke with weping
And that becauſe of thyne indignaciõ and
wrath, for thou haſt taken me vp, and caſt
me downe. My dayes are gone lyke a ſhadowe,
and I am wythered lyke graſſe.
But thou, O Lorde, ſhalt endure for euer, &
thy remembraunce thorowe out all generacions.
Thou ſhalt aryſe, and haue mercy
vpon Syon, for it is tyme ẏ thou haue mercy
vpon her, yea, the tyme is come. And C
why: ‡thy ſeruauntes thynke vpon her ſtones, ‡Eſdre.i.a and.vi.vii
and it pytyeth them to ſe her in the duſt.
The heythẽ ſhall feare thy name, O Lord,
and all the kynges of the earth thy maieſtye.
Whan the Lorde ſhall buylde vp Sion, &
whã his glory ſhall appeare. Whan he turneth
hym vnto the prayer of the poore deſtitute,
and deſpyſeth not theyr deſyre. This
ſhalbe wrytten for thoſe ẏ come after: *and *Pſal.xxii g
the people whiche ſhalbe borne, ſhall prayſe
the Lorde. For he hath loked downe from
his Sanctuary, out of the heauẽ dyd ẏ Lord
beholde the earth. That he myght heare ẏ
mournynges of ſoch as be in captiuite, & delyuer
the chyldren appoynted vnto death.
That they maye declare the name of the D
Lorde in Sion, & his worſhyp at Jeruſalem.
When the people are gathered together, &
the kyngdomes alſo to ſerue the Lorde. He
brought downe my ſtrength in my iourney,
and ſhortened my dayes. But I ſayed: O
my God, take me not awaye in the myddeſt
of myne age: as for thy yeares, they endure
thorowe out all generaciõs. *Thou Lord *Gene.i.a. iiii.Eſd.vi.d Heb.i.c.
in the begynnyng haſt layed ẏ foundacion of
the earth, and the heauens are the worcke of
thy handes. They ſhall peryſhe, but thou
ſhalt endure: they all ſhall were olde as doth
a garment, & as a veſture ſhalt thou chaunge
them, and they ſhalbe chaunged. But thou
art the ſame, and thy yeares ſhall not fayle.
The chyldrẽ of thy ſeruaũtes ſhall cõtinue,
and theyr ſede ſhall ſtande faſt in thy ſyght.

The. ciii. Pſalme.

BENEDIC ANIMA MEA

Of Dauid.

P ‡Rayſe the Lorde, O my ſoule, A ‡Pſal.ciiii.a
and all that is within me, praiſe
his holy name. Prayſe ẏ Lord,
O my ſoule, and forget not his
benefytes. Whiche forgeueth
all thy ſynne, and healeth all thyne infirmities.
Whiche ſaueth thy lyfe from deſtruction,
and crowneth the with mercye and louynge
kyndneſſe. Whiche ſatiſfyed thy
mouthe with good thynges, makynge the
younge and luſtye as an Aegle. The lorde
executeth ryghteouſneſſe and iudgement, for B
all them that are oppreſſed with wronge.

He ſhewed his wayes vnto Moſes, his workes
*ex.xxxiiii.a pſal.lxxxvi.c Iere.xxxii.d. vnto the childrẽ of Iſrael. *The Lord
is full of compaſſion and mercy, longe ſufferinge,
and of great goodneſſe. He will not
alwaye be chydinge, neyther kepeth he his
anger for euer. He hath not dealt with vs
after our ſynnes, ner rewarded vs according
*pſal.lvii.b. to our wyckedneſſes. *For loke howe hye
the heauen is in comparyſon of the earth, ſo
great is his mercy alſo toward them ẏ feare
him. Loke howe wyde alſo the eaſt is from
the weſt, ſo farre hath he ſet our ſynnes from
vs. Yea, lyke as a father pytieth his owne
children, euen ſo is the Lorde mercyful vnto
them that feare him. For he knoweth wherof
C we be made, *he remembreth that we are
*pſ.lxxviii.d but duſt. The dayes of man are but as graſſe
for he floryſheth as a floure of the felde. For
as ſone as the wynde goeth ouer it, it is gone
and the place therof ſhall knowe it no more.

But the mercyfull goodneſſe of the Lorde
endureth for euer and euer, vpon them that
feare him, and his righteouſneſſe vpon chylders
children. Euen vpon ſuch as kepe his
couenaunt, and thinke vpon his commaũdementes
to do them. The Lord hath prepared
his ſeate in heauen, and his kyngdome ruleth
ouer all. O prayſe the Lorde ye aungels
of his, ye that excell in ſtrength: ye that
fulfill his commaundement, and herken vnto
the voyce of his wordes. O prayſe the
Lorde all ye his hoſtes, ye ſeruauntes of his,
that do his pleaſure. O ſpeake good of the
Lorde all ye workes of his, in al places of his
dominion: prayſe thou ẏ Lord, O my ſoule.

¶ The.ciiii. Pſalme.

BENEDIC ANIMA.

.20.E.

☞ (of Dauid.)

A *pſal.ciii.a, *PRayſe ẏ Lord O my ſoule:
O Lorde my God, thou art
become exceadinge glorious
thou art clothed with maieſtie
and honoure. Thou deckeſt
thy ſelfe with lyght, as
it were with a garment, and
ſpredeſt out the heauens lyke a curtayne.

Which layeth the beames of his chambers
in the waters, and maketh the cloudes his
charet, and walketh vpon the wynges of the
‡Hebre.i.c wynde. ‡He maketh his aungels ſpretes,
and his miniſters a flamynge fyre. He layde
the foundacion of the earth, ẏ it neuer ſhulde
moue at any tyme. Thou coueredſt it with
the depe lyke as with a garment: the waters
‡pſal.cvi.c. ſtande in the hylles. *At thy rebuke they
flye, at the voyce of thy thonder they are afrayde.
They go vp as hye as the hylles, &
downe to the valeyes beneth: euen vnto the
place, which thou haſt appointed for them.
*Iob.xxvi.c and.xxxviii.a Iere.v.e *Thou haſt ſet them their boundes, whiche
they ſhal not paſſe: neyther turne agayne
to couer the earth. He ſendeth the ſprynges
into the ryuers, which runne amonge the hilles.
All beaſtes of the felde drynke therof:
and the wylde aſſes quenche their thirſt.
Beſyde them ſhal the foules of the ayre haue
their habitation, and ſinge amonge the braũches.
He watreth the hylles from aboue, ẏ
earth is fylled with the frute of thy workes.

He bringeth forth graſſe for the cattell, &
grene herbe for the ſeruice of men: ẏ he maye
*bringe fode out of the earth: and wyne that *Gene.i.d
maketh glad the hert of man, & oyle to make
him a chearfull coũtenaũce, & bred to ſtrẽgth
mans hert. The trees of the Lorde alſo are
full of ſappe, euen the Cedres of Libanus C
which he hath planted. Wherin the byrdes
make their neſtes, and the fyrre trees are a
dwellynge for the ſtorke. The hye hylles
are a refuge for the wylde goates, and ſo are
the ſtony rockes for the conyes. He appointed
the Moone for certayne ſeaſons, and the
Sunne knoweth his goynge downe. Thou
makeſt darckeneſſe, that it maye be nyght,
wherin all the beaſtes of the foreſt do moue.

The lyons roarynge after their praye to
ſeke their meat at God. The Sunne aryſeth,
and they get them awaye togither, and
laye them downe in their dennes. *Man *Gene.iii.d.
goeth forth to his worke, and to his laboure
vntyll the euenynge. *O Lorde, howe manifolde *pſal.xcii.c.
are thy workes? in wyſdome haſt ẏ
made them all: the earth is full of thy ryches

So is the great and wyde ſee alſo, wherin
are thinges creppynge innumerable, both
ſmall and great beaſtes. There go the ſhippes,
and there is that * ☞ Leuiathan, ☞
whom thou haſt made, to take his paſtyme *eſa.xxvii.a Iob.xl.d pſal.lxxiiii.a
therin. ‡These wayte all vpon the, that ‡pſal.cxlv.c.
thou mayeſt gyue them meat in due ſeaſon.

When thou gyueſt it them, they gather it: D
and when thou openeſt thyne hande, they are
fylled with good. When thou hydeſt thy
face, they are troubled: whan thou takeſt awaye
their breth, they dye, and are turned
agayne to their duſt. When thou letteſt
thy breth go forth, they ſhalbe mad, and
thou ſhalt renue the face of the earth.

The glorious maieſtye of the Lorde ſhall
endure for euer, the Lorde ſhall reioyſe in his
workes. The earth ſhall tremble at ẏ loke
of hym: yf he do but touche the hylles, they
ſhall ſmoke. I wyll ſynge vnto the Lorde,
as longe as I lyue, I wyll prayſe my God
whyle I haue my beynge. And ſo ſhall my
wordes pleaſe him: my ioye ſhalbe in ẏ Lord.

As for ſynners, they ſhalbe conſumed out
of the earth, and the vngodlye ſhall come to
an ende: *prayſe thou ẏ Lorde, O my ſoule. *Pſal.ciii.a
Prayſe the Lorde.

¶ The.cv. Pſalme.

☞ (Prayſe the Lorde.)

CONFITEMINI DOMINO.

CC.iiii O geue

.21.M

A
*i.Pa.xvi.b.
Eſa.xii.a

O *Gyue thankes vnto the Lorde, & call vpon his name, tel the people, what thinges he hath done. O let your songes be of him: & prayſe him, and let your talkynge be of all his wonderous workes.

Reioyce in his holy name, let the hert of them reioyce, that ſeke the Lorde. Seke ẏ Lorde, and his ſtrength, ſeke his face euermore. Remembre the maruelous workes that he hath done, his wonders and the iudgementes of his mouth. O ye ſede of Abraham his ſeruaunt, ye chyldren of Jacob his choſen. He is the Lorde our God: his iudgementes are in all the worlde. He hath bene alwaye myndefull of his couenaunt, and promyſe that he made to a thouſand generaciōs

*Gen.xvii.b
‡Gen.xxvi.a
*Ge.xxviii.c

*Euen the couenaunt that he made with Abraham, and ‡the oth that he ſware vnto Iſahac. *And apoynted the ſame vnto Jacob for a lawe, and to Iſrael for an euerlaſtynge teſtament. Sayenge: vnto ẏ wyll I gyue the lande of Canaan, the lot of youre inheritaunce.

B

Whē there was yet but a fewe of them, and they ſtraungers in the lande. What tyme as they went from one naciō to another, from one kyngdome to another people.

*Gene.xii.d.
and.xx.a

*He ſuffred no man to do them wrong but reproued euen kynges for their ſakes. Touche not myne annointed, and do my prophetes no harme. Moreouer, he called for a dearth vpon the lande, and deſtroyed all ẏ prouyſyon of bread.

*Gen.xlv.b.

*But he had ſent a man before them, euen Joſeph which was ſolde to be a bonde ſeruaunt. Whoſe fete they hurt in the ſtockes

*Luke.ii.e
☞

*the yron entred into his ☞ ſoule. Untyll the tyme came that his cauſe was knowen, ẏ worde of the Lord tryed him.

*Gene.xli.b.

*The kynge ſent and delyuered him: ẏ prince of the people let him go fre.

He made him Lorde alſo of his houſe, and ruler of all his ſubſtaunce. That he might enfourme his princes after his will, & teache his Senatours wyſdome

*Gen.xlvi.a
C

*Iſrael alſo came into Egypte, and Jacob was a ſtraunger in the lande of Ham.

*Exodi.i.a.
Actes.vii.c.

*And he increaſed his people exceadingly, and made them ſtronger then their enemyes. Whoſe hert turned, ſo that they hated his people, and dealt vntruely with his ſeruauntes.

*Ex.iii.iiii b
Actes.vii.d.

*Then ſent he Moſes his ſeruaunt, and Aaron, whom he had choſen. And theſe ſhewed his tokens amōg them, and wonders in the lande of Ham.

‡Exo.x.f
☞

‡He ſent darkeneſſe, and it was darke, ☞ & they were not obedient vnto his worde.

*Exod.vii.d
Ps.lxxviii.e.
‡Exod.viii.b

*He turned their waters into bloude, and ſlewe their fyſhe. ‡Their lande brought forth frogges, yea, euen in their kynges chābers.

Exo.viii.d.

*He ſpake the worde, and there came all maner of flyes, and lyce in all their quarters.

‡Exodi.ix.e.

‡He gaue them hayle ſtones for rayne and flāmes of fyre in their lande. He ſmote their vynes alſo and fygge trees, & deſtroyed the trees that were in their coaſtes.

*Exodi.x.b.
Sapie.xvi.b.
Ioel.i.a

*He ſpake the worde, and the greſhoppers came, and catyrpyllers innumerable. And dyd eate vp all the graſſe in their lande, and deuoured the frute of their grounde.

*Exod.xi.b.
and.xii.e
Pſal.cxxxv.b
Sapi.xviii.c.
D

‡He ſmote all the firſt borne in their lande, euen ẏ chefe of all their ſtrength. He brought them forth alſo with ſiluer and golde, there was not one feble perſonne amonge their trybes.

*Exo.xiiii.g
‡Exo.xiii.d.

Egypte was glad at theyr departinge, for *they were afrayd of them. ‡He ſpred out a cloude to be a coueryng, and fyre to gyue lyght in the nyght ſeaſon.

*Exod.xvi.d
Numer.xi.g.

*At their deſire he brought quayles, and he fylled them with the bread of heauen.

‡Exo.xvii.b.
Numer.xx.b

‡He opened the rocke of ſtone, and the waters flowed out: ſo that ryuers ranne in the drye places. For why? he remembred his holy promes, and Abrahā his ſeruaunt. And he brought forth his people with ioye, and his choſen with gladneſſe.

And gaue them the landes of the heythen, and they toke the labours of ẏ people in poſſeſſion. That they might kepe his ſtatutes and obſerue his lawes. Prayſe the Lorde.

The.cvi. Pſalme.

CONFITEMINI DOMINO.

Prayſe the Lorde.

.21.E.

A
*i.Pa.xvi.b.
Pſalm.cv.a.
i.Mach.iiii.c
Judith.xiii.c
Eſaie.xii.a

O Gyue *thankes vnto the Lord, for he is gracious, and his mercy endureth for euer. Who can expreſſe the noble actes of the Lorde, or ſhewe forth all his prayſe? Bleſſed are they that alwaye kepe iudgement, and do righteouſnes. Remembre me, O Lorde, accordynge to the fauoure that thou beareſt vnto thy people: O vyſite me with thy ſaluacion. That I maye ſe ẏ felicite of thy choſen, and reioyce in the gladneſſe of thy people, and gyue thankes with thyne enheritaunce. We haue ſynned with our fathers, we haue done amyſſe, and dealt wyckedly. Oure fathers regarded not thy wonders in Egypte, neyther kept they thy great goodneſſe in remembraunce: but were diſobedient at the ſee, euen at the red ſee.

B
*Pſa.ciiii.a

Neuertheleſſe, he helped them for his names ſake, that he myght make his power to be knowen. *He rebuked the red ſee alſo, and it was dryed vp: ſo he led them thorowe the depe as thorowe a wylderneſſe. And he ſaued them from the aduerſaryes hande, and delyuered them from the hande of the enemy.

‡Exo.xiiii.g.

‡As for thoſe that troubled them, the waters ouerwhelmed them, there was not one of them left.

‡Exodi.xv.

‡Then beleued they his wordes, and ſange prayſe vnto hym. But within a whyle they forgat hys worckes, and wolde not abyde hys counceil.

But

C But luſte came vpon them in the wyldernesse,
and they tempted God in the deſerte.
And he gaue them theyr deſyre, and ſente
☞ ☞ leaneſſe withall into theyr ſoule.
They angred Moſes alſo in the tentes, &
✱Num.xvi.e Aaron the ſayncte of the Lorde. ✱ So the
earth opened, & ſwalowed vp Dathan, and
couered the congregacion of Abiram. And
the fyre was kyndled in theyr companye, the
✱Ex.xxxii.a. flame brent vp the vngodly. ✱They made
i.Corin.x.a. a calfe in Horeb, and worſhypped the molten
‡Roma.i.c ymage. ‡ Thus they turned theyr glory in
to the ſimilitude of a calfe, that eateth haye.
D And they forgatte God theyr Sauioure,
which hath done ſo great thinges in Egypt.
Wonderous workes in the lande of Ham,
and fearfull thynges by the reed ſee.
So he ſayd: he wold haue deſtroyed them,
had not Moſes his choſen ſtande before hym
in that gappe: to turne awaye his wrathfull
indignacion, leſte he ſhulde deſtroye them.
✱Nu.xiiii.a. ✱Yee they thought ſcorne of that pleaſaũt
lande, and gaue no credence vnto his worde.
But murmured in theyr tentes, and herkened
not vnto the voyce of the Lorde.
Then lyfte he vp his hande agaynſt them,
to ouerthrowe them in the wyldernes. To
caſt out theyr ſede amonge the nacions, and
E to ſcater them in the landes. ✱They ioyned
✱Nu.xxv.a. them ſelues vnto Baal Peor, and eate the offerynges
Joſu.xxii.d of the dead. Thus they prouoked
i.Cor.x.b. hym vnto anger with theyr owne inuenciõs
and the plage was greate amonge them.
✱Num.xxv c ✱Then ſtode vp Phinehes and prayed, and
ſo ẏ plage ceaſed. And that was counted vn
to hym for righteouſneſſe, amõge all poſterites
for euermore. ✱They angered hym alſo
✱Exo.xvii.a at ẏ waters of ſtrife, ſo ẏ he puniſhed Moſes
Nume.xx.b for theyr ſakes. Becauſe they prouoked his
ſprete, ſo ẏ he ſpake vnaduiſedly with his lippes.
✱Deut.vii.a Nether deſtroyed they ẏ Heathẽ, ✱as ẏ
and.xii.a. Lord cõmaunded them. But were myngled
Judicũ.ii.a amonge ẏ Heathen, & learned theyr workes.
F In ſo moch ẏ they worſhypped theyr ydoles,
which turned to theyr awne decaye.
✱deu.xxxii.c. ✱Yee, they offred theyr ſonnes & theyr daugh
Leuit.xx.a. ters vnto deuels. ‡ And ſhed innocẽt bloude
iiii.re. xvii.c euen ẏ bloude of theyr ſõnes & of theyr daugh
Jere.vii.d. ters, whõ they offred vnto the ydoles of Canaan,
‡Deu.xviii.b & the lande was defyled with bloude.
Jere.xliiii.b.
Ezech.xx.c
Thus were they ſtayned with theyr awne
worckes, and wente a whorynge with theyr
awne inuencions. Therfore was ẏ wrath
of the Lord kyndled agaynſt his people, in ſo
moch ẏ he abhorred his awne enheritaunce.
G And he gaue them ouer into ẏ hande of the
Heathen, and they that hated them, were lordes
ouer them. Theyr enemyes oppreſſed
them, and had them in ſubieccion. Many a
tyme dyd he delyuer them, but they rebelled
agaynſt hym with theyr awne inuencions, &
were brought downe in theyr wyckedneſſe.

Neuertheleſſe, when he ſawe theyr aduerſite,
he hearde theyr cõplaynte. He thought
vpon his couenaũt, & ✱ pytied thẽ, according ✱Deu.xxx.a.
vnto the multitude of his mercyes. Yee he
made all thoſe ẏ had led thẽ away captiue, to
pytie them. Delyuer vs (O Lord our God)
and gather vs frõ amonge the Heathen: that
we may geue thankes to thy holy name, and
make our boaſt of thy prayſe. ✱ Bleſſed be ✱Luke.i.g.
the Lorde God of Iſraell from euerlaſtynge
and worlde without ende, and let all people
ſaye: Amen, Amen. Prayſe the Lorde.

¶ The.cvii. Pſalme.

.22.M. CONFITEMINI DOMINO,

O ✱ Geue thankes vnto the Lorde, for A
he is gracyous, and hys mercy endu- ✱i.par.xvi.b
reth for euer. Let them geue thankes Pſalm.cv.a
whome the Lorde hath redemed, and delyue- and.cvi.a.
red from the hande of the enemy. And ga- i.Mac.iiii.a.
thered them out of all ẏ landes, frõ the Eaſt, Judith.xiii.c
and from the Weſt, from the North, and frõ Eſaye.xii.a
the South. They went aſtraye in the wyl
derneſſe out of the waye, & founde no cytie to
dwell in. Hongry & thyrſty: theyr ſoule faynted
in them. So they cryed vnto the Lorde
in theyr trouble, & he delyuered them from
theyr diſtreſſe. He led them forthe by the
ryght awaye, that they might go to the cytie
where they dwelt. O that men wolde ther- B
fore prayſe the Lorde, for his goodnes, & de-
clare the wonders ẏ he doth for the chyldren
of men. ✱ For he ſatiſfyed the emptie ſoule, ✱Exo.xvi.a.
and fylled the hongrye ſoule with goodneſſe. Deute.viii.a
Soch as ſyt in darckneſſe & in the ſhadowe
of death, beyng faſt bound in myſery & yron.
Becauſe they rebelled agaynſte the wordes
of the Lorde, and lightly regarded ẏ coũcell
of the moſte hygheſt. He alſo brought
downe theyr hert thorow heuyneſſe: they fell
downe, & there was none to helpe thẽ. So
whã they cryed vnto ẏ Lord in theyr trouble
he deliuered thẽ out of theyr diſtreſſe. For he
brought thẽ out of darkneſſe & out of the ſhadow
of death, & brake theyr bãdes in ſonder.
O that men wolde prayſe therfore ẏ Lord C
for his goodneſſe, & declare ẏ wõders that he
doth for ẏ childrẽ of men. For he hath brokẽ
the gates of braſſe, and ſmytten the barres of
yron in ſonder. Folyſhe men are plaged for
theyr offence, & becauſe of theyr wickedneſſe.
Theyr ſoule abhorred all maner of meat,
and they were euen harde at deathes dore.
So whã they cryed vnto ẏ Lorde in theyr
trouble, he delyuered them oute of theyr diſtreſſe.
✱He ſent his worde, & healed them, ✱Mat.viii.a
and they were ſaued from theyr deſtruccion.
O that men wolde therfore prayſe ẏ Lord
for his goodneſſe, and declare the wonders
that he doth for the chyldren of men.
✱ That they wolde offre vnto hym the ſa- ✱Heb.xiii.b.
crifyce of thankeſgeuynge, and tell oute his Eccli.xxxv.a
worckes with gladnes. They ẏ go downe Actes.x.a.
Roma.xii.a.
Phi.iiii.b.

to the ſee in ſhyppes, and occupy theyr buſyneſſe
in greate waters. Theſe men ſe the
worckes of the Lorde, & his wonders in the
‡ Jonas.i.b. deape. ‡ For at his worde, ẏ ſtormy wynde
aryſeth, whiche lyfteth vp the waues therof.

They are caryed vp to the heauen, and
downe agayne to the deape, theyr ſoule melteth
awaye becauſe of the trouble. They
rele to and fro, and ſtacker lyke a droncken
man, & are at theyr wyttes ende. So whan
they crye vnto ẏ Lord in theyr trouble, he delyuereth
* Mat.viii.c thẽ oute of their diſtreſſe. For * he
maketh the ſtorme to ceaſſe, ſo that ẏ waues
therof are ſtill. Then are they glad, becauſe
they be at reſte, and ſo he bryngeth them vnto
the hauen where they wolde be. O that
D men wolde therfore prayſe the Lorde, for his
goodnes, and declare ẏ wondres that he doth
for the chyldren of men. That they wolde
exalte hym alſo in the congregacion of ẏ people,
and loue hym in the ſeate of the elders.

* iii.re.xvii.a * Which turneth the floudes into a wylderneſſe:
and dryeth vp the water ſprynges.

A frutefull lande maketh he baren, for the
wyckedneſſe of them that dwell therin.

Agayne, he maketh the wyldernes a ſtandynge
water, and water ſprynges of a drye
grounde. And there he ſetteth the hongrie,
that they maye buylde them a cytie to dwell
in. That they maye ſowe theyr lande, and
plante vyneyardes, to yelde them frutes of
increaſe. He bleſſeth them, ſo that they multiplye
exceadingly, and ſuffreth not theyr catell
to decreaſe. And agayne: whẽ they are
minyſhed and brought lowe thorow oppreſſion,
thorow any plage or trouble. Though
he ſuffre them to be euell intreated thorowe
tyrauntes, and let them wandre oute of the
waye in the wylderneſſe. Yet helpeth he the
poore out of myſerye, and maketh hym houſholdes
lyke a flocke of ſhepe. The ryghteous
wyll conſydre this, and reioyſe, and the
mouth of all wyckedneſſe ſhall be ſtopped.

Who ſo is wyſe, wyll pondre theſe thynges:
and they ſhall vnderſtand the louynge
kyndneſſes of the Lorde.

¶ The.cviii.Pſalme.

PARATVM COR MEVM.

22.F

A ſonge and a Pſalme of Dauid.

A O God * my herte is ready * (my herte is
* pſal.lviii.b ready) I wyll ſynge, and geue prayſe
with the beſte membre that I haue.
Awake thou lute & harpe, I my
ſelfe wyll awake ryght early. I wyll geue
thankes vnto the (O Lord) among ẏ people,
I wyll ſynge prayſes vnto the amõg all nacions.
For thy mercy is greater then ẏ heauens,
& thy trueth reacheth vnto the cloudes.

B * Set vp thy ſelfe (O God) aboue the heauens,
* Pſal.vii.b. and thy glorye aboue all the earth.

That thy beloued maye be delyuered: let
thy ryght hande ſaue them, & heare thou me.

* God hath ſpoken in his holynes, I wyll * Pſalm.lx.b
reioyſe therfore, and deuyde Sichem, and
meete out the valley of Suchoth.

‡ Gilead is myne, and Manaſſes is myne, ‡ Pſalm.lx.b
Ephraim alſo is ẏ ſtrẽgth of my heade, Juda C
is my lawegeuer. Moab is my waſhpot,
ouer Edõ wyll I caſt out my ſhoe: vpon Philiſtea
wyll I triũphe. Who wyll leade me
into the ſtronge cytie? And who wyll bryng
me into Edom? Haſte not thou forſaken
vs (O God?) And wylt not thou God, go
forth with our hoſtes? O helpe vs agaynſt
the enemye: for vayne is the helpe of man.

Thorowe God we ſhall do great actes: &
it is he, that ſhall treade downe our enemies.

¶ The.cix.Pſalme.

DEVS LAVDEM MEAM.

To the chaunter, a Pſalme of Dauid.

Holde not thy tonge (O God) of my A
prayſe. For the mouth of ẏ vngodly,
yee, and the mouth of the diſceatfull is
opened vpon me, & they haue ſpoken agaynſt
me with falſe tonges. They compaſed me
aboute alſo with wordes of hatred, & fought
agaynſte me without a cauſe. For the loue
that I had vnto them, lo, they take nowe my
cõtrary part, but I geue my ſelf vnto prayer

Thus haue they rewarded me euell for
good, and hatred for my good wyll. * Set Deu.xxviii.b
thou an vngodlye man to be ruler ouer hym,
‡ and let Satan ſtande at his ryght hande. ‡ zacha.iii.a.

When ſentence is geuen vpõ hym, let hym
be condemned, and let his prayer be turned in
to ſynne. * Let his dayes be fewe, and let * Actes.i.c
another take his offyce. Let his chyldren be
fatherleſſe, & his wyfe a wydowe. Let his
childrẽ be vagaboũdes, & begge theyr bread:
let them ſeke it alſo out of deſolate places.

Let the extorcioner conſume all ẏ he hath, B
and let the ſtraungers ſpoyle his laboure.

Let there be no man to petye hym, nor to
haue compaſſion vpon his fatherleſſe chyldren.
Let his poſterite be deſtroyed, and in
the nexte generacion let his name be cleane
put out. Let the wyckedneſſe of his fathers
be had in remembraunce in the ſyghte of the
Lorde, and let not the ſynne of his mother be
done awaye. Let them alwaye be before
the Lorde, that he maye rote oute the memoriall
of them from of the earthe. And that
becauſe his mynde was not to do good, but
perſecuted the poore helpleſſe man, that he
myght ſlaye hym, that was vexed at ẏ herte.

His delyte was in curſyng, and it ſhal happen C
vnto hym: he loued not bleſſyng, therfore
ſhall it be farre from hym. He clothed hym
ſelfe with curſynge lyke as with a raymẽt, &
it ſhall come into his bowels lyke water, and
lyke oyle into his bones. Let it be vnto
hym as the cloke that he hath vpon him, & as
the gyrdle that he is alwaye gyrded withall.

Let it thus happen from the Lorde vnto
myne

myne enemyes, and to thoſe that ſpeake euell
agaynſt my ſoule. But deale thou with me
(O Lorde God) accordynge vnto thy name,
for ſwete is thy mercye. O delyuer me, for
I am helpleſſe and poore, & my hert is wounded
D within me. I go hence lyke yͤ ſhadowe
that departeth, and am dryuen away as the
greſhopper. My knees are weake thorowe
faſting, my fleſh is dryed vp for want of fatneſſe.
I became alſo a rebuke vnto them:
*Pſal.xxii.b *they that loked vpon me, ſhaked theyr heades.
Helpe me (O Lorde my God) oh ſaue
me accordyng to thy mercy. And they ſhall
knowe, howe that this is thy hande, & that
thou Lorde haſte done it. Thoughe they
curſe, yet bleſſe thou: and let them be confounded,
that ryſe vp agaynſt me, but let thy ſeruaunt
reioyſe. Let myne aduerſaryes be clothed
with ſhame: and let them couer them ſelues
with theyr owne confuſiō, as wͭ a cloake.

As for me, I wyll geue great thankes vnto
the Lord with my mouth, and prayſe hym
*Pſal.xvi.d amonge the multitude. For *he ſhall ſtand
at the ryghte hande of the poore, to ſaue his
ſoule from vnryghteous iudges.

¶ The.cx.Pſalme.

DIXIT DOMINVS DOMINO.

.23.M. A Pſalme of Dauid.

A THe Lorde ſayd vnto my Lorde: *Syt
*mat.xxii.d. mark.xii.d Luke.xx.g. Heb.i.e i.Cor.xv.d thou on my right hand, vntyll I make
thyne enemyes thy foteſtole. The
Lorde ſhall ſende the rodde of thy power out
of Sion, be thou ruler euen in the myddeſt
amonge thyne enemyes. In the daye of thy
power ſhall thy people offre yͤ frewyll offringes
with an holy worſhippe, the dewe of thy
byrth is of the wombe of the mornynge.

*Heb.vii.e *The Lorde ſware, and wyll not repent.
‡Heb.iiii.c. and.vii.e ‡Thou art a preſt for euer after the order of
Melchiſedec. The Lorde vpon thy ryght
B hande, ſhall wounde euen kynges in the daye
of his wrath. He ſhalbe iudge amonge the
Heathen, he ſhall fyll the places with deade
bodyes, and ſmyte a ſonder the heades ouer
diuerſe coũtrees. He ſhall drynke of yͤ broke
in yͤ waye, therfore ſhall he lyft vp his head.

¶ The.cxi.Pſalme.

CONFITEBOR TIBI DOMINE.

Prayſe the Lorde.

A I *Wyll geue thankes vnto yͤ Lorde
pſ.cxxxviii.a with my whole hert: ſecretly amōg
the faythfull & in the congregacion.
‡The worckes of the Lorde are
‡Pſal.xcii.a great, ſought out of all them that haue pleaſure
therin. His worke is worthy to be prayſed
& had in honoure, & his ryghteouſneſſe endureth
for euer. The mercyfull & gracyous
Lorde hath ſo done his maruelous workes,
that they ought to be had in remembraunce.

*He hath geuen meate vnto them yͭ feare *pſ.xxxviii b ‡Gene.xv.c
hym, he ‡ſhall euer be myndfull of his couenaunt. B
He hath ſhewed his people yͤ power
of his workes, yͭ he maye geue them the heritage
of the Heathen. The worckes of his
handes are verite and iudgemēt, all his commaundementes
are true. They ſtande faſt
for euer and euer, and are done in trueth and
equite. He ſent redempcion vnto his people,
he hath commaunded his couenaunt for ‡Iob.xxviii.c Prouer.i.a and.ix.c Eccli.i.c.
euer, holy and reuerent is his name. ‡The
feare of the Lorde, is the begynnyng of wyſdome,
a good vnderſtandynge haue all they
that do therafter: yͤ prayſe of it endureth for
euer. (Prayſe the Lorde for the retournynge agayne of
Aggeus and zachary the Prophetes.)

¶ The.cxii.Pſalme.

BEATVS VIR.

Prayſe the Lorde.

BLeſſed is the man that feareth the A
Lorde, he hath greate delite in his com *pſ.cxxviii a
maundementes. ‡His ſede ſhall be ‡pſa.xxxvii.e
myghtye vpon earth: the generacion of the
faythfull ſhalbe bleſſed. Ryches and plenteouſneſſe
ſhalbe in his houſe, and his ryghteouſnes
endureth for euer. Unto the godly
there aryſeth vp *lyght in the darckeneſſe, *pſa.xxvii.a Prouer.xi.c.
‡he is mercyfull, louynge and ryghteous. ‡Pſ.xxxvii.e

A good man is mercyfull, and lendeth: and
wyll gyde his wordes with diſcrecion. For
he ſhall neuer be moued: and the ryghteous
ſhal be had in an euerlaſting remembraunce. B

He wyll not be afrayed for any euell tydinges,
for his herte ſtandeth faſte, and beleueth
in the Lorde. His hert is ſtablyſhed, & wyll
not ſhrynke, vntyll he ſe his deſyre vpon his
enemyes. *He hath ſparſed abroade, and *ii.Cor.ix.b
geuen to the poore: and his ryghteouſnes remayneth
for euer, his horne ſhall be exalted
with honoure. The vngodly ſhall ſe it, and
it ſhall greue hym: he ſhall gnaſhe with his
tethe, and conſume awaye: the deſyre of the
vngodly ſhall peryſh.

¶ The.cxiii.Pſalme.

LAVDATE PVERI,

Prayſe the Lorde.

PRayſe the Lorde (ye ſeruauntes) O A
prayſe the name of the Lorde.
Bleſſed be the name of the Lorde, pſ.cxxxviii.a and.cxxxv.a.
from this tyme forth for euermore.

The Lordes name is prayſed, from the riſyng
vp of the Sunne vnto yͤ goyng downe
of yͤ ſame. The Lorde is hye aboue all Heathen,
and his glorye aboue the heauens. B

Who is lyke vnto the Lorde our God, that
hath his dwelling ſo hye, & yet humbleth him
ſelfe, to beholde the thynges that are in heauẽ
& earth? *He taketh vp yͤ ſymple out of the *i.Reg.ii.b.
duſt, and lyfteth the poore out of the myre.

That he maye ſet hym with the prynces,
euen with the princes of his people.

He maketh yͤ baren woman to kepe houſe,
and to

and to be a ioyfull mother of chyldren.

Prayſe the Lorde.

¶ The.cxiiii.Pſalme.

·23·H· IN EXITV ISRAEL.

A WHen Iſraell came oute of Egypte, and
the houſe of Iacob from amonge that
*Exo.xix.a. ſtraunge people. *Iuda was his
Sanctuary, and Iſraell his dominion.
‡Exo.xiiii.e *Ioſu.iii.d. ‡The ſee ſawe that, and fled, *Iordã was
dryuen backe. The mountaynes ſkypped
lyke rammes, and the lytle hylles lyke yong
ſhepe. What ayleth the, O thou ſee, yͤ thou
fleddeſt? & thou Iordan, that thou waſt dryuen
backe? Ye moũtaynes, that ye ſkypped
B lyke rãmes: & ye lytle hilles, lyke yõge ſhepe?
Treble thou earth at yͤ preſence of yͤ Lord,
*Exo.xvii.b Nume.xx.b. at the preſence of yͤ God of Iacob. *Which
turned the hard rocke into a ſtanding water,
and the flynt ſtone into a ſpryngynge well.

¶ The.cxv.Pſalme.

NON NOBIS DOMINE.

A NOt vnto vs (O Lorde) not vnto vs,
but vnto thy name geue yͤ prayſe, for
thy louing mercy, and for thy truthes
*pſal.lxxix.c ſake. *Wherfore ſhall the Heathen ſaye:
where is nowe theyr God? As for our God,
he is in heauen, he hath done what ſo euer
*pſa.cxxxv.c Sapien.xv.b Baruch.vi.a pleaſed hym. *Theyr ydoles are ſyluer &
golde, euen the worcke of mens handes.
They haue mouth, & ſpeake not: eyes haue
they, & ſe not. They haue eares, and heare
not: noſes haue they, & ſmell not. They haue
handes & handle not: fete haue they, & walke
not, nether ſpeake they thorow theyr throte.
They that make them, are lyke vnto them,
and ſo are all ſoch as put theyr truſt in them.
B But ○* (houſe of) Iſrael truſt thou in yͤ Lord,
*Pſal.ix.a he is *theyr ſuccoure and defence. Ye houſe
of Aaron put youre truſte in the Lorde: he is
theyr helper and defender. Ye that feare
the Lorde, put youre truſte in the Lorde he
is theyr helper and defender. The Lorde
C hath bene myndfull of vs, and he ſhall bleſſe
vs: euen he ſhall bleſſe the houſe of Iſraell,
he ſhall bleſſe the houſe of Aaron. He ſhall
bleſſe them that feare the Lorde, both ſmall
and greate. The Lorde ſhall encreaſe you
more and more: you, and your chyldren.
Ye are the bleſſed of the Lord, which made
D heauen and earth. All the whole heauens
are the Lordes, the earth hath he geuen vnto
*Pſal.vi.a. Eſa.xxxviii.b the chyldren of men. *The dead prayſe not
the (O Lorde) nether all they that go downe
into the ſylence. But we wyll prayſe the
Lorde, from this tyme forth for euermore.

Prayſe the Lorde.

¶ The.cxvi.Pſalme.

24·XVI DILEXI QVONIAM.

A I Am well pleaſed, that the Lorde hath
heard the voyce of my prayer. That
he hath enclined his eare vnto me, therfore
wyll I call vpõ hym as longe as I lyue.
*The ſnares of deathe cõpaſed me rounde *Pſal.xviii.a ii.Reg.xxii.a
about, and the paynes of hell gat holde vpon
me: I ſhall fynde trouble and heuyneſſe, and
I ſhall call vpon the name of the Lorde (O
Lorde) I beſeche the delyuer my ſoule.
Gracious is the Lorde, and righteous, yee B
oure God is mercyfull. The Lorde preſerueth
the ſymple: I was in myſery, and he helped
me. Turne agayne then vnto thy reſt,
O my ſoule, for the Lorde hath rewarded
the. And why *thou haſt delyuered my ſoule *pſal.lvi.c
from death, myne eyes from teares, and my
fete from fallynge. I wyll walcke before
the Lorde, in the lande of the lyuynge.
*I beleued, and therfore wyll I ſpeake, *ii Cor.iiii.c
but I was ſore troubled. I ſayde in my haſt: C
‡All men are lyers. What rewarde ſhall I ‡Roma.iii.a
geue vnto the Lorde, for all yͤ benefytes that
he hath done vnto me? I wyll receaue the
cuppe of ſaluacion, and call vpon the name
of the Lorde. I wyll paye my vowes nowe
in the preſence of all his people, ryght deare
in the ſyght of the Lorde is the death of his
ſaynctes. Beholde (O Lorde) howe that I
am thy ſeruaunt: I am thy ſeruaunt, and the
ſonne of thy handmayde, thou haſte broken D
my bones in ſonder. I wyll offre to the, the
ſacrifyce of thankeſgeuynge, and wyll call
vpon the name of the Lorde. *I wyll paye *pſal.xcii.a. Heb.xiii.c.
my vowes vnto the Lorde in the ſyght of all
his people, in the courtes of yͤ Lordes houſe,
euen in the myddeſt of the, O Ieruſalem.

Prayſe the Lorde.

¶ The.cxvii.Pſalme.

LAVDATE DOMINVM.

O *Geue thankes vnto the Lorde, A
for he is gracious. ‡For his mercyful *Rom.xv.b. ‡Pſal.c.a
kyndnes is euer more & more
towarde vs, and the trueth of the
Lorde endureth for euer.

Prayſe the Lorde.

¶ The.cxviii.Pſalme.

CONFITEMINI DOMINO.

O *Geue thankes vnto the Lorde, for A
he is gracious, becauſe his mercye endureth *Pſal.cv.a. and.cvi.a
for euer. Let Iſraell nowe cõfeſſe, i.Macha.iiii.e
○* (that he is gracyous, and) that his mercye Eſa.xii.a i.para.xvi.d.
endureth for euer. Let the houſe of Aaron
nowe cõfeſſe, yͤ his mercy endureth for euer.
Yee let them nowe that feare the Lorde cõfeſſe,
that his mercy endureth for euer.
I called vpon the Lorde in trouble, and the
Lorde hearde me at large. *The Lord is on *Heb.xiii.b.
my ſyde, I wyll not feare what man doeth B
vnto me. The Lorde taketh my parte with
them that helpe me: therfore ſhal I ſe my deſyre
vpon myne enemyes. It is better to
truſt in the Lorde, then to put any confidence
in man. It is better to truſte in the Lorde,
then to put any confidence in prynces.
All nacions compaſed me rounde about,
but in yͤ name of yͤ Lorde wyll I deſtroy thẽ.

They kept me in on euery ſyde, they kept
me in (I ſaye) on euery ſyde, but in the name
of the Loꝛde, I wyll deſtroye them. They
came aboute me lyke bees, and are extincte,
euen as the fyꝛe amonge the thoꝛnes, foꝛ in
the name of the Loꝛde I wyl deſtroye them.

☞ ☞ Thou haſt thꝛuſt ſoꝛe at me, that I
myght fall, but the Loꝛde was my helpe.

* Exod. xv. a * The Loꝛde is my ſtrength, & my ſõge,
Eſay. xii. a
C and is become my ſaluacion: The voyce
of ioye and health is in yͤ dwellynges of the
ryghteous: the ryght hande of the Loꝛde
bꝛyngeth myghtye thynges to paſſe. The
ryght hande of the Loꝛde hath yͤ pꝛeeminẽce,
the ryght hande of the Loꝛde bꝛyngeth migh
tie thynges to paſſe. I wyll not dye, but
lyue, and declare the woꝛkes of the Loꝛde.

The Loꝛde hath chaſtened & coꝛrecte me,
but he hath not geuen me ouer vnto death.

Open me the gates of righteouſnes, that
I may go into them, & geue thankes vnto yͤ
Loꝛde. Thys is the gate of the Loꝛde, the
ryghteous ſhal entre into it. I wyl thãke
the, foꝛ thou haſt herde me, and arte become
Math. xxi. e. my ſaluacion. * The ſame ſtone whyche
Marke. xii. a. the buylders refuſed, is become the heade
Luke. xx. c ſtone in the coꝛner. Thys was the Loꝛdes
Actes. iiii. b. doynge, and it is maruelous in oure eyes.

Thys is the daye, whych the Loꝛde hath
D made, we wyll reioyſe and be glad in it.

☞ Helpe ☞ (me) now O Loꝛde, o Loꝛde, ſende
* Math. xxi. e. vs nowe pꝛoſperitie. * Bleſſed be he that
Luke. xix. f commeth in the name of the Loꝛde, we haue
John. xii. b wyſhed you good lucke, ye that be of yͤ houſe
Marke. xi. b of the Loꝛde. God is the Loꝛde, whyche
hath ſhewed vs lyght: bynde yͤ ſacrifice with
coardes, yee euen vnto the hoꝛnes of yͤ aulter.

Thou arte my God, and I wyll thanke
the: thou arte my God and I wyl pꝛayſe the.

O geue thankes vnto the Loꝛde, foꝛ he
is gracious and hys mercye endureth foꝛ
euer.

¶ The. cxix. Pſalme.

BEATI IMMACVLATI.

A Bleſſed * are thoſe that be vndefyled in
Pſal. i. a the waye: and walke in the lawe of the
Loꝛde. Bleſſed are they that kepe hys teſtimonies,
and ſeke hym wyth theyꝛ whole
herte. Foꝛ they whych do no wyckednes,
walke in hys wayes. Thou haſt charged
that we ſhall diligently kepe thy cõmaundementes.
O that my wayes were made ſo
directe, that I myght kepe thy ſtatutes.

So ſhall I not be confounded, whyle I
haue reſpecte vnto al thy cõmaundementes:

I wyl thanke yͤ wyth an vnfayned herte,
whan I ſhall haue learned the iudgementes
of thy ryghteouſneſſe. I wyll kepe thy ceremonies,
O foꝛſake me not vtterly.

Where wyth all ſhall a yonge man clenſe
B hys waye? Euen by rulynge hymſelfe after
thy woꝛde. Wyth my whole herte haue I
ſought the, O let me not go wꝛonge out of
thy commaundementes. * Thy woꝛdes * Deute. vi. b
haue I hyd wythin my herte, that I ſhulde
not ſynne agaynſt the. Bleſſed art thou O
Loꝛde, O teach me thy ſtatutes. Wyth my
lyppes haue I bene tellynge of all the iudgementes
of thy mouth. I haue hadde as
great delyte in the waye of thy teſtimonies,
as in all maner of ryches. I wyll talke of
thy cõmaundemẽtes, and haue reſpect vnto
thy wayes. My delyte ſhalbe in thy ſtatutes,
and I wyll not foꝛget thy woꝛde.

O do wel vnto thy ſeruaunt, that I may C
lyue and kepe thy woꝛde. Open thou mine
eyes, that I maye ſe the wonderous thinges
of thy lawe. * I am a ſtraunger vpõ earth, * Ge. xlvii. f
O hyde not thy commaũdementes from me. Job. xiiii. b.

My ſoule bꝛeaketh out, foꝛ the very feruent
deſyꝛe that it hath alway vnto thy iudgementes.
Thou haſt rebuked the pꝛoude,
and curſed are they that do erre from thy commaũdementes.
O turne fro me ſhame and
rebuke, foꝛ I haue kept thy teſtimonies.

Pꝛynces alſo dyd ſytte & ſpeake agaynſt
me, but thy ſeruaunt is occupied in thy ſtatutes. D
For thy teſtimonies are my delyte, ☞
and my councelers. ☞ * My ſoule cleaueth * pſ. xliiii. d.
to the duſt, O quycken thou me accoꝛdynge
to thy woꝛde. I haue knowledged
my wayes, and thou herdeſt me, O teach me
thy ſtatutes. Make me to vnderſtande
the waye of thy commaundementes, and ſo
ſhall I talke of thy wonderous woꝛkes.

My ſoule melteth awaye foꝛ very heuyneſſe,
comfoꝛte thou me accoꝛdyng vnto thy
woꝛde. Take from me the way of lyeng,
& cauſe thou me to make much of thy lawe.

I haue choſen the waye of truth, and thy
iudgementes haue I layed befoꝛe me.

I haue ſtycken vnto thy teſtimonies, O
Loꝛde confounde me not. I wyll runne
the waye of thy commaundementes, when
thou haſt ſet my herte at lybertie. Teach
me O Loꝛde the waye of thy ſtatutes, and I E
ſhal kepe it vnto the ende. Geue me vnderſtandynge,
and I ſhall kepe thy lawe, yee I
ſhall kepe it wyth my whole herte. Make
me to go in the path of thy commaũdementes,
foꝛ therin is my deſyꝛe. Enclyne my
herte vnto thy teſtimonies, and not to couetouſneſſe.
O turne awaye myne eyes, leſt
they beholde vanitie: and quycken thou me
in thy waye. O ſtablyſh thy woꝛde in thy
ſeruaunt that I maye feare the. Take awaye
the rebuke that I am afrayed of, foꝛ
thy iudgementes are good. Beholde, my
delyte is in thy commaundementes, O quycken
me in thy ryghteouſneſſe. Let thy louynge
mercy come alſo vnto me, O Loꝛde, euen F
thy ſaluacion accoꝛdyng vnto thy woꝛd.

So ſhal I make anſwere vnto my blaſphemers, for my truſt is in thy worde.

O take not the worde of treuth vtterly oute of my mouth, for my hope is in thy iudgementes. So ſhall I alwaye kepe thy lawe, yee for euer ⁊ euer. And I will ☞ walke ☜ at liberty, for I ſeke thy commaũdemẽtes. I wyll ſpeake of thy teſtimonies alſo, euen before kynges, ⁊ wyll not be aſhamed. And my delite ſhalbe in thy cõmaũdementes, which I haue loued. My handes alſo wyll I lyfte vp vnto thy commaũdementes whyche I haue loued, and my ſtudye ſhalbe in thy ſtatutes. O, thincke vpõ G thy ſeruaũt as concernynge thy worde, wherin thou haſt cauſed me to put my truſt.

The ſame is my comforte in my trouble, for thy worde hath quyckned me. The proude haue had me exceadyngly in deriſion yet haue I not ſhrynked from thy lawe.

For I remembred thyne euerlaſtynge iudgementes, O Lorde, and receaued conforte:

I am horriblye afrayed for the vngodly, that forſake thy lawe. Thy ſtatutes haue bene my ſonges, in the houſe of my pilgremage. I haue thought vpon thy name, O Lorde, in the night ſeaſon, and haue kept thy lawe. Thys I hadde, becauſe I kepte thy *Nu.xviii.c cõmaundementes. * Thou arte my H porcion, O Lorde, I haue promyſed to kepe thy lawe. I made myne humble peticion in thy preſence with my whole herte, O be mercyfull vnto me accordynge vnto thy worde.

I call myne owne wayes to remẽbraũce, and tourne my fete into thy teſtimonies.

I made haſte, and prolonged not the tyme, to kepe thy commaundementes.

The congregacions of the vngodly haue robbed me, but I haue not forgottẽ thy law.

At mydnyght wyll I ryſe, to gyue thankes vnto the, bycauſe of thy ryghtuous iudgementes. I am a companion of all them that feare the and kepe thy commaundementes. *Pſa.xxxiii.a * The earth, O Lorde, is full of thy mercy. O teache me thy ſtatutes.

I O Lord, thou haſt dealt graciouſly with thy ſeruaunt, accordynge vnto thy worde.

O learne me true vnderſtandynge, and knowledge, for I haue beleued thy cõmaundemẽtes. Before I was troubled, I went wronge, but nowe haue I kept thy worde:

Math.xix.c * Thou art good and gracious, O teach me thy ſtatutes. The proude haue ymagined a lye agaynſt me, but I wyll kepe thy commaundementes wyth my whole herte.

Theyr herte is as fat as brawne, but my delyte hath bene in thy lawe: It is good for me that I haue bene in trouble, ẏ I maye learne thy ſtatutes. The lawe of thy mouth is dearer vnto me, thẽ thouſandes of K golde and ſyluer. *Jere.i.b Job.x.a * Thy hãdes haue made me and faſhioned me, O geue me vnderſtandynge, that I maye learne thy commaundementes: They that feare the, wyll be glad whẽ they ſe me, becauſe I haue put my truſt in thy worde. I knowe, O Lorde, that thy iudgementes are ryght, ⁊ that thou of very faythfulneſſe haſte cauſed me to be troubled. O Let thy mercyfull kyndneſſe be my comforte, accordyng to thy worde vnto thy ſeruaunte. O let thy louynge mercyes come vnto me, that I may lyue, for thy lawe is my delyte. Let the proude be confounded, for they go wyckedly aboute to deſtroye me: but I wyll be occupyed in thy cõmaundementes. Let ſoch as feare the, and haue knowen thy teſtimonies, be turned vnto me. O let myne herte be ſounde in thy ſtatutes, that I be not aſhamed. My ſoule hath longed for thy ſaluacion: and I haue a L good hope becauſe of thy worde.

Myne eyes longe ſore for thy worde, ſayenge. O whan wylte thou comforte me.

For I am become lyke a bottell in the ſmoke, yet do not I forget thy ſtatutes.

How many are the dayes of thy ſeruaũt? when wylt thou be auẽged of them that perſecute me? The proude haue dygged pyttes for me, whych are not after thy lawe.

All thy commaũdementes are true, they perſecute me falſly, O be thou my helpe.

They had almoſt made an ende of me vpõ earth, but I forſoke not thy cõmaũdemẽtes.

O quyckẽ me after thy louyng kyndnes, ⁊ ſo ſhall I kepe ẏ teſtimonies of thy mouth.

O Lorde, thy worde endureth for euer in heauen. M * Thy truth alſo remayneth frõ *Eſai.xl.a i.Petr.i.d one generacion to another: thou haſte layed the foundacion of the earth, and it abydeth.

They continue thys daye accordynge to thyne ordinaunce, for all thynges ſerue the.

If my delyte had not bene in thy lawe, I ſhulde haue peryſhed in my trouble. I wyl neuer forget thy cõmaundementes, for with them thou haſt quickened me. I am thyne, Oh ſaue me, for I haue ſought thy cõmaundementes. The vngodly layed wayte for me to deſtroye me, but I wyll conſyder thy teſtimonies. I ſe that al thynges come to N an ende, but thy commaundement is exceadynge broade. (Lorde) What loue haue I vnto thy lawe? al the daye longe is my ſtudye in it. Thou thorow thy commaundementes haſt made me wyſer than myne enemyes, for they are euer with me. I haue more vnderſtandynge than my teachers, for thy teſtimonies are my ſtudie. I am wyſer then the aged, bycauſe I kepte thy cõmaũdementes. I haue refrayned my fete from euery euel way, that I may kepe thy worde

I haue not ſhrynked from thy iudgementes, for thou teacheſt me. O how ſwete are thy wordes vnto my throte?

Yee ſweter than hony vnto my mouth:

Thorowe thy commaundementes I get vnder-

12 M O vnderſtandynge, therfore I hate all wycked
*Pſal.xix.c. wayes. *Thy worde is a lanterne vnto
my fete, and a lyght vnto my pathes. I
haue ſworne and am ſtedfaſtly purpoſed, to
kepe thy righteous iudgementes. I am
troubled aboue meaſure: quyckē me, O Lorde,
accordynge vnto thy worde. Let the
frewyll offerynges of my mouth pleaſe the,
O Lorde, and teache me thy iudgementes.
☞ *My ſoule is alwaye in my hande,
*Iudi.xii.a. Iob.xiv.c. yet do not I forget thy lawe. The vngodly
haue layed a ſnare for me, but yet ſwarued
not I from thy commaundementes. Thy
teſtymonies haue I claymed as myne heritage
for euer: and why? they are the very ioye
of my hert. I haue applied myne herte to
fulfyll thy ſtatutes alwaye, euen vnto the
ende. I hate them ẏ ymagen euell thynges,
13 P but thy lawe do I loue. Thou art my
defence and ſhylde, and my truſt is in thy
worde. Awaye fro me ye wycked, I will
kepe the cōmaundementes of my God.

O ſtabliſhe me accordinge vnto thy worde,
that I maye lyue, and let me not be diſappoynted
of my hope. Holde thou me vp,
and I ſhall be ſafe: yee my delite ſhall euer be
in thy ſtatutes. Thou haſt troden downe
all them that departe from thy ſtatutes, for
they ymagin, but diſceate. Thou putteſt
awaye all the vngodly of ẏ earth lyke droſſe
therfore I loue thy teſtimonyes. My fleſhe
trembleth for feare of the, and I am afrayed
14 Q of thy iudgementes. I deale with ẏ thynge
that is laufull & ryght, O geue me not ouer
vnto myne oppreſſours. Make thou thy
ſeruaūt to delyte in that which is good, that
the proude do me no wronge. Myne eyes
are waſted awaye with lokynge for thy health,
and for ẏ worde of thy ryghteouſneſſe.

O deale wyth thy ſeruaunt accordynge
vnto thy louynge mercy, and teache me thy
ſtatutes. I am thy ſeruaunt. O graunte
me vnderſtandinge, that I maye knowe thy
teſtimonyes. It is tyme for the Lorde to
laye to thyne hande, for they haue deſtroyed
thy lawe. For I loue thy cōmaundementes
aboue gold & precious ſtone. Therfore
holde I ſtreyght all thy commaundementes
and all falſe wayes I vtterly abhorre.

R Thy teſtimonyes are wonderfull, therfore
doth my ſoule kepe them. When thy
worde goeth forth, it geueth lyght and vnderſtandynge
euen vnto ẏ ſymple. I opened
my mouth and drewe in my breath, for
my delyte was in thy commaundementes.

O loke thou vpon me, & be mercyfull vnto
me, as thou vſeſt to do vnto thoſe ẏ loue
thy name. Order my ſteppes in thy worde,
and ſo ſhall no wyckedneſſe haue dominion
ouer me. O delyuer me frō the wrongeous
dealynges of men, and ſo ſhall I kepe
thy commaundemētes. Shewe the lyght
of thy countenaunce vpon thy ſeruaunt, and
teache me thy ſtatutes. Myne eyes guſhe
out wyth water, becauſe men kepe not thy
lawe. Ryghteous art thou, O Lorde, and S
true is thy iudgement. The teſtimonies
that thou haſt commaunded are exceadynge
ryghteous and true. *My zele hath euen *Pſ.lxix.b. Iohn.ii.b.
conſumed me, becauſe myne enemyes haue
forgottē thy wordes. ‡Thy worde is tried ‡Pſal.xij.b. and.xvij.c.
to the vttermoſt, and thy ſeruaūte loueth it.

I am ſmall and of no reputacyon, yet do
not I forget thy commaundementes. The
righteouſneſſe is an euerlaſtinge righteouſnes,
and thy lawe is the trueth. Trouble
and heuyneſſe haue taken holde vpon me, yet
is my delyte in thy cōmaundemētes. The
ryghteouſneſſe of thy teſtimonyes is euerlaſtynge,
O graunte me vnderſtandynge, & I T 26 E
ſhall lyue. I call wt my whole hert, heare
me, O Lord, I will kepe thy ſtatutes. Yee
euen vpō the do I call, helpe me, and I ſhall
kepe thy teſtimonies. Early in the mornynge
do I crye vnto the, for in thy word is
my truſt. Myne eyes preuente the nyght
watches, ẏ I myght be occupied in thy wordes.
Heare my voyce, O Lord, accordinge
vnto thy louinge kyndneſſe: quycken me accordynge
as thou art wont. They drawe
nye that of malice perſecute me, and are farre
from thy lawe. Be thou nye at hande, O V 27 M
Lorde, for all thy cōmaundemētes are true.

As concernynge thy teſtimonyes, I haue
knowne longe ſens, that thou haſt grounded
thē for euer. O conſydre myne aduerſyte,
and delyuer me, for I do not forget thy lawe

Auenge thou my cauſe, and delyuer me,
quycken me accordynge vnto thy worde.

Health is farre from the vngodly, for they
regarde not thy ſtatutes. Greate is thy
mercy, O Lorde, quycken me as ẏ art wont.

Many there are that trouble me, and perſecute
me, yet do not I ſwarue from thy teſtimonyes.
It greueth me, when I ſe the
transgreſſours: becauſe they kepe not thy
lawe. Conſydre, O Lorde, howe I loue
thy cōmaundementes, O quycken me accordynge
to thy louinge kyndneſſe. Thy worde
is true frō euerlaſtynge, all ẏ iudgemētes
of thy ryghteouſneſſe endure for euer more. X

Prynces haue perſecuted me wythout
cauſe, but my herte ſtandeth in awe of thy
wordes. *I am as glad of thy worde, as *Eſa.ix.a.
one that fyndeth greate ſpoyles. As for
lyes, I hate and abhorre them, but thy lawe
do I loue. Seuē tymes a daye do I prayſe
the, becauſe of thy ryghteous iudgementes.

Greate is the peace that they haue whych
loue thy lawe, and they are not offēded at it.

Lord, I haue loked for thy ſauynge health,
and done after thy commaundementes.

My ſoule hath kept thy teſtimonyes, and
loued thē exceadyngly. I haue kept thy cōmaundementes

maundementes and teſtimonyes, for all my wayes are before the. Let my complaynte come before ẏ, O Lorde, geue me vnderſtã-
Y dynge, accordinge vnto thy worde. Oh let my ſupplicacyõ come before the, delyuer me accordynge to thy worde. My lippes ſhall ſpeake of thy prayſe, whan ẏ haſt taught me thy ſtatutes. Yee, my tonge ſhall ſynge of thy worde, for all thy cõmaundementes are ryghteous. Let thyne hande helpe me, for I haue choſen thy cõmaundemẽtes. I haue longed for thy ſauynge health, O Lord, and in thy lawe is my delite. Oh let my ſoule lyue and it ſhall prayſe ẏ, and thy iudgemẽtes ſhall helpe me. I haue gone aſtraye, lyke a ſhepe that is loſt: Oh ſeke thy ſeruaũt, for I do not forget thy commaundementes.

¶ The.cxx. Pſalme.

27. IVI. AD DOMINVM CVM TRIBVLARER.

A ſonge of the ſteares.

A When I was in trouble, * I called vpon the Lorde, and he hearde me. *Iohn.ij.a.

Delyuer my ſoule, O Lorde, frõ lyenge lyppes, and frõ a diſceatfull tonge. What rewarde ſhall be geuen or done vnto ẏ, ẏ falſe tonge? Euen myghtie & ſharpe arowes, wt hote burnynge coales.

Woo is me, ẏ I am conſtrayned to dwell
X ☞ with ☞ Meſech, and to haue myne habitacyon amõge the tentes of Cedar. My ſoule hath longe dwelt amonge them, that be enemyes vnto peace. I laboure for peace, but
※ when I ſpeake ※ (vnto them) therof, they make them to battayle.

¶ The.cxxj. Pſalme.

LEVAVI OCVLOS.

A ſonge of the ſteares.

A I Will lyft vp myne eyes vnto the hylles, from whence commeth my helpe?

*Pſal.cxxiiij a. * My helpe commeth euen from ẏ Lorde, which hath made heauen and earth.

He wyll not ſuffre thy fote to be moued, and he that kepeth the, wyll not ſlepe.

*Eſa.v.g. * Beholde, he that kepeth Iſrael, ſhall nether ſlombre nor ſlepe. The Lorde hym ſelfe is thy keper, ẏ Lorde is thy defence vpõ thy ryght hande. So that the ſunne ſhall not burne the by daye, nether the moone by nyght. The Lorde ſhall preſerue the from all euell, yee it is euen he that ſhall kepe thy ſoule. The Lorde ſhall preſerue thy goynge out and thy commynge in, from thys tyme forth for euer more.

¶ The.cxxij. Pſalme.

LETATVS SVM.

A ſonge of the ſteares of Dauid.

A I Was glad, when they ſayde vnto me: *Eſa.ij.a. Mich.iiij.a.
* we will go into the houſe of ẏ Lord.

Our fete ſhall ſtande in thy gates, O Ieruſalem. Ieruſalem is buylded as a cytie, ẏ is at vnite in it ſelfe. For thyther the trybes go vp, euen ẏ trybes of the Lorde: to teſtifye vnto Iſrael, to geue thãckes vnto the name of the Lorde. For there is ẏ ſeate of iudgement, euen the ſeate of the houſe of Dauid. O praye for the peace of Ieruſalẽ: they ſhall proſpere that loue the. Peace be B
within thy walles, and plẽteouſnes wythin thy palaces. For my brethren and companions ſakes, I wyll wyſhe the proſperite.

Yee, becauſe of the houſe of the Lorde oure God, I wyll ſeke to do the good.

¶ The.cxxiij. Pſalme.

AD TE LEVAVI.

A ſonge of the ſteares.

Vnto the lyft I vp myne eyes, * thou that dwelleſt in the heauens. A

*iij.re. viij.d. Eſa.lxvi.a. Actes.vij.f. ij.Para.vi.c.

Beholde, euen as the eyes of ſeruauntes loke vnto the hãde of their maſters: and as the eyes of a mayden vnto the hande of her maſtreſſe, euen ſo our eyes wayte vpõ the Lorde oure God, vntyll he haue mercy vpon vs. Haue mercy vpon vs, O Lorde, haue mercy vpon vs, for we are vtterly deſpyſed. Oure ſoule is fylled wyth the ſcornefull reprofe of the welthy, and wyth the deſpitefulneſſe of the proude.

¶ The.cxxiiij. Pſalme.

NISI QVIA DOMINVS.

A ſonge of the ſteares of Dauid.

If the Lorde hym ſelfe had not bene of our ſyde (nowe maye Iſrael ſaye) If the Lord him ſelfe had not bene of our ſyde whẽ mẽ roſe vp agaynſt vs. * They had ſwalowed vs vp quycke, whẽ they were ſo wrathfully diſpleaſed at vs. Yee, the waters had drowned vs, and ẏ ſtreame had gone ouer oure ſoule. The depe waters of the proude had gone euen ouer our ſoule. A *Prou.i.b.

But prayſed be ẏ Lorde, whych hath not geuen vs ouer for a praye vnto their teeth.

Our ſoule is eſcaped, euen as a byrde out of the ſnare of the fouler: the ſnare is brokẽ, and we are delyuered. * Our helpe ſtandeth in the name of the Lorde, whych hath made heauen and earth. *Pſal.xxi.a.

¶ The.xxv. Pſalme.

QVI CONFIDVNT.

A ſonge of the ſteares.

They that * put their truſt in ẏ Lorde, ſhalbe euen as ẏ mount Syon, which maye not be remoued, but ſtandeth faſt for euer. The hylles ſtande about Ieruſalem, euen ſo ſtandeth the Lorde rounde about hys people, from thys tyme forth for euermore. For ☞ the rod of the vngodly ☞ cometh not into the lot of the ryghteous, leſt the ryghteous put their hãde vnto wyckedneſſe. Do well, O Lorde, vnto thoſe that be good and true of herte As for ſoche as turne backe vnto their awne wyckedneſſe, ẏ Lorde, ſhall leade them forth wyth the euyll doers, but * peace ſhall be vpon Iſrael. A *Prou.x.d. *Gala.vi.d.

¶ The

¶ The.cxxvi. Pſalme.

.27.E.

IN CONVERTENDO.

A ſonge of the ſtayres.

A WHen the Lorde turned agayne the captiuitie of Sion, then were we lyke vnto them that dreame. Then was our mouth fylled with laughter, and our tonge with ioye. Then ſayde they amonge the heythen: the Lorde hath done great thynges for thẽ. Yee, ỹ Lord hath done great thinges for vs alredy, wherof we reioyce. Turne our captyuyte, O Lorde, as the ryuers in the ſouth. They ỹ ſowe in teares, ſhall reape in ioye. He that nowe goeth in his waye weppynge and beareth forth good ſede, ſhall doubtles come agayne with ioye, and bring his ſheaues with him.

¶ The.cxxvii. Pſalme.

NISI DOMINVS.

A ſonge of Salomon of the ſtayres.

A EXcepte the Lorde buylde the houſe, their laboure is but loſt that buyld it. Except the Lorde kepe the cytie the watchman waketh but in vayne. *It is but loſt laboure that ye haſte to ryſe vp early, and ſo late take reſte, and eate the bread of carefulneſſe: for ſo he gyueth his beloued ſleape. Lo, chyldrẽ and the frute of the wombe are an herytage and gyfte, that commeth of the Lorde. Lyke as the arowes in the hande of the gyaunt, euen ſo are ỹ yõg childrẽ. Happy is ỹ man, that hath his quyuer full of them, they ſhall not be aſhamed, when they ſpeake with their enemyes in the gate.

*Prouer.x.c

¶ The.cxxviii. Pſalme.

BEATI OMNES.

A ſonge of the ſtayres.

A BLeſſed are all they ỹ *feare the Lorde, and walke in his wayes. For thou ſhalt eate the laboures of thyne hãdes O well is the, and happye ſhalt thou be.

Pſ.xxxiiii.b.

Thy wyfe ſhall be as the frutefull vyne vpon the walles of thy houſe. Thy chyldrẽ lyke the Olyue braunches rounde about thy table. Lo, thus ſhall the man be bleſſed, that feareth the Lorde. The Lorde frõ out of you, ſhall ſo bleſſe the, that thou ſhalt ſe Ieruſalem in proſperite all thy lyfe longe.

Yee, that thou ſhalt ſe *thy chylders chyldren, and peace vpon Iſraell.

*Gene.l.d
Iob.xlii.d
Tob.xiiii.a.

¶ The.cxxix. Pſalme.

SEPE EXPVGNAVERVNT

A ſonge of the ſtayres.

A MAny a tyme haue they fought againſt me fro my youth vp (may Iſrael now ſaye.) Yee, manye a tyme haue they vexed me from my youth vp, but they haue not preuayled agaynſt me.

The plowers plowed vpõ my backe, & made longe forowes. But the ryghteous Lorde hath hewen the ſnares of the vngodly in peces. Let them be confounded and turned backwarde, as many as haue euell wyll at Syon. Let them be euen as the graſſe growynge vpon the houſe toppes, whyche wythereth afore it be pluckte vp. Wherof the mower fylleth not hys hande, nether he that byndeth vp the ſheaues, hys boſome

So that they whyche go by, ſaye not ſo moch: as the Lorde proſpere you, we wyſhe you good lucke in the name of the Lorde.

¶ The.cxxx. Pſalme.

DE PROFVNDIS.

A ſonge of the ſtayres.

A OUt of the depe haue I called vnto the O Lorde, Lorde heare my voyce. Oh let thyne eares conſydre wel the voyce of my complaynte. *Yf thou Lorde wylt be extreme to marcke what is done amyſſe, Oh Lorde who maye abyde it?

*Iob.ix.a.
Pſal.cxlii.a.

For there is mercye wyth the, therfore ſhalt thou be feared. I loke for the Lorde my ſoule doth wayte for him, in hys worde is my truſte. My ſoule flyeth vnto the Lorde, before the mornynge watch (I ſaye) before the mornynge watche. O Iſraell truſt in the Lorde, for wyth the Lorde there is mercye, and wyth hym is plenteous redempcyon. And he ſhall redeme Iſrael, from all hys ſynnes.

¶ The.cxxxi. Pſalme.

DOMINE NON EST EXALTATVM.

Dauids ſonge of the ſtayres.

A LOrde, I am not hye mynded, I haue no proude lokes *I do not exercyſe my ſelfe in great matters, which are to hye for me. But I refrayne my ſoule & kepe it lowe, lyke as a childe that is weaned from hys mother: yee, my ſoule is euen as a weaned chylde. O Iſrael truſt in the Lorde, from thys tyme forth for euermore.

*Eccle.iii.c.

¶ ¶ The.cxxxii. Pſalme.

MEMENTO DOMINE DAVID.

.28.M.

A ſonge of the ſteares.

A LOrde, remẽbre Dauid, and all hys trouble. *Howe he ſwore vnto the Lorde, and vowed a vowe vnto the almyghtye God of Iacob: I wyll not come wythin the tabernacle of my houſe, nor clyme vp in to my bed. I wyll not ſuffre myne eyes to ſlepe, nor myne eye liddes to ſlomber (nether the tỹples of my heade to take any reſte.) Vntyll I fynde out a place for ỹ tẽple of ỹ Lorde, an habitaciõ for the myghtye God of Iacob. Lo, we hearde of the ſame at Ephrata, and founde it in the wood. We wyll go into hys tabernacle, and fall lowe on oure knees before hys fote ſtole. *Aryſe, O Lorde, into thy reſtynge place, thou and the arcke of thy ſtrength.

*ii.Reg.vii.a and.viii.b
i.par.xvii.b

*ii.par.vi.g.

Let thy Preaſtes be clothed wyth ryghteouſneſſe,
& let thy ſaynctes ſynge with ioyfulneſſe.
For thy ſeruaunt Dauids ſake,
turne not awaye ẏ preſence of thyne anoynted.
*ii.re.vii.b. * The Lorde hath made a faythfull
othe vnto Dauid, and he ſhall not ſhryncke
‡Act.xiii.d from it: ‡ Of the frute of thy body ſhall I ſet
vpon thy ſeate. If thy chyldren wyll kepe
my couenaunt, and my teſtimonyes that I
C ſhall lerne them: theyr chyldren alſo ſhall ſyt
vpon thy ſeate for euermore. For the Lord
hath choſen Sion, to be an habitaciō for him
☞ ſelfe hath he lōged for her. ☞ This ſhalbe
my reſt for euer, here will I dwell, for I haue
a delyte therin. I wyll bleſſe her vytaylles
with increaſe, and wyll ſatiſfye her poore
☞ with breade. ☞ I wyll decke her preſtes
with health, and her ſaynctes ſhall reioyſe, &
*Luke.i.f ſynge. There ſhall I make * ☞ the horne
☞ of Dauid to floryſhe, I haue ordened a lanterne
for myne anoynted. As for his enemyes,
I ſhall clothe them with ſhame, but
vpon hym ſelfe ſhall his crowne floryſh.

¶ The.cxxxiii. Pſalme.

ECCE QVAM BONVM.

A ſonge of the ſtayres of Dauid.

A BEholde, howe good & ioyfull a thinge
*Phil.ii.a it is, *brethrē to dwell together in vnite.
It is lyke the precyous oyntment
vpon the heade, that ranne downe vnto the
beerd: euen vnto Aarons beerd, and wente
downe to the ſkyrtes of his clothynge. Lyke
the dewe of Hermon, whiche fell vpon ẏ hyll
of Sion. For there the Lorde promyſed his
bleſſynge, and lyfe for euermore.

¶ The.cxxxiiii. Pſalme.

ECCE NVNC BENEDICITE.

A ſonge of the ſtayres.

A BEholde, ☞ (nowe) * prayſe the Lorde,
☞ all ye ſeruaūtes of the Lorde, ye that
*pſal.cxxxv.a by nyght ſtand in ẏ houſe of the Lord.
☞ * (euen in the courtes of the houſe of oure God.)
*i. Tim.ii.b * Lyft vp your handes in the Sanctuary,
‡Num.vi.d. and prayſe the Lorde. ‡ The Lorde ẏ made
heauen and earth, geue the bleſſynge oute of
Sion.

¶ The.cxxxv. Pſalme.

LAVDATE NOMEN DOMINI.

A O * Prayſe the Lorde, laude ye the
*pſal.cxxxiii.a name of the Lorde, prayſe it, O ye
& cxxxiiii.a ſeruauntes of the Lorde. Ye that
ſtande in the houſe of the Lorde, in
the courtes of the houſe of oure God.

O prayſe the Lorde, for the Lorde is gracious:
O ſynge prayſes vnto his name, for it
Deut.iiii.c is louely. * For why? the Lorde hath choſen
and.x.c. Iacob vnto hym ſelfe, & Iſraell for his awne
poſſeſſion. For I knowe that the Lorde is
greate, and that our Lorde is aboue all goddes.
What ſo euer the Lorde pleaſed, that
dyd he in heauen and in earth, in the ſee, and
in all deape places. * He bryngeth forth the
cloudes from the endes of the worlde, & ſendeth *Iere.x.b.
for the lyghtenynges with the rayne, and.li.a
bryngynge the wyndes out of his treaſures. B

He * ſmote the fyrſt borne of Egypte, both *Exo.xii.e
of man and of beaſt. ‡ He hath ſente tokens ‡Exo.vii.viii.
and wōders into the myddeſt of the, O thou ix.x.
lande of Egypte, vpon Pharao and all his pſal.lxxviii.c
ſeruauntes. * He ſmote diuerſe nacions, & and.cv.c.
ſlewe myghtye kynges. ‡ Sehon kynge of *Ioſu.xii.a
the Amorites, and Og the kynge of Baſan, ‡Num.xxi.e.
and all the kyngdomes of Canaan. * And Deut.iii.e.
gaue theyr lande to be an heritage, euen an *Ioſu.xii.c.
heritage vnto Iſraell his people. Thy name
O Lorde, endureth for euer, ſo doth thy memoriall,
O Lorde, frō one generacion to another.
* For the Lorde wyll auenge his people,
and be gracious vnto his ſeruauntes. *deu.xxxii.c

‡ As for ẏ ymages of the heathen, they are C
but ſyluer and golde, the worke of mens handes. ‡pſal.cxv.a.
They haue mouthes, and ſpeake not: Sapien.xv.d
eyes haue they, but they ſe not. They haue Baruch.vi
eares, and yet they heare not, neither is there
anye breth in theyr mouthes. They that
make them, are lyke vnto them, and ſo are al
they that put theyr truſte in them. Prayſe
the Lorde ye houſe of Iſraell, prayſe ẏ Lorde
ye houſe of Aaron. Prayſe the Lorde ye
houſe of Leui, ye that feare the Lorde, prayſe
the Lorde. Prayſed be the Lorde oute of
Sion, which dwelleth at Ieruſalem.

Halleluiah.

·28·E·

¶ The.cxxxvi. Pſalme.

CONFITEMINI DOMINO,

O * Geue thankes vnto the Lorde, for
he is gracious, & his mercye endureth
for euer. O geue thankes vnto the A
God of all goddes, for his mercye endureth *Iudi.xiii.c
for euer. O thanke the Lorde of all lordes, Pſal.c.xv.
for his mercy endureth for euer. and.cvi.a

* Whiche onely doth great wonders, for his *Iud.xiii.d.
mercye endureth for euer. Whiche Pſal.lxxii.d.
by his excellent wyſdome made the heauens,
for his mercye endureth for euer. Whiche
layed out the earth aboue the waters, for his
mercye endureth for euer. * Whiche hath *Gene.i.b
made greate lyghtes, for his mercy endureth
for euer. The ſunne to rule the daye, for his
mercy endureth for euer. The moone & the
ſtarres to gouerne the nyght, for his mercye B
endureth for euer. * Whiche ſmote Egypte *Exo.xii.e
with theyr fyrſt borne, for his mercye endureth
for euer. And brought oute Iſraell frō
amonge them, for his mercye endureth for
euer. With a myghtye hande and ſtretched
out arme, for his mercy endureth for euer.

Whiche deuyded the reed ſee into partes,
for his mercye endureth for euer.

* And made Iſraell to go thorowe the *Exo.xiiii.e
myddeſt of it, for his mercy endureth for euer.

But as for Pharao and his hoſte, he ouerthrewe
them in the reed ſee, for his mercy endureth
for euer.

*Exo.xv.xvi &.xvii.a *Which led his people thorow the wylderneſſe, for his mercye endureth for euer.

*Joſu.xii.a. *Which ſmote great kinges: for his mercy endureth for euer. Yee, & ſlue myghtye kynges, for his mercy endureth for euer.

*Num.xxi.c Deut.iii.a *Sehon kynge of the Amorites: for hys mercy endureth for euer. And Og yͤ kyng of Baſan: for his mercy endureth for euer.

And gaue awaye theyr lande for an heritage: for his mercy endureth for euer. Euen for an heritage vnto Iſrael his ſeruaũt: for hys mercy endureth for euer. Which remẽbred vs, when we were in trouble: for hys mercy endureth for euer. And hath delyuered vs from oure enemyes: for his mercy endureth for euer. *Whyche geueth fode vnto al fleſhe: for hys mercy endureth for euer. *Pſa.cxliiii.d

O geue thanckes vnto the God of heauen for hys mercy endureth for euer.

○* ○*(O geue thankes vnto the Lorde of Lordes, for his mercy endureth for euer.

¶ The.cxxxvii. Pſalme. *○(Of Jeremy.)

SVPER FLVMINA.

A BY the waters of *Babilon we ſat downe and weapte, when we remembred ○*(the O) Syon. As for oure harpes, we hãged thẽ vp vpõ the trees, that are therin. For they that led vs awaye captyue, requyred of vs then a ſonge and melody in our heuynes: ſynge vs one of the ſonges of Sion. Howe ſhall we ſynge the Lordes ſonge in a ſtraunge lande. *Eze.i.a &.iii.b ○*

B Yf I forget the, O Jeruſalẽ, let my ryght hande forget her connynge. Yf I do not remembre the, let my tonge cleue to the rofe of my mouth: yee, yf I preferre not Jeruſalem in my myrth. Remembre the chyldren of *Edom, O Lorde, in the daye of Jeruſalem howe they ſayd: downe with it, downe wyth it: euen to the grounde. O ☞ daughter of Babylon, waſted wyth myſerye: yee, happye ſhall he be, that rewardeth the as thou haſt ſerued vs. *Bleſſed ſhall he be, that taketh thy chyldren, and throweth thẽ agaynſt the ſtones. *Jere.xlix.d Ezech.xxv.d Abdi.i.a ☞ *Eſa.xiii.c

¶ The.cxxxviii. pſalme.

CONFITEBOR TIBI

Of Dauid.

A I *Wyl geue thãkes vnto yͤ, O Lorde, with my whole herte, euen ☞ before the goddes, wyll I ſynge prayſe vnto the. ‡I wyll worſhyppe towarde thy holy tẽple, and prayſe thy name, becauſe of thy louynge kyndneſſe and trueth: for thou haſt magnyfyed thy name and thy worde aboue all thynges. When I called vpon the, thou hardeſt me, and endewedeſt my ſoule wͭ moch ſtrength. ☞ All the kynges of the earth ſhall prayſe yͤ, O Lorde, for they haue heard the wordes of thy mouthe. Yee, they ſhall ſynge in the wayes of the Lorde, that great is the glory of the Lorde. *For though the Lorde be hye, yet hath he reſpecte vnto the lowly as for the proude, he beholdeth hym a farre of. Thoughe I walke in the myddeſt of trouble: yet ſhalt thou refreſhe me yͧ ſhalt ſtretch forth thyne hande vpõ the furiouſnes of myne enemyes, & thy ryght hand ſhal ſaue me. The Lorde ſhall make good his louinge kyndneſſe towarde me: yee, thy mercye, O Lorde, endureth for euer, *deſpyſe not then the workes of thyne owne handes. *Pſa.ix.a. and.cxi.a ☞ ‡Pſal.v.a. B ☞ *Pſa.cxiii.a *Job.xiiii.a

¶ The.cxxxix. pſalme.

.29.Mo.

DOMINE PROBASTI.

To the chaunter, a pſalme of Dauyd.

A O Lorde, thou haſt ſearched me out, and knowen me. Thou knoweſt my downe ſyttynge and myne vpriſyng thou vnderſtandeſt my thoughtes longe before. Thou art aboute my pathe, and about my bedde: and ſpyeſt out all my wayes. For lo, there is not a word in my tonge, but yͧ, O Lorde knoweſt it all together. Thou haſte faſſhioned me behynde and before, and layde thyne hande vpon me. Suche knowledge is to wonderfull & excellent for me: I can not attayne vnto it. *Whyther ſhall I go then frõ thy ſprete? or whyther ſhal I go then frõ thy preſence? Yf I clyme vp into heauen, thou art there, yf I go downe to hel, thou art there alſo. If I take the wynges of the mornynge, & remayne in the vttermoſt partes of the ſee. Euen there alſo ſhal thy hande leade me: and thy ryght hande ſhall holde me. If I ſaye paraduenture the darckneſſe ſhall couer me, thẽ ſhall my nyght be turned to daye Yee the darckneſſe is no darckneſſe with the: but the nyghte is all cleare as the daye, the darcknes & lyght (to the) are both alyke. *Amos.ix.a B

C For my reynes are thyne, thou haſt couered me in my mothers wombe. I wyll geue thankes vnto the: for I am fearfully & wonderouſly made: marueilous are thy workes & that my ſoule knoweth right wel. My bones are not hyd frõ yͤ, though I be made ſecretly and faſhdoned beneth in the earth. Thyne eyes dyd ſe my ſubſtaunce, yet being vnparfect: & in thy boke were all my mẽbers wrytten. Whiche daye by daye were faſhyoned, when as yet there was none of them. Howe deare are ○* thy councels vnto me, O god? O howe great is the ſumme of thẽ? If I tell thẽ they are mo in nõber then the ſande: whẽ I wake vp, I am preſent with the. Wylt yͧ not ſlaye the wycked O God? departe from me ye bloude thyrſty men. For they ſpeake vnrighteouſly agaynſt the: & thyne enemies take thy name in vayne. Do not I hate thẽ, O Lorde, yͭ hate the? & am not I greued with thoſe that ryſe vp agaynſt the? Yee, I hate them ryght ſore, euen as though they were myne enemyes. * Trye me O God, and ſeke the grounde of myne hert: proue me and examen my thoughtes. Loke well yf D ○* *Pſa.xxvi.a

there be any waye of wyckednes in me, and
leade me in the waye euerlaſtynge.

¶The.cxl.Pſalme.

ERIPE ME.

To the chaunter, a pſalme of Dauid.

A DElyuer me, O Lorde, from the euell
man, and preſerue me from the wyckedman.
Which ymagin myſchefe
in their hertes: and ſtere vp ſtrife al the daye
lōge. They haue ſharpened their tōges like
*Rom.iii.c a ſerpēt: *adders poyſon is vnder their lyppes.
Sela. Kepe me, O Lorde, from the
handes of the vngodly: preſerue me from the
wycked men, whyche are purpoſed to ouerthrowe
my goynges. The proude haue
layed a ſnare for me: and ſpred a net abroade
with coardes: yee, ⁊ ſet trappes in my waye.
Sela. I ſayde vnto the Lorde: thou art
my God, heare the voyce of my prayers, O
B Lorde. O Lorde God, thou ſtrength of my
health, thou haſt couered my heed in yͤ daye
of battayll. Let not the vngodly haue his
deſyre, O Lorde, let not hys miſcheuous ymaginacion
proſper: leſt they be to proude.
*Pſal.vii.d. Sela. *Let the myſchefe of theyr awne
lippes fall vpon the heed of them, that compaſſe
me about. Let hote burnynge coales
fall vpon them: let them be caſt into the fyer
and into yͤ pyt: yͭ they neuer ryſe vp agayne.

A mā full of wordes ſhal not proſper vpon
the erth: euell ſhal hunte the wycked perſon,
to ouerthrowe hym. Sure I am, that the
Lorde wil auenge the poore, and mainteyne
the cauſe of the helpeles. The ryghteous
alſo ſhall geue thankes vnto thy name, and
the iuſt ſhall contynue in thy ſyght.

¶The.cxli.Pſalme.

DOMINE CLAMAVI.

A pſalme of Dauid.

A LOrde, I call vpō the: haſt the vnto
me, and conſider my voyce, when I
crye vnto the. Let my prayer be ſet
*Exo.xxx.b. forth in thy ſyght *as yͤ incenſe, ād
let yͤ lyftyng vp of my handes be an euening
*Eccl.xxii.e ſacrifyce. *Set a watch, O Lorde, before
my mouth ⁊ kepe yͤ dore of my lippes. O let
not myne hert be inclyned to any euel thīge:
let me not be occupyed in vngodly workes,
☞ with yͤ men yͭ worcke wyckednes, ☞ leſt I
eate of ſoch thynges as pleaſe thē. Let the
ryghteous rather ſmyte me frēdly ⁊ reproue
me. But let not ther preciouſe balmes, breake
myne heed: yee, I wyll praye yet agaynſt
B theyr wyckedneſſe. Let theyr iudges be
ouerthrowen in ſtony places: that they may
heare my wordes: for they are ſwete. Our
bones lye ſcatered before the pit, like as whē
one breaketh ⁊ heweth wood vpō the earth.

But myne eyes loke vnto the, O Lorde
God: in the is my truſt, Oh caſt not out my
ſoule. Kepe me frō yͤ ſnare whych they haue
layed for me: ⁊ frō the trappes of the wycked
doers. Let the vngodly fall into their owne
nettes togither: and let me euer eſcape them.

¶The.cxlii.Pſalme.

.29.B: VOCE MEA AD DOMINVM.

The inſtruction of Dauid, a prayer
whan he was in the caue.

I *Cryed vnto the Lorde with my A
voyce: yea, euen vnto the Lord did *Pſ
I make my ſupplicatiō I powred
out my complayntes before him, ⁊
ſhewed him of my trouble. When my ſprite
was in heuyneſſe, thou neweſt my path: in
the waye wherin I walked haue they pryuely
layde a ſnare for me. I loked alſo vpon
my right hande, and ſe, there was no man yͭ
wold know me. I had no place to flee vnto,
and no man cared for my ſoule. I cryed vnto
the, O Lorde, and ſayd: thou art my hope
and my porcion in the lande of the lyuinge.

Conſydre my cōplaynte: for I am brought
very lowe. O delyuer me from my perſecutours:
for they are to ſtronge for me.
Bringe my ſoule out of pryſon, that I maye
gyue thankes vnto thy name: which thinge
yf thou wilt graunte me, then ſhall the righteous
reſorte vnto my company.

¶The.cxliii.Pſalme. DOMINE EXAVDI.

A Pſalme of Dauid. *(when his owne *a
ſonne perſecuted him.

HEare my prayer, O Lorde, and conſydre A
my deſyre: herken vnto me
for thy truth and rightouſnes ſake
And entre not into iudgement wͭ
thy ſeruaunt: for *in thy ſight ſhall no man *Job.iiii.c.
lyuynge be iuſtified. For the ennemy hath ix.a.xxv.a.
perſecuted my ſoule: he hath ſmyten my lyfe Roman.iii.c.
downe to the grounde: he hath layd me in yͤ
darckenes, as the men that haue bene longe
deed. Therfore is my ſpryte vexed within
me: and my hert within me is deſolate.
*Yet do I remembre the tyme paſt, I muſe B
vpon all thy workes: yea, I exercyſe my ſelf *Pſ.lxxvii.e
in the workes of thy handes. I ſtretche forth
myne handes vnto the: my ſoule gaſpeth vnto
the as a thirſty lande. Selah. *Heare *Ex.xxxiiii a
me, O Lorde, and that ſoone: for my ſpryte Pſa.lxxxvi.a
wexeth faynt, hyde not thy face from me, leſt
I be lyke vnto them that go downe into the
pyt. O let me *heare thy louynge kyndnes *Jer.xxxii.d
by tymes in the mornynge for in the is my Joel.ii.c.
truſt: ſhewe thou me the waye that I ſhulde
walke in, for I lyft vp my ſoule vnto the.
Delyuer me, O Lorde, frome myne enemyes:
for I flye vnto the to hyde me. Teache
me to do the thinge that pleaſeth yͤ, for thou C
art my God, let thy louynge ſpryte leade me
forth vnto the lande of rightouſnes. Quicken
me, O Lorde, for thy names ſake, ⁊ for
thy righteouſneſſe ſake bringe my ſoule out
of trouble. And of thy goodnes ſlay myne
ennemyes, and deſtroye all them that vexe
my ſoule, for I am thy ſeruaunt.

mornyng prayer

¶ The.cxliiii.Psalme.

BENEDICTVS DOMINVS

Of Dauid.

July -

A xii.e. xviii.e. BLeſſed be the Lorde my ſtrẽgth, which
teacheth * my handes to warre, ãd my
fyngers to fyght. My hope and my
fortreſſe, my caſtel, and delyuerer, my defender
in whõ I truſt, whych ſubdueth my people
*Psal.viii.a that is vnder me. * Lorde, what is mã,
that thou haſt ſoche reſpect vnto him? Or yͤ
ſonne of man, that thou ſo regardeſt him?
*Iob.vii.a. * Man is lyke a thynge of nought, his tyme
B paſſeth awaye lyke a ſhadowe. Bowe
thy heauens, O Lorde, & come downe, touch
the mountaynes, and they ſhall ſmoke.

Caſte forth the lyghtnynge, & teare thẽ,
ſhote out thyne arowes, & conſume them.

Sende downe thyne hande frõ aboue, delyuer
me, & take me out of the greate waters,
from the hande of ſtraunge chyldren.

Whoſe mouth talketh of vanyte, & theyr
ryght hande is a ryght hande of wickednes.

I wyll ſynge a newe ſonge vnto the, O
God, & ſynge prayſes vnto the vpon a ten
ſtrynged lute. Thou that geueſt victorye
vnto kinges, and haſt delyuered Dauid thy
ſeruaunt from the parell of the ſwerde.

C Saue me, and delyuer me from the hande
of ſtraunge chyldren, whoſe mouth talketh
of vanite, and their ryght hande is a ryghte
hande of iniquite. That oure ſonnes maye
growe vp as the yonge plantes, & that oure
daughters maye be as the polyſhed corners
*De.xxviii.a. of the temple. * That oure garners maye
be full and plenteous with all maner of ſtoare:
that oure ſhepe maye bringe forth thouſandes,
and ten thouſandes in oure ſtretes.

That oure oxen maye be ſtronge to laboure,
that there be no decaye, no ledynge in
to captyuitie, & no complayning in our ſtretes.
Happye are the people that be in ſoch
a caſe: yee bleſſed are the people whych haue
the Lorde for theyr God.

¶ The.cxlv.Psalme.

EXALTABO TE DEVS.

A thankeſgeuynge of Dauid.

A *Psalm.xx.a and.cxxi.a. I * Wyll magnyfye the, O God my
kynge, and I wyl prayſe thy name
for euer and euer. Euery daye
wyll I geue thãckes vnto the, and
prayſe thy name for euer & euer. Great is
the Lorde, & maruelous worthy to be prayſed,
there is no ende of hys greatneſſe. One
generacyon ſhall prayſe thy workes vnto
another, and declare thy power. As for
me I wylbe talking of thy worſhip, thy glory,
thy prayſe, & wõderous worckes. So
that mẽ ſhal ſpeake of the might of thy maruelous
actes, and I wyll alſo tel of thy greatnes.
B The memoryall of thyne aboundaunt
kyndnes ſhalbe ſhewed, and men ſhall
*Ex.xxxiiii.a Iere.xxxii.d. Ioe.ii.c ſynge of thy rygteouſneſſe. * The Lorde
is gracious and mercyful, longe ſufferynge,
and of greate goodneſſe. The Lorde is louynge
vnto euery mã, and his mercy is ouer
al his workes. All thy workes prayſe the,
O Lorde, and thy ſayntes geue thankes vnto
the. They ſhewe the glorye of thy kyngdome,
and talke of thy power. That thy
C power, thy glory & myghtyneſſe of thy kyngdome,
*Deut.iii.k. and.vii.d Luke.i.c myght be knowen vnto men. * Thy
kyngdome is an euerlaſtynge kyngdome, &
thy dominion endureth thorowe out al ages

The Lorde vpholdeth all ſuch as fall, and
lyfteth vp all thoſe that be downe. + The
+Psal.ciiii.d *c eyes of all wayte vpon the, * (O Lord) and yͤ
gyueſt them their meat in due ſeaſon. Thou
D openeſt thyne hande, and fylleſt all thynges
lyuynge with plenteouſneſſe. The Lorde
is righteous in all his wayes, and holy in all
his workes. The Lord is nye vnto all thẽ
*Deut.iiii.b * that call vpon him, yea all ſuch as call vpõ
him faythfully. He will fulfyl the deſyre of
them that feare him, he alſo will heare their
crye, and will helpe them. The Lorde preſerueth
all them that loue him, but ſcatereth
abroade all the vngodly. My mouth ſhall
ſpeake the prayſe of the Lord, and let al fleſh
gyue thankes vnto hys holye name for euer
and euer.

¶ The.cxlvi.Psalme.

LAVDA ANIMA MEA.

(A Psalme of Aggeus and zachary.)

Halleluiah.

A PRayſe yͤ Lord, O my ſoule: while
I lyue will I prayſe the Lord: yea
*Psa.ciiii.a as longe as * I haue any beynge,
*Ps.cxvii.a. I will ſinge prayſes vnto my God
* O put not youre truſt in Princes, nor
in any chylde of man, for there is no helpe
in them. For when the breth of man goeth
*Gene.iii.d. Iob.xxxiiii.c forth * he ſhall turne agayne to hys earth,
and then all hys thoughtes peryſhe. Bleſſed
is he that hath the God of Iacob for hys
*Act.xiiii.c helpe, * and whoſe hope is in the Lorde hys
God. Whych made heauen and earth, the
ſee, and all that therin is, whyche kepeth his
promyſe for euer. Which helpeth them to
right that ſuffre wronge, whych fedeth the
B hongrye. The Lorde loſeth men out of preſon,
the Lorde geueth ſyght to the blynde

The Lorde helpeth them vp that are fallẽ
the Lorde careth for the ryghteous. The
Lorde careth for the ſtraungers, he defẽdeth
the fatherleſſe & wyddowe: as for the waye
of the vngodly, he turneth it vpſyde downe.

The Lorde thy God, O Sion: ſhalbe
kynge for euermore, and thorowe out all generacions.
Halleluiah.

¶ The.cxlvii.Psalme.

LAVDATE DOMINVM.

A O Prayſe yͤ Lorde, for it is a good thing
to ſynge prayſe vnto oure God: yee a
ioyfull and pleaſaũt thynge is it to be

thankefull. The Lord doth buyld vp Jeruſalem, and ſhall gather togyther the outcaſtes of Iſrael. He healeth thoſe that are broken in hert & gyueth medecyne to heale their ſyckneſſe. *Eſa.xl.d. *He telleth the nombre of yͤ ſtarres, and calleth them all by their names. Great is our Lord, and great is his power: yea his wyſdome is infynyte. The Lorde ſetteth vp the meke, & bringeth the vngodly downe to the grounde. *1.Eſd.iii.c. *O ſynge vnto yͤ B Lord with thankeſgyuing, ſinge prayſe vpō the harpe vnto our God. Which couereth the heauen with cloudes, *Iob.xxxvi.d. & *prepareth rayne for the earth, & maketh the graſſe to growe vpon the mountaynes. ☞ (and herbe for the vſe of men). Which gyueth foddre vnto the catell, & *fedeth the yonge rauens that call vpon him. Iob.xxxviii.d.

He hath not pleaſure in the ſtrength of an horſe, neyther delyteth he in any mans legges. But the Lordes delyte is in them that feare him, and put their truſt in his mercy.

LAVDA IERVSALEM DOMIN.

Prayſe the Lord, O Jeruſalem: prayſe thy God, O Sion. For he hath made faſt the barres of thy gates, and hath bleſſed thy children wᵗin the. He maketh peace in thy borders, and fylleth yͤ with the floure of wheat.

He ſendeth forth his commaundemēt vpō earth, and his worde runneth very ſwyftly.

He gyueth ſnowe lyke woll, and ſcatereth the horefroſt lyke aſſhes. He caſteth forth his yſe lyke morſels, who is able to abyde his froſt? He ſendeth out his worde & melteth them, he bloweth with his wynde, & the waters flowe. He ſheweth his worde vnto Jacob, his ſtatutes and ordinaunces vnto Iſrael. He hath not dealt ſo with any nacyon, neyther haue the Heythen knowledge of his lawes. Halleluiah.

ℭ The.cxlviii.Pſalme.

LAVDATE DOMINVM DE CEL.

Halleluiah.

Prayſe the euerlaſtinge.

A O Prayſe the Lorde of heauen, prayſe him in the heygth. Prayſe him all ye aungels of his, prayſe him all his hoſt. Prayſe him Sunne and Mone, prayſe him all ye ſtarres and lyght. Prayſe him all ye heauens, and ye waters that be ☞ aboue yͤ heauens. ☞ Let them prayſe the name of the Lorde, for ☞ (he ſpake the word, and they were made) *Pſ.xxxiii.b *he commaunded, and they were created.

He hath made them faſt for euer and euer, he hath gyuen them a lawe, which ſhall not be broken. Prayſe the Lorde vpon earth, ye dragons, and all depes. Fyre and hayle, ſnowe and vapors, wynde and ſtorme, fulfyllynge his worde. Mountaynes and all B hylles, frutefull trees and all Cedres. Beaſtes and all catell, wormes and federed foules. Kynges of the earth & al people, Princes and all iudges of the worlde. Yonge men and maydens, olde men and chyldren: prayſe the name of the Lorde, for his name onely is excellent, and his prayſe aboue heauen and earth. He ſhall exalte the horne of his people, all his ſaynctes ſhall prayſe him, euen yͤ children of Iſrael, euen the people that ſerueth him. Halleluiah.

ℭ The.cxlix.Pſalme.

CANTATE DOMINO

Haleluiah.

Prayſe the euerlaſtinge.

O *Synge vnto the Lord a newe ſonge A let the congregaciō of ſainctes prayſe *Eſa.xlii.b. him. Let Iſraell reioyce in him that made him, and let the childrē of Syon be ioyfull in their kynge. Let thē prayſe his name in the daunce, let them ſynge prayſes vnto him with tabret and harpe. For the Lorde hath pleaſure in his people, and helpeth the meke harted. Let the ſaynctes be ioyful wᵗ B glory, let them reioyce in their beddes. Let the prayſes of God be in their mouth, and *a *Heb.iiii.c. two edged ſwerde in their handes. To be auenged of the heythen, and to rebuke yͤ people. To bynde their kynges in cheynes, & their nobles with lynkes of yron. *That *De.xxxiii. they maye be auenged of them, as it is wrytten: ſuche honoure haue all his ſaynctes.

Haleluiah.

ℭ The.cl.Pſalme.

LAVDATE DOMINVM IN.

Haleluiah.

O Prayſe God ☞ in his holyneſſe, A ☞ prayſe him in the firmament of his power. Prayſe him in his noble actes, prayſe him accordynge vnto his excellent greatneſſe. Prayſe him in the ſounde of the trompet, prayſe hym vpon the lute and harpe. Prayſe hym in the cymbales and daunſe, prayſe hym vpon the ſtrynges and pype. Prayſe him vpon the weltuned cymbales, prayſe him vpon yͤ loude cymbales. Let euery thinge that hath breth, prayſe the Lorde. Haleluiah.

Prayſe the euerlaſtinge.

ℭ The ende of the Pſalter.

✠ The Prouerbes of Salomon.

¶ The firſt Chapter.

¶ The prayſe of wyſdome. We maye not herken vnto the voluptuous prouocacion and intycynges of ſynners. Wyſdome complayneth her to be deſpyſed of all men, and Prophecyeth deſtruction vnto her deſpyſers.

A The Prouerbes of Salomon, the ſonne of Dauid kynge of Iſrael: to lerne wyſdome, ⁊ to perceyue the inſtruccion, ⁊ to perceyue the wordes of vnderſtanding: and therby to receyue prudence, righteouſnes iudgement and equite. That the very ſymple myght haue wyt, and that the yonge mē myght haue knowledge and true vnderſtandinge. By hearing, the wyſe man ſhall come by more wyſdome: and he that is endued wͦ vnderſtanding ſhal optayne wit to perceyue a parable, and the interpretation therof, the wordes of the wyſe, and the darcke ſpeches

*Iob. xxviii. b Eccle. i. c Pſal. cxvi. b. Prouer. ix. c. of the ſame. *The feare of the Lord is the beginning of wyſdome. But foles deſpyſe wyſdome and inſtruction. My ſonne, heare thy fathers doctrine: and forſake not the lawe of B thy mother: for that ſhall bringe grace vnto thy head, and ſhalbe as a cheyne about thy necke. My ſonne, conſente not vnto ſynners yf they entyſe the, ⁊ ſaye: come with vs, we will laye wayte for bloude, and lurke pryuely for the innocent without a cauſe: *Pſ. cxxxiiii. a we ſhall *ſwalowe them vp lyke the hell, ⁊ deuoure them quycke ⁊ hole, as thoſe that go downe into the pyt. So ſhall we fynde all maner of coſtely ryches, and fyll our houſes with ſpoyles. Caſt in thy lot amonge vs: ⁊ let vs haue all one purſe. My ſonne, walcke not thou wͦ them: refrayn thy fote from their waye. For *Pſ. xiiii. a. *their fete runne to euell: and are haſtye to ſhed bloud. But in vayne is yͤ net layd forth before the byrdes eyes: yea they them ſelues laye wayt one for anothers bloud and one of them wolde ſley another. These are the wayes C of all ſuche as be couetous, the one wolde rauyſh anothers lyfe. *Wyſdome cryeth wͦout, *Pro. viii. a. and putteth forth her voyce in the ſtretes. She calleth before the congregacion in the open gates, and ſheweth her wordes thorowe the cytie, ſayeng: O ye children, howe longe will ye loue childyſhnes? howe longe will the ſcorners delyte in ſcorninge, and the vnwyſe be ennemyes vnto knoweledge? O turne you vnto my correction: lo, I will expreſſe my mynde vnto you, and make you vnderſtande my wordes. *I haue called, and ye *Eſai. xlv. b. Ierem. vii. a. refuſed it: I haue ſtretched out my hande: ⁊ D no man regarded it: but al my councels haue ye deſpyſed: and ſet my correction at naught Therfore ſhall I alſo laughe in your deſtruction, and mocke you, when that thinge that ye feare commeth vpon you: euen when the thinge that ye be afrayed of, falleth in ſodenly lyke a ſtorme, and your myſery lyke a tempeſt: yea, whē trouble ⁊ heuynes cōmeth vpō you. Then ſhall they call vpō me, but I wil not heare: they ſhall ſeke me early, but they ſhal not fynde me. And yͭ becauſe they hated knowledge, ⁊ receyued not the feare of the Lord: but abhorred my councell, ⁊ deſpyſed all my correction. Therfore ſhall they eate yͤ frutes of their owne waye, ⁊ be fylled with their owne inuenciōs: for the turninge awaye of the vnwyſe ſhall ſleye them, ⁊ the proſperite of foles ſhalbe their owne deſtruction. *But who ſo harkeneth vnto me, ſhal dwel *Prou. iii. c. ſafely, and be ſure from any feare of euyll.

¶ The. ii. Chapter.

¶ Wyſdome is to be embraced and ſet by. And an aduouterous woman is to be eſchued.

My ſonne, yf thou wylt receyue my A wordes, and kepe my commaundementes by the, that thou wilt enclyne thyne eares vnto wyſdome, applye thyne hert then to vnderſtandinge. For yf thou cryeſt after wyſdome, and calleſt for knowlege: yf thou ſekeſt after her as after mony, and dyggeſt for her as for treaſure, then ſhalt thou vnderſtand the feare of the Lorde, and fynde the knowledge of God *For it is the Lorde that gyueth wyſdome, *Iacob. i. a. Eccleſ. i. c. and. vii. c iii. Reg. iii. b. and. iiii. d. out of his mouth commeth knowledge ⁊ vnderſtandinge. He hydeth vp health for yͤ righteous. He preſerueth the welfare of the righteous, and defendeth them that walke ſyncerely: B he kepeth them in the right path, ⁊ preſerueth the waye of ſuche as ſerue hym with godlyneſſe. Then ſhalt yͧ vnderſtande righteouſneſſe, iudgement, ⁊ equite: yea, ⁊ euery good path. Whē wyſdom entreth into thyne hert ⁊ thy ſoule delyte in knowledge: thē ſhal councell preſerue the, ⁊ vnderſtandinge ſhal kepe the. That thou mayeſt be delyuered frō the euyll waye, and from the man that ſpeaketh frowarde thinges. From ſuche as leaue the hye ſtrete, and walke in the wayes of darkeneſſe: which reioyce in doynge euyll: and delyte in wycked thinges: whoſe wayes are croked, and they frowarde in their pathes. C That thou mayſt be delyuered alſo *from yͤ *Prouer. v. a. and. vii. a. ſtraunge womā, ⁊ from her that is not thyne owne: which gyueth ſwete wordes, forſaketh the huſbande of her youth, and forgetteth the couenaunt of her God. For her houſe is enclyned vnto death, and her pathes vnto hell. All they that go in vnto her come not agayne, neither take they holde of the way of lyfe. Therfore, walke yͧ in the waye of ſuche as be verteous, ⁊ kepe the pathes of the righteous. For the iuſt ſhall dwell in the lande: ⁊ they that be perfect ſhall remayne in it: but the vngodly ſhalbe roted out of the lande: ⁊ the wycked doers ſhalbe roted out of it.

The.iii. Chapter.

The commaundementes of God muſt be diligently regarded and obſerued.

A MY ſonne, *forget not thou my lawe
*Deute.xi.a but ſe that thyne hert kepe my commaundementes.
For they ſhall prolonge
the dayes ⁊ yeres of thy lyfe, ⁊
bringe the peace. Let mercy and faithfulnes
neuer go from the: bynd thē about thy necke
⁊ wryte them in the tables of thyne hert. So
ſhalt yͧ fynde fauour ⁊ good vnderſtandinge
in the ſight of God and men. Put thy truſt in
God with all thyne hert: and leane not vnto
thyne owne wyt. In all thy wayes haue reſpect
B vnto him: ⁊ he ſhall order thy goynges.
*Eſai.v.e. Rom.xii.c. *Be not wyſe in thyne owne conceyte: but
feare the Lorde, and departe from euyll: ſo
ſhall thy nauell be hole, and thy bones ſtrōg
‡Tob.iiii.b. Deut.xxvi.a. ‡Honoure the Lorde with thy ſubſtaunce: ⁊
Malach.iii.b with thy fyrſtlynges of all thyne encreaſe
Exod.xxiii.c. *(gyue vnto the poore,) ſo ſhal thy barnes be filled
and.xxxiiii.c. with plenteouſnes: and thy preſſes ſhall
* flow ouer with ſwete wyne. My ſonne, deſpyſe
not the chaſteninge of the Lord, neither
*Heb.xii.b. faynt when thou art rebuked of him. *For
Apocal.iii.d. whom the Lorde loueth, hym he chaſteneth,
and yet delyteth in hym, euen as a father in
his owne ſonne. Well is him yͭ fyndeth wyſdome,
and opteyneth vnderſtandinge: for yͤ
gettinge of it is better then any marchaundyſe
of ſyluer, and the profyte of it is better
C then golde. *Wyſdome is more worth thē
*Pro.viii.c precyous ſtones: and all the thynges that yͧ
cauſt deſyre are not to be compared vnto her
Vpon her right hande is longe lyfe, and vpō
her lefthande is ryches and honour. Her wayes
are pleaſaunt wayes, and all her pathes
*Gene.ii.b. are peaceable. She is a *tree of lyfe to them
that laye holde vpon her, and bleſſed is he yͭ
kepeth her faſt. With wyſdome hath yͤ Lord
layde the foundacyon of the earth: and thorowe
vnderſtandinge hath he ſtablyſhed the
heauens. Thorowe his wyſdome the deapthes
breake vp, ⁊ the cloudes droppe downe
the dewe. My ſonne, let not theſe thinges departe
from thyne eyes: but kepe my lawe ⁊
my councell, that thou mayeſt haue the pleaſure
of longe lyfe and vnderſtāding: for they
ſhalbe lyfe vnto my ſoule, ⁊ grace vnto my
mouth. Then ſhalt thou walke ſafely in thy
*Prouer.i.d waye: and thy fote ſhall not ſtomble. *Yf yͧ
ſlepeſt, thou ſhalt not be afrayed: but ſhalt
D take thy reſt, and ſlepe ſwetely. Thou nedeſt
not to be afrayed of any ſodeyn feare, nether
for the vyolent ruſſhynge in of the vngodly
when it commeth. For the Lorde ſhall ſtand
by thy ſyde, and kepe thy fote, that thou be
not taken. Withdrawe no good thinge from
them that haue nede, ſo longe as thyne hand
is able to do it. Saye not vnto thy neyghboure:
go thy waye, ⁊ come agayne, to morowe
will I gyue the: where as yͧ haſt nowe
to gyue him. Intende no hurt vnto thy neighboure,
ſeynge he doth dwell in reſt by the.
Stryue not lightely with any man without
a cauſe, where as he hath done the no harme.
*Folowe not a wycked man, and choſe none *Prouer.i.a
of his wayes: for the Lorde abhorreth yͤ frowarde:
but his councell is amonge the righteous.
The curſe of the Lorde is in the houſe
of the vngodly: but he bleſſeth the dwellynges
of the ryghteous. As for the ſcornefull
doth not he laugh them to ſcorne: but he gyueth
grace vnto the lowly. The wyſe ſhall
haue honour in poſſeſſyon: but ſhame is the
promocyon that foles ſhall haue.

The.iiii. Chapter.

Wyſdome and her frutes ought to be ſearched.

HEare, O ye chyldren, the fatherly A
exhortacion, and take
good hede, that ye may lerne
wyſdome. For I haue gyuē
you a good doctrine, forſake
not ye my lawe. For when I
my ſelf was my fathers dere
ſonne, and tenderly beloued of my mother: he
taught me alſo, ⁊ ſayd vnto me: *Let thyne *Deute.vi.b
hert receyue my wordes, kepe my commaundementes, xi.c.xxxii.g.
and thou ſhalt lyue. Get the wyſdome:
and get the vnderſtandynge: forget
not the wordes of my mouth, ⁊ ſhrynke not
from them. Forſake her not and ſhe ſhall preſerue
the: loue her, and ſhe ſhall kepe the. B
The chefe poynt of wyſdom is, that thou be
willinge to optayne wyſdome: and before al
thy goodes to get yͤ vnderſtandinge. *Make *Deu.xxvi.d
moche of her and ſhe ſhall promote the: Yea,
yf thou embrace her, ſhe ſhall bringe the vnto
honoure. She ſhall make the a gracyous
heed, and garnyſhe the with a crowne of glory.
Heare my ſonne, and receyue my wordes
and yͤ yeares of thy lyfe ſhalbe many. I haue
ſhewed the, the waye of wyſdome, and led
the into the right pathes. So that yf thou
goeſt therin, there ſhall no ſtraytenes hynder
the: and when thou runneſt, thou ſhalt not
fall. Take faſte holde of doctrine, and let her C
not go: kepe her, for ſhe is thy lyfe. *Come *Pſalm.i.a. and.xxvii.a.
not in the pathe of the vngodly: and walcke
not in the waye of the wycked Abhorre it, ⁊
go not therin: departe aſyde, and paſſe ouer
by it. For they can not ſlepe, except they haue
firſt done ſome myſchefe: neyther take they
anye reſte, excepte they haue firſt done ſome
harme. For they eate the bread of wyckedneſſe,
and dryncke the wyne of robbery. The
pathe of the ryght wyſe ſhyneth as the light,
that is euer brighter and bryghter vnto the
perfecte daye. But the waye of the vngodly
is as the darckeneſſe: they knowe not
where they fall. *My ſonne, marke my *Deut.vi.b. and.xi.c
wordes, and enclyne thyne eare vnto my ſayinges.
Let them not departe from thyne eyes
but kepe them euen in the myddeſt of thyne
herte.

herte. For they are lyfe vnto all thoſe that
fynde them, ⁊ health vnto all theyr bodyes.
Kepe thyne herte with all diligence, for there
vpon hangeth lyfe. Put awaye from the
a frowarde mouth, ⁊ let the lyppes of ſclaunder
be farre frõ the. Let thyne eyes beholde
the thing that is ryght, and let thyne eye lyddes
loke ſtrayght before the. Pondre yͤ path
of thy fete, and let all thy wayes be ordred a
‡Deut.v.d. and.xxvii.d. ryght. ‡ Turne not aſyde, nether to yͤ right
hande, nor to the lefte, but witholde thy fote
○* from euell. ○* (For the Lorde knoweth the wayes that
are on the ryght hande. As for the wayes that be on the lyft
hande, they be frowarde. For he ſhall directe thy goynges,
and thy wayes he ſhall gyde in peace.

The.v.Chapter.

He warneth to eſchue and flee whordome. He forbyddeth prodigalitie and waſtfull ſpendynge. He wylleth vs to lyue of oure awne laboures. Men muſt loue theyr wyues.

A My ſonne, geue hede vnto my wyſdome, and bowe thyne eare vnto
my prudence: that thou mayeſt regarde good councell, and that thy
lyppes maye ſpeake knowledge.
○* *(Apply not thou thy ſelf to yͤ diſceatfulneſſe of a womã)
*Pro.ii.b. and.vii.a. *For the lyppes of an harlot are a droppyng
honye combe, and her throte is more glyſterynge
then oyle. But at the laſte ſhe is as
bytter as wormwod, ⁊ ○*(her tonge) as ſharpe
○* as a two edged ſwearde. Her fete go downe
vnto death, and her ſteppes pearſe thorowe
B vnto hell. Parchaunſe thou dwelling with
her wylt ponder yͤ path of lyfe: ſo vnſtedfaſt
are her wayes yͭ thou canſt not knowe them.

Heare me nowe therfore (O my ſonne) ⁊
departe not from the wordes of my mouth.

Kepe the waye farre from her, and come
not nye the dores of her houſe. That thou
geue not thy ſtrength vnto other, ⁊ thy yeares
to the cruell. That oher men be not fylled
with thy goodes, and that thy laboures
come not in a ſtraunge houſe. Yee, that thou
mourne not at the laſt (when thou haſt ſpent
thy bodye and luſty greane youthe) and then
C ſay: Alas, why hated I nourtoure? why dyd
my herte deſpyſe correccion? Wherfore was
not I obedient vnto yͤ voyce of my teachers,
and herkened not vnto them that enfourmed
me? I am come almoſte into all myſfortune
in the myddeſt of the multitude ⁊ congregacion.
☞ ☞ Drynke of yͤ water, of thyne awne
well, of of the ryuers that runne out of thyne
☞ owne ſprynges. ☞ Let thy welles flowe
out abroade, that there may be ryuers of waters
in the ſtretes: but let them be only thyne
owne, and not ſtraungers with the. Let thy
well be bleſſed and be glad with the wyfe of
D thy youth. Louyng is the hynde, and frendly
is the Roo: let her breſtes alwaye ſatiſfye
the, and holde the euer content with her loue.

My ſonne, why wylt thou haue pleaſure
in an harlot, and embrace the boſome, of another woman? *For euery mans wayes are *Job.xxxi.a and.xxxiiii.c.
open in the ſyght of the Lorde, and he pondreth
all theyr goynges. The wyckedneſſe
of the vngodly ſhall catche hym ſelfe, ⁊ with
the ſnares of his awne ſynnes ſhal he be trapped.
He ſhall dye without amendemẽt, ⁊ for
his greate foolyſhneſſe he ſhall go aſtraye.

The.vi.Chapter.

The ſlouthfull and ſluggyſh is prycked and ſtyrred to worke. The ſciſmatike is reproued. Aduoutry ought to be earneſtly auoyded.

My ſonne *yf thou be ſuertie for thy A
neyghbour, and haſte faſtened thyne *Pro.xvii.c. and.xx.c
hand for another man, thou art bound
with thyne awne wordes, ⁊ takẽ with thyne
awne ſpeache. Therfore my ſonne, do this,
and thou ſhalt be diſcharged: when thou art
come into thy neyghboures daunger. Goo
thy wayes then ſoone, hũble thy ſelfe ⁊ with
thy frendes intreate thy creditour: let not
thyne eyes ſlepe, nor thyne eye leddes ſlomber. B
Saue thy ſelfe as a do from the hande *Pro.xiii..d
of the huntre, and as a byrde from the hande
of the fouler. Go to the Emmet (thou ſlouggarde)
conſydre her wayes, and learne to be
wyſe. She hath no gyde, nor ouerſear,
nor ruler: yet in the ſommer ſhe prouideth her
meate, and gathereth her fode together in the
harueſt. *Howe longe wilt thou ſlepe thou
ſlougyſh man? When wilt thou aryſe out of
thy ſlepe? Yea ſlepe on ſtill a lytle, ſlomber a
lytle, folde thyne hãdes togither yet a lytle
that thou mayſt ſlepe: ſo ſhall pouertie come
vnto the as one that tranayleth by the waye
and neceſſitie lyke a weaponed man. ○* (But
yf thou be not slouthfull, thy harueſt ſhall come as a ſpringynge well, and pouertye ſhall flye farre from the.) *○
An vngodly perſon, a wycked man goeth wͭ
a frowarde mouth, he wynketh with his eyes, C
he tokeneth with his fete, he poynteth wͭ
his fyngers, he is euer ymagyning myſchefe
and frowardneſſe in his hert, and cauſeth diſcorde.
Therfore ſhall his deſtructiõ come haſtely
vpon him, ſodenly ſhall he be all to broken, *Pro.xii.c.
and not be healed. *These ſixe thinges
doth the Lorde hate, and the ſeuenth he vtterly
abhorreth: A proude loke, a lyenge tonge,
handes that ſhed innocent bloude, an herte yͭ
goeth about with wycked ymagynacyons * *Pſa.xiiii.a Prouerb.i.a.
fete that be ſwyft in runninge to do myſchefe D
a falſe wytneſſe that bryngeth vp lyes, and
ſuche one as ſoweth diſcorde among brethrẽ.
My ſonne, kepe thy fathers commaundemẽt
and forſake not the lawe of thy mother. Put
them vp togither in thyne herte, and bynde
them aboute thy necke. That they may leade
the where thou goeſt, preſerue the whẽ thou
art a ſlepe, and that when thou awakeſt, yͧ
mayeſt talke of them. For * the commaundement *Pſa.cxi.d.
is a lanterne, and the lawe a lyght: yea
chaſtenynge ⁊ nourtoure is the waye of lyfe
that they maye kepe the from * the euyll woman, *Pro.v.a and.vii.a.
and from the flatterynge tonge of the
harlot

harlote: that thou luſt not after her beutye in thyne herte, and leſte thou be taken with her fayre lookes. An harlot wyll make a man to begge his breade, and a woman will hunt for the precyous lyfe. Maye a man take fyre in his boſome, and his clothes not be brent?

D Or can one go vpon hoate coles, and his fete not be hurte? Euen ſo, who ſo euer goeth into his neyghbours wyfe, and toucheth her, can not be vngiltye. *Exo.xxii.a *Men do not vtterlye deſpyſe a thefe that ſtealeth to ſatiſfye his ſoule, when he is hungrye: but yf he maye be gotten, he reſtoreth agayne ſeuen tymes as much, or els he maketh recompenſe with all the good of his houſe. But who ſo committeth aduoutry with a woman, he is a fole and bryngeth his lyfe to deſtruction. He getteth him ſelfe alſo ſhame and diſhonour, ſuch as ſhall neuer be put out. For yͤ gelouſy and wrath of the man wyll not be intreated, no though thou woldeſt offre hym great gyftes to make amendes, he wyll not receaue them.

The vii. Chapter.

God ought to be feared ⁊ honoured. His commaundementes ought to be kept, wanton appetytes and deſyres ought to be ſhonned.

A *Deut.vi.b. and.xi.a. My ſonne *kepe my wordes, ⁊ laye vp my commaundementes by the. Kepe my commaundementes ⁊ my lawe, euen as yͤ apple of thyne eye, and thou ſhalt lyue. Bynde them vpon thy fyngers, and wryte them in the table of thyne herte. Saye vnto wyſdome: thou art my ſyſter, ⁊ call vnderſtandynge thy kynſwoman: *Pro.ii.b. and.xi.a. *that they maye kepe the from the ſtraunge woman, ⁊ frō the harlot which geueth ſwete wordes.

For out of the wyndowe of my houſe I loked B thorowe the latyſſe, ⁊ behelde the ſymple people: ⁊ among other ſymple folkes I ſpyed one yonge foole, goinge ouer the ſtretes, by the corner in the waye towarde the harlottes houſe, in the twylight of the euenynge, when it began nowe to be nyght ⁊ darke. And beholde, *Eccle.ix.a. there met him a womā *with open tokens of an harlot, onely her herte was hyde.

She was full of loude wordes, ⁊ ready to daly: whoſe fete coulde not abyde in yͤ houſe, nowe is ſhe without, nowe in the ſtretes, ⁊ layeth a bayte in euery corner, ſhe caught the yonge man, kyſſed hym, ⁊ was not aſhamed, ſayinge: I had a vowe of peace offeringes to ☞ paye, ☞ and this day I perfourme it. C Therfore came I forth to mete the, that I myght ſeke thy face, ⁊ ſo I haue founde the. I haue deckte my bed with coueringes ⁊ clothes of Egypte. My bed haue I made to ſmell of Mirre, Aloes, and Cynamon. Come, let vs ly together, ⁊ take our pleaſure tyll it be day lyght: ⁊ we will enioye the pleaſures of loue.

For the good mā is not at home, he is gone farre of. He hath taken the bagge of money with hym: And will retourne home at the appoynted D ſolempne feſte? Thus with manye ſwete wordes ſhe ouercame hym, ⁊ with her flattering lyppes ſhe entyſed hym ſodenly to folow her: as it were an oxe led to the ſlaughter, and lyke as it were a foole that laugheth when he goeth to the ſtockes, to be puniſhed, ſo longe tyll ſhe had wounded his lyuer with her dart: lyke as yf a byrde haſted to yͤ ſnare, not knowyng that the parell of his lyfe lyeth ther vpon. Heare me nowe therfore, O my chyldren, ⁊ marke yͤ wordes of my mouth.

Let not thyne herte wandre in her wayes, and be not thou deceaued in her pathes. For many one hath ſhe woūded ⁊ caſt downe, yee many a ſtrōg mā hath bene ſlayne by yͤ meanes of her. Her houſes are yͤ waye vnto hell, ⁊ bringe mē downe into yͤ chambers of death.

The viii. Chapter.

The prayſe of the wyſdome of God.

A *Pro.ix. Dothe not *wyſdome crye? doth not vnderſtandyng put forth her voyce? Standeth ſhe not in yͤ hye places in the ſtretes ⁊ wayes? doth ſhe not crye before yͤ whole citie, and in yͤ gates where men go out ⁊ in? It is you, O ye men (ſayeth ſhe) whom I call. Unto (the chyldren of men) do I lyfte vp my voyce. Take hede vnto knowlege, O ye ignoraunt, be wyſe in herte, O ye foles. Geue eare, for I wyll ſpeake of greate matters, ⁊ open my lyppes to tell thinges that be ryght. For my throte ſhalbe talkynge of yͤ trueth, ⁊ my lyppes abhorre vngodlyneſſe. All the wordes of my mouth are ryghteous there is no frowardneſſe nor falſhede therin.

They are all playne to ſuch as wyll vnderſtande, and ryght to them that fynde knowledge. Receaue my doctrine, and not ſyluer: and my knowlege, more then fyne gold.

*pro.iii.b. For *wyſdome is more worth then precious ſtones, yee all thynges that thou canſte B deſyre, maye not be cōpared vnto it. I wyſdome haue my dwellynge with knowledge, and prudent councell is myne awne. The feare of the Lorde abhorreth wyckedneſſe, pryde, dyſdayne, and the euell waye: and a mouth that ſpeaketh wycked thynges, I vtterly abhorre. I can geue councell, and I cōferre thinges: I haue vnderſtanding, I haue ſtrength. *Deu.xvii.d Sapien.vi.a *Thorowe me, kynges reygne: thorowe me counſelars make iuſte lawes. Thorowe me, do prynces beare rule: and all iudges of the earth execute iudgement. *Luke.xi.b. I am louynge vnto thoſe that loue me: and *they that ſeke me early, ſhall fynde me. Ryches and honoure are with me, ye excellent goodes and ryghteouſnes. My frute is better then golde and precyous ſtone, and myne encreaſe more worth then fyne ſyluer. I wyll

gyyde

holy.

guyde the in the waye of ryghteouſnes, and
C in the ſtrete of iudgement. That I maye
ſende proſperite to thoſe that loue me, and
☞ to encreaſe theyr treaſure. ☞ *The Lorde
*Sapiē.ix.b hym ſelfe had me in poſſeſſion ☞ in the be-
☞ gynnynge of his wayes, or euer he beganne
*Ec.xxiiii.b his workes afore tyme. *I haue bene or-
deyned from euerlaſtyng, and from yͤ begyn-
nynge or euer the earth was made. When
I was borne, there were nether depthes nor
ſprynges of water. Before the foundaciōs
of the moūtaynes were layed, yee before all
hylles was I borne. The earth and all that
is vpon the earth was not yet made, no not
*Sapi.ix.b. the grounde it ſelfe. *For when he made yͤ
D heauens, I was preſent: when he ſet vp the
depthes in ordre, when he hāged the cloudes
aboue, when he faſtened the ſprynges of the
*Gene.i.a depe. When he ſhut the ſee within *cer-
Job.xxvi.a tayne boundes, that the waters ſhulde not
C.xxxviii.a. go ouer theyr markes that he cōmaunded.
pſal.ciiii.b

When he layed the foundacions of yͤ earth
I was with hym, ordrynge all thynges: de-
lytynge daylye, and reioyſynge alwaye be-
fore hym. As for the rounde compaſſe of
this worlde, I make it ioyfull: for my delyte
is to be amonge the chyldren of men. Ther-
fore harken vnto me, O ye chyldren, bleſſed
are they that kepe my wayes. O geue eare
vnto nurtoure, be wyſe, and refuſe it not.

Bleſſed is the man that heareth me, wat-
chynge daylye at my gates, and geuynge at-
tendaunce at the poſtes of my dores. For
who ſo fyndeth me, fyndeth lyfe, and ſhall ob
tayne fauoure of the Lorde. But who ſo of-
fendeth agaynſt me, hurteth his awne ſoule.

All they that hate me, are the louers of
death.

¶ The .ix. Chapter.

¶ Wyſdome moueth all men to embrace her. The
propertie of a whore.

A Wyſdome hathe buylded her ſelfe an
☞ ☞ houſe, and hewen oute ſeuen
pyllers, ſhe hath kylled her vytay-
les, powred oute her wyne, and pre-
pared her table. She hath ſent forthe her
maydes to crye vpon yͤ hyeſt place of yͤ cytie.
Who ſo is ignoraunt, let hym come hyther.
B And to the vnwyſe ſhe ſayde: O come on
your waye, eate my breade, and drynke my
wyne, which I haue poured out for you.

Forſake ignoraunce, and ye ſhall lyue: and
ſe that ye go in the waye of vnderſtandynge.

Who ſo reproueth a ſcornefull perſonne,
getteth hym ſelfe diſhonoure: and he that re-
buketh the vngodly, ſtayneth hym ſelfe.

☞ b Reproue not ☞ a ſcorner leſte he owe the
euell wyll: but rebuke a wyſe man, & he wyll
loue the. Geue a diſcrete man but an occaſiō,
C and he wyll be the wyſer: teache a ryghteous
*Job.xxviii man, and he wyll increaſe in knowledge.
b.
pſal.cxi.b *The feare of the Lorde is the begynning
prouer.i.a. of wyſdome, and the knowledge of holy thin
Eccle.i.c.
ges, is vnderſtandynge. For thorowe me
thy dayes ſhall be prolonged, and the yeares
of thy lyfe ſhall be many. Yf thou be wyſe,
thy wyſdome ſhall do thy ſelfe good, but yf
thou thynkeſt ſcorne therof, it ſhalbe thyne
awne harme. A foolyſhe reſtleſſe woman,
full of wordes, and ſuche a one as hathe no
knowledge, ſytteth at the dore of her houſe, &
in the hye places of the cytie, to call ſuche as
go by, & that walke ſtreyght in their wayes.
Who ſo is ignoraūt (sayth ſhe) let hym come
hyther, & to the vnwyſe ſhe ſayeth: ſtollē wa-
ters are ſwete, & the breade that is preuelye
eaten, hath a good taſte. And he doth not
conſydre, yͭ they are but dead which be there,
and that her geſtes are in the depe of hell.

☞ (For he that wyll be ioyned vnto her, ſhall go downe to
hell: but he that auoydeth from her, ſhalbe ſaued.

¶ The .x. Chapter.

¶ In this Chapter and in all that folowe vnto
the thyrty, the wyſe man exhorteth by diuers ſen-
tences, which he calleth Parables, to folowe ver
tues and fle vyces. And ſheweth alſo what profet
cometh of wyſdome, and what hyndraunce pro-
ceadeth of folyſhneſſe.

¶ Prouerbes of Salomon.

[illegible]

A ☞ Wyſe *ſōne maketh a glad A
father, but an vndiſcrete ſonne ☞
is an heuineſſe vnto his mother. *Prou.xv.c
‡Treaſures that are wyckedly ‡prouer.xi.a
gotten, profyte nothynge: but Eccle v.b.
ryghteouſneſſe delyuereth frō death. *The *ps.xxxiiii.b
Lorde wyll not let the ſoule of the righteous
ſuffre honger, but he taketh awaye yͤ ryches
of yͤ vngodly. An ydle hande maketh poore,
but a quycke labouryng hand maketh ryche.

☞ (Who ſo regardeth leſynges, fedeth the wynde: and ☞
doth but folowe byrdes, that haue taken theyr flyght.

Who ſo gathereth in Sommer, is wyſe: B
but he that is slouggyſh in harueſt, bryngeth
hym ſelfe to confuſion. Bleſſynges are vpō
the heade of the ryghteous, and the mouth
of the vngodly kepeth myſchefe in ſecrete.

*The memoriall of the iuſte ſhall haue a *pſal.cxii.a.
good reporte, but the name of the vngodlye
ſhall ſtyncke. A wyſe man wyll receaue
warnynge, but a pratynge foole ſhalbe pu-
nyſhed. ‡He that leadeth an innocent lyfe, ‡pſal.xxiiii.a
walketh ſurely: but who ſo goeth a wronge
waye, ſhalbe knowen. *He that wynketh *Ecc.xxvii.b
with his eye, will do ſome harme: but he that
hath a foolyſh mouth, ſhalbe beaten. The
mouth of a ryghteous man is a well of lyfe,
but yͤ mouth of the vngodly kepeth myſchefe
in ſecrete. Euell wyll ſtereth vp ſtryfe,
*but ☞ loue couereth the multitude of ſyn- *i.pet.iiii.b.
nes. In the lyppes of hym that hath vnder- i.Cor.xiii.b.
ſtandyng, a man ſhall fynde wyſdome, but yͤ C
rod belōgeth to yͤ backe of the folyſh. Wyſe ☞
men laye vp knowlege, but yͤ mouth of yͤ fo-
lyſh is nye deſtructiō. The rych mās goodes
are his ſtronge holde, but theyr awne pouer-
tie feareth the poore. The righteous labou-
reth to

to wink with [illegible]
[illegible]

☞ a. Or manny [illegible]
b. scornful or mocking [illegible]
which wyll take [illegible]
[illegible] ready to [illegible]
rebuke and to [illegible]
also wich mak a mock at
despise it & [illegible]
in [illegible] a. xi. d. & xii.

reth to do good, but the vngodlye vſeth his
encreaſe vnto ſynne. To take hede vnto the
chaſtenyng of nurtoure, is the waye of lyfe:
but he that refuſeth to be refourmed, diſceaueth
*Prou.xi.b. hym ſelfe. *Diſſemblinge lyppes kepe
hatred ſecretelye, and he that ſpeaketh anye
ſclaunder, is a foole. Where much bablynge
is, there muſt nedes be offence: and he that refrayneth
his lyppes, is wyſe. An innocente
tonge, is an noble treaſure, but the herte of
the vngodly is nothinge worth. The lyppes
of the righteous fede a whole multitude,
but fooles ſhall dye in theyr awne fooly.

The bleſſynge of the Lorde maketh ryche
*Pſ.xxvii.a Eccle.xi.b men *as for careful trauayle, it doth nothing
therto. A foole doth wyckedly and maketh
but a ſporte of it, but wyſdome ruleth the mã
that hath vnderſtandyng. The thyng that
the vngodly are afrayed of, ſhall come vpon
them, but the ryghteous ſhall haue theyr deſyre.
The vngodlye paſſeth when the tempeſt
commeth: but the ryghtwyſe remayneth
D ſure for euer. As vyneger is to the tethe, &
as ſmoke is vnto the eyes, euen ſo is a ſlouggyſh
perſonne to them that ſende hym forth.

The feare of ẏ Lorde maketh a longe lyfe,
but the yeares of the vngodly ſhalbe ſhortened.
The pacient abydinge of the ryghteous
ſhalbe turned to gladneſſe, but the hope
of the vngodlye ſhall peryſh. The waye of
the Lorde geueth a courage vnto the godly,
but it is a feare for wycked doers. ‡The
‡Pſ.cxxv.a ryghteous ſhall neuer be ouerthrowen, but
the vngodly ſhall not remayne in the lande.

*Pſ.xxxvii.e *The mouth of the iuſt wyll be talkynge
of wyſdome, but the tonge of frowarde ſhall
peryſhe. The lyppes of the ryghteous are
occupyed in acceptable thinges, but ẏ mouth
of the vngodly taketh them to the worſt.

¶ The.xi.Chapter.

A *Falſe balannce is an abhominacion
*Pro.xvi.b. and.xx.d. vnto ẏ Lorde, but a true
weyght pleaſeth hym. Where
pryde is, there is ſhame alſo and
confuſion: but where as is lowlynes,
there is wyſdome. The innocent
dealynge of the iuſt ſhall leade them, but the
wyckednes of ſuche as diſſemble, ſhall be
*Pro.x.a Eccle.v.b. theyr awne deſtruction. *Ryches helpe not
in the daye of vengeaũce, but ryghteouſneſſe
delyuereth from death. The ryghteouſnes
of the innocent ordreth his waye, but the vngodly
ſhall fall in his owne wyckedneſſe.

The ryghteouſneſſe of the iuſt ſhall delyuer
B thẽ, but the wycked ſhalbe taken in theyr
*Sapie.v.b awne vngodlyneſſe. *When an vngodlye
man dyeth, his hope is gone, the confidence
of ryches ſhall peryſh. The ryghteous ſhal
be delyuered out of trouble, and the vngodly
ſhall come in his ſtede. Thorowe ẏ mouth
of ẏ diſſembler is his neyghboure deſtroyed,
but thorowe knowledge ſhall the iuſt be delyuered.
*When it goeth well with the *Pro.xxiiii.d
ryghteous, the cytie is merye: and when the
vngodly peryſhe, there is gladneſſe. When
the iuſte are in wealth, the cytie proſpereth:
but when ẏ vngodly haue ẏ rule, it decayeth.
A foole bryngeth vp a ſclauder of his neyghboure,
but a wyſe man wyll kepe it ſecrete.

*A dyſſemblynge perſon wyll diſcouer preuy *Pro.x.c
thinges, but he that is of a faythfull hert,
wyll kepe councell. *Where no good councell *iii.Re.xii.a C
is, there the people decaye: but where as
manye are that can geue councell, there is
wealth. ‡He that is ſuertie for a ſtraunger ‡Pro.vi.a. and.xxvii.c
hurteth hym ſelfe: and he that medleth not
with ſuertieſhyppe, is ſure. A gracious woman
maynteyneth honeſtie, as for the wycked,
they maynteyne ryches. *He that is *Pſ.xxxvii.e
mercyful, doth hym ſelfe a benefyte, but who
ſo hurteth his neyghbour, is a tyraunt.

The labour of the vngodly proſpereth not,
but he that ſoweth ryghteouſnes, ſhall receaue
a ſure rewarde. Lyke as ryghteouſnes
bringeth lyfe, euen ſo to cleue vnto euell,
bryngeth death. The Lorde abhorreth thẽ
that be of a fayned hert, but he hath pleaſure
in them that are of an vndefiled conuerſaciõ.

The wycked amendeth not for plage vpon
plage, but ẏ ſede of the ryghteous ſhalbe preſerued.
A fayre woman without diſcrete maners
is lyke a ryng of gold ĩ a ſwines ſnoute.

The deſyre of the ryghteous is acceptable
bnt the hope of the vngodly is indignacion.

*Some man geueth oute his goodes, and *pſ.xxxvii.d and.cxii.a
is ẏ rycher, but ẏ nygarde (hauyng ynough) D
wyll departe from nothynge, and yet is euer
in pouertie. ‡He that is liberall in geuyng, ‡ii.Cor.ix.b.
ſhall haue plentie, and he that watereth, ſhal *Pſal.i.a. Iere.xvii.b.
be watered alſo hym ſelfe. *Who ſo hoordeth
vp his corne, ſhalbe curſed amonge the
people: but bleſſynge ſhall lyght vpon his
heade that geueth foode. He that laboureth
for honeſtie, fyndeth his deſyre: but who ſo
ſeketh after myſchefe, it ſhall happen vnto
hym. He that truſteth in his ryches, ſhall
haue a fall, but *the ryghteous ſhall floryſh *Pſal.i.a. Iere.xvii.b
as the grene leafe. Who ſo maketh diſquietnes
in his awne houſe, he ſhall haue wynde
for his heritage, and the foole ſhalbe ſeruaũt
to the wyſe. The frute of the ryghteous is
a tree of lyfe: and he that endeuoureth hym
ſelfe to wynne mens ſoules, is wyſe.

*Yf the ryghteous be recompenſed vpon *i.Pet.iiii.d.
earth, howe muche more then the vngodlye
and the ſynner?

¶ The.xii.Chapter.

Who ſo loueth wyſdome, wyll be content A
to be refourmed: but he that hateth
to be reproued, is a foole. *A *Gene.iiii.e
good man is acceptable vnto the Lorde, but
the wycked ymaginer wyll he condempne.
A man can not endure in vngodlyneſſe, but

the rote of the ryghteous ſhall not be moued.
☞ A huſwyfely woman is ☞ a crowne vnto
her huſbande: but ſhe that behaueth her ſelfe
vnhoneſtly, is a corrupcion in his bones.

The thougtes of the ryghteous are ryght,
but the ymaginaciõs of the vngodly are dyſceptfull.
The talkynge of the vngodlye is,
howe they maye laye wayte for bloude, but
the mouth of yͤ ryghteous wyll delyuer thẽ.
*Pſ.xxxvii.c *God ouerturneth the eſtate of the wycked,
B and they ſtande not: but the houſe of the
righteous ſhall ſtande ſtedfaſt. A man ſhal
be commended for his wyſdome, but a foole
*Eccleſ.x.d. ſhalbe deſpyſed. *A ſymple man which laboureth
and worketh, is better then one that
is gorgyous and lacketh breade. A ryghteous
mã regardeth the lyfe of his catell, but
*Eccle.xx.d. the vngodlye haue cruell hertes. *He that
tylleth his lande, ſhall haue plenteouſneſſe of
breade: but he that foloweth ydelnes, is a very
* foole. *(Who ſo hath pleaſure to contynue at the
wyne, leaueth diſhoneſtye in his owne dwellyng.)

The deſyre of the vngodlye hunteth after
myſchefe, but the rote of the ryghteous bryngeth
forth frute. The wycked falleth into
the ſnare thorowe the malyce of his awne
mouth, but the iuſt ſhall eſcape out of all parell.
Euerye man ſhall enioye good, accordynge
to yͤ frute of his mouth, and after the
workes of his handes ſhall he be rewarded.

Loke what a foole taketh in hande, he thynketh
it well done: but he that is wyſe, wylbe
coũſeled. A foole vttereth his wrath in all
the haſt, but a diſcrete man couereth wrong.
C A iuſt man wyll tell the trueth, and ſhewe
the thinge that is ryght: but a falſe wytneſſe
diſceaueth. A ſclaunderous perſon pryck eth
lyke a ſwearde, but a wyſe mans tonge is
wholſome. A true mouth is euer conſtant,
but a dyſſemblyng tonge is ſoone chaunged.

They that ymagine euell in theyr mynde,
wyll diſceaue: but the councelers of peace,
ſhall haue ioye folowyng them. There ſhal
no myſfortune happen vnto the iuſt, but the
*Prou.ix.b. vngodly ſhalbe fylled with myſery. *The
Lorde abhorreth lyenge lippes, but they that
laboure for trueth pleaſe hym. He that hath
☞ vnderſtandynge, ☞ doth hyde wyſdome:
but an vndiſcrete herte telleth out his folyſhneſſe.
A diligent hande ſhall beare rule, but
D the ydle ſhalbe vnder trybute. *Heuyneſſe
*Prou.xv.b and.xvii.d. Eccleſ.xxx.c. diſcorageth yͤ herte of man, but a good word
maketh it glad agayne. The ryghteous excelleth
his neyghboure, but the waye of the
vngodly wyll diſceaue them ſelues.

The diſceptfull man ſhall not roſte, that
he toke in huntynge, *but the ryches of the
*I.Tim.vi.b Hebre.xiii.a. iuſte man is of great value. In the way of
ryghteouſneſſe there is lyfe, and in the ſame
waye there is no death.

The.xiii. Chapter.

A Wyſe ſonne wyll harken to his A
fathers warnynge, but he that
is ſcornefull, wyl not heare whẽ
he is reproued. A good man
ſhal enioye yͤ frute of his mouth,
but he that hath a frowarde mynde, ſhall be
ſpoyled. He that kepeth his mouth kepeth
his lyfe: but who ſo openeth his lyppes to
euell, deſtroyeth hym ſelfe. The ſlogarde
wolde fayne haue, ⁊ can not get his deſyre:
but the ſoule of the diligẽt ſhall haue plenty.

A ryghteous man abhorreth lyes, but the
vngodly ſhameth both other and hym ſelfe.

Ryghteouſneſſe kepeth the innocent in the
waye, but vngodlyneſſe doth ouerthrowe
the ſynner. *Some men are ryche, though *Pſ.xxxvii b and.cxii.a. Prouerb.xi.c
they haue nothynge, agayne ſome men are
poore, hauyng great ryches. With goodes
euery man delyuereth his lyfe, and the poore B
wyll not be reproued. The light of the ryghteous
maketh ioyfull, but *the candle of the Pro.xxiiii.c.
vngodly ſhalbe put out. Amõg the proude
there is euer ſtryfe, but amonge thoſe that do
all thynges with aduiſement, there is wyſdome. De bonis male
Vaynlye gotten goodes are ſoone
ſpent: but they that be gathered to gether
with the hande, ſhall increaſe. Longe taryenge
for a thynge that is differred, greueth
yͤ hert, but when the deſyre commeth: it is a
tree of lyfe. ☞ Who ſo deſpyſeth anye C
thynge, ſhalbe hurt for the ſame: but he that ☞
feareth the commaundement, ſhall haue the
rewarde. *(A diſceatfull ſonne ſhall haue no good, *
but a diſcreat ſeruaunt ſhall doo full well, and his waye
ſhall proſpere.) The lawe is a well of lyfe vnto
the wyſe, that it maye kepe hym from the
ſnares of deth: Good vnderſtanding geueth
fauoure, but harde is the waye of the deſpyſers.
A wyſe man doth all thynges with
diſcrecion, but a foole wyll declare his foly.

An vngodly meſſaunger falleth into myſchefe,
but a faythfull ambuſſadour is wholſome. D
He that thynketh ſcorne to be refourmed,
cõmeth to pouerte ⁊ ſhame: but who ſo
regardeth correction, ſhall come to honoure.

When a deſyre is brought to paſſe, it delyteth
the ſoule: but fooles counte it abhominacion
to departe from euell. He that goeth
in the cõpany of wyſe men, ſhalbe wyſe: but
who ſo is a companiõ of fooles, ſhalbe hurt.

Myſchefe foloweth vpon ſynners, but the
ryghteous ſhall haue a good rewarde.
He that is vertuous, leaueth an inheritaũce
vnto the chylders chyldren, *⁊ the ryches of
the ſynner is layed vp for the iuſte. There *Iob.xxvii.
is plenteouſneſſe of fode in yͤ feldes of yͤ pore,
but yͤ felde not well ordred, is without frute.

*He yͭ ſpareth the ☞ rod, hateth his ſonne *Eccle.xxx.a Heb.xii.b
but who ſo loueth him, chaſtiſeth him by tymes. ☞
*The righteous eateth and is ſatiſfied, *Pſa.xxxiiii b
but the bely of the vngodly hath neuer ynoughe.

The.xiiii. Chapter.

Wyſe

A Wyſe women vpholde theyr houſe, but a foliſh wyſe plucketh it downe. He that walketh in the ryght path of the Lorde feareth him: but he ẏ turneth him ſelfe awaye frõ his wayes, diſpyſeth hym.

In the mouth of the fooliſh is the rodde of pryde, but the lyppes of the wyſe wyll preſerue them. Where no oxẽ are, there ẏ crybbe is empty: but where the oxẽ laboure, there is moche frute. A faythfull wytneſſe wyll not diſſemble, but a falſe recorde wyll make a lye. A ſcornefull body ſeketh wyſdome, and fyndeth it not: but *knowledge is eaſye to come by, vnto him that will vnderſtande.

*Pro.viii.a.

Se that thou medle not with a foole, in whome thou perceaueſt to be no knowledge.

The wyſdome of hym that hath vnderſtandyng, is: to take hede vnto his waye, but the foolyſhneſſe of the vnwyſe diſceaueth.

Foles make but a ſporte of ſynne, but there is fauorable loue amonge the ryghteous.

The herte feleth his owne lyues bytterneſſe: neyther ſhall ſtraunger be partaker of his ioye. The houſe of the vngodly ſhalbe ouerthrowen, but the tabernacle of the ryghteous ſhall floryſh. B ☞ *There is ☞ a waye whiche ſome men thynke to be ryght, but the ende therof leadeth vnto death. ☞ The herte is ſorowfull euen in laughter, and the ende of myrth is heuynes. A backſlydynge herte ſhalbe fylled wᵗ his awne wayes, but a good mã ſhal liue of his frutes. An ignoraũt bodye beleueth all thinges: but who ſo hath vnderſtandinge, loketh well to his goinges.

*Pro.xvi.d.
Deut.xii.a.
Eſap.lv.b.
☞

⁂ (A diſceatfull ſonne ſhall haue no good, but a diſcrete ſeruaunt ſhall do full well, and his waye ſhall proſpere. ⁂

A wyſe man feareth, & departeth from euell. but a furiouſe fole goeth on preſumpteouſly.

An vnpacient man dealeth foliſhlye: but he that is well aduyſed, is hated of the foole.

C The ignoraunt haue foolyſhnes in poſſeſſion, but the wyſe are crowned with knowledge. The euell ſhall bowe them ſelues before the good, and the vngodly ſhall wayte at the dores of the ryghteous. The poore is hated euen of his awne neyghboures, but the ryche hath many frendes. Who ſo deſpyſeth his neyghbour, doth amyſſe: but *bleſſed is he that hath pytie of the poore.

*Pſa.x

*(He ẏ putteth his truſt in ẏ Lord, loueth to be mercyful.)

⁂ Without doute they erre that ymagine wickednes, but they that muſe vpon good thinges, vnto ſoch ſhall happen mercy and faythfulneſſe. In euerye laboure there is ſome profete. But onely vayne wordes, bringeth forth penurye. ☞ ☞ Ryches are as a crowne vnto the wyſe, but the ignoraunce of fooles is verye folyſhneſſe. A faythfull wytneſſe delyuereth ſoules, but a diſceytfull wytneſſe bryngeth forth lyes. The feare of the Lorde is a ſtronge holde, and his chyldren are vnder a ſure defence. D The feare of the Lorde is a well of lyfe, to auoyde ẏ ſnares of death.

The increaſe and proſperite of ẏ comens, is the kynges honoure, but the decaye of the people, is the confuſion of the Prynce.

He that is pacient, hath much vnderſtandynge: but he that is ſoone dyſpleaſed, prouoketh foolyſhneſſe. A mery herte is the lyfe of the bodye, but rancoure conſumeth awaye the bones. *He that doth a poore mã wrõg, blaſphemeth his maker: but who ſo hath pytie of the poore, doth honoure vnto God.

*pro.xi.b
Math.xxv.d.

The vngodly is caſt awaye for his iniquite, but the ryghteous hath a good hope euen in death. Wyſdome reſteth in the herte of hym that hath vnderſtandynge, and it ſhall be knowen among them that are vnlearned.

*Ryghteouſneſſe ſetteth vp the people, but the ſacrifice of the Heathen is ſynfull.

*Prou.xi.b.

A diſcrete ſeruaunt is a diſpleaſure vnto the kynge, but one that is not honeſt, prouoketh hym vnto wrath.

¶ The .xv. Chapter.

A *Soft anſwere putteth downe diſpleaſure, but frowarde wordes prouoke anger. The tonge of ſuche as be wyſe, vſeth knowledge a ryght, as for a foolyſhe mouth it bableth oute nothinge, but folyſhneſſe. The eyes of the Lorde loke on euerye place, beholdynge both the good and badde.

A
*Prou.xxv.c

A wholſome tonge is a tree of lyfe, but he that abuſeth it, hath a broken mynde.

A foole deſpyſeth his fathers correccion, but he that taketh hede whan he is reproued, ſhall haue the more vnderſtandynge.

*Where the ryghteouſnes is plentifull, there is very great power: but ẏ ymaginaciõs of the vngodly ſhalbe roted out) ⁂

B The houſe of ẏ ryghteous is full of ryches, but the increaſe of ẏ vngodly are nye deſtructiõ. A wyſe mouth poureth out knowledge, but the herte of the foolyſhe doth not ſo.

*The Lorde abhorreth the ſacrifyce of the vngodly, but the prayer of the ryghteous is acceptable vnto hym. The waye of the vngodly is an abhominacion vnto the Lorde: but who ſo foloweth ryghteouſneſſe, hym he loueth. He that forſaketh the ryght ſtrete, ſhalbe ſore punyſhed: and who ſo hateth correction, ſhall dye. The hell with her payne is knowen vnto the Lorde, howe moch more then the hertes of men? *A ſcornefull body loueth not one that rebuketh hym, neyther wyll he come vnto the wyſe. ‡A mery herte maketh a chearfull countenaunce, but an heuye herte compelleth a man to ſygh.

*Pro.xx.d.
Eccl.xxxiiii.c
Eſa.lxvi.a

*Sapi.ii.c

‡pro.xii.c
and.xvii.d
Eccle.xxx.c

The herte of hym that hath vnderſtandyng, doth ſeke after knowledge, but the mouth of fooles is fedde with foolyſhneſſe. All the dayes of ẏ poore are myſerable, but a quiete

herte

*pſ.xxxvii.b 1.Timo.vi.b

herte is a continuall feaſt. *Better is a lytle with the feare of the Lorde, then great treaſure with ſorowe. Better is a meaſſe of potage with loue, thẽ a fat oxe with euell will.

*Pro.xv.a — C — *Pro.x.a.

*An angrye man ſtereth vp ſtryfe, but he that is pacient, ſtylleth diſcorde. The waye of a ſlouthfull mã, is as it were hedged with thoornes, but the ſtrete of the ryghteous is well clenſed. *A wyſe ſonne maketh a glad father, but an vndiſcrete bodye ſhameth his mother. A foole reioyſeth in foolyſh thynges, but a wyſe man loketh well to his awne goynges. Unaduyſed thoughtes ſhall come to naught, but where as men are that can geue counſell, there is ſtedfaſtneſſe.

A ioyfull thynge it is to a man, when his counſell is folowed: and very pleaſaunt is a worde ſpoken in due ſeaſon. The waye of lyfe leadeth vnto heauen, that a man ſhulde beware of hell benethe. The Lorde wyll breake downe the houſe of the proude, but he ſhall make faſt the borders of the wyddowe.

D

The Lorde abhorreth the ymaginacions of the wycked, but pure wordes of innocentes are pleaſunt vnto hym. The couetous man roted vp his awne houſe, but who ſo hateth rewardes, ſhall lyue.

☞ *Thorowe mercy and fayth are ſynnes pourged, and thorowe the feare of the Lorde doth euery one eſchue euell.)

The herte of the ryghtuouſe ſtudyeth his anſwere afore: but the wycked mans mouth ſpueth oute myſchefe. The Lorde is farre from the vngodly, but he heareth the prayer of the righteous. Lyke as the clearneſſe of the eyes reioyſeth the herte, ſo doth a good name fede the bones. The eare that harkeneth to the reformacion of lyfe, ſhall dwell amonge the wyſe. He that refuſeth to be refourmed, deſpyſeth his awne ſoule: but he that ſubmytteth hym ſelfe to correction, is wyſe. The feare of the Lorde is the ryght ſcience of wyſdome, and lowlynes goeth before honoure.

¶ The.xvi. Chapter.

A ☞ *Pro.xxi.a. Pſal.xxxiii b

A Man maye well ☞ purpoſe a thynge in his herte, but the anſwere of the tonge commeth of the Lorde. *A man thynketh all his wayes to be cleane, but it is the Lorde that iudgeth the myndes.

‡Pſal.xxxvii a

‡ Commytte thy workes vnto ẏ Lorde, & loke what thou deuyſeſt, it ſhall proſpere. The Lord doth al thinges for his awne ſake yee, & when he kepeth ẏ vngodly for ẏ day of wrath. The Lorde abhorreth all ſuch as be of a proude herte, his hande is agaynſt theyr hande, & they ſhall not eſcape as innocentes.

☞ *The begynning of a good lyfe is to do ryghtwyſnes: for that is more accepted vnto God thẽ to offre vp ſacrifices.)

B — *Pro.xix.c. — ☞ — *Prou.xi.a. and.xx.b — *Pro.viii.a — *Pſal.ii.b — C — *pro.xiiii.b. Deute.xii.a Eſay.lv.b.

With louing mercy and faythfulneſſe, ſynnes be forgeuen, and who ſo feareth ẏ Lorde eſchueth euell. When a mãs wayes pleaſe the Lorde, he maketh his very enemyes to be his frendes. Better it is to haue a lytle thynge with ryghteouſnes, then greate rentes wrongfullye gottẽ. *A man deuyſeth a waye in his herte, but it is the Lorde that ordreth his goynges. ☞ When the prophecye is in the lyppes of the kynge, his mouthe ſhall not go wronge in iudgement. *A true meaſure and a true balaunce are the Lordes iudgement, he maketh all weyghtes. It is a greate abhominacion, when kynges are wycked, for a kynges ſeate ſholde be holden vp with ryghteouſneſſe. Ryghteous lyppes are pleaſaunt vnto kynges: and he that ſpeaketh the trueth, ſhalbe beloued. The kinges diſpleaſure is a meſſaunger of death, but a wyſe man wyll pacifye hym. The cherefull countenaunce of the kynge, is lyfe, and his louynge fauoure, is as the euenynge dewe. *To haue wyſdome in poſſeſſiõ, is better then to haue golde: and to get vnderſtandyng, is rather to be choſen then to haue ſyluer. The path of the ryghteous is to eſchue euell, & who ſo loketh well to his wayes kepeth his awne ſoule. Preſumpteouſnes goeth before deſtruction, and after a proude ſtomake there foloweth a fall. Better is it to be of humble mynde with the lowly, then to deuyde the ſpoyles with the proude. He that handleth a matter wyſelye, obteyneth good: & *bleſſed is he, that putteth his truſte in the Lorde. Who ſo hath a wyſe vnderſtandynge, ſhalbe called to counſell: and he that can ſpeake fayre, ſhall haue ẏ more learnynge. Underſtandynge is a well of lyfe vnto hym that hath it: as for the chaſtenyng of fooles, it is but foolyſheneſſe. A wyſe herte ordreth his mouth wyſelye, and amendeth the doctryne in his lyppes. Fayre wordes are an hony combe, a refreſhynge of the mynde, and health of the bones. *There is a waye that men thynke to be ryght, but the ende therof leadeth vnto death. A troublous ſoule dyſquyeteth her ſelfe, for her awne mouthe hath brought her therto. An vngodlye perſonne ſtereth vp euell, and in his lyppes he is as an whote burnynge fyre.

D

A frowarde bodye cauſeth ſtryfe, & he that is a blabbe of his tonge, maketh deuyſion amonge prynces. A wycked man begyleth his neyghbour, and leadeth hym into ẏ waye that is not good. The vngodly that loketh haſtely with his eyes, ymagineth myſchefe, and he moueth his lyppes, he wyll do ſome harme. Age is a crowne of worſhyppe, yf it be founde in the waye of ryghteouſnes.

A pacient man is better then one ſtronge: and he that can rule hymſelfe, is more worth then he that wynneth a cytie. The lottes are caſt into the lappe, but the ordrynge therof ſtandeth all in the Lorde.

¶ The.xvii. Chapter.

Better

A Better is a drye morſell with quyetneſſe,
then a houſe full of fat offrynge
*Eccle.x.d wyth ſtryfe. *A diſcrete ſeruaunt
ſhall haue more rule then yͤ ſonnes that haue
no wyſdome, & ſhall haue lyke heritage with
*Sapi.iii.a. i.Pet.i.b the brethrē. *Lyke as ſyluer is tryed in the
fyre, and golde in the fornace, euē ſo doth the
Lorde proue the hertes. A wycked bodye
geueth audience to falſe lyppes, & a froward
*Pro.xiiii.d Job.xxxi.c perſonne geueth eare to a diſceatfull tonge.
*Who ſo laugheth the poore to ſcorne, blaſphemeth
his maker: & he that is glad of another
mans hurte, ſhall not be vnpunyſhed. ¶

Chylders chyldren are a worſhyppe vnto
the elders, and the fathers are the honoure of
B the chyldren. Speach of auctoritie becōmeth
not a foole, moche leſſe a lyenge mouthe then
beſemeth a prynce. A rewarde is a precious
ſtone vnto hym that hath it: but vnto whom
ſo euer it turneth, it maketh hym vnwyſe.

Who ſo couereth another mans offence, ſeketh
loue, but he yͭ diſcloſeth yͤ faute, ſetteth
the prince againſt him ſelfe. One reprofe one
lye doth more good to hym that hath vnderſtandynge,
then a.C.ſtrypes vnto a foole.

*i.Reg.xii.c *A ſedycious perſonne ſeketh myſchefe, &
therfore is a cruell meſſaunger ſent agaynſt
hym. It were better to come agaynſt a ſhe
Beare robbed of hyr whelpes, then againſt a
○* foole ○*(truſtynge) in his folyſhnes. *Who
*Rom.xii.b. i.The.v.b. ſo rewardeth euell for good, the plage ſhall
not departe from his houſe. The begynning
of ſtryfe is, as when a man maketh an Iſſue
for water, therfore or the metynge be: leaue
of cōtencion. The Lorde hateth as well hym
that iuſtifyeth the vngodly, as hym that condempneth
the innocent. What helpeth it
to geue a foole treaſure in his hande, where
as he hath no mynde to bye wyſedome?
○* ○*(Who ſo buyldeth his houſe to hye, ſeketh deſtruction:
*Pro.vi.a and he that refuſeth to learne, ſhall come into myſchefe,)
He is a frende yͭ alwaye loueth, & in aduerſite
a man ſhall knowe who is his brother.

*Prou.ix.a. *Who ſo promyſeth by the hande, and is
ſuertye for his neyghboure, he is a foole.

He that deliteth in ſynne, loueth ſtryfe: and
D who ſo ſetteth his dore to hye, ſeketh after a
fall. Who ſo hath a frowarde herte, obteyneth
no good: & he that hath an ouerthwarte
tonge, ſhall fall into myſchefe. He that begetteth
a fole, begetteth his ſorowe, and the
*Prou.xii.d &.xv.b Eccle.xxx.c father of a foole can haue no ioye. *A merye
herte maketh a luſtye age, but a ſorowfull
mynde dryeth vp the bones. The vngodly
taketh gyftes out of the boſome, to wreſt the
*Eccle.ii.c. &.viii.a. wayes of iudgement. *Wyſdome ſhyneth
in the face of hym that hath vnderſtandyng,
but the eyes of fooles wandre thorowe oute
‡Prou.xix.b all landes. ‡An vndiſcrete ſonne is a grefe
vnto his father, and an heuyneſſe vnto his
mother. To punyſhe the innocente, and to
ſmyte the prynces that geue true iudgement,
are both euell. *A wyſe man, vſeth fewe *.James.i.b &.iii.a
wordes, and he is a man of vnderſtandynge,
that maketh moch of his ſprete. *Yee, a very ‡Job.xiii.a
foole (when he holdeth his tonge) is counted
wyſe, and to haue vnderſtandyng, when
he ſhutteth his lyppes.

¶ The.xviii. Chapter.

He accompanyeth him ſelfe with all A
ſteadfaſt and healthſome doctrine,
that hath a feruent deſyre to it and
is ſequeſtrate from companye.

A foole hath no delyte in vnderſtandynge,
but onely in thoſe thynges wherein his herte
reioyſeth. When the vngodlye commeth,
then cōmeth alſo diſdayne, & with the diſhoneſt
perſon commeth ſhame and diſhonour.
The wordes of a wyſe mās mouth are lyke
depe waters, & the well of wyſdome is lyke a
full ſtreame. *It is not good to regarde the *Pro.xxiiii.c
perſonne of the vngodly, or to put backe the
ryghteous in iudgement. A fooles lyppes
are euer brawelynge, and his mouth prouoketh
vnto battayll. A fooles mouth is his B
awne deſtructiō, and his lyppes are the ſnare
for his awne ſoule. The wordes of a ſclaunderer
are verye woundes, and go thorowe
vnto the inmoſte partes of the bodye.
*(Feare caſteth downe hym that is ſlouthfull: and the *○
ſoules of ſuche as lyue in voluptuouſnes ſhall honger.)
Who ſo is ſlouthful and ſlacke in his labour,
is the brother of hym that is a waſter.

The name of the Lorde is a ſtronge caſtell,
the ryghteous flyeth vnto it, and is in ſauegarde.
But the ryche mans goodes are his C
ſtronge holde, yee, he taketh them for an hye
wall rounde aboute hym. After pryde commeth
deſtructiō, and honour after lowlynes.

*He that geueth ſentence in a mater before *Eccle.xi.b.
he heare it, is a foole, and worthye to be confounded.
A good ſtomacke dryueth awaye
a mans diſeaſe, but when the ſprete is vexed,
who maye byde it? A wyſe herte laboureth
for knowledge, and a prudent eare ſeketh vnderſtandynge.
Liberalite bryngeth a man
to honoure and worſhyppe, and ſetteth hym
amonge great men. The ryghteous declareth
his awne cauſe fyrſte hym ſelfe, yf his D
neyghboure come, he ſhall fynde hym. The
lot pacifyeth the variaunce, and parteth the
myghtye a ſunder. A brother thoughe he be
greued wͭ offence, yet is he more worth then a
very ſtronge caſtell: & they yͭ holde together,
are lyke yͤ barre of a palace. A mās bely ſhal
be ſatiſfyed with yͤ frute of his awne mouth,
and with the increaſe of his lippes ſhall he be
defyled. Death and lyfe are in the inſtrument
of the tonge: and they that loue it, ſhall
enioye the frute therof. *Who ſo fyndeth a *Pro.xviii.c
○*(good) wyfe, fyndeth a good thynge, and receaueth *○
a wholſome benefyte of the Lorde.
(He that putteth awaye a good woman, putteth awaye
a good thynge: but he that kepeth an harlot, is a foole and
vnwyſe.) The poore maketh ſupplicaciō and
prayeth

praieth mekely: but ẏ riche geueth a rough anſwere. A man ẏ loueth hys frendes wyll kepe company with them: and ſome frende ſticketh faſter to a man then hys brother.

¶ The.xix.Chapter.

A *pro.xxviii a BEtter* is the pore that lyueth godly, then ẏ blaſphemer that is but a fole. Where no diſcrecyon is, there ẏ ſoule is inclined to the thyng that is not good, ād is ſwyft on fote, and offendeth. Folyſhenes maketh a man to go out of his waye, ⁊ then is hys herte vnpacient agaynſt the Lorde. Riches make many frendes: but the pore is *De forſaken of hys neyghboure.* A falſe wytnes ſhall not remayne vnpunyſhed: ād he ẏ ſpeaketh lyes ſhal not eſcape. The multitude hangeth vpon great men: and euery man fauoureth hym that geueth rewardes. As for the poore, he is hated amōge all hys brethrē: yee, hys awne frendes wythdrawe frō B him and yf he aſke them the cauſe, they dyſdayne to anſwere hym. He that is wyſe, loueth hys awne ſoule: and kepeth vnderſtāding, that he maye proſpere. A falſe witnes ſhall not remayne vnpunyſhed: and he that ſpeaketh lyes ſhall periſhe. Pleaſure becōmeth not a foole, moch more vnſemely is it, a bondeman to haue the rule of princes.

A wyſe man can put of diſpleaſure: and it is hys honoure to let ſome fautes paſſe.

*pro.xxviii c *The kynges diſfauoure is lyke the roa‡ ps.cxxxiii.a ryng of a lyon, but‡ hys frendſhyp is lyke *Pro.xvii.d the dewe vpon the graſſe.* An vndyſcrete ‡Pro.xxvii.d ſōne is the heuynes of his father:‡ ⁊ a braulyng wyfe is lyke the top of an houſe, where thorowe it is euer droppinge. Houſe and rycheſſe maye a mā haue by the herytage of his elders: but *a dyſcrete womā is the gyft *pro.xviii.d of the Lord. Slouthfulnes bryngeth ſlepe: and a ſoule accuſtomed with crafte ſhal ſuffre honger. whoſo kepeth the cōmaundemēt kepeth hys awne ſoule: but he ẏ regardeth C not his waye, ſhall dye. He that hath pitye vpon the poore, lendeth vnto the Lorde: and loke what he layeth out, it ſhalbe payed hī agayne. Chaſten thy ſonne whyle there is hope: but let not thy ſoule be moued to ſlaye him. A mā of great wrath beareth a payne: ⁊ though thou once delyuer hym, thou muſt agayne do aſmoch for hym. O geue eare vnto good counſell, and be content to be reformed, that thou mayeſt be wyſe in thy latter *Pro.xvi.b. dayes.* There are many deuices in a mans herte: neuertheles, the counſell of the Lorde ſhall ſtande.*(for euer.) It is a mās worſhipe * to do good: ⁊ better it is to be a pore mā then a diſſembler. The feare of the Lord brigeth a man to lyfe: and he ſhal reſt the hole night in plēteouſnes, without viſitacyon of anye *pro.xxvi.b. plage.* A ſlouthful man ſhuteth his hādes into his boſom, as into the pot: and wyl not ‡Pro.xxi.b take payne to put it to his mouth.‡ If thou ſmyteſt a ſcornefull perſone, the ignoraunt ſhall take better hede and yf thou reproueſt one that hath vnderſtandyng, he wylbe the wyſer. He ẏ hurteth hys father or ſhutteth out hys mother, is a ſhamefull and an vnworthy ſonne. My ſonne, heare nomore the doctrine that leadeth the vnto errours frō the wordes of vnderſtandynge. A falſe witnes laugheth iudgement to ſcorne: and the mouth of the vngodly eateth wyckedneſſe. Punyſhemētes are ordeyned for the ſcornefull: and ſtryppes for fooles backes.

¶ The.xx.Chapter.

WYne maketh a man to be ſcornefull A and ſtronge dryncke cauſeth a mā to be vnquyete: who ſo delyteth therin, ſhall neuer be wyſe.* The *Pro.xix.b. kyng ought to be feared as the roaring of a lion: who ſo prouoketh him vnto anger offēdeth agenſt his awne ſoule. It is a mās honour to kepe hym ſelfe frō ſtrife: but they ẏ haue pleſure in braulynge are fooles euery one. A ſlouthfull body will not go to plowe for colde of the wynter: therfore ſhall he go a beggyng ī ſommer, ⁊ haue nothīg. Wyſe counſell in the herte of man is lyke a water in the depe of the earth: and a mā that hath vnderſtandinge bryngeth it forth. Many there be that wold be called good doers: but where ſhall one fynde a true faythfull man. *ps.cxxxvii e *Whoſo leadeth a godly ⁊ an innocent lyfe B is ryghteous ⁊ happy ſhall hys chyldren be whom he leaueth behynde him. A king that ſitteth in the throne of iudgement, ⁊ loketh well about hym, dryueth awaye all euell.

*Who can ſaye, my hert is cleane, I am in- *i. Iohn.i.d nocent from ſynne? To vſe two maner of iii.reg viii.e: weyghtes, or two maner of meaſures, both ii.para.vi.g. theſe are abhominable vnto the Lorde. Eccle.vii.c.

A childe is knowne by his cōuerſacyō, whether his worckes be pure ⁊ ryght. The eare to heare, the eye to ſe: the Lorde hath made thē both. Delyte not thou in ſlepe, leſt thou come vnto pouertye: but open thyne eyes, ẏ ẏ mayeſt haue bred ynough. It is naught it is naught (ſayeth he ẏ byeth any thyng:) C but when he commeth to hys awne houſe, then he boaſteth of hys peny worth. A man that hath a mouth of vnderſtandynge hath many precyous ſtones and coſtly Jewels.

*Take hys garment that is ſuretye for a *Pro.ix.a. and.xvii.c. ſtraunger: and take a pledge of hym for the vnknowne mās ſake. Euery mā lyketh the breed that is gotten with diſceate: but at ẏ laſt hys mouth ſhalbe fylled wyth grauell.

Thorowe counſell, the thynges that men deuyſe go forwarde: and wͭ diſcrecyō ought warres to be taken in hande. The crafty diſceatfull bewrayeth ſecret coūſell: ⁊ to him that cuſtometh flateryng lyppes ioyne not thy ſelfe.* Whoſo curſeth hys father ⁊ mo- *Exod.xx.b. Leui.xx.b. Deut.xxvii.c ther: his lyght ſhalbe put out in the myddeſt

ii. ccg.xv.a of darcknes. The heritage that commeth
to haſtely at the fyrſt, ſhal not be prayſed at
* Math.v.c. Roma.xii.c. the ende.* Saye not thou: I wyll recõpen-
D ſe euell: but put thy truſt in the Lorde, and
Pro.xi.a. and.xvi.b. he ſhall defende the. The Lord abhorreth
two maner of weyghtes, and a falſe balaũ-
‡Iere.x.d. ce is an euell thynge. ‡ The Lorde ordreth
euery mans goinges: howe maye a mã then
vnderſtande hys awne waye? It is a ſnare
for a man to deuoure that whych is holy: ⁊
after the vowe to turne to thyne awne vſe,
i.Reg.xv.c the thynge thou haſt vowed. A wyſe king
deſtroyeth the vngodly, and bryngeth the
whele ouer them. The lanterne of the Lord
is the breth of man: ⁊ goeth thorowe all the
in warde partes of the body.* Mercye and
*Pro.xxix.b faythfulnes preſerue the kynge: and wyth
louynge kyndnes hys ſeate is holden vp.
The ſtrength of yong mẽ is theyr worſhyp-
pe, ⁊ a gray heed is an honour vnto yͤ aged.
Woundes dryue awaye euell, ãd ſo do ſtry-
pes the in warde partes of the body.

The.xxi.Chapter.

A The* kynges harte is in the hand of
*iiii.Re.i.c. the Lord, lyke as are the ryuers of
water: he maye turne it whitherſo-
euer he wyll. Euery mã thynketh
hys awne waye to be ryght: but the Lorde
Mich.vi.b iudgeth the hertes. To do ryghteouſneſſe
⁊ iudgement is more acceptable to yͤ Lorde
then ſacryfyce. A preſũpteous loke, a prou-
de ſtomack ⁊ the plowynge of the vngodly
is ſynne. The deuyces of one that is dyligẽt
brynge plẽteouſnes: but he that is vnadui-
ſed cõmeth vnto pouertye. Whoſo hordeth
vp rycheſſe wyth the dyſceatfulneſſe of hys
tonge, he is vayne and a foole, and lyke vn-
to thẽ that ſeke theyr awne deeth. The rob-
beryes of yͤ vngodly ſhalbe theyr awne de-
ſtruccyon: for they wyll not do the thinges
that is ryght. The wayes of the frowarde
B are ſtraunge: but * yͤ worckes of hym that
*Ti.i.c. ‡Pro.xxv.b. is cleane are ryght.‡ It is better to dwell in
a corner vnder the houſe toppe, then with a
braulynge woman in a wyde houſe. The
ſoule of the vngodly wyſheth euell: ãd hath
no pitye vpon his neyghboure.* When the
*pro.xix.d. ſcornefull is punyſhed, the ignoraunt take
the better heade: and whẽ he ſeyth the wyſe
men proſpere, he wyll receaue the more vn-
derſtandynge. The ryghteous man wyſely
conſydereth the houſe of the wycked: ãd for
theyr wickednes God ouerthroweth the vn
*mat.xviii.d godly. * Whoſo ſtoppeth hys eares at the
cryenge of the poore: he ſhall crye hym ſelfe,
and not be hearde. A preuy rewarde pacy-
fyeth diſpleaſure, and a gyfte i the boſome,
ſtylleth furiouſneſſe. The iuſte delyteth in
doynge the thyng that is ryght: but ouer yͤ
worckers of wyckedneſſe hangeth deſtruc-
cyon. The man yͤ wandreth out of the waye
☞ of wyſdome, ſhall remayne ☞ in the cõgre-
gacyon of the deed.* He yͤ hath pleaſure in
*Pro.xxiii.c C banckettes, ſhalbe a poore mã. Whoſo de-
lyteth in wyne and delycates, ſhall not be
ryche. The vngodly ſhalbe geuen for the
ryghtewes: and the wycked for the iuſt.
*eccle.xxv.c. * It is better to dwell ĩ a wylderneſ then
wyth a chydynge ⁊ an angrye woman. In a
wyſe mannes houſe there is great treaſure
and oyle: but a foolyſh body ſpẽdeth vp all.
Whoſo foloweth ryghteouſneſſe and mer-
cy, fyndeth bothe lyfe, ryghteouſneſſe, and
honoure. A wyſe man wynneth the cytie of
the myghtye: and as for the ſtrength that
[illegible].xv.b. they truſt in, he bryngeth it downe. Who-
ſo kepeth hys mouth and hys tõge: the ſame
kepeth hys ſoule from troubles. He that is
proude and preſumptuous, is called a ſcor-
nefull man, whych in wrath darre worcke
malyciouſlye. The volupteouſneſſe of the
ſlouthful is hys awne death: for his handes
wyll not laboure. He coueteth and deſyreth
all the daye longe: but the ryghteous is all-
waye geuynge, and kepeth nothyng backe.
The ſacryfyce of the vngodly is abhomina-
cyon: howe moche more when they offre the
thynge that is gotten wyth wyckedneſſe?
*P[illegible]x.a. * A falſe wytnes ſhal peryſhe. but he that
is a true man boldly ſpeaketh that he hathe
heard. An vngodly man goeth forth raſhly:
but the iuſt reformeth hys awne waye.
*Eſa.i.&. and.xlvi.b. * There is no wiſdome, there is no vnder-
‡ps.xxxiii.c. ſtandynge, there is no counſell agaynſt the
Lorde.‡ The horſe is prepared agaynſt the
daye of battayll: but the Lorde geueth the
victorye.

The.xxii.Chapter.

A * Good name is more worth
*Eccl.xlvi.b Eccle.vii.a. ☜ then greate rycheſſe, and ☞ lo-
uinge fauoure is better then ſil
uer and golde. The ryche and
poore mete together: yͤ Lord is
the maker of them al. A wyſe man ſeeth the
plage, and hydeth hym ſelfe: but the folyſhe
go on ſtyll and are punyſhed. The ende of
lowlynes ãd the feare of God is ryches, ho-
noure, proſperyte, and health.
Thornes ⁊ ſnares are in the waye of the
frowarde: but he that doeth kepe hys ſoule,
wyll fle from ſuche. Teache a chylde in hys
youth what waye he ſhulde go: for he ſhall
not leaue it, when he is olde. The ryche ru-
leth yͤ poore: ⁊ the borower is ſeruaunt to yͤ
lender. He that ſoweth wyckedneſſe ſhall
reape ſorowe: and the rodde of hys crueltye
Eccl.xxxi.d ſhall peryſhe. He that hath a louynge eye
B ſhalbe bleſſed: for he geueth of his breed vn-
to the poore. (Whoſo geueth rewardes, ſhal obtayne
vyctory ⁊ honoure: but he taketh awaye the ſoule of ſoch as
receaue them.) Caſt out the ſcornefull man, and
ſo ſhall ſtryfe go out wͭ him: yee, variaũce ⁊
ſlaunder ſhall ceaſe. Whoſo delyteth to be
of a cleane herte ⁊ of gracyous lyppes, the
kynge

kynge ſhall be hys frende. The eyes of the
☞ Lorde ☞ preſerue knowledge, but as for yͤ
wordes of the deſpyteful, he bryngeth thē to
naught. The ſlouthfull body ſayeth: there
is a lyon wythout, I myght be ſlayne ī the
*Pro.xxiii.c ſtrete. *The mouth of an harlot is a depe
pyt, wherin he falleth that the Lorde is angrye
wyth all. Folishnes ſtycketh in yͤ hert
of the lad, and the rodd of correccyon ſhall
dryue it awaye. Who ſo doth a poore man
C wronge to icreaſe his awne riches, ⁊ geueth
vnto yͤ riche to pleaſe hī, at yͤ laſt cōmeth to
pouerte hin ſelfe. My ſonne, bowe downe
thyne eare, and herken vnto the wordes of
wyſdome, applye thy mynde vnto my doctryne:
for thou ſhalt be excellent yf yͧ kepe
it in thyne herte, ⁊ practiſe it in thy mouth:
that thou mayeſt put thy truſt in the Lord.
I haue ſhewed the this daye the thinge that
thou knoweſt. Haue not I warned the very
oft with coūcel ⁊ learning? yͭ I myght ſhew
the the truth, and that thou with the verite
myghteſt anſwere thē that ſende vnto the?
D Se that thou robbe not yͤ poore, becauſe he
is weake, ⁊ oppreſſe not the ſimple in iudgement:
for yͤ Lorde hī ſelfe wyll defende their
cauſe, ⁊ do violence vnto them yͭ haue vſed
violence. Make no frendſhyppe wͭ an angrye
wilfull man, ⁊ kepe no cōpany wͭ yͤ furious:
leſt thou learne his wayes, ⁊ receaue hurte ī
*Prou.vi.a. P.xi.b.xxvii.c thy ſoule. *Be not yͧ none of thē that bynde
theyr hande vpon promyſe, ⁊ are ſuertie for
wayghty cauſes: for yf yͧ haſt nothynge to
paye, they ſhall take awaye thy bed frō vnder
the. * Thou ſhalt not remoue the lande
*pro.xxiii.b. Deu.xxvii.c. marcke, whych thy foreelders haue ſet.

Seeſt thou not, they which be diligent in
theyr buſynes, ſtande before kinges and not
amonge the ſymple people?

¶ The.xxiii. Chapter.

A When yͧ ſytteſt at the table to eate wͭ
a Lord, ordre thy ſelfe manerly wͭ yͤ
thynges yͭ are ſet before the. Meaſure
thyne appetyte: ⁊ yf yͧ wylt rule
thyne awne ſelf, be not ouer gredy of hys
meate, for meate begyleth and diſceaueth.
*Ecc.xxvii.a Iere.xvii.b. Ii.Tim.vi.b *Take not ouer great trauayle ⁊ labour to
be riche, beware of ſoche a purpoſe. *Why
wilt yͧ ſet thyne eye vpon yͤ thynge which ſodenly
vanyſheth awaye? For ryches make
thē ſelues winges, ⁊ take theyr flyght lyke
an Aegle into yͤ ayre. Eate not thou wͭ yͤ envyous,
⁊ deſyre not his meate, for he doth as
a man yͭ peſcribeth a meſure to yͤ in his hert.

He ſayth vnto the: eate ⁊ dryncke, where
B as his herte is not wͭ the. Yee, the morſels yͭ
thou haſt eaten ſhalt yͧ perbrake ⁊ leſe thoſe
ſwete wordes. Tell nothinge ī to the eares
of a foole, for he wyll deſpyſe the wyſdome
of thy wordes. *Remoue not the olde lande
*Pro.xxii.b. Deut.xxvii.c marke, ⁊ come not within the felde of the fatherleſſe:
For he yͭ delyuereth thē is myghtie,
euen he ſhal defende theyr cauſe againſt
the. Applye thyne herte vnto correccyon; ⁊
thyne eare to the wordes of knowledge.
*Wythholde not correcciō frō the child, for *Pro.xiii.d. Eccle.xxx.a.
yf yͧ beateſt him wͭ the rodd, he ſhall not dye
therof. Yf yͧ ſmyte hī wͭ the rodde, yͧ ſhalt deliuer
his ſoule from hell. My ſonne, yf thy
herte receaue wyſdome, my herte alſo ſhall
reioyce: yee, my reynes ſhalbe very glad: yf
thy lippes ſpeke the thinge yͭ is right. *Let *pro.xxiiii.a and.c.
not thyne herte be gelous to folowe ſinners
but kepe the ſtyll in the feare of the Lorde
☞ all the daye lōge: for the ende is not yet ☞
come, ⁊ thy pacyent abidynge ſhal not be in
vayne. My ſonne, geue eare ⁊ be wyſe, and
ſet ſtrayte thyne hert in the waye of yͤ Lord C
*Kepe no company wͭ wyne bybbers ⁊ ryotous *Pro.xxi.c
eaters of fleſh: for ſoch as be dronckardes
ād ryotous ſhall come to pouerte, ⁊ he yͭ
is geuen to moch ſlepe, ſhall go wͭ a ragged
coate. Geue eare vnto thy father that begat
the, ⁊ deſpyſe not thy mother whē ſhe is olde.
Labour for to get the trueth: ſell yt not
awaye, ⁊ ſo do by wyſdome, nourtour ⁊ vnderſtanding:
for a ryghteous father is maruelous
glad of a wyſe ſonne, and he yͭ begettith
a wyſe chylde ſhall haue gret pleaſure
of him. Do ſo yͭ thy father ⁊ mother may be
glad of yͤ, ⁊ that ſhe yͭ bare the may reioyſe.
My ſonne, geue me thyne herte, and let thyne
eyes haue pleaſure in my wayes. *For *pro.xxii.b.
an whore is a depe graue, and an harlot is a
narowe pyt. She lurketh lyke a thefe, and
bryngeth vnto her such mē as be ful of vyce.
Who hath wo? who hath ſorowe? who hath
ſtrife? who hath braulyng? ⁊ who hath woūdes
without cauſe. Or who hath reed eyes?
Euen they yͭ be euer at yͤ wyne, ⁊ ſeke exceſſe. D
Loke not thou vpon yͤ wyne, how redd it
is, ⁊ what a colour it geueth in the glaſſe. It
goeth downe ſoftly, but at the laſt it byteth
lyke a ſerpent, ⁊ ſtyngeth as an adder. So
ſhall thine eyes loke vnto ſtraung wemē, ⁊
thyne herte ſhall muſe vpon frowarde thinges.
Yee, yͧ ſhalt be as though yͧ layeſt in the
myddeſt of yͤ ſee, or ſlepteſt vpon yͤ toppe of
yͤ maſt of a ſhyppe. They woūded me (ſhalt
yͧ ſaye) but it hath not hurte me: they haue
all to brokē me, but I felt it not. whā I am
well wakened, I will go to yͤ drīcke againe.

¶ The, xxiiii. Chapter.

BE not thou gelous ouer wycked mē A *Pro.xxiii.d and.xxiiii.c
and deſyre not to be amonge them.
For ther herte ymagyneth to do hurte,
and theyr lyppes talke of myſchefe.

Thorowe wyſdome is an houſe buylded,
and wyth vnderſtādynge is it ſet vp. Thorowe
diſcrecyon ſhall the chambres be fylled
wyth all coſtly and pleaſaunt ryches.
A wyſe man is euer ſtronge, yee, a man of
vnderſtandyng encreaſeth of ſtrength.

For with diſcrecyon muſt warres be ta-

ken in hande, ⁊ where as are many that can
geue counſell, there is yͤ vyctory. Wyſdome
is to hye a thynge for a fole, for he darre not
open his mouth ī the gate. He that ymagyneth
myſchefe, maye welbe called an vngracyous
perſonne. The thought of the foolyſh
is ſynne, ⁊ the ſcornefull is an abhominaciō
vnto men. If thou be ouerſene and negligēt
ī tyme of nede, then is thy ſtrēgth but ſmal.
☞ ☞ Delyuer thē that go vnto death, ⁊ are
B led awaye to be ſlayne, and be not neglygēt
therin yf thou be able to do them good. If yͧ
wylt ſaye: I knewe not of it. Thinkeſt thou
that he which made the hertes, doth not cōſydre
it? ⁊ that he which regardeth thy ſoule,
ſeeth it not? Shall not he recōpēce euery
man accordyng to his worckes? My ſonne,
yͭ eateſt hony ⁊ the ſwete hony cōbe, becauſe
it is good ⁊ ſwete in thy mouth. Euen ſo
ſhal the knowledge of wyſdome be vnto thy
ſoule, aſſone as yͧ haſt gotten it. And thou
ſhalt haue lōge dayes, yee, thy hope ſhal not
be ī vayne. Laye no preuy wayte (o wicked
man) vpon the houſe of the ryghteous and
* pſ.xxxvii.d disquiete not hys reſtyng place. * For a iuſt
man falleth ſeuen tymes, ⁊ ryſeth vp agayne,
but the vngodly fall into wyckednes.
‡ Pro.xvii.a. ‡ Reioyce not yͧ at the fall of thyne enemye,
⁊ let not thyne herte be glad when he ſtombleth.
Leſt the Lord (whē he ſeyth it) be angrye,
and turne hys wrath from hym vnto
* pro.xxiii.b. the. * Let not thy wrath and gelouſy moue
and.xxiiii.a. the, to folowe the wycked ⁊ vngodly. And
why? the wicked ſhall haue no poſteryte, ād
* Job.xxi.b. Prou.xiii.a * the candle of the vngodly ſhall be put out.
‡ Prou.xx.a ‡ My ſonne, feare yͧ the Lord ⁊ the kynge, ⁊
kepe no cōpany wͭ them yͭ ſlyde backe from
his feare: for theyr deſtruccyon ſhal come ſodenly,
⁊ who knoweth the aduerſyte yͭ maye
☞ come ☞ of them both? These are alſo the
* pro.xviii.b ſayenges of the wyſe. * It is not good, to haue
reſpecte of any perſone in iudgement. He
that ſayeth to the vngodly: yͧ arte ryghteoꝰ
hym ſhall the people curſe, yee, the comētye
ſhall abhorre hym. But they that rebuke yͤ
vngodly, In thē doth God delite, ⁊ a riche
☞ bleſſyng ſhall come vpō thē. ☞ Euery mā
ſhall kyſſe hys lyppes, yͭ geueth a good anſwere.
Fyrſt make vp thy worck yͭ is without,
⁊ loke well vnto yͭ whych thou haſt in yͤ
felde ⁊ then buylde thyne houſe. Be no falſe
witneſſe agaynſt thy neighbour and ſpeake
C no falſhode wͭ thy lyppes. Saye not: I wyll
handle hī, euē as he hath dealte wͭ me, ⁊ wil
rewarde euery mā accordīng to his dedes. I
wēt by yͤ felde of yͤ ſlouthful, ⁊ by the vineyarde
of the foolyſh man. And lo, it was all
couered wͭ nettels, ⁊ ſtode full of thyſtles, ⁊
the ſtone wall was broken downe. Thys I
ſawe, and conſydered it well: I loked vpon
* Proue.vi.c it, and toke it for a warnyng. * Yee, ſlepe on
○* ſtyll ○* (I ſaye) a lytle, ſlōbre a lytle, folde thy
handes together yet a lytle: ſo ſhall pouerte
come vnto the as one that trauayleth by
the waye, ⁊ neceſſite lyke a weapened man.

¶ The.xxv. Chapter.

¶ These alſo are the parables of Salomō,
which the men of Ezekiah kynge of
Juda copied out.

IT is the honoure of God to kepe a A
thinge ſecrete, but the kynges honour
is to ſearche out a thynge.

The heauen is hye, the earth is
depe, and the kynges herte is vnſearcheable.
Take the droſſe from the ſyluer, ⁊ there
ſhalbe a cleane veſſell therof. Take away
vngodlyneſſe from the kynge, and his ſeate
ſhalbe ſtablyſhed wͭ ryghteouſnes. Put not
forth thy ſelfe in yͤ preſence of yͤ king, ⁊ preace
not into yͤ place of greate mē. * Better is * luke.xiiii.b
it that it be ſayde vnto the: come vp hyther
then thou to be put lower in the preſence of ‡ Eccl.viii.b.
the prīce whō thou ſeyſt wͭ thyne eyes. ‡ Be Mat.v.c.
not haſtye to go to the lawe, leſt happlye yͧ B
do ſome offēce after yͤ ſtrife be ended wherby
thy neyghbour put the to ſhame. Hādle thy
matter wyth thy neyghbour hym ſelfe, and
diſcouer not another mans ſecret: leſt when
men heare therof, it turne to thy diſhonoure,
and leaſt thyne euell name do not ceaſſe. *○
○* (Grace and frendſhyppe doth delyuer: whych ſe that thou
kepe for thy ſelfe, leſt thou be reproued.) A worde ſpoken
in due ſeaſon, is lyke apples of golde ī a
graued worcke of ſyluer. The correcciō of yͤ
wyſe is to an obediēt eare, a golden cheine ⁊
a Jewell of golde. Lyke as the winter coole
in the harueſt, ſo is a faythful meſſauger to
thē yͭ ſend him: for he refreſheth his maſters C
mynde. Whoſo maketh greate boaſtes and
geueth nothyng, is lyke cloudes and winde
without rayne. With paciēce is a prince pacified,
⁊ * wͭ a ſoft tong is rygorouſnes broken. * Pro.xv.a Gene.xxxii.a i.Reg.xxv.c.
If yͧ findeſt hony, eate ſo moch as is ſufficient
for yͤ: leſt yͧ be ouerfull, ⁊ perbrake it
out agayne. Withdraw thy foote from thy
neyghbours houſe leaſt he be wery of yͤ, ⁊ ſo
abhorre the. Who ſo beareth falſe witneſſe
againſt his neyghboure, he is a very clubb,
a ſwearde, ⁊ a ſharpe arowe. The hope yͭ is
put in a falſe mā in tyme of neade, is lyke a
rotten toth ⁊ a ſlyppery foote, who ſo taketh
awaye a mās garmēt ī the colde wether, is
lyke vyneger vpon chalck, or lyke hī yͭ ſyngeth
ſonges to an heuie hart ○* (Lyke as the moth *○
hurteth a garment, ⁊ a worme the trée, ſo doth the heuynes
of a man hurt the hart.) * If thyne enemye hōger, * Roma.xii.c
fede him: yf he thyrſt, geue him drincke: for i.Re.xxx.b.
ſo ſhalt thou heape coales of fyre vpon hys
head, and the Lorde ſhall rewarde the. D

The North winde dryueth awaye yͤ rayne
euen ſo doth an earneſt ſober countenaunce
a backbyters tonge, * It is better to ſyt in * Pro.xxi.a.
a corner vnder the rofe, then with a braulīg
woman in a wyde houſe: A good reporte out

te out of a farre countre, is lyke colde water to a thyrſtie ſoule. A ryghteous man ☞ ☞ fallynge downe before the vngodly, is lyke a troubled wel and a ſprige that is deſtroyed. Lyke as it is not good to eate to *Eccle.iii.c. moch hony, *euen ſo he that wil ſearch out hye thynges, it ſhall be to heuy for hym. He that cannot rule hym ſelfe, is lyke a cyte whych is broken downe, ⁊ hath no walles.

¶The.xxvi.Chapter.

A Lyke as ſnowe is not mete in ſõmer, ner rayne in harueſt, euen ſo is worſhyppe vnſemely for a foole. Lyke as the byrde ⁊ the ſwalowe take theyr flyght ⁊ fle here ⁊ there, ſo the curſe that is geuẽ in *ps.xxxii..b. vayne, ſhal not lyght vpon a man. * Unto the horſe belongeth a whyppe, to the Aſſe a brydle, ⁊ a rodde to the fooles backe. Geue not the foole an anſwere after his foolyſhneſſe, leſt ẏ become lyke vnto hĩ: but make the foole an anſwere to his foolyſhneſſe, leſt he be wyſe in hys awne cõceate. He is lame of hys fete, yee, droncken is he in vanyte, ẏ B committeth eny meſſage to a foole. Like as in a lame man his legges ar not equall, euẽ ſo is a parable in the fooles mouth. He that ſetteth a foole in hye dignite, ẏ is euẽ as yf a man put a ſtone in a ſlynge. A parable in a fooles mouth is lyke a thorne ẏ prycketh a ☞ drõcken mã in the hãdc. ☞(Gret is he ẏ hath formed all thynge: he rewardeth ẏ fole ⁊ recompencith ẏ transgreſſors.) A mã of experiẽce diſcerneth all thĩges well: but he ẏ putteth ẏ fole to ſilẽce endeth the ſtryfe. * Lyke as the dogg turneth *I.Petri.ii.d. agayne to his vomyte, euẽ ſo a foole beginneth hys folyſhneſſe agayne a freſh. If thou ſeeſt a mã that in wyſe is hys awne cõceate, there is more hope in a foole then in hym.

*Pro.xxii.b. *The ſlouthfull ſayeth: there is a lyon in C the waye, ⁊ a lyon in the myddeſt of the ſtretes. Lyke as the dore turneth aboute vpon the henges, euen ſo doth the ſlouthfull welter him ſelfe in hys bedd. *Prou.xix.e * The ſlouthfull body thruſteth his hande ĩto hys boſome, ⁊ it greueth hĩ to put it agayne to his mouth.

The ſlogarde thynketh hym ſelfe wyſer, then ☞ ſeuen men that ſyt ãd teach. ☞ Who ſo goeth by ⁊ medleth with other mẽs ſtrife he is lyke one ẏ taketh a dogge by ẏ eares.

Lyke as a mad man that caſtith fyre brandes, and ſhotteth deadly arowes and dartes euẽ ſo doth a diſſembler wᵗ hys neyghboure. ☞ And then ſayth he ☞(whan he is taken) I dyd it but in ſporte. Where no wodd is, there the fyre goeth out: Euen ſo where the tale betrayer is takẽ awaye, there ẏ ſtryfe ceaſeth. *Ec.xxviii.b *Coles kyndle heate, ⁊ wodd the fyre: euen ſo doth a braulyng felowe ſtere vp variaũce. A talebearars wordes are lyke men that D ſtryke with hammers, but they perſe the inwarde parte of the body. Uenymous lyppes and a wycked herte, are lyke a potſherde couered with ſyluer droſſe. An enemye ſhalbe knowen by his talkynge, and in the meane ſeaſon he ymagyneth myſchefe, but when he ſpeaketh fayre, beleue him not, for there are ſeuen abhominacyons in his hert. Whoſo kepeth euell wil, ſecretly to do hurte, hys malyce ſhalbe ſhewed before ẏ whole congregacyon. * Who ſo dyggeth vp a *Eccle.x.b. and .xxvii.c. pyt, ſhall fall therin: and he that weltreth a ſtone, ſhall ſtomble vpon it hym ſelfe. A diſſemblynge tonge hateth one that rebuketh hym, and a flatterynge mouth worcketh myſchefe.

¶The.xxvii.Chapter.

Make not thy booſt of to morowe A *for thou knoweſt not what maye *Luke.xii.c. Eze.xviii.c. Iame.iiii.b happen to daye. Let another man prayſe the, and not thyne awne mouth: yee, other folkes lyppes, ãd not thyne. The ſtone is heuy and the ſande weyghtye: but a fooles wrath is heuyer then them both. Wrath is a cruell thinge and furiouſneſſe is a very tempeſt: but who is able to abyde enuye? An open rebuke is better then a ſecrete loue. Faythfull are the woũdes of a louer, but ẏ kyſſes of an enemye are cruel. He that is full, abhorreth an hony cõbe: but B vnto hym that is hõgrye, euery ſowre thinge is ſwete. He ẏ oft tymes flytteth, is lyke a byrde that forſaketh her neſt. Balme and ſwete encenſe make the hert mery: ſo is the ſwete counſell of a mans frẽde that agreeth to hys purpoſe. Thyne awne frende and thy fathers frende ſe thou forſake not: but go not into thy brothers houſe in tyme of thy trouble. For better is a frende at hand then a brother farre of. My ſonne, be wyſe, and thou ſhalt make me a glad herte ſo that I ſhall make anſwere vnto my rebukers. A wyſe mã ſeynge the plage, wyll hyde him ſelfe, as for fooles they go ſtyll, and ſuffer harme, *Take his garment that is ſuertye *Proue.x.c. for a ſtraunger, and take a pledge of him for the vnknowen mãs ſake. He that is to haſtye to prayſe hys neyghboure aboue meaſure, ſhalbe taken as one that geueth hym an euell reporte. C

*A braulynge womã and the rofe of the *Pro.xix.b houſe droppynge ĩ a raynye daye, maye wel be compared together. He that refrayneth her, refrayneth the wynde, and holdeth oyle faſt in hys hande. Lyke as one yron wheteth another, ſo doth one man conforte another. Who ſo kepeth hys fygge tre, ſhall enioye the frutes therof: euen ſo, he that wayteth vpon hys maſter, ſhall come to honoure. Lyke as in one water there apeare dyuerſe faces, euen ſo diuerſe men haue diuerſe hertes. Lyke as ☞ hell and deſtruccion ☞ are neuer full, euen ſo * the eyes of men can *Eccle.i.a. Ecc.iiii.a and.xxvii.c. neuer be ſatiſfied. Syluer is tryed in the

moulde, and golde in the fornace, and ſo is a
man, when he is openly prayſed to hys face.
✠ (The hart of a wycked man ſeketh after myſchefe, but a
D true hart ſeketh for knowlege.)

Though thou ſhuldeſt braye a foole with
a peſtell in a morter lyke frumentye corne,
yet wyll not hys folyſhneſſe go from hym.
Se that thou knowe the nombre of thy catell
thy ſelf, & loke well to thy flockes. For
ryches abyde not alwaye, & ☞ the crowne
☞ endureth not for euer. The heye groweth
the graſſe commeth vp, & herbes are gathered
in the mountaynes. The lãbes ſhal clothe
the & for the goates thou ſhalt haue money
to thy huſbãdry. Thou ſhalt haue goates
mylck ynough to fede the, to vphold thy
houſholde, and to ſuſteyne thy maydens.

¶ The. xxviii. Chapter.

A THe vngodly flyeth whã no mã
chaſeth him, but the ryghteous
ſtandeth ſtyf as a lyõ. * Becauſe
*Leu. xxvi. c of ſynne, ỹ land doth oft chaũge
her prince: but thorow men
of vnderſtandynge and wyſdome a realme
endureth longe. One poore man oppreſſinge
another by violence, is lyke a continuall
rayne that deſtroyeth the frute.

They that forſake the lawe, prayſe the
vngodly: but ſoch as kepe the lawe, abhorre
*i. Cor. ii. d them. * Wycked men diſcerne not ỹ thynge
that is ryght, but they that ſeke after the
*Pro. xix. a Lorde, diſcuſſe all thynges. * A poore man
leadynge a godly lyfe, is better then the ryche
that goeth in frowarde wayes.

Who ſo kepeth the lawe, is a chyld of vnderſtandynge
B : but he that is a companyon
of ryotous mẽ, ſhameth hys father. He that
by vſurye and vniuſte gaynes gatheryth
ryches: he ſhall laye them in ſtore for a man
*Prouer. i. b that wyll pytie the pore. * He that turneth
awaye hys eare from hearyng the lawe, his
prayer ſhalbe abhominable.

Who ſo ledeth ỹ ryghteous into an euell
waye, ſhall fall into hys awne pyt, but the
iuſt ſhall haue the good in poſſeſſion. The
ryche mã thyncketh him ſelf to be wyſe, but
the poore that hath vnderſtandynge, cã perceaue
*Eccle. x. a. Prou. xxix. a. him well ynough, * Whẽ ryghteous
mẽ are in proſperite, then doth honoure floryſhe
but when the vngodly come vp, ỹ ſtate
of men chaũgeth. He that hydeth his ſynnes,
*Job. xiii. c. Psal. xxxii. b. i. Joh. i. b. ſhall not proſper: but * whoſo knowledgeth
them ãd forſaketh them, ſhall haue
mercy. Well is him ỹ ſtandeth alwaye in
C awe: as for him that hardeneth his herte, he
ſhall fall ĩto myſchefe. Lyke as a roarynge
lyon & an hõgrye beare, euẽ ſo is an vngodly
prynce ouer the poore people. Where the
prince is wythout vnderſtandyng, there is
greate oppreſſyon and wronge: but yf he be
ſoch one as hateth couetouſneſſe, he ſhall lõge
*Gen. iiii. b. raygne. * He that by vyolence ſheddeth
eny mans bloude, ſhall be a rennagate vnto
hys graue, and no man ſhall be able to ſoucoure
him. * Whoſo leadeth a godly and an *Proue. x. b.
innocẽt lyfe ſhalbe ſaued: but he that goeth
frowarde wayes, ſhall once haue a fall.

* He that tylleth his land, ſhall haue plẽteouſneſſe *Pro. xii. b. Eccle. xx. b.
of bread: but he ỹ foloweth ydylneſſe,
ſhall haue pouerte ynough. A man ỹ
dealeth faythfully, ſhalbe fylled wyth bleſſynges:
and * he that maketh to moch haſte *i. Tim. vi. b Prou. xxiii. a
for to be ryche, ſhal not be vngyltye. To haue
reſpecte of perſonnes in iudgemẽt is not
good: and why? A man will do wronge, yee.
euen for a pece of bread. He that will be rich
all to ſone, hath an euell eye, and cõſydereth D
not that pouerte ſhall come vpon hym.

He that folowyng my precepts rebuketh
a man, ſhall fynde more fauoure at the laſt,
then he that flatreth him. * Whoſo robbeth *Mat. xv. a.
his father and mother, and ſayeth it is no
ſynne, the ſame is lyke vnto a deſtroyer. He
that is of a proude ſtomack & wythout feare,
ſtereth vp ſtryfe: but he that putteth his
truſt in the Lorde, ſhalbe well fedd.

He that truſteth in hys awne herte, is a
foole: but he that dealeth wyſely, ſhalb ſafe.

* He that geueth vnto the poore, ſhall not ii. Corin. ix. b
lacke: but he that turneth awaye hys eyes
frõ ſoch as be in neceſſyte, ſhall ſuffre greate
pouerte hym ſelfe. * When the vngodly *Pro. xxviii. b and. xxix. a.
are come vp, men are fayne to hyde them
ſelues: but when they peryſh, the ryghteous
increaſe.

¶ The. xxix. Chapter.

HE that is ſtyfnecked, ãd wyll not A
be refourmed, ſhall ſodenly be deſtroyed
wythout any help. * Whẽ *Pro. xxviii. b Eccleſia. x. a.
the ryghteous haue the ouerhande,
the people are ĩ proſperyte: but
when the vngodly beareth rule, there ỹ people
mourne. Who ſo loueth wyſdome maketh
hys father a glad mã: * but he that kepeth *Proue. v. a. Luke. xv. c.
cõpany with harlottes, ſpẽdeth awaye
that he hath. Wyth true iudgement ỹ kynge
ſetteth vp the lande, but yf he be a man ỹ
oppreſſith the people wyth gatherynges,
he turneth it vp ſyde downe. Who ſo flatreth
hys neyghboure, layeth a nette for his
fete. ✠ The ſinne of the wycked is his awne ✠
ſnare but the ryghteous doth ſynge and reioyſe.
The ryghteous conſydreth ỹ cauſe of
the poore: but ỹ vngodly regardeth no vnderſtandyng.
Wycked people bringe a cytie
in decaye, but wyſe men ſet it vp agayne. If
a wyſe man go to lawe wͭ a foole (whether
he deale wͭ hym frendly or roughly) he getteth
no reſt. The bloude thyrſtie hate the ☞
ryghteous: but ỹ iuſt ☞ ſeke hys ſoule. A
foole poureth out his ſprete altogether but
a wyſe man kepeth it in tyll afterwarde.
If a prynce delyte in lyes, all hys ſeruauntes
are vngodly. The poore & ỹ lender mete
together,

C together, & the Lord lyghteneth both theyr eyes. *The ſeate of the Kynge that faythfully iudgeth the poore, ſhall contynue ſure for euermore. The rodde and correccion myniſtre wyſdome, but yf a chylde be not loked vnto, he bryngeth hys mother to ſhame.

‡Prou.xx.d

When the vngodly come vp, wyckednes increaſeth: but the ryghteous ſhall ſe theyr fall. Nurtoure thy ſonne with correccyon, & thou ſhalt be at reſt, yee, he ſhal do the good at thyne herte. When the worde of god is not preached, the people peryſhe, but well is hym that kepeth the lawe. A ſeruaunt wyl not be the better for wordes, for though he vnderſtande, yet wyll he not regarde them. Yf thou ſeeſt a man that is haſtye to ſpeake vnaduyſed, thou mayeſt truſt a foole more D then him. He that delycately bryngeth vp hys ſeruaunt from a chylde, ſhal make hym hys maſter at lēgth. An angry man ſtereth vp ſtryfe, & he that beareth euell wyll in his mynde, doth moch euel. After pryde cōmeth a fall, *but a lowely ſprete bryngeth great worſhyp. Who ſo kepeth company wyth a thefe, hateth his awne ſoule: he heareth blaſphemyes, & telleth it not forth. He that feareth men, ſhall haue a fall: but who ſo putteth hys truſt in the Lorde is without daūger. Many there be that ſeke the Prynces fauoure, but euery mans iudgemēt cōmeth from the Lorde. The ryghteous abhorreth the vngodly: but as for thoſe that be in the ryght waye, the wycked hate them.

*Job.xxii.d.

☙(A chylde ẏ kepeth ẏ worde, ſhalbe with out deſtruccīo,)

¶ The.xxx. Chapter.

¶ The purenes of the worde of God: & what we ought to require of God, wyth certen wonderfull thynges that are in thys worlde.

A The wordes of Agur the ſonne of Jakei, & the prophecye that the ſame mā ſpake vnto Jthiel, euen vnto. Jthiel & Uchal: I am more foolyſh then any man, and haue no mans vnderſtandyng I neuer lerned wyſdome, ner had knowledge of holy thynges. Who hath clymed vp ĩto heauen? Who hath come doune frō thece? Who hath holden the wynde faſt in hys hande?

Who hath comprehended the waters in a garment? Who hath ſet all the endes of the worlde? What is his name, or his ſonnes name? Canſt thou tell *all the wordes of God are pure & cleane, for he is a ſhylde vnto all them, ẏ put theyr truſt in hym. ‡Put B thou nothyng vnto hys wordes, leſt he reproue the, & thou be foūde a lyar. Two thinges haue I requyred of ẏ, that ẏ wilt not denye me before I dye. Remoue fro me vanite and lyes: geue me nether pouerte nor ryches, onely graunte me a neceſſary lyuinge. Leſt yf I be to full, I denye the and ſaye *who is the Lorde? And leſt I beynge conſtrayned thorowe pouerte, fal vnto ſtealinge, and take the name of my God in vayne. Accuſe not a ſeruaunt vnto hys maſter, leſt he ſpeake euell of the, & thou be hurte. There is a generacyon that curſeth theyr father and doth not bleſſe theyr mother. There is a generacyon that thyncke them ſelues cleane, and yet is not clenſed from theyr fylthyneſſe. There is a generacyon ẏ hath a proude loke, and doth caſt vp theyr eye lyddes. There is a generacyon whoſe teth are ſwerdes, and wyth theyr chawe bones they conſume and deuoure the ſymple of the earth, & the poore from amonge men. The horſleche hath two daughters cryeng: bryng hyther, brynge hyther.

*pſal.xix.c.

‡Deut. iiii.a and.xii.d

*Exo.v.a. Deute.viii.c. and.xxxi e Job.xx.b.

There be thre thynges that are neuer ſatyſfyed, yee, fowre thīges ſayeth neuer hoo. C

The graue: a womans wombe cloſed: and the earth that hath neuer water ynough. As for fyre, it ſayeth neuer hoo.

*Who ſo laugheth hys father to ſcorne, and ſetteth hys mothers commaundement at naugth: the rauens pycke out hys eyes in the valleye, and deuoured be he of the yong Aegles. There be thre thīges to hye for me, & as for the fourth ẏ paſſeth my knowledge. The waye of an Aegle in the ayre, ẏ waye of a ſerpent ouer a ſtone, the waye of a ſhyp in the ſee, & the waye of a mā wyth a yonge woman. Soch is the waye alſo of a wyfe that breketh wedlocke, whych wypeth her mouth lyke as when ſhe hath eatē & ſayeth: As for me. I haue done no harme. Thorow thre thynges the earth is dyſquieted, & the fourth may it not beare: Thorowe a ſeruaunt that beareth rule. Thorowe a foole that hath to moche breed, thorowe a wyfe D worthy hatered when ſhe is maried, and thorowe an hande mayden that is heyre to her maſtres. Theſe be foure thynges in the earth, the whych are very lytle: but in wyſdome they exceade the wyſe The emmettes are but weake people *yet gather they theyr meate together in the harueſt.

*Exo.xxi.b. Deut.xxvii.c

*Prou.vi.a.

The conyes are but a feble folke. yet make they theyr couches amonge the rockes.

The greſhoppers haue not a gyde, yet go they forth together by heapes. The ſpyder laboureth wyth her handes, and is in Kynges places. There be thre thynges that go ſtyfly, yee fowre ar comlye in goynge.

A Lyon, which is ſtrongeſt amōg beaſtes & geueth place to no mā: A grehoūde ſtrēg ī the hynder partes: A ramme alſo & a kyng, agaynſt whom no man aryſeth vp. Yf thou haſt done foolyſhly whan thou waſt in hye aſtte, or yf thou haſt taken euell councell: then laye thyne hande vpon thy mouth.

Who ſo chyrmeth mylcke, maketh butter: and he that rubbeth hys noſe, maketh it blede: Euen ſo he that cauſeth wrath bryngeth forth ſtryfe.

¶ The.xxxi.Chapter.

¶ Kynges ought to iudge iuſtly. The propertye of an honeſt maryed wyfe.

¶ The wordes of kyng Lamuel, & the leſſon that hys mother taught hym.

A My ſonne (why do ye ſo) thou ſonne of my body: O my deare beloued ſonne, geue not ouer thi ſtrength & wayes vnto wemen, which are the deſtruccyon euen of Kynges. O Lamuel, yt is not for kynges, it is not (I ſaye) for kynges to drycke wyne, nor prynces ſtronge drycke ✱ (for ther is no ſecret where dronckeneſſe raygneth) leſt they beynge drõcken forget yͤ law, & peruerte the iudgement of all poore mens chylderne. Geue ſtronge drycke vnto ſoch as are condemned to death, and wyne vnto thoſe that mourne: that they maye drycke it, and forget theyr miſery and aduerſyte.

Be thou an aduocate, for the dombe and ſtande in iudgement thy ſelfe, to ſpeake for all ſoch as be ſocourles in this tranſytorye worlde. Open thy mouth, defende the thynge that is lawfull and ryght, and the cauſe of the poore and helpeleſſe.

Who ſo findeth an honeſt faythfull woman, ſhe is moch more worth then perles.

B The hert of her huſband maye ſafely truſt in her, ſo that he ſhall fall in no pouertye.

She wyll do hym good and not euell, all the dayes of her lyfe. She occupyeth woll and flaxe, and laboureth gladly wyth her handes. She is lyke a marchauntes ſhyppe that bryngeth her vytayles from a farre.

She is vp in the nyght ſeaſon, to prouyde meate for her houſholde, and fode for her maydens. She conſydreth lande, and bieth it, and wyth the frute of her handes ſhe plãteth a vyneyarde. She gyrdeth her loynes wyth ſtrength, and courageth her armes.

And yf ſhe perceaue that her houſwyferye
doth good, her candle goeth not out by
nyght. She layeth her fyngers to the ſpyndell:
and her hãde taketh holde of the diſtaffe.
She openeth her hande to the poore, yee, C
ſhe ſtretcheth forth her handes to ſoche as
haue nede. She feareth not that the colde
of wynter ſhall hurte her houſe, for all her
houſholde folkes are clothed with ſkarlet.

She maketh her ſelfe fayre ornamentes, her clothynge is whyte ſylke and purple.

Her huſband is moch ſet by in the gates, when he ſytteth amonge the rulers of the lande, She maketh cloth of ſylke & ſelleth it, & delyuereth girdles vnto the marchaũt.

D Strength and honoure is her clothynge, and in the latter daye ſhe ſhall reioyſe.

She openeth her mouth with wyſdome, and in her tonge is the lawe of grace.

She loketh well to the wayes of her houſholde: & eateth not her bred wyth ydylnes.

Her chyldren ſhall aryſe, and call her bleſſed: & her houſband ſhall make moch of her.

Many daughters there be that gather riches together, but thou goeſt aboue them all. As for fauoure, it is diſceatfull, & beutie is a vayne thynge: but a woman that feareth the Lorde, ſhe is worthy to be prayſed.

Geue her of the frute of her handes & let her awne worckes prayſe her in the gates.

¶ The ende of the Prouerbes of Salomon,

¶ The booke of the Preacher otherwyſe called eccleſiaſtes.

¶ The fyrſt Chapter.

¶ All that is in thys worlde is vanytye.

A These are ẏ wordes of ẏ preacher,
ẏ ſonne of Dauid, king
* Eccle.xii.c of Ieruſalē.* All is but moſte
vayne vanyte (ſayeth ẏ
preacher) & all is moſte vayne
(I ſay) & but plaine vanite.
For what els hath a mā, of all ẏ labour
ẏ he taketh vnder the Sunne? One generacyon
paſſeth awaye, another cōmeth, but ẏ
earth abydeth ſtyll. The Sunne aryſeth, ẏ
ſunne goeth downe, & returneth to hys place,
ẏ he maye there riſe vp agayne. The winde
goeth towarde ẏ South, & turneth vnto
the northe, fetchith hys cōpaſſe, whirleth aboute,
B & goth forth, & hys circuite returneth
* b.xiiii.b agayne to him ſelfe.* All floudes rūne into
the ſee, & yet the ſee it ſelfe is not fylled: for
loke vnto what place ẏ waters rūne, thence
they come to flowe agayne. All thinges are
ſo harde to be knowen, ẏ no mā can expreſſe
* Pro.xvii.c Eccle.xiiii.b. thē.* The eye is not ſatiſfyed wͭ ſyghte, the
‡ Eccle.iii.b. eare is not fylled wͭ hearynge.‡ The thing ẏ
hath bene, cōmeth to paſſe agayne: & ẏ thinge
ẏ hath bene done, ſhall be done agayne,
there is no new thing vnder ẏ ſunne. Is there
eny thing wherof it maye be ſayd: lo, thys
is new? For it was longe agoo in ẏ tymes ẏ
haue bene before vs. The thyng ẏ is paſt, is
out of remēbraunce: Euen ſo the thynges ẏ
are for to come, ſhall no more be thought
C vpon amōge them ẏ come after. I my ſelfe ẏ
Preacher, was kyng of Iſrael at Ieruſalē,
& dyd applye my mynde to ſeke out & ſearch
for ẏ knowledge of all thynges that are done
vnder heauē. Soch trauayle and laboure
☞ hath God geuē vnto ☞ ẏ chyldren of men,
to excercyſe them ſelues therin.
Thus I haue conſydred all theſe thynges ẏ
come to paſſe vnder the Sunne, and lo, they
are all but vanite, & vexaciō of mynde. The
croked cānot be made ſtrayght, nor ẏ thing
ẏ is vnperfecte, cānot be acōpted wͭ thinges
ẏ are perfecte. I cōmoned wͭ mine awne herte,
ſayinge: lo, I am come to a great eſtate, &
D haue gottē more wyſdome, thē all they ẏ haue
bene before me in Ieruſalē. Yee my herte
had great experiēce of wyſdome & knowledge,
for there vnto I applyed my mynde: ẏ I
myght knowe what were wiſdome & vnderſtādynge,
what were errour & folyſhnes: & I
perceaued, ẏ this alſo was but a vexacyō of
mide, for where moch wiſdome is, there is alſo
☞ great trauayle & diſquyetnes: & ☞ ẏ more
knowledge a man hath, ẏ more is hys care.

¶ The .ii. Chapter.

¶ Aboundaunce of rycheſſe, of pleaſure & of buyldynge are vayne thynges.

A Thē ſayd I thus in my herte: Nowe go
to, I will take mine eaſe & haue good
dayes. But lo, ẏ is vanyte alſo: in ſo
moch ẏ I ſayd vnto ẏ mā geuē to laughter:
ẏ arte mad, and to myrth: what doeſt thou?
So I thought in my hert, to gyue my fleſh
vnto wyne and agayne to applye my mynde
vnto wyſdome, and to comprehēde folyſhnes
vntyll the tyme ẏ (amōge all ẏ thynges
whych are vnder the Sunne) I myght
ſe what were beſt for men to do, ſo longe as
they lyue vnder heauen.
*I made gorgious fayre workes. I buylded *iii.Reg.iii. iiii.b.vi.
me houſes, and planted vyneyardes. I
made me ortchardes and gardens of pleaſure,
and planted trees in them of all maner B
frutes.‡ I made poles of water, to water ẏ ‡ iiii.ee.iiii.c
grene and frutefull trees withall, I bought
ſeruauntes and maydens, and had a greate
houſholde. As for catell and ſhepe, I had
more ſubſtaunce of them, then all they that
were before me in Ieruſalē. I gathered ſyluer
and golde together, euen a treaſure of
kynges and landes.
I prouyded my ſyngers & wemen, which
coulde playe of inſtrumentes, to make men
myrth and paſtyme. I gat me pſalteryes &
ſonges of muſicke. And I was greater and
in more worſhyppe, thē all my predeceſſours
in Ieruſalem. For wiſdome remained with
me: & loke whatſoeuer myne eyes deſyred,
I let thē haue it: and wherin ſoeuer my hert
delyted, or had eny pleaſure, I wyth helde
it not frō it. Thus my herte reioyſed in all
that I dyd, and this was my porcyon of all
my trauayle. But when I conſidred all the
workes that my handes had wrought, and
all ẏ laboure that I had taken therin: lo, all
was but vanite and vexacyō of mynde, and
nothyng of eny value vnder ẏ Sunne. Thē
turned I me to conſydre wyſdome, erroure,
and folyſhneſſe (for what is he amonge men
that myght be compared to me the kynge in
ſoch worckes?) and I ſawe: that wyſdome
excelleth folyſhneſſe, as farre as lyght doth
darckeneſſe. For a wyſe man hath hys eyes
in his head, but the foole goeth in the darkeneſſe: C
I perceaued alſo, ẏ they both had one
ende. Thē thought I in my minde, If it happen
vnto the foole as it doth vnto me, what
nedeth me then to labour eny more for wiſdome?
So I confeſſed within my hert, that
this alſo was but vanyte. For the wyſe are
euer as lytle in remembraūce as the folyſh,
for ẏ dayes ſhal come whē all ſhal be forgotten,
yee ẏ wiſe man dieth as well as ẏ foole.
Thus beganne I to be weery of my lyfe, in
ſo moch that I coulde awaye with nothing
that is done vnder the Sunne, for all was
but vanite & vexacion of mynde: Yee I was

werye

weery of all my labour, whych I had taken vnder the Sunne, becauſe I ſhulde be fayne to leaue them vnto another man that commeth after me: And who knoweth, whether he ſhalbe a wyſe mā or a foole? And yet ſhal he be Lord of all my labours, which I with ſoch wiſdome haue taken vnder the Sunne Thys is alſo a vayne thynge.

D So I turned me to refrayne my mynde from all ſoch trauayle, as I toke vnder the Sunne: for ſo moch as a man ſhulde weery hym ſelfe wyth wyſdome, wyth vnderſtanding and oportunite, & yet be fayne to leaue his labours vnto another that neuer ſwett for thē. This is alſo a vayne thyng & greate miſery. For what getteth a mā of all the laboure and trauayle of hys mynde, that he taketh vnder the Sunne, but heuyneſſe, ſorowe and deſquyetnes all the dayes of hys lyfe? In ſo moch that hys herte cānot reſt in the nyght, this is alſo a vayne thynge? *Eccle.v.d. *Is it not better then for a man to eate & drycke, & hys ſoule to be mery in his labour? Yee I ſawe that thys alſo was a gyfte of God: For who will eat or go more luſtely to hys worcke then I? And why? God gyueth to the man that is good before him, wyſdome, vnderſtandyng, & gladneſſe. But vnto the ſynner he geueth weerynes, (and ſuperfluous care) that he maye gather and heape together the thynge, that afterwarde ſhalbe geuen vnto hym, whom it pleaſeth God. This is now a vayne thynge, yee a very diſquyetneſſe and vexacyon of mynde.

The.iii.Chapter.

All thynges come in theyr tyme, and paſſe awaye in theyr tyme.

A Euery thynge hath a tyme, yee all ŷ is vnder the heauen, hath hys cōuenient ſeaſon. There is a tyme to be borne, and a tyme to dye.

There is a tyme to plante and a tyme to plucke vp the thyng, that is planted.
A time to ſlaye, and a tyme to make whole.
A tyme to breake downe, & a tyme to builde vp. A tyme to wepe, and a tyme to laugh:
A tyme to mourne, and a tyme to daunſe.
A tyme to caſt awaye ſtones, and a tyme to gather ſtones together. A tyme to embrace, and a tyme to refrayne from embracynge.
A tyme to wynne, and a tyme to leſe. A tyme to ſpare, and a tyme to ſpēde. A tyme to
B cut in peces, and a tyme to ſowe together.
*Eccle.xx.a. xxxi.d.xxxii.a *A tyme to kepe ſylence, & a tyme to ſpeake. A tyme to loue, and a tyme to hate.
A tyme of warre, and a tyme of peace.

What hath a man els (ŷ doth any thing) but weeryneſſe & labour? For as touchynge the trauayle and carefulneſſe, whyche God hath geuen vnto men, I ſe ŷ he hath geuen it them, to be exerciſed in it. All thys hath he ordened marueluous goodly, to euery thīg hys due tyme. He hath planted ignoraunce alſo in the hertes of mē, that they ſhulde not comprehende the grounde of hys worckes, which he doth from the begynnynge to ŷ ende. C So I perceaued, ŷ in theſe thinges there is nothyng better for a man, then to be mery and to do well ſo longe as he lyueth. For all that a mā eateth & drynketh, yee what ſoeuer a mā enioyeth of all hys labour, that ſame is a gyfte of God. I conſydered alſo ŷ whatſoeuer God doth, it cōtinueth for euer and that nothing can be put vnto it, nor taken from it, and that God doth it to the intent, that mē ſhuld feare hym. *Eccleſ.i.b. *The thynge that hath bene, is nowe: and the thynge that is for to come, hath bene afore time, for God reſtoreth agayne the thynge that was paſt Moreouer, I ſawe vnder the Sūne vngodlyneſſe in the ſteade of iudgement, and iniquyte in ſteade of ryghteouſneſſe. Then thought I in my minde: God ſhall ſeparate the ryghteous from the vngodly, and then ſhalbe the tyme and iudgement of all councels and worckes. I commened wyth myne awne herte alſo concernynge the chyldren of mē: howe God hath choſen them, & yet letteth them apeare: D as though they were beaſtes: for it happeneth vnto men as it doth vnto beaſtes, and as the one dyeth, ſo dyeth the other: yee they haue both one maner of breth: ſo ŷ (in thys) a man hath no preemynence aboue a beaſt, but all are ſubdued vnto vanytie. They go all vnto one place, for as they be all of duſt, ſo ſhall they all turne vnto duſt agayne. *Sapi.ii.a. *Who knoweth the ſprete of mā that goeth vpwarde, and the breth of the beaſt that goeth downe into ŷ earth? Wherfore I perceaue, that there is nothing better for a man, thē to be ioyfull in hys laboure, for that is hys porcyon. But who wyll brynge hym to ſe the thynge that ſhal come after hym?

The.iiii.Chapter.

The miſeries of ŷ innocent. The ſuperfluous labours of men. The chylde that is poore, and wyſe, &c.

A So I turned me, & *conſidred all ŷ violent wrong that is done vnder the ſunne, & beholde, the teares of ſoche as were oppreſſed, and there was no man to cōforte thē, or ŷ wolde delyuer & defende them frō the violence of theyr oppreſſours. *Abacuc.i.a Eccleſ.v.b Wherfore I iudged thoſe that are deed, to be more happye then ſoche as be alyue: yee, him that is yet vnborne to be better at eaſe then they both, becauſe he ſeyth not the myſerable worckes that are done vnder the Sunne.

B Agayne, I ſawe that all trauayle, & diligēce of labour, ŷ euery man taketh in hāde, was done of enuy agaynst his neyghboure.

Thys

This is alſo a vaine thinge, and a vexacion of mynde. The foole foldeth hys handes together, and eateth vp hys awne fleſhe. One hãde full (ſayeth he) is better with reſt, then both the handes full with laboure & trauayle of minde. Moreouer, I turned me, & beholde yet another vanyte vnder the Sunne.

There is one man, no mo but hym ſelfe alone, hauynge nether chylde ner brother: yet is there no ende of his carefull trauayle, his eyes cannot be ſatyſfyed with ryches, C (yet doth he not remembre hym ſelfe, and ſaye.) For whom do I take ſoch trauayle? For whoſe pleaſure do I thus conſume awaye my lyfe? This is alſo a vayne & miſerable thynge? Therfore, two are better then one: for they maye well enioye the profyt of theyr laboure.

For If one of them fall, his cõpanion helpeth him vp agayne: But wo is him that is alone, for yf he fall, he hath not another to helpe hym vp. Agayne, when two ſlepe together, they are warme: but how can a body be warme alone? One maye be ouercome, but two maye make reſiſtaũce: A thre folde cable is not lyghtly broken. A poore chylde beynge wyſe, is better then an olde kyng, ẏ D doteth, and cannot beware in tyme to come. *Some one commeth oute of preſon, and is made a kynge: and another whych is borne in the kyngedome, commeth vnto pouerte. And I perceaued, that all men lyuynge vnder the ſunne, go with ẏ ſeconde chylde, that ſhall ſtonde vp in the ſteade of the other.

*Gen. xli. b. i. Reg. xvi. c. iii. Re. xiii. c. ii. pa. xxxiii. c iiii. re. xxv. a.

As for the people ẏ haue bene before him, and ẏ come after hym, they are innumerable: And they ẏ come after hym ſhall not reioyſe of him. This is alſo a vayne thynge & a vexacyon of mynde. When ẏ commeſt into ẏ houſe of God, kepe thy fote & drawe nye ẏ God which is at hãde may heare: *ẏ thou gyue not the offerynges of fooles, for they knowe nowght, but to do euell.

*i. Reg. xv. e

The. v. Chapter.

A monicyon to beware of raſhe communicacyõn, we ought not to meruell at ẏ oppreſſion of the poore: The couetous is not ſatiſfyed w th his ryches.

A BE not haſtye with thy mouth, and let not thyne hert ſpeake eny thing raſhly before God. For God is in heauen, and ẏ vpon earth, therfore let thy wordes be fewe. For where moch carefulneſſe is, there are many dreames: and where many wordes are, there men maye heare fooles. *If thou make a vowe vnto God, be not ſlacke to perfourme it. As for folyſh vowes, he hath no pleaſure in thẽ: If thou promyſe eny thinge, paye it: for better it is that thou make no vowe, thẽ that thou ſhuldeſt promyſe, and not paye. ☞ ☞ Suffre not thy mouth to cauſe thy fleſhe for to ſynne, nether ſaye thou before the angell, ẏ it is thy ignoraũce. For then God wylbe angrie at thy voyce, ãd deſtroye all the worckes of thyne handes. And why? Where as are many dreames and many wordes, there are alſo diuerſe vanytes: but loke that thou feare B God. *If thou ſeyſt the poore to be oppreſſed and wrongefully dealt withall, ſo that equyte & the ryght of the lawe is wraſted in the lãde: maruell not thou at ſoch a thynge, for one greate man kepeth touch wyth another, & ẏ myghtie men are in auctorite ouer the poore. The encreaſe of ẏ erth vpholdeth all thinge, yea the kyng hym ſelfe is mayntened by huſbãdrye. He that loueth money, wyll neuer be ſatiſfyed wͭ money: ãd who ſo deliteth in riches, ſhal haue no profit therof. This is alſo a vayne thynge. Where as moche ryches is, there are many alſo that ſpende them awaye. And what pleaſure more hath he that poſſeſſeth thẽ, ſauynge that he C maye loke vpon them with hys eyes? A labourynge mã ſlepeth ſwetely, whether it be lytle or moch that he eateth: but the aboundaũce of the ryche will not ſuffre hym to ſlepe. Yet is there a ſore plage, whych I haue ſene vnder the ſunne (namely) ryches kepte to the hurte of hym that hath thẽ in poſſeſſyon. For oft tymes they peryſhe with hys greate myſery & trouble: & yf he haue a chylde, it getteth nothynge. *Lyke as he came naked out of hys mothers wombe, ſo goeth he thither agayne, & carieth nothing awaye with hym of all his laboure. This is a miſerable plage, that he ſhall go awaye euen as he came. What helpeth it hym then, that he D hath laboured in the wynde? All the dayes of hys lyfe alſo he dyd eate in ẏ darcke, with greate carefulnes, ſyckeneſſe and ſorowe. *Therfore me thyncke it a better & a fayrer thyng, a man to eate and dryncke, and to be refreſhed af all hys laboure, ẏ he taketh vnder the Sunne all ẏ dayes of hys lyfe which God geueth hym, for thys is hys porcyon.

*Deu. xxiii. e Baruc. vi. c

*Eccle. iiii. a Abacuc. i. a.

zacgob

*Iob. i. d. i. Timot. vi. b.

*Eccle. ii. d.

For vnto whoſoeuer God geueth ryches goodes and power, he geueth it hym to enioye it, to take it for hys porcyon: and to be refreſhed of hys laboure: thys is ẏ gyfte of God. For he thincketh not moch howe lõge he ſhall lyue, for ſo moch as God fylleth hys herte with gladneſſe.

The. vi. Chapter.

The myſerye of the ryche and couetous. The difference of a foole and a wyſe man.

A THere is yet a plage vnder the ſunne, & it is a generall thing amonge men: when God geueth a man ryches, goodes and honoure, ſo that he wanteth nothynge of all that hys herte cã deſyre: and yet God geueth him not leaue to enioye ẏ ſame, but another man ſpendeth

them. This is a vayne thyng & a miſerable
B plage. If a mā begett an hūdred chyldren, &
lyue many yeares, ſo ẏ hys dayes are many
in nombre, and yet cannot enioye hys good,
nether be buryed: as for hym I ſaye, ẏ an vntymely
byrth is better then he. For he cometh
to naught, & ſpedeth hys tyme in darcknes,
& his name is forgotten. Moreouer, he
ſeeth not ẏ ſonne, & knoweth not of it: & yet
hath he more reſt thē the other. Yee, though
C he lyued two thouſande yeares, yet hath he
no good lyfe. Come not all to one place? All
the labour ẏ a man taketh, is for hym ſelfe,
& yet his deſire is neuer fylled after his minde.
For what hath ẏ wyſe more thē ẏ foole?
What helpeth it the poore, ẏ he knoweth to
walke wͭ fooles before the lyuing? The cleare
ſyght of the eyes is better, thē ẏ the ſoule
ſhulde walke after deſyres of ẏ luſte. Howbeit,
this is alſo a vayne thinge & a dyſquietneſſe
of mynde. The thing ẏ hath bene: is named
allready, & knowen ẏ it is euē man himſelfe:
D nether maye he go to lawe wͭ hym ẏ is
myghtier thē he. Many thinges ther be ẏ increace
vanyte, & what hath a man els. For
who knoweth what is good for mā lyuing,
in the dayes of his vayne lyfe, which is but a
ſhadowe? Or who will tell a mā, what ſhal
happen after hym vnder the Sunne.

¶The.vii.Chapter.

¶That whych paſſeth oure ſtrengthes and wyttes ought we not to ſeke after.

A A * Good name is more worth then ‡ a *Pro.xxii.a
precyous oyntement, and the daye of ‡Cantic.i.a.
death is better thē the daye of byrth.
It is better to go into an houſe of mourninge,
then into a bāketinge houſe. For there
is ẏ ende of all men, & he ẏ is lyuing, taketh
it to hert: grauytie is better then to laugh:
for when the countenaunce is heuy, the herte
is refourmed. The hert of the wyſe is in the
mournyng houſe, but the herte of the folyſh
*Pro.xvii.a is in the houſe of myrthe. * It is better to
geue eare to the chaſtenynge of a wyſe man
then to heare the ſonge of fooles. For the
laughinge of fooles is lyke the crakynge of
thornes vnder a pot. And that is but a vayne
thynge.

The wyſe man hateth wronge delynge:
& abhorreth the harte ẏ couetith rewardes.
Better it is to cōſydre, the ende of a thynge
then the begynninge. The pacient of ſprete
is better thē the hye mynded. Be not haſtely
angrye in thy mynde, for wrath reſteth in
the boſome of fooles. Saye not ẏ: What is
B the cauſe, ẏ the dayes of the olde tyme were
better, thē they ẏ be nowe? for ẏ were no wyſe
queſtiō. Wyſdome wͭ enheritaūce is good
yet better is it wͭ them ẏ without care maye
beholde the ſonne. For wyſdome defendeth
as well as moneye, & the excellent knowledge
& wyſdome geueth lyfe vnto hym ẏ hath
it in poſſeſſion. Conſidre the worcke of God
how ẏ no man can make the thing ſtraught
which he maketh croked. Vſe well the tyme
of proſperite, ẏ remēbre the tyme of myſfortune: C
for God maketh the one by the other,
ſo ẏ a man cā fynde nothing els. All thinges
haue I conſidred in the tyme of my vanyte:
ẏ the iuſt mā periſheth for his ryghteouſnes
ſake, & the vngodly lyueth in hys wyckedneſſe.
Therfore * be ẏ nether to ryghteous *Rom.xii.c.
ner ouer wyſe, ẏ thou peryſhe not: be nether
to vnryghteous alſo ner to folyſh, leſt thou
dye before thy tyme. It is good for the to
take holde of thys, & not to let that go oute
of thy hande. For he that feareth God, cometh
forth with them all.

Wyſdome geueth more corage vnto the
wyſe, thē ten myghtie men of the cytie: * for *iii.re.viii.e
there is not one iuſt vpō earth, ẏ doth good, ii.Para.vi.e
and ſynneth not. Take not hede vnto euery Prove.xx.b
i.John.i.b.
worde that is ſpokē, leſt thou heare thy ſeruaūt
curſe ẏ: for thyne awne hert knoweth
that ẏ thy ſelfe alſo haſt oft tymes ſpoken
euell by other mē. All theſe thynges haue I
proued in wyſdome: for I thought to be wyſe
* but ſhe wēt farther fro me then ſhe was *Iob.xxviii.c
before, yee & ſo depe that I myght not reach
vnto her. I applyed my mynde alſo vnto D
knowledge, & to ſeke & ſearche oute ſcience,
wyſdome & vnderſtandyng, to knowe ẏ foolyſhneſſe
of the vngodly, & the errour of dotinge
fooles. And I founde, ẏ * a woman is *Prou.vii.d
bytterer thē death: for ſhe hath caſt abrode,
her herte as a nett that men fyſhe with, and
her handes are cheynes. Who ſo pleaſeth
God, ſhall eſcape from her: but the ſynner
wyll be taken with her.

Beholde (ſayeth the preacher) thys haue
I diligently ſearched out and proued. One
thing muſt be conſidred with another, that
a man maye come by knowledge: whiche as
yet I ſeke, & fynde it not. Amōg a thouſande
mē I haue foūde one, but not one woman
amonge all. Lo, thys onely haue I founde, ẏ
* God made man iuſte and ryghte, but they *Gene.i.d
ſought many inuencyons.

¶The.viii.Chapter.

¶The kynges commaundement ought to be obeyd. Gladnes is one of the chefe thynges vnder ẏ ſonne.

Who is wyſe? Who hath knowledge A
to make anſwere? A mans wyſdome
* maketh hys face to ſhyne: but vnſhamefaſtnes *Pro.xvii.d
Iob.ix.d.
putteth it oute of fauoure. I
muſt kepe the kynges commaūdement, and
the oth that I haue made vnto God. Be
not haſtye to go oute of hys ſyghte, and ſe
thou contynue in no euell thynge: for whatſoeuer
it pleaſeth hym, that doeth he. Lyke
as when a kynge geueth a charge, hys commaundement
is myghtye: Euen ſo * who *Iob.ix.d.

maye

‡ Leu.xviii.a mape ſaye vnto hym: what doeſt ẏ? ‡ Who ſo kepeth the commaundement: ſhall fele no harme: but a wyſe mans herte diſcerneth ẏ tyme ⁊ iudgemēt. For euery thinge will haue oportunite ⁊ iudgement, and thys is the thynge that maketh men full of carefulnes and ſorowe. And why? a man knoweth not what is for to come: for who wyll tell hym? Nether is there eny man ẏ hath power ouer the ſprete, to kepe ſtyll ẏ ſprete, ner to haue eny power in the tyme of death: is it not he alſo that can make an ende of the battayle. nether maye vngodlynes delyuer them that medle withall.

All theſe thynges haue I conſidered, and applied my mynde vnto euery worcke that is vnder the ſonne: howe one mā hath lordſhyppe vpō another to hys awne harme. For * ps.xxxvii.c * I haue ſene often the vngodly brought to there graues: and yet they haue retorned in to the cytie agayne, and came from the place of holy men, whych in the cytie were growen out of memory as were thoſe alſo that C lyued well. Thys is alſo a vayne thynge. Becauſe nowe that euell worckes are not haſtely punyſhed, the herte of man geueth hym ſelfe ouer vnto wyckedneſſe. But though an euell perſone offende an hundred tymes, ⁊ God dyffer gyuinge hym lōge lyfe: yet am I ſure, ẏ it ſhal go well wͭ them that feare God, becauſe they haue hī before their eyes. Agayne, as for ẏ vngodly, it ſhall not be well wͭ hym, nether ſhall he prolonge hys dayes: but euen as a ſhadowe, ſo ſhall he be that feareth not God.

Yet is there a vanyte vpon earth. There be iuſte men, vnto whom it happeneth, as though they had the worckes of the vngodly. Agayne, there be vngodly, wyth whom it goeth as though they had the worckes of the ryghteous. Thys haue I called alſo a vayne thynge. Therfore I commende gladneſſe, becauſe a mā hath no better thing vnder the Sunne, then to eate and dryncke, ād to be mery: for ẏ ſhall he haue of hys labour all the dayes of his lyfe, whych God geueth D hym vnder the ſunne. And ſo I applyed my mynde to learne wyſdome, ⁊ to knowe the trauayle that is in the worlde (and ẏ of ſoch a faſſyon, ẏ I ſuffred not myne eyes to ſlepe nether daye ner nyght) I vnderſtode of all the worckes of God, but it is not poſſible for a mā, to attayne vnto the worckes ẏ are done vnder the Sūne: and though he beſtowe his laboure to ſeke them out, yet can he not reache vnto them: yee though a wyſe man wolde vndertake to knowe them, yet ſhall he not fynde them.

The.ix. Chapter.

A mā wotteth not, by ẏ ryghtweſnes of hys awne workes, whether he be worthye of loue or hate. A mā ought to lyue merely with hys wyfe. A prayſe of wyſdome.

For all theſe thīges, purpoſed I in my mynde to ſeke out. The ryghteous and wyſe, yee and theyr ſeruaūtes alſo, are in ẏ hāde of God: A and ☞ there is no man ẏ knoweth ether loue or hate, but all thynges are before thē. It happeneth vnto one as vnto another: it goeth wyth the ryghteous as wyth the vngodly: * wyth the good and cleane as wyth * Iob.ix.c the vncleane: wyth hym that offereth as with him that offereth not: lyke as it goeth with the vertuous, ſo goeth it alſo with the ſynner: As it happeneth vnto the periured, ſo happeneth it alſo vnto hym that is afrayed to be forſworne. Amonge all thynges that come to paſſe vnder the Sunne, thys is a miſery ẏ it happeneth vnto all a lyke. This is the cauſe alſo that the hertes of men are full of wyckedneſſe, ⁊ mad foolyſhneſſe is in their hertes as longe as they lyue, vntyll they dye.

And why? As lōge as a mā lyueth, he hath a hope: for a quyck dogge (ſaye they) is better thē a deed liō: for they ẏ be lyuig, knowe B ẏ they ſhall dye: but they ẏ be deed: knowe nothing, nether deſerue they eny more. For their memoriall is forgottē, ſo that they be nether loued, hated ner enuyed: nether haue they enymore parte in the world, in all that is done vnder ẏ Sunne. Go thou thy waye then, eate thy bred wyth ioye, and drycke thy wyne with a glad hart, for thy worckes pleaſe God. Let thy garmentes be allwaye whyte, ⁊ * let thy head lack none oyntmēt. * Math.vi.d ‡ Vſe thy ſelf to liue ioyfully with thy wife ‡ Prouer.v.c whom thou loueſt, all the dayes of thy lyfe whych is but vayne, ẏ God geueth the vnder the Sunne, all the dayes of thy vanyte: for that is thy porcyon in this lyfe, of all thy C laboure and trauayle that thou takeſt vnder the Sunne. Whatſoeuer thou takeſt in hande to do, that do with all thy power, for in the graue that ẏ goeſt vnto, there is nether worcke, councell, knowledge ner wyſdome.

So I turned me vnto other thinges vnder the Sunne, ⁊ I ſawe, that in runnynge, it helpeth not to be ſwyft: in batayle, it helpeth not to be ſtronge: to fedynge, it helpeth not to be wyſe, to ryches, it helpeth not to be ſuttel: to be had in fauoure, it helpeth not to be cōnyng: but that all lyeth in tyme ⁊ fortune. For * a man knoweth not hys tyme, * Luke.xxi.d but lyke as the fyſhe are taken with the angle, and as the byrdes are catched wyth the D ſnare: Euen ſo are men taken in the perlous tyme, when it cōmeth ſodenly vpon them.

Thys wyſdome haue I ſene alſo vnder the Sunne, ⁊ me thought it a great thinge. There was a lytle cytie, ⁊ a fewe mē within it: ſo there came a greate kynge and beſeged it, and made greate bulwarkes agaynſt it.

And in ẏ cytie there was founde a poore mā,
(but he was wyſe) whych with hys wyſdome
delyuered the citye: yet was there no body,
that had eny reſpect vnto ſoche a ſimple
man. Then ſayde I: wyſdome is better thē
ſtrength. Neuertheles, a ſymple mans wyſdome
is deſpyſed, ⁊ hys wordes are not herde.
A wyſe mans councell that is folowed in
ſylence, is farre aboue the cryenge of a captayne
*Sapi.vi.a amōge fooles. * For wyſdome is better
thē harneſſe: but one vnthryft alone deſtroyeth
moch good.

¶ The.x.Chapter.

¶ The difference betwyxt a foole and a wyſe man. Fortunate and happye is that realme which hath a wyſe prince.

A A Deed flye doth corrupt ſwete oyntment
⁊ maketh it to ſtyncke. Euen
ſo oft tymes he ẏ is made of for
wyſdome and honour, is abhorred
☞ becauſe of a lytle foolyſhnes. ☜ A wyſe
mans herte is vpon ẏ ryght hāde, but a fooles
herte vpon ẏ left. A foole will ſhewe him
ſelfe whē he goeth by ẏ waye, yet thīketh he
ẏ euery man doth as foolyſhly as hī ſelfe. If
*Rom.xii.b. a prīcipal ſprete be geuē ẏ to beare rule, * be
not negligēt thē in thyne office: for he ẏ can
B take cure of him ſelfe, auoydeth great offences.
Another plage is there, which I haue ſene
vnder the ſonne: namely, ẏ ignoraunce ẏ
is cōmenly amonge princes: in that a foole
ſytteth in greate dignyte, ⁊ the ryche are ſet
downe beneth: I haue ſene ſeruauntes ryde
vpon horſes, and princes goyng vpon theyr
*Pro.xxvi.b fete as it were ſeruauntes. * But he ẏ diggeth
Eccl.xxvii.d vp a pyt, ſhall fall therin him ſelfe: and
who ſo breaketh downe the hedge, a ſerpent
ſhall byte hym. Who ſo remoueth ſtones,
ſhall haue trauayle wythall: ⁊ he ẏ heweth
wood, ſhalbe hurt therwith.

When an yrō is blont, and the poynt not
ſharpened, it muſt be whet agayne, ⁊ that w̃
myght: Euen ſo doth wyſdome folowe diligence.
C A babler of hys tōge is no better, thē
a ſerpent that ſtyngeth wythout hyſſynge.
The wordes oute of a wyſe mās mouth, are
gracyous, but the lyppes of a foole wyll deſtroye
him ſelfe. The beginnyng of hys talkynge
is foolyſhnes: ⁊ the laſt worde of hys
mouth is ſtarke madneſſe. A foole is full of
wordes, ⁊ a man cannot tell what ſhall come
to paſſe: who wyll then warne hym of it
that ſhall folow after hym? The laboure of
the foliſh is greuous vnto them, whyle they
knowe not howe to go into the citye.

D Wo be vnto the (O thou lande) whoſe
kynge is but a chyld, and whoſe princes are
early at theyr banckettes. But well is the
(O thou lande) whoſe kynge is come of nobles,
⁊ whoſe princes eate in due ceaſon, for
neceſſyte ⁊ not for luſt. Thorowe ſlouthfulneſſe
the balckes fall downe, ⁊ thorowe ydle
hādes it rayneth in at the houſe. Meat maketh
men to laugh, and * wyne maketh thē *Psal.ciiii.b
mery: but vnto money are all thynges obedient.
Wiſh ẏ kyng no euell in thy thought
⁊ ſpeake no hurte of the ryche in thy preuy
chābre: for a byrde of the ayre ſhall betraye
thy voyce, and wyth hir fethers ſhall ſhe bewraye
thy wordes.

¶ The.xi.Chapter.

¶ Rycheſſe ought to be diſtribute vnto the nedy.

LAy thy brede vpō weate faces, ⁊ ſo A
ſhalt ẏ fynd thē after many dayes.
Geue parte ſeuen dayes, and alſo
vpō the eyght, for thou knoweſt
not what miſery ſhall come vpon earth.
Whē ẏ cloudes are full, they powre out rayne
vpon the earth. And when the tre falleth
(whether it be towarde ẏ South or North)
in what place ſoeuer it fall, there it lyeth.
He that regardeth the winde, ſhall not ſowe
and he that hath reſpecte vnto the cloudes, B
ſhall not reape. Now lyke as ẏ knoweſt not
the waye of ẏ breath how it entreth into the
lytle body beynge yet in the mothers wōbe:
Euē ſo ẏ knoweſt not the worckes of God,
whych is the worckemaſter of all.

Ceaſe not thou therfore with thy handes
to ſowe thy ſede, whether it be in the morninge C
or in the euenynge: for thou knoweſt
not whether this or that ſhall proſpere, and
yf they both take, it is ẏ better. The lyghte
is ſwete, and a pleaſaunt thinge is it for the
eyes to loke vpon the Sūne. If a man lyue
many yeares, and be glad in thē all, let hym
remembre the dayes of darckeneſſe, whyche
ſhalbe many: and that foloweth, all thinges
ſhall be but vanyte. Be glad then (O thou D
younge mā) in thy youth, and let thyne hert
be mery in thy yoūg dayes, folowe ẏ wayes
of thyne awne herte, ⁊ the luſt of thyne eyes
but be thou ſure, that God ſhall brynge thē
into iudgement for all theſe thynges.

¶ The.xii.Chapter.

¶ From oure youth ought we to conſider, and regarde the goodnes of God.

PUt awaye dyſpleaſure oute of thyne A
herte, ⁊ remoue euell from thy body:
for chyldehode ⁊ youth is but vanyte.
Remembre thy maker the ſoner in thy
youth, or euer the dayes of aduerſytie come
⁊ or ẏ yeares drawe nye, when ẏ ſhalt ſaye:
I haue not pleaſure in them: before ẏ ſunne
the lyght, ẏ moone ⁊ ſtarres be darckened, ⁊
or the cloudes turne agayne after ẏ rayne,
when ẏ kepers of the houſe ſhall tremble, ⁊
whē the ſtronge men ſhall bowe them ſelues
when ẏ myllers ſtande ſtyll, becauſe they be B
ſo fewe, ⁊ when ẏ ſyght of ẏ wyndowes ſhal

ware dymme, when the dores in the ſtretes
ſhalbe ſhut, and when the voyce of the myller
ſhalbe layed downe: when men ſhall ryſe
vp at the voyce of the byrde, and when all ẏ
daughters of muſyke ſhalbe brought lowe:
when men ſhal feare in hye places: and be afrayed
in the ſtretes: when the Almōde tree
ſhall floriſhe and be laden with the greſhopper,
C per, and when all luſt ſhall paſſe (becauſe
man goeth to his longe home, and the mourners
go aboute the ſtretes.) Or euer the ſyluer
lace be taken awaye, and or the golden
well be broken. Or the pot be broken at the
well, and the whele vpon the ceſterne. Then
ſhal the duſt be turned agayne vnto ẏ earth
from whence it came, and the ſprete ſhall returne
*Eccle.i.a. turne vnto God, which gaue it. * All is but
vanite (ſayth ẏ Preacher) all is but playne
vanyte. The Preacher was yet more
wyſe, and taught the people knowledge: he
gaue good hede, ſought out the groūde, and
ſet forth many parables. His diligence was
D to fynde out acceptable wordes, right ſcripture,
*Hebr.iiii.c , and the wordes of trueth. For * the
wordes of ẏ wyſe are lyke pryckes and nayles,
that goo thorow, wher with ẏ ſtuffe gathered
is holden vp: for they are geuē of one
ſhepherde onely. Therfore beware (my ſonne)
of that doctrine that is beſyde thys: for
to make many bokes it is an endles worke:
and to loude cryinge weryeth the bodye.

Let vs heare the concluſyon of all thynges:
Feare God, and kepe hys commaundementes:
For that toucheth all men. For
God ſhal iudge all workes and ſecrete thynges,
whether they be good or euell.

The end of the boke of the Preacher / other wyſe called / Eccleſiaſtes.

The Ballet of Ballettes of Salomon: called in Latyn, Canticum Canticorum.

The fyrſt Chapter.

A myſticall ſonge of ẏ ſpirituall and godly loue, betwene Chriſt the ſpouſe, and the chyrche or congregacyon hys ſpouſeſſe.

O That he wold kiſſe me with A
the kyſſes of hys mouth: for
thy loue is more pleaſaunte
then wine, & that, becauſe of
ẏ good & pleaſaūt ſauour of
thy moſt precyouſe balmes.
Thy name is * a ſwete ſmellynge *Eccl.vii.a.
oyntment when it is ſhed forth, therfore
do the maydēs loue the: drawe thou me
vnto ẏ: we wyll runne after the. The kynge
hath brought me into hys preuy chambres.
We will be glad & reioyce in the, we thynke
more of thy loue then of wyne. They that be
ryghteous loue ẏ. I am black (O ye daughters B
of Ieruſalē) lyke as * the tētes of ẏ Cedarenes, *Ge.xxv.b.
& ‡ as the hangynges of Salomon: ‡ ii.Par.iii.c
but yet am I fayre & well fauoured withal.
Maruel not at me ẏ I am ſo black: for why?
the ſunne hath ſhyned vpō me. My mothers
children had euell will at me, they made me
ẏ keper of the vyneyardes: but myne owne
vyneyarde haue I not kept. Tell me of him
whō my ſoule loueth where thou fedeſt the
ſhepe, where thou makeſt thē reſt at ẏ noone
daye: for why ſhal I be lyke him, that goeth
wronge aboute ẏ flockes of thy cōpanyons? C
Yf thou knowe not thy ſelf (O thou fayreſt
amōg wemē) then go thy waye forth after ẏ
foteſteppes of the ſhepe, and fede thy goates
beſyde the ſhepherdes tentes. Vnto * the *Exo.xiiii.c
hooſt of Pharaos charettes haue I compared
the, O my loue. Thy chekes ād thy neck
is beawtyfull as ẏ turtyls, and hāged with
ſpanges and goodly Iewels: a neck bāde of
golde will we make the with ſyluer buttōs.

When the kynge ſytteth at the table, he
ſhall ſmell my Nardus: a bondell of Myrre
is my loue vnto me: he will lye betwixte my
breaſtes. A cluſter of Camphere in the vyneyardes D
of Engaddi is my loue vnto me.
* O howe fayre art thou (my loue) Oh howe *Cant.iiii.a
fayre art thou? thou haſt doues eyes.
O howe fayre art thou (my beloued) howe
well fauored art ẏ? Oure bed is decte with
floures, the ſilynges of oure houſe are of Cedre
tre, and oure croſſe ioyntes of Cypreſſe.

The .ii. Chapter.

I Am the lylye of the felde, and roſe of A
the valleyes: as the roſe amonge the
thornes, ſo is my loue amonge the
daughters. Lyke as the apple tree amonge
the trees of ẏ wood, ſo is my beloued amōge
ẏ ſonnes. My delyte is to ſyt vnder hys ſhadowe,

dowe, foꝛ hys frute is ſwete vnto my thꝛote.
He bꝛingeth me into hys wyne ſeller, hys
banner ſpꝛede ouer me, is loue. Set aboute
me cuppes of wyne, cōfoꝛte me wyth aples,
Can.viii.a foꝛ I am ſycke of loue. His left hāde lyeth
vnder my heade, ⁊ hys ryght hāde ſhall embꝛace
*Canti.iii.b me. * I charge you, (O ye daughters
B of Ieruſalē) by the Roes and hyndes of the
felde, that ye wake not vp my loue noꝛ touche
her, tyl ſhe be cōtent her ſelfe. Me thinke
I heare the voyce of my beloued: lo, there cōmeth
he hopppynge vpon the mountaynes, ⁊
leapynge ouer the lytle hylles. My beloued
is lyke a Roo oꝛ a yonge hart. Beholde, he
ſtandeth behynde our wall, he loketh in at yͤ
wyndowe, ⁊ pepeth thoꝛowe yͤ grate. My
beloued anſwered and ſayde vnto me.
C O ſtāde vp my loue, my beutyfull, and go
to thyne awne: foꝛ lo, yͤ wynter is nowe paſt
the rayne is awaye and gone. The floures
are come vp in the felde, the time of the byꝛdes
ſyngynge is come, and the voyce of the
turtle doue is hearde ī oure lāde. The fygge
tree bꝛingeth foꝛth her fygges, ād the vynes
beare bloſſoms, ⁊ haue a good ſmel. O ſtāde
vp thē ⁊ come my loue, my beutyfull, ⁊ come
I ſaye (O my doue) out of the caues of yͤ rockes,
out of the holes of the wal: O let me ſe
thy countenaunce, and heare thy voyce foꝛ
ſwete is thy voyce, ⁊ fayꝛe is thy face. Gett
vs the foxes, yee the lytle foxes, that hurt yͤ
*Canti.vi.a vynes, foꝛ oure vynes beare bloſoms. * My
loue is myne, and I am hys, which fedeth amōge
the roſes, vntyll the daye bꝛeake, and
tyll the ſhadowes be gone. Come agayne
(O my beloued) and be lyke as a Roo oꝛ a
yonge hart vpon the wyde mountaynes.

¶ The.iii. Chapter.

A BY nyght in my beed I ſought hī whō
my ſoule loueth: ye diligently ſought
I hym, but I founde hym not. I wyll
get vp (thought I) and go aboute the cytie,
in the wayes in all the ſtretes wyll I ſeke
hym whō my ſoule loueth: but whē I ſought
hym, I founde hym not. The watchmen alſo
B that go about the citie, founde me. Sawe
ye not hym whom my ſoule loueth? So
when I was a lytle paſt thē, I founde hym
whom my ſoule loueth. I haue gotten holde
vpon hym, and wyll not let hym go vntyll
I bꝛynge hym into my mothers houſe, and
into her chambꝛe that bare me.
*Canti.ii.b. * I charge you: O ye daughters of Ieruſalem,
by the Roes and Hindes of the felde,
that ye wake not vp my loue ner touche her
C tyll ſhe be content her ſelfe. Who is thys,
that commeth vp out of the wilderneſſe like
vapours of ſmoke, as it were a ſmell of
Myꝛre, frāckencenſe, and all maner ſpyces
of the Apotecary? Beholde, aboute Salomons
bedſtede ther ſtande.lx. valeaunt men
of the moſt myghtye in Iſrael. They holde
ſwerdes euery one, and are expert in warre.
Euery man alſo hath hys ſwerde vpon hys
thygh, becauſe of feare in the nyght: Kynge
Salomō had made hym ſelfe a palace of the D
wod of Libanus, the pilers are of ſyluer, the
couerynge of golde, the ſeate of purple, the
grounde is pleaſauntly paued with loue foꝛ
the daughters of Ieruſalem. Go foꝛth (O
ye daughters of Syon) and beholde Kynge
Salomon in the crowne: wherwith his mother
crowned him in the daye of hys mariage,
⁊ in the daye of the gladneſſe of his herte.

¶ The.iiii. Chapter.

O* How fayꝛe art thou, my loue, howe A
fayꝛe art thou? thou haſt doues eyes, *Cantic.i.d.
beſyde that whyche lyeth hyd wythin
* Thy hearye lockes are lyke the woll of *Cant.vi.a.
a flocke of gotes that be ſhoꝛne vpon mounte
Gilead: Thy teth are lyke ſhepe of the ſame
bygneſſe, whyche went vp from the waſhynge
place: where euery one beareth two
twyns, and not one vnfrutefull amōg them.
Thy lyppes are lyke a roſe coloured rybonde,
thy woꝛdes are louely, thy chekes are lyke
a pece of a pōgranat within thyne heares
Thy neck is lyke yͤ tower of Dauid buylded
wͭ coſtly ſtones lyinge out of the ſydes wher
vpon there hang a thouſand ſhyldes, yee all
the weapens of the geauntes. * Thy two *Cant.vii.a
bꝛeſtes are lyke two twyns of younge roes,
which fede amonge roſes. O that I myghte
go to the mountayne of Myꝛre, ⁊ to the hyll B
of franckencēſe: tyll yͤ daye bꝛeake ⁊ tyll the
ſhadowes be paſt awaye. Thou art all fayre,
O my loue, ⁊ no ſpott is there in the. Come
to me frō Libanus (O my ſpouſe) come
to me frō Libanus loke frō yͤ toppe of Amana,
frō the toppe of Sanir ⁊ Hermō, frō the
lyōs dennes, and from yͤ mountaynes of the
leopardes. Thou haſt with loue bewitched
my herte, O my ſyſter, my ſpouſe, yͭ haſt bewitched
my herte, with one of thyne eyes,
and wͭ one cheyne of thy neck. O howe fayꝛe
are thy bꝛeſtes, my ſyſter, my ſpouſe? Thy
bꝛeſtes are moꝛe pleaſaūt then wyne, and yͤ C
ſmel of thyne oyntmentes paſſeth all ſpices
Thy lippes, O my ſpouſe, dꝛoppe as yͤ hony
cōbe, yee mylke ⁊ hony is vnder thy tonge,
and yͤ ſmell of thy garmētes is lyke yͤ ſmell
of Libanus. A garden well locked is my ſyſter,
my ſpouſe, a garden well locked, and a
ſealed well. The frutes yͭ are planted in the,
are lyke a very Paradyſe of pomgranates
with ſwete frutes: as Camphere, Nardus,
and Saffrō, Calamus, ⁊ Synamome with
all ſwete ſmellyng trees: Myꝛre. Aloes and
all the beſt ſpyces: a well of gardēs, a wel of
lyuinge waters, which renne downe frō Libanus.
Vp thou noꝛth wynde, come thou
ſouth wynde, and blowe vpon my garden, yͭ
the ſmell therof may be caried on euery ſide:
yee yͭ my beloued maye come into my gardē.

and eate of the ſwete frutes that growe therin.

¶The.v.Chapter.

A I Am come into my garden, O my ſyſter,
my ſpouſe: I haue gathered my
Myrre with my ſpyce. I haue eaten
hony with my hony cõbe, I haue drõke my
wyne wyth my mylke. Eate, O ye frendes,
dryncke and be mery, O ye beloued.
As I am aſlepe, ⁊ my hert is wakyng I
heare yͤ voyce of my beloued, when he knocketh.
Open to me, O my ſyſter, my loue,
my doue, my derlynge: for my heade is full
of dewe, and yͤ lockes of my hearre are full
of yͤ nyght droppes. I haue put of my cote,
how can I do it on agayne? I haue waſhed
my fete, how ſhall I fyle them agayne?
B My loue put in hys hand at the hole, and
my herte was moued whythin me. I ſtode
vp to open vnto my beloued, and my hãdes
dropped wͭ Myrre, ⁊ the Myrre rãne downe
my fyngers vpon yͤ locke, I opened vnto
my beloued, but he was departed and gone
hys waye. Now when he ſpake, my hert
was gone: I ſought hym, but I coulde not
fynde him: I cryed vpon him, neuertheleſſe,
he gaue me no anſwere. So yͤ watchmen
that wẽte about the cytie, founde me, ſmote
me, and wounded me: Yee, they yͭ kepte the
walles, toke awaye my kercheaſe fro me.
I charge you therfore, O ye daughters
of Ieruſalem, yf ye fynde my beloued, that
ye tell hym, how that I am ſyck for loue.
C What maner of man is thy loue aboue
other louers? O yͤ fayreſt amonge wemen?
Or what can thy loue do, more then other
louers, that thou chargeſt vs ſo ſtraytely?
As for my loue, he is whyte and redde coloured,
a goodlye perſonne amõge ten thouſande:
hys heade is as the moſt fyne golde,
the lockes of hys hearre are buſſhed, and
black as a crowe. His eyes are as yͤ eyes
of doues by the water brokes, as though
they were waſſhed wyth mylk, and are ſet
lyke perles in golde. Hys chekes are lyke
a garden bed, where in yͤ Apotecaries plãte
all maner of ſwete thynges: Hys lyppes
D are lyke roſes that droppe ſwete ſmellyng
Myrre. Hys handes are lyke golde rynges
hauinge encloſed yͤ precious ſtone of Tharſis.
His body is as the pure yuery, decte
ouer with Saphires: His legges are as the
pyllers of Marbell, ſet vpõ ſokettes of golde.
His face is as Libanus, and as yͤ bewty
of yͤ Cedre trees. The wordes of hys mouthe
are ſwete, yee, he is altogether louely.
Soche one is my loue. O ye daughters of
Ieruſalem, ſoch one is my loue.

¶The.vi.Chapter.

A Whither is thy loue gone then (O thou
fayreſt amonge wemen) whyther is
thy loue departed? we wyll ſeke
hym with the: My loue is gone downe into
his garden, vnto the ſwete ſmellyng beddes,
that he may refreſh hym ſelf in the garden,
⁊ gather roſes. My loue is myne and
I am hys, which fedeth amonge the roſes.
Thou art beautyfull, o my loue, as is the
Place of Thirza, thou art fayre as Ieruſalem,
fearfull as an armye of men, wͭ theyr
banners. Turne awaye thyne eyes fro me,
for they haue ſet me on fyre. *Thy hearrye *Canti.ii.c
lockes are lyke a flocke of goates, ſhorne B
vpon the mount of Gilead. Thy teth are
lyke a flocke of ſhorne ſhepe, whych go out
of the waſhyng place: where euery one beareth
twyns, and not one vnfrutefull among
them. Thy chekes are lyke a pece of a põgranate,
wyth in thy volupers. There are
*lx. Quenes.lxxx. wyues, and dameſelles *iii.Re.xi.a
wythout nõbre. One is my doue, one is my
derlynge. She is the onely beloued of her C
mother, ⁊ deare vnto her yͭ bare her. When
the daughters ſawe her, they ſayde, ſhe was
bleſſed. Yee the Quenes ⁊ wyues prayſed
her. What is ſhe thys, that loketh forth
as the mornynge? fayre as the moone, cleare
as the ſunne, and fearfull as an armye of
men with theyr baners. I wente downe into
yͤ nut garden, to ſe what grewe by yͤ brokes,
⁊ to loke yf the vyneyarde floriſh, or yf
the põgranates were ſhot forth. I knewe D
not that my ſoule had made me yͤ charyote
of yͤ people that be vnder tribute. Turne
agayne, turne agayne. O thou perfecte one
turne agayne, turne agayne, and we wyll
loke vpon the. What wyll ye ſe in yͤ Sulamyte?
She is lyke men of warre ſyngynge
in a companye.

¶The.vii.Chapter.

O How pleaſaunt are thy treadynges A
wyth the ſhoes, thou prynces
daughter? Thy thighes are lyke
a fayre iewell, whych is wrought
by a connyng worcke maſter. Thy nauell
is lyke a rounde goblet, whych is neuer
wythout dryncke. Thy wõbe is lyke a hepe
of wheat that is ſet aboute with roſes.
*Thy two breſtes are lyke two twyns of *Canti.iiii.a
yonge roes. Thy neck is as it were a tower
of yuery: thyne eyes alſo are lyke the water B
poles that are in Heſebon, beſyde the porte
of Bathrabbim: thy noſe is lyke the tower
of Libanus, whych loketh toward Damaſcus.
That head that ſtandeth vpon the,
is lyke Carmel ⁊ the hearre of thy heade is
lyke purple and lyke a kynge goynge forth
with his garde aboute hym. O how fayre
and louely art thou my dearlynge, in pleaſures?
Thy ſtature is lyke a Palme tree
and thy breſtes lyke the grapes. I ſayde I C
wyll clyme vp into the Palme tree, and take
holde of hys hye braũches. Thy breſtes

alſo ſhalbe as the wyne cluſtres the ſmell of
thy noſtrels lyke as the ſmel of apples, and
thy iawes lyke yͤ beſte wyne. Whiche goeth
ſtrayte vnto my beloued & bꝛuſteth foꝛth
by the lyppes of yͤ Auncyent eldꝛes. There
wyll I turne me vnto my loue & he ſhall
B turne hym vnto me. O come on my loue,
we wyll go foꝛth into the felde, & take oure
lodgynge in the villages. In yͤ moꝛnynge
wyll we go ſe yͤ vynearde: we wyll ſe yf the
vyne be ſpꝛõge foꝛth, yf yͤ grapes be growne,
& yf the pomgranates be ſhot out. There
wyll I geue the my bꝛeſtes: the Mandꝛagoꝛas
geue theyꝛ ſweate ſmell: and beſyde
oure doꝛes are all maner of pleaſaunt frutes:
both newe, and olde: whych I haue kepte
foꝛ the, o my beloued.

¶ The. viii. Chapter.

A O That I myght fynde the wythout,
and kyſſe the, whõ I loue as my bꝛother
whych ſuckte my mothers bꝛeſtes: and that yͭ ſhalt not be deſpyſed I wyll
leade the, and bꝛynge the into my mothers
houſe: that thou myghteſt teach me, & that
I myght geue the dꝛyncke of ſpiced wyne,
and of the ſwete ſappe of my pomgranates.
*Canti.ii.a. * hys left hande ſhalbe vnder my head, and
hys ryght hande ſhall embꝛace me.

I charge you, O ye daughters of Jeruſalem,
that ye wake not vp my loue, ner touch
her, tyll ſhe be content her ſelfe. What is
ſhe this, that commeth vp from the wyldernes,
and leaneth vpon her loue? I waked
B the vp amonge the apple trees, where thy
mother conceyued the, where thy mother
(I ſaye) bꝛought the into the woꝛlde. O ſet
me as a ſeale vpon thyne herte, & as a ſeale
vpon thyne arme: foꝛ loue is myghtye as
the death, & gelouſy as the hel. Her coales
are of fyꝛe, & a very flamme of the Loꝛde: ſo
that many waters are not able to quenche
loue, nether maye the ſtreames dꝛoune it.
Yee, yf a man wolde geue all the good of his
houſe foꝛ loue, he ſhuld counte it nothyng.
Our ſyſter is but yonge, & hath no bꝛeſtes: C
what ſhall we do foꝛ our ſyſter, whan ſhe
ſhall be ſpoken foꝛ? Yf ſhe be a wal, ſhe ſhall
buylde a ſyluer bolwerke ther vpon: yf ſhe
be an open doꝛe, we ſhall faſten her wͭ boꝛders
of Cedꝛe tree. I am a wall, & my bꝛeſtes
lyke towꝛes, then was I as one that
hath founde fauoure in hys ſyght. Salomon
hath a vyneyarde at Baal Hamõ, and
thys vyneyarde delyuered he vnto the kepers:
that euery one foꝛ yͤ frute therof ſhulde
geue hym a thouſande peces of ſyluer. D
My vyneyard is in my ſyght: thou (O Salomon)
muſt haue a thouſande, and the kepers
two hundꝛed wyth the frute. Thou
that dwelleſt in the gardens, O let me heare
thy voyce, that my companyons maye
herken to the ſame. O get the awaye, my
loue, & be as a roo oꝛ a yong hert vpon the
ſwete ſmellynge mountaynes.

¶ The ende of the Ballet of Ballettes of Salomon: called in Latyn: Canticum Canticoꝛum.

¶ The booke of the Prophete Eſay.

¶ The fyrſt Chapter.

¶ Eſay propheceyeth that the anger of God ſhall come vpon Jeruſalem becauſe of theyr ſynnes.

A The viſion of Eſay yͤ ſōne of
Amos which he ſawe vpon
Juda and Jeruſalem: in the
dayes of Vzia & Joathan,
Ahaz & Jehezikiah kynges
of Juda. Heare, O heauen,
and herken o earth: For yͤ Lorde hath ſpoken:
I haue noriſhed & promoted chyldren,
but they haue done wyckedly agaynſt me.
The oxe hath knowne hys owner & the aſſe
his maſters cribb: but Iſrael hath receaued
no knowledge, my people hath no vnderſtādyng.
B Alas for this ſynfull nacyon, a people
of great iniquitie: a ſeed of vngracyous
people corruptynge ther wayes. They haue
forſaken the Lorde, they haue prouoked the
holy one of Iſrael vnto anger, and are gone
backward. Wherby ſhulde ye be plaged
any more for ye are euer fallynge awaye.
The whole head is ſyck, and yͤ hert is heuy.
From the ſole of the fote vnto yͤ head, there
is no whole parte in all your body: but all
are woundes, botches, ſores, and ſtryppes,
which can nether be helped, bounde vp, molifyed,
ner eaſed wͭ any oyntmēt. Your land
lyeth waſte, your cyties are brent vp, your
enemyes deuoure youre lande, and ye muſt
be fayne to ſtāde, & loke vpon it: & it is deſolate,
C as they were ſubuerted yͭ were alienate
from yͤ Lorde. Moreouer, the daughter
of Syon ys left alone lyke a cotage in a vineyard,
lyke a lodge in a garden of cucumbers,
lyke a waſted cytie. And excepte the
Lorde of Hoſtes had left vs a fewe alyue:
we ſhuld haue bene as Sodoma, & lyke vnto
Gomorra. Heare yͤ worde of the Lorde ye
Lordes of Sodoma: & herken vnto yͤ lawe
of our God, thou people of Gomorra. Why
offre ye ſo many ſacrifyces vnto me ſayth yͤ
Lorde? I am full of the brentofferynges of
wethers, & of yͤ fatneſſe of fedbeaſtes. I haue
no pleaſure in yͤ bloud of bullokes, lambes
and goates. When ye come to apeare before
me, who requireth thys of you to treade
wythin my porches? Therfore offre me no
mo oblacyons, for it is but loſt laboure. Incenſe
D is an abhominable thynge vnto me.
I maye not awaye wͭ youre newe moones,
your Sabbathes & gatheringe togyther at
the ſolēpne dayes. I hate your newe mone
dayes & ſolempne feaſtes, euen fro my very
hert. I can not awaye wͭ ſuche vanytie and
holdynge in of yͤ people. They lye vpon me
as a burthen, and I am wery of beringe thē.
Whan ye holde out your hādes, I wyll turne
myne eyes frō you. And though ye make
many prayers, yet wyll I heare nothynge
at all, ſeyng your hādes are full of bloude.
Waſh you therfore, & make you cleane, put
awaye your euell entētes out of my ſyght,
ceaſe frō doynge of euell. Lerne to do ryght, E
applye your ſelues to equite, delyuer yͤ oppreſſed,
helpe the fatherles to hys ryght, let
the wydowes complainte come before you.
Come I praye ye (ſayeth the Lorde) let vs
reaſon oure matter together. Though youre
ſynnes be as reed as ſcarlet, they ſhalbe
as whyte as ſnowe. And though they were
lyke purple, they ſhalbe as whyte as wolle.
If ye be louynge & obedyēt, ye ſhall enioye
yͤ beſt thyng yͭ groweth ī yͤ lād. But yf ye be
obſtinate & rebellyous, ye ſhalbe deuoured
wͭ yͤ ſwerde: for thus yͤ Lorde hath promiſed
wͭ his awne mouth. How happeneth it then Jerusalem
that the ryghteous cytie (which was full of
equite) is become vnfaythfull as an whore?
ryghteouſnes dwelt in it, but now murtherers.
Thy ſyluer is turned to droſſe, and F
thy wyne myxte wͭ water. Thy princes are
wycked & companyōs of theues. They loue
gyftes altogether, & gape for rewardes. As
for the fatherles, they helpe hym not to hys
ryght, nether wyll they let yͤ wydowes cauſes
come before thē. Therfore, ſayeth yͤ Lorde
God of Hoſtes, the myghty gouerner of
Iſrael, Oute vpō ye, I wyll eaſe me of myne
enemyes, & I wyll auēge me of myne aduerſaryes,
I ſhall laye my hād vpō the, and
burne out thy droſſe from yͤ fyneſt & pureſt,
and put out all thy tynne, & ſet thy iudges
agayne as they were ſomtyme & thy Senatours
as they were from the begynnynge.
Then ſhalt yͧ be called the ryghteous cytie,
the faythfull cytie. Sion ſhalbe redemed wͭ
equite, and they ſhal turne agayne vnto her G
in ryghteouſneſſe. For yͤ trāſgreſſours and
vngodly, & ſoch as are become vnfaythfull
vnto the Lord, muſt altogether be vtterly
deſtroyed. For they ſhall be aſhamed of the
goddes yͭ you lōged for. And ye ſhall be put
to ſhame for yͤ Idols grouegardēs yͭ ye haue
choſen: ye ſhalbe as a tree whoſe leaues
are fallen awaye, and as a garden yͭ hath no
moyſtneſſe. And as for the glorye ☞ of your ☞
grauen Images, it ſhalbe turned to drye
ſtrawe, & he yͭ made them to a ſparke. And
they ſhall both burne together, ſo that no
man ſhalbe able to quench them.

¶ The .ii. Chapter.

¶ Of the commyng and deeth of Chriſt, and of the callynge of the Heathen.

Thys is yͤ worde yͭ was opened vnto A
Eſay yͤ ſonne of Amoz, vpō Juda
& Jeruſalē. It wylbe alſo ☞ in ☞
yͤ laſt dayes yͭ yͤ hyll where yͤ houſe
of yͤ lorde is buylded, ſhall be yͤ chefe amōge
hylles, & exalted aboue all lytle hylles. And

all nacyōs ſhall preace vnto hym, & the multytude
of people ſhal go ſpeakyng thus one
Pſal.xxxii. a. Mich.iiii.a. to another: vp, let vs go to the hyll of the
Lord, & to ẏ houſe of ẏ God of Jacob: that
he maye ſhewe vs his wayes, ād ẏ we maye
walcke in hys pathes. For ẏ lawe ſhall come
out of Sion, & the word of ẏ Lorde from
Jeruſalē, & ſhall geue ſentēce amōge ẏ Heathen,
& ſhall reforme ẏ multytude of people:
They ſhall breake theyr ſwerdes alſo into
B mattockes, & theyr ſpeares to make ſythes.
And one people ſhall not lyft vp a weapen
agaynſt another, nether ſhall they learne
to fyght frō thens forth. Come ye (O houſe
of Jacob) let vs walcke in ẏ lyght of ẏ Lorde.
But yͧ haſt forſaken thy people ẏ houſe
of Jacob, becauſe they go farre beyonde the
eaſt cōtreys in Sorceryes (whō they haue
☞ as the Philyſtines had) and ☞ in ſtraunge
chyldren they thynke them ſelues to haue
ynough. Theyr land is full of ſyluer & gold,
nether is there any ende of theyr treaſure:
Their lād is alſo full of horſes, & no ende is
there of theyr charets. Theyr lande is alſo
full of vayne goddes, & before ẏ worcke of
their awne hādes haue they bowed them ſelues,
yee, euen before ẏ thynge yͭ theyr awne
fyngers haue made. There kneleth ẏ man,
there falleth ẏ man downe before thē, but yͧ
(o Lorde) wylt not leaue them vnpuniſhed.

And therfore get the into ſome rock, and
C hyde the in the grounde for feare of ẏ Lord,
and for the glory of hys mageſtye: Whych
caſteth downe the hygh lookes of preſumptuous
perſonnes, & bryngeth lowe ẏ pryde
of man, and the Lorde only ſhall be exalted
in that daye. For the daye of ẏ Lord of Hoſtes
ſhall go ouer all pryde & preſumption,
vpon all them that exalte them ſelues, and
ſhall brynge thē all downe: vpon all ẏ hygh
and ſtoute Cedre trees of Libanus, and vpō
all ẏ okes of Baſan, vpon all hygh hylles,
and vpon all ſtoute mountaynes, vpon all
coſtly towres, and vpon all ſtrōge walles,
vpon all ſhyppes of Tharſis, & vpon euery
thyng that is glorious & pleaſaunt to loke
D vpon. And it ſhall brynge downe the pryde
of man, and laye mans preſumptuouſneſſe
full lowe, and ẏ Lorde ſhall only haue ẏ vyctory
in that daye. But the Idols ſhall vtterly
be roted out. Men ſhall crepe into holes
of ſtones, and into caues of the earth, for
feare of the Lorde, and for the glory of hys
mageſty: what tyme as he ſhall aryſe vp to
condemne the earth. Then ſhall man caſt
awaye his goddes of ſyluer, and his goddes
of gold (whych he neuertheles had made to
honour them) vnto Molles and Backes:
And they ſhall crepe into ẏ caues & rockes,
ād into the clyftes of hard ſtones, for feare
of God, and for the glory of hys mageſtye,
whan he ryſeth to condēne the earth. Feare
not ye then any man, whoſe breth is in hys
noſtrels. For what is he of reputacyon?

¶ The.iii.Chapter.

¶ He prophecyeth that at the commyng of Chriſt all
ſtrength and powre ſhall be put forth of Jurye.

FOr lo, the Lorde God of Hoſtes A
doth take awaye from Jeruſalem
and Juda, all poſſeſſions & power
all meat & dryncke, the captayne
and ẏ ſoudyar, the iudge and prophete, the
wyſe and the aged man, the prynce of fyftye
yeare olde, and the honorable: the Senatours,
and men of vnderſtandynge: the maſter
of craftes and oratours. And I ſhall
geue them chyldren to be theyr prynces, and
babes ſhall haue the rule of you. The people
alſo ſhalbe pylled and polled, and one
ſhall euer be doynge violēce and wronge to
another. The boye ſhall preſume agaynſt
the elder, and the vyle perſone agaynſt the
honorable. Yee, one ſhall take a frende of
hys awne kynred by the boſome, and ſaye:
thou haſt clothynge, thou ſhalt be our head
for thou mayeſt kepe vs from thys fall and
parell. Then ſhall he ſweare and ſaye: I cānot
helpe you. Moreouer, there is nether
meate ner clothyng in my houſe, make me B
no ruler of the people. For Jeruſalem is
ouerthrowne & Juda muſt fall to ẏ grownde,
becauſe that both theyr wordes & councels
are agaynſt the Lorde, to prouoke the
preſence of hys mageſty vnto anger. The
chaungynge of theyr countenaunce bewrayeth
them, yee, they declare theyr awne ſynnes
them ſelues, as ẏ Sodomites, and hyde
them not. Wo be vnto theyr ſoules for
they haue retourned euyll vnto thē ſelues.
Byd the ryghteous do well, for they ſhall
enioye the frutes of theyr ſtudies. But wo
be to the vngodly & vnryghteous, for they
ſhalbe rewarded after theyr worckes. Chyldren
are extorcioners of my people, and women
haue rule of them.

O my people, thoſe that call the bleſſed
deceaue the, and depraue the waye of thy foteſteppes.
The Lorde is ryſen vp to commen C
of the matter, and ſtādeth vp (Iſaye)
to geue iudgement of the people. The Lorde
ſhall come forth to reaſon wyth the Senatours
and prynces of hys people. It is
ye that haue burnt vp my vynearde, the extorcyon
done to the poore is in your houſes.
Wherfore do ye oppreſſe my people, and
marre ẏ faces of ẏ poore? ſayeth the Lorde
God of Hoſtes. Moreouer, thus ſayth the
Lord: Seing ẏ daughters of Sion are become
ſo proude, & come in wͭ ſtretched out neckes
& with vayne wātō eyes: ſeynge they
come in tryppyng ſo nycely with their fete:
Therfore ſhall the Lorde ſhaue the heades
of ẏ daughters of Sion, and ſhall dyſcouer D
theyr

their ſhame. In that daye ſhall the Lord take awaye the gorgyouſnes of theyr apparell, and ſpanges, cheynes, partelettes, and colarres, bracelettes ⁊ hooues, the goodly floured, wyde and brodered rayment, brooches and headbandes, rynges and garlandes, holy daye clothes and vales, kerchefes and pinnes, glaſſes and cypreſſes, bonettes and taches.

And in ſteade of good ſmell, there ſhalbe ſtynck amōge them. And for theyr gyrdles there ſhalbe lowſe bandes. And for well ſet heare there ſhalbe baldeneſſe. In ſteade of a ſtomacher, a ſack cloth, and for their bewty wytherdneſſe, and ſonne burnyng. Youre houſbandes and myghtye men ſhall peryſh wyth the ſwerde in batayle.

☞ At that tyme ſhall ☞ their gates mourne and complayne, and they ſhall ſyt as deſolate folck vpon the earth.

The .iiii. Chapter.

For want of men, ſeuen wemen deſyre to haue one man.

A Then ſhall ſeuen wyues take holde of one man, and ſaye: we wyll laye all our meate and clothynge together in comen, only yͭ we may be called thy wyues, and that thys ſhamefull reproſe maye be taken from vs. After that tyme ſhall the braunche of yͤ Lorde be bewtyfull ⁊ myghtye, and the frute of the earth ſhalbe fayre and pleaſaunt for thoſe Iſraelytes yͭ ſhall ſpryng therof. Then ſhall the remnaunt in Sion, and the remnaunt at Jeruſalem be called holy: Namely all ſoch as are wrytten amonge yͤ lyuynge at Jeruſalem: what tyme as the Lorde ſhall waſh awaye the

B fylthynes of yͤ daughters of Sion, ⁊ pourge the bloude out from Jeruſalem with the wynde of hys iudgemente and wyth fyre. Moreouer, vpon all the dwellynges of the hyll of Sion and vpon theyr whole congregacyon, ſhall yͤ Lorde prouyde a cloude and ſmoke by daye, and the ſhynynge of a flammynge fyre by nyght: for all theyr glory ſhalbe preſerued. And Jeruſalem ſhall be a tabernacle for a ſhadowne becauſe of hete in the daye tyme a place and refuge where a man maye kepe hym frō wether ⁊ rayne.

The .v. Chapter.

Of Chriſt and hys vyneyarde, wyth an execracyon of couetouſnes and dronckenes.

A Now wyll I ſyng my beloued frende a ſonge of my frendes, becauſe of hys vyneyarde. My beloued frende hath a vyneyarde in a very frutefull plenteous grounde.

Thys he hedged, thys he walled rounde aboute, and planted it with goodly grapes. In yͤ myddeſt of it buylded he a towre, and made a wyne preſſe therin. And afterwarde when he loked yͭ it ſhulde brynge hym grapes, it brought forth thornes. Now therfore (O ye Cytyſens of Jeruſalem and whole Juda:) Judge I praye you betwixte me, ād my vyneyard. What more could haue bene done for it that I haue not done? Wherfore then hath it geuen thornes, where I loked to haue had grapes of it?

B Well, now I ſhall tell you how I wyll do wyth my vyneyarde: I wyll take yͤ hedge from it, that it maye peryſh, and breake downe the wall, that it maye be troden vnder fote. I wyll laye it waſte, that it ſhall nether be dygged nor cut, but beare thornes and brears. I wyll alſo forbyd the cloudes that they ſhall not rayne vpō it. As for the vyneyarde of the Lord of hoſtes it is yͤ houſe of Iſrael, and whole Juda hys fayre plātyng. Of theſe he loked for equite, but ſe there is wrong: for ryghteouſneſſe, lo, It is but myſery.

C Woo vnto them that ioyne one houſe to another, and bryng one lande ſo nygh vnto another, that yͤ poore can get no more groūde, and yͭ ye maye dwell vpon yͤ earth alone. Theſe thynges are in yͤ eares of the Lorde of Hoſtes: ſhall not many greater and more gorgyous houſes be ſo waſte, that no man ſhall dwell in thē? And ten akers of vynes ſhall geue but a Quarte, and .xxx. buſhels of ſede ſhall geue but an ☞ Epha. ☞

Wo be vnto them, that ryſe vp early to folowe dronckennes, and to them that continue ſo, vntyll nyght, ⁊ tyll they be ſet on fyre with wyne. In thoſe cōpanyes are harpes and lutes, tabrettes ⁊ pipes, and wyne. But they regarde not the worke of yͤ Lord, and conſydre not the operacyon of his handes. Therfore commeth my folck alſo into

D captyuite, becauſe they haue no vnderſtandynge. Theyr glory is fameſhed wyth hunger, and theyr pryde is marred for thyrſte. Therfore gapeth hell, ⁊ openeth her mouth maruelous wyde: that theyr pryde, boaſtynge and welth, wyth ſoch as reioyſe therin, maye deſcende into it.

Thus hath man a fall, ⁊ is brought lowe and the hygh loke of the proude ſhalbe layde downe. But the Lord of Hoſtes is exalted in iudgement, and God that is holy, is prayſed in ryghteouſnes. Then ſhall yͤ ſhepe eate in ordre, and the rych mens landes that were layde wayſt, ſhall ſtraungers deuoure. Wo be vnto them, that drawe wyckednes vnto them wyth coardes of vanyte and ſynne, as it were wyth a cart rope.

Whych vſe to ſpeake on thys maner: let hym make haſte nowe, ⁊ go forth wyth hys worcke, that we maye ſe it. Let the coūcell

E of the holy one of Iſrael come, ⁊ drawe nye, that we maye knowe it.

Wo be vnto them yͭ call euell good, and good euell, whych make darckneſſe lyght, and lyght darckneſſe, yͤ make ſowre ſwete, & ſwete ſowre. Wo be vnto them that are wyſe in their awne ſyght, and thynke them ſelues to haue vnderſtãdynge. Wo be vnto them, that are ſtrõg to ſuppe out wyne and experte men to ſet vp dronckeneſſe.

Theſe geue ſentence wyth the vngodly for rewardes, but condemne the iuſt cauſe of the ryghteous.

Therfore, lyke as fyre lycketh vp the ſtrawe, and as the flame conſumeth yͤ ſtubble: Euen ſo theyr rote ſhalbe as corrupciõ: and theyr bloſſome ſhall vanyſh awaye lyke duſt: for they haue caſt awaye the lawe of the Lord of Hoſtes, and blaſphemed the word of the holy maker of Iſrael.

F Therfore is the wrath of the Lord kyndled alſo agaynſt hys people, and he ſhaketh hys hande at them: yee, he hath ſmyten, ſo that the hylles dyd tremble. And theyr karcaſes dyd lye in yͤ open ſtreates, lyke myre. And in all thys, the wrath of God hath not ceaſſed, but hys hande is ſtretched out ſtyll. And he ſhall gyue a token vnto a ſtraunge people: and call vnto them in a farre countre: & beholde, they ſhall tome haſtely wyth ſpede. There ſhall not be one faynt nor feble amonge them, no not a ſlogyſh nor ſlepery perſone. There ſhall not one of them put of the gyrdle from hys loynes, ner lowſe their latchet of his ſhooe. His arowes are ſharpe and all hys bowes bent. Hys horſe hoofes are lyke flynt, & hys cart wheles lyke a ſtormy wynde. Hys crye is as it were of a lyon, and he roareth lyke lyons whelpes. They ſhall roare, and hantch vp the praye, and no man ſhall recouer it, or get it frõ them. In that daye they ſhalbe ſo fearce vpon them, as the ſee. And yf we looke vnto the lande, beholde, it ſhalbe all darckneſſe & ſorowe. If we loke toward heauen: beholde, it ſhalbe darcke.

The. vi. Chapter.

Eſay ſawe the glory of the Lorde, and was ſent to prophecye the deſolacyon of Iurye.

A ☞ IN the ſame yeare yͤ kynge Oziah dyed, I ſawe ☞ the Lorde ſyttynge vpon an hyghe glorious ſeate, and hys trayne fylled the temple. And aboute hym ſtode Seraphins, wherof euery one had ſyxe wynges. Wyth twayne eche couered hys face, wyth twayne hys fete, and with twayne dyd he flye. They cryed alſo eche one to another i thys maner: holy, holy, holy, is yͤ Lord of Hoſtes. The whole worlde is full of hys glory. Yee, the geaſtes and dorecheckes moued at hys cryeng, & the houſe was full of ſmoke. Then I ſayde, O wo is me For I am loſt in aſmoch as I am
B a man of vncleane lyppes, and dwell amonge people that hath vncleane lyppes alſo: for myne eyes haue ſene the kynge & Lorde of Hooſtes.

Then flewe one of the Seraphins vnto me, hauynge a hote cole in his hande, which he had taken from the aulter wyth the tonges, and touched my mouth, and ſayde, lo: thys hath touched thy lyppes, & thyne vnryghteouſnes is taken awaye, & thy ſynne forgeuen. Alſo, I herd the voyce of the Lord ſayẽge on thys maner: Whom ſhall I ſend, & who wylbe oure meſſaunger? Then I ſayde: here am I, ſende me. C And he ſayde, go, and tell thys people: * ye ſhall heare in dede, but ye ſhall not vnderſtande: ye ſhall playnely ſe, and not perceaue. Harden the harte of this people, ſtoppe their eares, and ſhut theyr eyes, that they ſe not with theyr eyes, heare not with their eares, and vnderſtande not with theyr hertes, and conuerte, and be healed.

* Mat. xiii. b.
Mar. iiii. b.
Luke. viii. b.
Act. xxviii. f.
John. xii. f.
Roma. xi. b.

Then ſpake I: Lorde, how longe? he anſwered: vntyll the cyties be vtterly waſted without inhabitours, & the houſes without men, tyll the lande be alſo deſolate, and lye vnbuylded. For the Lorde ſhall take yͤ men farre awaye, ſo that the lãde ſhall lye waſte a lõge ſeaſon, yet in it ſhall ſucceade. x. kynges, and the lande ſhall retorne and be layde waſte. And as the Therebynt tre, & oke in wynter caſt theyr leaues & yet haue theyr ſappe in them ſo ſhall the holy ſead cõtinue in theyr ſubſtance.

The. vii. Chapter.

The Syryans moue batayle agaynſt Ieruſalem
A virgyn ſhall beare a chylde.

A IT happened in the tyme of Ahaz the ſonne of Iotham, which was yͤ ſonne of Uziah kynge of Iuda: yͤ * Razin the kynge of Syria, and Pechah the ſonne of Remeliah kynge of Iſrael: went vp toward Ieruſalẽ to beſege it, but Razin was not able to wynne yt. Now when the houſe of Dauid (that is Ahaz) herde worde therof that Syria & Ephraym were confederate together: his herte quaked (yee & the hertes alſo of hys people) lyke as whã a tree in the felde is moued wyth the wynde.

* iiii. Re. xvi. a.
ii. Para. xxviii. a,

Then ſayde God vnto Eſay: go mete Ahaz (thou and thy ſonne Sear Iaſub) at the head of the ouerpole, in the fote path by the fullers grounde, & ſaye vnto hym, take hede to thy ſelfe and be ſtyll, but feare not, nether be faynt harted, for theſe two tayles: that is: for theſe two ſmokyng fyre brãdes, the wrath and furiouſnes of Razin the Syrian and Romelies ſonne: becauſe that B the kynge of Syria Ephraim and Romelies ſonne haue wickedly cõſpyred agaynſt the ſaying: We will goo vp agaynſt Iuda, vexe them, and brynge them vnder vs, and ſet a kynge there, euen the ſonne of Tabeel

For thus ſayeth the Lorde God therto, It
ſhall net ſo goo forth, nether come ſo to paſſe:
☞ for ☞ the head cytie of yͤ Syriās is Damaſcus,
but the head of Damaſcus is Rapzin.
And after fyue & threſcore yeare, ſhall
Ephraim be no more a people. And yͤ chefe
cytie of Ephraim is Samaria, but the head
of Samaria is Romelies ſonne. Yf ye beleue
not: it commeth of thys: that ye are vnfaythfull
to God. Moreouer, God ſpake
once agayne vnto Ahaz, ſayinge, requyre
a token of the Lorde thy God, whether it be
toward the depth beneth, or towarde the
heygth aboue. Then ſayd Ahaz: I wyll requyre
none, nether wyll I tempte yͤ Lorde
The Lorde anſwered: Then heare to, ye of
yͤ houſe of Dauid: Is it not ynough for you
yͭ ye be greuous vnto men, but ye muſt greue
my God alſo. And therfore yͤ Lord ſhall
geue you a token: Behold, a virgyn ſhall cōceaue
C and beare a ſonne, and (thou hys mother)
☞ ſhalt cal his name ☞ Emanuel. Butter
& hony ſhall he eate, yͭ he maye knowe
to refuſe the euell, and choſe the good. For
or euer the chyld come to knowledge, to eſchue
yͤ euell and choſe the good. The lande
(that thou ſo Abhorreſt) ſhalbe deſolate of
both her kynges. The Lorde alſo ſhall ſende
a tyme vpon the, vpon thy people, and
vpon thy fathers houſe (ſoch as neuer came
ſence yͤ tyme that Ephraim departed from
Iuda) thorowe the kynge of the Aſſyrians.
For at the ſame tyme ſhall yͤ Lord whyſtle
for the flyes that are aboute the water of
Egypt, and for yͤ Bees in yͤ Aſſyriās lande.
These ſhall come, and ſhall lyght all in the
deſolate valeyes, in yͤ holes of ſtones, vpon
all thornye and buſhye places.

D At the ſame tyme ſhall the Lord ☞ ſhane
☞ the heare of the head and the fete and the
beerd cleane of, wyth yͤ raſoure that he ſhall
hyer beyonde the water: namely, wyth the
kynge of the Aſſyrians. At the ſame tyme
ſhall a man lyue with a kowe, & two ſhepe.
Then, becauſe of the aboūdaunce of mylck,
he ſhall make butter & eate it. So that euery
one whych remayneth in the lande, ſhall
eate butter and hony. At the ſame tyme all
vyneyardes (though there be a thouſande
vynes in one, and were ſolde for a thouſande
ſyluerlynges) ſhalbe turned to brears
and thornes. Lyke as they ſhall come into
the lande wyth arowes and bowes, ſo ſhall
all the lande become brears and thornes.
And as for all hylles yͭ are hewen downe,
ther ſhall nbt come vpon them anye feare
E of brears and thornes. But the catell ſhall
be dryuen thyther, and the ſhepe ſhall fede
there.

¶ The .viii. Chapter.

¶ The delyueraūce of the lande by Emanuel.
The ſtone of offence, at which many ſhall ſtomble.

MOre ouer, the Lord ſayth vnto A
me: Take yͤ a greate leafe, and
☞ wryte in it, as men do with ☞
a penne, make haſtye ſpede to
robbe, and haſte to the ſpoyle.
And I called vnto me faythfull wytneſſes
to recorde. Vryah the preſt, & zachariah the
ſonne of Barachiah. After that wēt I vnto
the Prophetiſſe, that had cōceaued & borne
a ſonne. Then ſayde the Lorde to me: geue
hym thys name: a ſpedie robber: an haſtye
ſpoyler. For why, or euer yͤ chylde ſhall haue
knowledge to crye father & mother: ſhall
the ryches of Damaſcus and the ſubſtaunce
of Samaria be taken awaye by yͤ ſpoyler,
before the kyng of the Aſſyrians.

The Lorde ſpake alſo vnto me, ſayinge: B
for ſo moch as this people refuſeth the ſtyll
rennynge water of Sylo, and put theyr delyte
in Razin & Romelies ſonne: Behold,
the Lorde ſhall brynge myghtie and greate
floudes of water vpon them: namely, the
kynge of the Aſſyrians with all his power:
Which ſhall clyme vp vpō all hys floudes,
and renne ouer all their banckes. And ſhall
breake in vpon Iuda, flowinge & increaſing
in power, tyll he get him by yͤ neck. He ſhall
fyll alſo the wydeneſſe of thy lāde ☞ wyth ☞
hys brode wynges, O Emanuel. Breake
downe (o ye people of Aſſur) and ye ſhall be,
broken downe: herken to all ye of farre coūtrees.
Muſter you, and you ſhalbe broken
downe, prepare you to batell and you ſhall
be torne in peces: take your councell together,
yet muſt your coūcell come to naught:
go in hande wythall, yet ſhall it not proſpere:
for God is wyth vs. For the Lord ſpake C
thus to me in the powre of hys hande, and
warned me, ſayinge vnto me: that I ſhulde
not walcke in the waye of thys people.

He ſayde moreouer: rounde wyth none of
them, whoſoeuer ſaye: yōder people are boūde
together: fere thē not, nether be afrayed
of them, but ſanctifye the Lord of Hoſtes,
let hym be youre feare & drede. For he ſhall
be the holy place to flye to, & ſtone to ſtomble
at: the rock to fall vpon: a ſnare and net
to both the houſes of Iſrael, and the inhabitours
of Ieruſalem. And many ſhall ſtōble,
fall, and be broken vpon him: yee, they ſhalbe
ſnared and taken.

Now laye the wytneſſes together & ſeale D
yͤ lawe wͭ my diſciples. Thus wyll I wayte
vpon the Lorde yͭ hath turned his face from
the houſe of Iacob, & I wyll loke for hym.
But lo, as for me, and yͤ chyldren which the
Lord hath geuē me: we are a token & a wondre
in Iſrael, for the Lord of Hoſtes ſake,
whych dwelleth vpon the hyll of Sion.

And yf they ſaye vnto you: aſke councell
at the ſotheſayers, wytches, charmers and
coniurers, then make them thys anſwere.

Is there a people eny where, ẏ aſketh not councell at hys God? *Shulde men renne vnto the dead for the lyuynge? If eny man want lyght leet hym loke vpon the lawe, and the teſtimony, whether they ſpeake not after thys meanyng. If he do not thys, he ſtombleth and ſuffreth hunger. And yf he ſuffre hunger he is cut of pacience, and blaſphemeth hys kyng and hys God. Then loketh he vp warde, and downewarde to the earth, and beholde, there is trouble and darckneſſe, vexacyon is roũde aboute hym, and the cloude of erroure. And out of ſoch aduerſite, ſhall he not eſcape. Euen lyke as in tyme paſt, it hath bene well ſene, that the lande of zabulon and the lande of Nephtaly (where thorow ẏ ſee waye goeth ouer Jordane into the lãde of Galilee) was at ẏ fyrſt in lytle trouble: but afterwarde ſore vexed.

*Lu.xxiiii.a.

The.ix Chapter.

He propheceyeth of Chriſtes natyuyte and dominyon.

A The people that walke in darckenes haue ſene a greate lyght. As for thẽ that dwell in the lande of the Shadowe of death, vpon them hath the lyght ſhyned. Thou haſt multiplyed the people, and not increaſed theyr ioye. *They reioyſe before the, euẽ as men make mery in haruest, and as men that haue gotten the victory, when they deale ẏ ſpoyle. For thou haſt broken the yocke of ẏ peoples burthen: the ſtaff of hys ſhoulder, and the rod of hys oppreſſoure, as in the dayes of Madian.

*Pſal.cxix.c

B And trulie euery batayll that the warryoure acompliſſheth, is done with cõfuſed noyſe and defylynge ther garmentes wyth bloude: But this bataylle ſhall be with burnynge & conſumynge of fyre. For vnto vs a chylde is borne, and vnto vs a ſonne is geuen. Upon his ſhoulder doth the kyngdome lye, and he is called wyth hys awne name: Wõderfull. The geuer of councell, ẏ myghtye God, the euerlaſtyng father, the prynce of peace, he ſhall make no ende to encreaſe the kyngdome and peace, and ſhall ſyt vpõ the ſeate of Dauid, and in hys kyngdome, to ſet vp ẏ ſame, and to ſtablyſh it wt equyte and ryghteouſneſſe, from hence forth for euermore. Thys ſhall the gelouſy of ẏ Lorde of Hoſtes brynge to paſſe.

C The Lorde ſent a worde into Jacob, the ſame is come into Iſrael. And all [illegible] people of Ephraim ſhall knowe, and [illegible] at dwell in Samaria, that ſaye wy[illegible] and hye ſtomackes, on thys maner. The tyle worcke is fallẽ downe, but we wyll buylde it wyth ſquared ſtones. The Molbery tymbre is broken, but we ſhall ſet it vp agayne wyth Cedre. Neuertheles, the Lord ſhall prepare Razin the enemye agaynſt them, and ſo ordre theyr aduerſaryes, that the Syriãs ſhall laye holde vpon them before, and ẏ Philyſtines behynde, and ſo deuoure Iſrael wyth open mouth.

After all thys is not the wrath of ẏ Lorde ceaſſed, but yet hys hande ſtretched oute ſtyll. For the people turneth not vnto hym that chaſtyſeth them, nether do they ſeke ẏ Lorde of Hoſtes. Therfore hath the Lorde roted oute of Iſrael both head and tayle, braunche and twygge in one daye.

By the head, is vnderſtande the Senatoure and honorable man, and by the tayle the Prophet ẏ preached lyes. For all they whych enfourme the people that they be in a ryght caſe, ſoch be dyſceauers. Soch as men thyncke alſo to be perfecte among theſe, are but caſt awayes.

D Therfore ſhall the Lorde haue no pleaſure in their yonge men, nether fauoure theyr fatherleſſe and wydowes. For they are all together ypocrytes, and wycked, & all their mouthes ſpeake foly. After all thys is not the Lordes wrath ceaſſed, but yet hys hande is ſtretched out ſtyll. For vngodlyneſſe burneth, as a fyre in ẏ bryers and thornes. And as it were out of a fyre in a wood or a rede buſh, ſo aſcendeth the ſmoke of theyr pryde.

For cauſe of the wrath of the Lorde of Hoſtes, is the lande full of darckneſſe, and the people be conſumed, as it were wyth fyre, no mã doth ſpare hys brother, but he robbyth on ẏ ryght hand: and doth famyſhe, he eateth on ẏ lefte hande, and he ſhall not haue ynough. Euery man ſhall eate ẏ fleſh of hys awne arme. Manaſſes ſhall eate Ephraim, and Ephraim Manaſſes, & they both ſhall eate Juda. After all thys is not the Lordes wrath ceaſſed, but yet is his hãde ſtretched out ſtyll. E

The.x.Chapter.

He threatneth the oppreſſours of the poore, and propheceyeth agaynſt Sennaherib.

A Wo be vnto them that make vnryghteous lawes, & deuyſe thynges, whych be to harde for to kepe: wherthorow the poore are oppreſſed, on euery ſyde, and the innocentes of my people robbed of iudgement: that wydowes maye be theyr praye, and that they maye robbe the fatherleſſe. What wyll ye do in tyme of the vyſytacyon, and whan deſtruccyon ſhall come from farre? To whom wyll ye ronne for helpe? and to whom wyll ye geue youre honoure, that he maye kepe it? that when I wyth drawe my hãde ye come not amonge the preſoners, or lye amonge ẏ deed? After all thys doth not ẏ wrath of the Lord ceaſſe, but yet is hys hãde ſtretched out ſtyll. B

Wo be alſo vnto Aſſur, which is a ſtaf of my wrath, in whoſe hande is the rodd of my punyſhement. I ſhal ſende him amõge thoſe ypocritiſh people amonge the people yͭ haue deſerued my dyſfauoures ſhall I ſende him: that he maye vtterly robbe thẽ, ſpoyle them and treade them downe lyke the myre in the ſtrete. Howbeit his meaning is not ſo nether thynketh hys herte of this faſhyon. But he ymagineth onely how he maye rote out and C destroye moche people, for he ſayeth are not ☞ my Prynces all kynges? Is not ☞ Calno as eaſye to wynne, as Charchamis? Is it ☞ harder to cõquere ☞ Hamath thẽ Arphad? Or is it lyghter to ouercome Damaſcus thẽ Samaria? As who ſay: I were able to wynne the kyngdome of the Idolaters and their goddes: but not Jeruſalem and Samaria. Shall I not do vnto Jeruſalem and theyr ymages, as I dyd vnto Samaria and their ydoles?

Wherfore yͤ Lord ſayeth: Aſſone as I haue perfourmed my whole worcke vpon the hyll of Syon and Jeruſalem, then wyll I ☞ ☞ vpſet the noble & ſtout hart of the kyng of Aſſyria, with his proude lookes. For he ſtandeth thus in his awne conceate: This do I thorowe the power of myne awne hand, & thorow my wiſdome: For I am wyſe, I am he that remoue the landes of the people: I D robbe theyr treaſures: and (lyke one of the worthyes) I dryue them frõ their hye ſeates My hande hath found out the ſtrẽgth of the people, as it were a neſt. And lyke as egges, that were layde here and there, are gathered together: So do I gather al countrees. And there is no man, that darre be ſo bolde, as to touch a fether, that darre open his mouth or once whyſper.

Shall the axe boaſt it ſelfe, agaynſt hym that heweth therwith? or doth yͤ ſawe make eny braggynge agaynſt hym that ruleth it? That were euẽ lyke, as yf the rod dyd exalte it ſelfe agaynſt hym that beareth it: or as though the ſtaff ſhulde magnifye it ſelfe, as E who ſaye: it were no wood. Therfore ſhall the Lorde of hoſtes ſend him amonge his fatlynges leanes, and burne vp hys glory, as it were with a fyre. But the lyght of Iſrael ſhalbe that fyre, and hys Sanctuary ſhalbe the flamme and it ſhal kyndle, and burne vp ☞ hys thornes ãd breers in one daye, yee ☞ al the glory of his woddes and feldes ſhalbe cõſumed with body and ſoule: And they ſhalbe as an hooſte of men, whoſe ſtanderd bearer fayleth. The trees alſo of his felde, which remayne, ſhalbe of ſoch a nombre, that a chyld maye tell them.

After that daye ſhall the remnaunt of Iſrael, and ſoch as are eſcaped out of the houſe of Jacob, ſeke nomore comforte at him that ſmote thẽ, but wyth faythfulneſſe ãd trueth ſhal they truſt vnto the Lorde, the holy one of Iſrael. The remnaunt, euen the Poſteryte of Jacob, ſhall conuerte vnto God the F myghty one. For though thy people (O Iſrael) be as the ſande of the ſee, yet ſhall the remnaunt of thẽ conuerte in hym. Perfecte is the iudgemẽt of him that floweth in righteouſneſſe, and therfore the Lorde of hooſtes ſhall perfectly fulfyll the thynge, yͭ he hath determyned in the myddeſt of the whole worlde. Therfore thus ſayeth yͤ Lorde God of hooſtes: Thou my people, yͭ dwelleſt in Syon, be not afrayed, for the kynge of the Aſſirians: He ſhall ſmyte the with a rod, ãd ſhal wagge hys ſtaff at the, as yͤ Egypcyãs dyd ſome tyme: But ſoone after, ſhall my wrath and myne indignacion be fulfylled in the deſtruccion of them.

G Moreouer, the Lorde of Hoſtes ſhall prepare a ſcourge for hym, lyke as was the ſlaughter of Madian vpon the rocke of Oreb. And he ſhal lyft vp hys rod ouer the ſee, as he dyd ſomtyme ouer the Egypcians. Then ſhall hys burthen be taken from thy ſhoulders, and his yock from thy necke, yee, the ſame yock ſhall be corrupte for very fatneſſe. He ſhal come to Aiath, and go thorowe towarde Mygron: at Mychmas ſhall he laye vp his harneſſe, and go ouer the foorde. Gybea ſhal be their reſtyng place, Rhamah ſhalbe afrayed, Gybea Saull ſhall flye awaye. The voyce of the noyes of thy horſes (O daughter Gallim) ſhalbe herde vnto Lays and to Anathoth, which alſo ſhalbe in trouble. Madmena ſhall tremble for feare, but the cyteſyns of Gabin are manlye, yet ſhall he remayne at Nob that daye. After yͭ, ſhal he lyft vp hys hand agaynſt the mount of the daughter Syon, the hyll of Jeruſalẽ. But ſe, the Lorde God of hooſtes ſhall take awaye the proude from thence, wyth feare. He ſhall hewe downe the proude, and fel the hye mynded. The buſſhes alſo of the wood ſhal he rote out with yron, ãd Lybanus ſhal haue a myghtye fall.

¶The .xi. Chapter.

¶ He prophecieth of the natiuite of Chriſt and of hys people: of the remnaunt of Iſrael, and of the fayth of the Heathen or gentyles.

A AND there ſhall come a rod forthe of the kynred of Iſai, and a bloſſome ſhall floryſh out of hys rote. The ſprete of the Lord ſhal lyght vpon hym: the ſprete of wyſdome, and vnderſtandynge: yͤ ſprete of councel, & ſtrength the ſprete of knowledge, and of the feare of the Lorde: and ſhal make hym feruent in the feare of God.

For he ſhall not geue ſentence, after the thyng that ſhall be brought before his eyes, nether reproue a matter at yͤ fyrſt hearyng: but wyth ryghteouſneſſe ſhal he iudge yͤ poore:

And wyth

and with holynes ſhall he refourme the ſimple of the worlde.

He ſhall ſmyte the worlde wyth the rod of hys mouth, ⁊ wyth the breath of hys mouth ſhall he ſlaye the vngodly. Ryghteouſneſſe ſhalbe the gyrdle of his loynes, ⁊ trueth ād faythfulnes, the gyrdyng vp of hys raynes. The wolfe ſhall dwell with the lambe, and ẏ Leoparde ſhall lye downe by ẏ goate. Bullockes, Lyons and catell ſhal kepe company together, ſo ẏ a lytle chylde ſhall rule them. B The kowe and the Beer ſhall fede together, and their yonge ones ſhal lye together. The Lyon ſhall eate ſtrawe lyke the oxe, or the kowe. The child whyle he ſucketh, ſhal haue a deſyre to the ſerpentes neſt, and when he is weaned, he ſhal put hys hād into the Cockatryce denne. No man ſhal do euel to another, no man ſhal deſtroye another, in all the hyll of my holynes. For the earth ſhalbe full of ẏ knowledge of the Lorde, euen as the ſee floweth ouer with water.

And in ẏ daye ſhal the gentyles enquere after the rote of Ieſſe which ſhalbe ſet vp for a token vnto the people, and hys dwellynge ſhalbe glorious. C At ẏ ſame time ſhal ẏ Lord take in hande agayne, to conquere the remnaunt of his people (which ſhalbe left aliue) From the Aſſyriās, Egypcians, Arabians, Moriās, Elamites, Caldeyes, Antiochiās, and from the Ilandes of the ſee. And he ſhall ſet vp a token amonge the Gentyles, ād gather together the diſperſed of Iſrael, yee ād the out caſtes of Iuda frō the foure corners of the worlde, The hatred of Ephraim alſo ānd enemies of Iuda ſhalbe cleane roted out Ephraim ſhall beare no euel wyll to Iuda, and Iuda ſhal not hate Ephraim: but they both together ſhall flye vpon the ſhoulders of the Philiſtines toward the weſt, ⁊ ſpoyle thē together that dwell towarde the Eaſt. D The Idumytes and the Moabites ſhall let theyr handes fall, and the Ammonites ſhalbe obedient vnto them.

The Lorde alſo ſhal cleaue the tunges of the Egypcians ſee, ⁊ with a mightie wyndē ſhal he lyft vp his hāde ouer Nilus, and ſhal ſmyte his ſeuen ſtreames, and make men go ouer drye ſhod. And thus ſhal there be a way for his people, that remayneth from the Aſſitians, lyke as it happened to the Iſraelites, what tyme they departed out of the lande of Egypte.

The .xii. Chapter.

The ſonge of the churche for the optaynyng of the victorie and ouercomynge of the worlde.

A SO that then thou ſhalt ſaye: O Lord I wyll thanke the, for thou waſt diſpleaſed at me, but refrayne thou frō thy wrath, and comfort me. Behold, God is my ſaluacion in whom I wyll truſt, ād not be afrayde. For the Lord God is my ſtrēgth and my ſonge, he alſo is become my ſaluacion. Therfore wyth ioye ſhall ye drawe water oute of the welles of the Sauioure, and ☞ then ſhall ye ſaye: geue thanckes vnto ☞ the Lorde, call vpon hys name, declare hys B councels amonge the people, kepe them in remembraunce, for his name is excellent. O ſynge prayſes vnto the Lord for he hath done greate thynges, as it is knowne in all the worlde. Crye out, and ſinge thou that dwelleſt in Syon, for great is the holy one of Iſrael in the myddes of the.

The .xiii. Chapter.

He prophecieth the deſtruction of Babylon, the captiuite, and commynge agayne of the people.

THis is ☞ the heuy burthen of Babylon, which Eſay the ſonne of Amos dydſe. A ☞ Lyfte vp the banner vpon the hye hyll, call vnto them, holde vp your hand ẏ the Princes maye go in at the dore. I haue ſet for my debytes and my gyauntes (ſayeth the Lorde) whyche ſhall execute wrath, I wyll call for ſoch as triumphe in my glory.

There is a noyſe of a multitude in ẏ moūtaynes, like as of a great people, a ruſſhyng as though the kyngdomes of the nacions cā together. (And the Lord of hoſtes, muſtreth hys armye to battayle.) They come out of afarre countree, from the ende of heauen: Euen the Lorde him ſelfe with the miniſters of hys wrathe, to deſtroye the whole lande. Mourne ye, for the daye of the Lorde is at hande, and ſhal come as a deſtroyer from the almyghtie. Therfore ſhal al handes be lettē downe, ⁊ al mens hertes ſhall melte awaye, they ſhal ſtande in feare, carefulneſſe and ſorowe ſhal come vpon thē, and they ſhal haue payne, as a woman that trauayleth wyth chylde. ☞ One ſhal be abaſſhed of another, ☞ and theyr faces ſhall burne lyke the flamme B of fyre.

Beholde, the daye of the Lorde ſhal come, terryble, ful of indignaciō, furoure ⁊ wrath, to make the lande waſte, ⁊ to roote oute the ſynners therof. For the ſtarres ād planetes of heauen ſhal not geue theyr lyght, the ſunne ſhalbe darkened in the ryſynge, and the moone ſhall not ſhyne wyth hys lyght. And I wyll punyſſh the wyckedneſſe of the world and the ſynnes of the vngodlye, ſayeth the Lorde. The hye ſtomackes of the proude wyll I take awaye, and wyll laye downe the boaſtynge of tyrauntes. I wyll make a man dearer then fyne golde, and a mā to be more worth then a golden wedge of Ophir. C Therfore, I wyll ſhake the heauen, and the earth ſhall remoue oute of her place: in the wrath of the Lord of hoſtes, and in the daye of hys fearfull indignacyon. And Babylon ſhalbe as an hunted or chaced doo, and as a

ſhepe that no mã taketh vp. Euery mã ſhall
turne to his awne people, and flye eche one
into his awne lande. Who ſo is founde alone,
ſhalbe ſhot thorow: And who ſo gather together,
*Pſalm. cxxxvii. b ſhalbe deſtroed wyth the ſwearde. *
Theyr chyldren ſhalbe ſlayne before theyr
D eyes, theyr houſes ſpoyled, and theyr wyues
rauyſhed. For lo, I ſhall brynge vp the Medes
agaynſt them, whyche ſhall not regarde
ſyluer, nor be deſirous of gold. With bowes
ſhall they deſtroye the yong children, & haue
no pytie vpon wemen wyth chylde, ãd theyr
faces ſhall not ſpare the chyldren. And Babylon
(that glory of kyngdomes and bewty
of the Caldees honour) ſhalbe deſtroyed euẽ
*Gene. xix. e as God deſtroyed * Sodome and Gomorre.
It ſhal not endure for euer, nether ſhal there
be any more dwellynge there, from generacyon
to generacyon.

☞ ☞ The Arabians ſhall pytche no tentes
there, nether ſhall ẏ ſhepehardes make their
foldes there any more: but fearful wyld beaſtes
ſhal lye there, & the houſes ſhalbe full of
great Owles. Eſtriches ſhal dwel there, and
Apes ſhal daũſe there, wyld cattes ſhal crye
in the palaces, and Dragõs ſhalbe in ẏ pleaſaunt
houſes. And as for Babylons tyme it
is at hãde, & her dayes ſhall not be prolõged.

¶ The. xiiii. Chapter.

¶ The retourne of the people from captiuytye. The proſperitye of the people of God, and afflyccyon of theyr enemyes. The pryde of Babylon.

A BUt the Lord wylbe mercyfull vnto
Jacob, and wil yet choſe Iſrael
agayne, & ſet them in theyr awne
lande. Straũgers ſhal cleaue vnto
them, and get them to the houſe of Jacob.
The people ſhal take them, & cary thẽ home
to their awne lãd. And make thẽ to enherite
the houſe of Iſrael in ẏ land of ẏ Lorde that
they maye be ſeruauntes and handmaydens
B of the Lord. They ſhal take thoſe priſoners
whoſe captyues they had bene afore: ãd rule
thoſe that had oppreſſed thẽ. Whẽ the Lorde
nowe ſhal bryng the to reſt, frõ the trauayle
feare, and harde bondage ẏ thou waſte laden
wythall: then ſhalt thou vſe this mockage
vpon the kyng of Babylõ, & ſaye: How happeneth
it ẏ the oppreſſour leaueth of? Is the
golden trybute come to an ende? The Lorde
hath broken the ceptre of the vngodly and ẏ
rod of the lordly. Whiche when he is wrothe
ſmyteth the people with continuall ſtrokes,
and tyrannouſely reygneth ouer the hethen
whom he perſecuted wythout compaſſyon.
And therfore the whole world is now at reſt
and quyetnes and men ſynge for ioye.

C Yee, euẽ ẏ Fyrre trees & Cedres of libanus
reioyſe at thy fall ſayeng: Nowe ẏ thou art
layde downe, there come no mo vp to hewe
downe vs. Hell alſo beneth trẽbleth to mete
the at thy cõmynge, & for thy ſake hath rayſed
his dead, & all myghtye men & princes of
the earth. All kynges of ẏ earth ſtãde vp frõ
theyr ſeates, ẏ they maye al anſwere & ſpeake
vnto the. Art thou become weake alſo as
we? art thou become lyke vnto vs? Thy põpe
and thy pryde is layde downe into ẏ pyt,
and ſo is the melodye of thy inſtrumentes.
Wormes be layde vnder the, ãd wormes are
thy couerynge.

How art thou fallen from heauen (O Lucyfer)
thou fayre mornyng chyld? how haſt
thou gotten a fall euen to the grounde, and
art become weaker thẽ the people? For thou
ſaydeſt in thyne herte: I wyll clyme vp into
heauen, & exalte my throne aboue beſyde the
ſtarres of God, I wyll ſyt alſo vpon the holy
mount towarde the North, I wyll clyme
vp aboue the cloudes, and wylbe lyke the hyghest D
of al. Yet thou ſhalt be brought downe
to the depe of hell. They that ſeke the ſhal narowly
loke vpon the, and thynke in thẽſelues,
ſayeng: Is this the mã, that brought al
lãdes in feare, & made ẏ kyngdomes afrayde?
Is thys he that made the worlde in a maner
waſte, and layde the cyties to the grounde?
which let not hys preſoners go out?

The kynges of the nacions lye euerye one
☞ in his awne houſe with worſhyp, & thou ☞
art caſt out of thy graue lyke a fylthy abhomynable
braũch: lyke as dead mens raymẽt
that are ſhot thorow with the ſwerde, ãd go
downe to ẏ ſtones of ẏ depe: as a dead coarſe
that is troden vnder fete: ãd art not buryed
with them. Euẽ becauſe that thou haſt waſted
thy land, and deſtroyed thy people. The E
generacyon of the wycked ſhalbe wythoute
honour, for euer. Let there a waye be ſought
to deſtroye their children, that be in their fathers
wyckednes, that they come not vp agayne
to poſſeſſe the lande, ãd fyll the world
full of enemyes.

I wyll ſtande vp agaynſt thẽ (ſayeth the
Lord of hoſtes) & roote out ẏ name & rẽnaũt
ſonne, & ſonnes ſonne of Babylon (ſayeth ẏ F
Lorde) & wil geue it to ẏ Otters, & wyl make
water puddels of it. And I wyl ſwepe thẽ
out with the beſome of deſtruccyõ, ſayith the
Lorde of hoſtes. The Lorde of hooſtes hath
ſworne an oth, ſayinge: It ſhal come to paſſe
as I haue determyned, and ſhalbe fulfylled
as I haue deuyſed. So that Aſſiria ſhall I
deſtroye in my lande, and vpon my moũtaynes
wyll I treade hym vnder foote. Wherthorow
his yock ſhall come from them, and
his burthen ſhalbe taken frõ their ſhoulder.
Thys deuyce hath God taken thorowe the
whole worlde, and thys is hys hande ſtretched
out ouer all people. For yf the Lorde of
hoſtes determyn a thyng, who is able to dyſanulle
it? And yf he ſtretch forth his hande,
who maye holde it in agayne?

The ſame yeare that kynge Ahaz dyed, G
God threatened on this maner. Reioyſe not

(thou whole Paleſtina) becauſe yͤ rod of him
that beateth the is broken: for out of the ſerpentes
rote, there ſhall come an adder, and yͤ
frute ſhalbe a fyrie flyenge worme. But the
☞ ☞ fyrſt borne of the poore ſhalbe fed, ād the
ſymple ſhall dwell in ſafetye. Thy rote alſo
wyll I deſtroye wyth honger, & it ſhal ſlaye
thy rēnaunt. Mourne thou porte, wepe thou
cytie, for (O whole land of Paleſtina) thou
art layde waſt for there ſhall come from the
North, a ſmoke that not one alone maye abyde
in his place. Who ſhall then anſwere yͤ
meſſanges of the Gētyles? For yͤ Lord hath
ſtablyſhed Syon, and the poore of hys people
that be therin, do put theyr truſt in hym.

¶ The.xv.Chapter.

¶ A prophecye agaynſt Moab.

A This is the heuy burthē vpō Moab:
Ar of Moab was deſtroyed & ouerthrowen
in yͤ nyght ſeaſon: Kir alſo
in Moab was deſtroyed & peryſhed
in the nyght. They wente vp to the ydoles
houſe, euē to Dibō to the hye places, to wepe
for Nebo, & Moab dyd mourne for Medba:
☞ ☞ All theyr heades were balde & all theyr
B beardes ſhauē. In their ſtretes are they gyrded
about with ſack cloth. In al the toppes
of their houſes & ſtretes ſhalbe nothyng but
mournynge and wepyng. Heſebon & Eleale
ſhal crye, that theyr voyce ſhalbe hearde vnto
Iahaz. The worthyes alſo of Moab ſhal
bleare out and crye for very ſorowe of theyr
myndes: Wo ſhall my herte be for Moabs
C ſake. They ſhall flye vnto the cytie of zoar,
whiche is lyke a fayre yoūge bullock of thre
yeare olde, for they ſhall all go vp to Luith,
wepynge. Euen ſo by the waye toward Horonaim
they ſhall make lamētacion for ther
vtter deſtructiō, For the waters of Nimrim
ſhalbe dried vp, by reaſon wherof the graſſe
is wythred, the herbes deſtroyed, & the grene
D thynges gone. For the reſidue yͤ he hath done,
they are ſory. As for theyr ſubſtaūce, the
enemyes haue caryed thē to the broke of the
wyllyes. For yͤ crye wēt ouer yͤ whole lande
of Moab: vnto Eglaim ād vnto Beer Elim
was there nothynge but mourning, becauſe
the waters of Dimō were full of bloude: for
I the Lorde ſhal ſende more bloude vpō Dimon,
& lyons vpō the remnaunt of the lande
and on them that are eſcaped from Moab.

¶ The.xvi.Chapter.

¶ The deſtruccyon of Moab.

A ☞ S☞Ende the Lord of the world a lambe,
frō the rocke yͤ lyeth towarde the
deſerte, vnto the hyll of the daughter
Syon. For as for the daughters of Moab,
they ſhalbe as a tremblynge byrde, that is
put out of her neſt, for they ſhall carye them
vnto Arnon: gather your coūcel, come together
in iudgemēt, couer vs wͭ your ſhadowe
in the myddaye, as the nyght doth hyde the
chaſed, and bewraye not them that are fled
let my perſecuted people dwell amonge you
☞ Moab, be thou their refuge agaynſt the ☜
deſtroyer: for the aduerſarye is broughte to B
naught, the robber is vndone, the tyraunt is
wayſted out of the lande. And in mercy ſhal
the ſeate be prepared, and he ſhall ſyt vpō it
in the trueth, in the tabernacle of Dauid iudgyng
and ſekyng iudgemēt, & makinge haſt
vnto ryghteouſnes. We haue hearde of the
pryde of Moab, he is very proude, preſumpteous,
arrogant, and full of indignacion, &
vayne are hys lyes. Therfore ſhall Moab
make lamentacion becauſe of the Moabites
(that ſhalbe ſlayne) yet they ſhall wayle all
together. Becauſe of the ☞ foundacions of ☜
the cytie that is made of bryck, ſhal ye complayne:
euen ☞ ye lame people that are lefte ☜
onely behynde.

For ☞ the vynes of Heſbon are cut do- ☜
C wne: As for the vyne of Sibma, the Lordes
of the Heythen haue brokē downe hyr principal
braūches: they are come euen vnto Iazer,
they went on wanderyng vnto the wylderneſſe.
Hyr goodlye braunches were throwen
downe, as they went ouer the ſee. Therfore
wyll I mourne for Iazer, & for the vyne
of Sibma. I wyl poure my teares vpon the
O Heſbon and Eleale, for the crye of thyne
enemyes is fallen vpon thy ſommer frutes,
and vpon thyne harueſt. The myrth & chere
is taken awaye oute of the plentyfull felde,
and in yͤ vyneyardes there ſhalbe no ioye ner
gladneſſe.

The treader ſhall treade oute no wyne in
the preſſes, yͤ ſonge of theyr mery chere haue
I layde downe. Wherfore, my bowels ſhall
romble lyke an harpe for Moabs ſake, and
myne inwarde partes for the cytyes ſake yͤ
is made of bryck. And it ſhall come to paſſe,
that whā it is ſene that Moab ſhalbe made
wery of hys hyll chapels, ☞ he ſhall come ☜
to his tēple to praye, but he ſhal not be able.
So then, thys is the ſayēg yͭ the Lorde hath
ſpoken concernynge Moab ſens that tyme.
But now the Lorde hath ſpoken ſayeng. In
thre yeares whyche ſhalbe as ☞ the yeares ☜
of an hyred ſeruaunt: ſhall the glory of Moab
be turned into cōfuſion, thorow out al his
multitude, whyche is very greate. And that
whyche remayneth, ſhalbe very ſmall and
feble.

¶ The.xvii.Chapter.

¶ A prophecye agaynſt Damaſcus.

This is the heuye burthen vpon A
Damaſcus: Beholde, Damaſcus
is taken awaye, to be nomore a
cytie, but ſhalbe an heape of broken
ſtones. The waſte cytyes of
Aroer ſhalbe foldes for catel whych ſhal lye
there, and there ſhalbe none to fraye them
awaye ☞ Ephraim alſo ſhall nomore be ☜
ſtronge,

ſtrong, & Damaſcus ſhal nomore be a kyngdome,
& the remnaunt of Syria ſhalbe as yͤ
glory of the childrē of Iſrael ſayeth yͤ Lorde
of hoſtes. And in yͤ daye it ſhal come to paſſe
that Jacob ſhalbe made very poore, & yͤ fatneſſe
of his fleſh ſhal waxe leane. And he ſhal
be as one that gathereth vp corne in harueſt
euen lyke hym whoſe arme reapeth yͤ eares
of corne. He ſhalbe alſo lyke hym that gathereth
eares of corne in the valley of Rephaim.
Some gatherynge in dede ſhall there be
left in it, euē as in the ſhakynge of an olyue
tre there remayne two or thre beryes in the
toppe of the vppermoſt bowe, & foure or fiue
in the brode frutefull braunches therof, ſayeth
the Lorde God of Iſrael.

Then ſhall men turne agayne to hys maker,
B & his eyes ſhall haue reſpecte to yͤ holye
one of Iſrael. As for the altares whyche are
his awne handy worke, he ſhall not regarde
them, & the thinges yͤ his fyngers haue made
(as groues & ymages) thoſe ſhall he not caſt
his eye vnto. In that daye ſhal theyr ſtrōge
cyties be as the forſaken ſhrubbes & braunches,
☞ whych ☞ they left becauſe of the chyldren
of Iſrael, and yͤ lande ſhalbe deſolate.
Becauſe thou haſt forgotten God thy ſaluacion,
& haſt not bene myndefull of thy ſtrong
☞ rocke, ☞ therfore ſhalt thou ſet pleaſaunte
plantes, and ſhalt graffe the braūche of another
mans vyne. In the daye ſhalt thou make
thy plant to growe, and early in the mornynge
ſhalt thou make thy ſede to floryſhe.
The harueſt ſhalbe gone in the daye of enheritaunce,
and there ſhalbe ſorowe wythoute
☞ hope of conforte. ☞ Wo ſhalbe to the multitude
C of moche people, whyche ſhall make a
ſounde lyke the noyſe of the ſee: And the violence
of the naciōs, whiche ſhal rage lyke the
ruſſhynge in of many waters: Euē lyke many
waters ſhal the people rage. God ſhal rebuke
him, and he ſhal flye farre of. He ſhalbe
chaced awaye lyke as drye ſtrawe vpon the
mountaynes before the wynde, and lyke a
thynge that turneth before the ſtorme. At
euen beholde, there is trouble: & or euer it be
mornynge, lo, he is gone. This is the porcyō
of them that oppreſſe vs, and the lot of them
that robbe vs.

¶ The. xviii. Chapter.

¶ A prophecye agaynſt Egypte.

A O That lande that truſteth vnder
☞ ☞ the ſhadowe of wynges, yͤ lande
which is beyonde the waters of Ethiopia:
ſendynge meſſengers by yͤ
ſee, euen in veſſels of redes ouer the water.
Get you hence (ye ſpedye meſſaungers) to a
nacion that is ſcatred abrode and robbed of
that they had: a fearfull people frō theyr begynnynge
hytherto: a nacyon troden downe
☞ by lytle and lytle, whoſe lande ☞ the floudes
haue ſpoyled. All ye inhabyters of the
worlde and indwellers of the earth, loke vp
whan he ſetteth a token in the mountaynes,
and herken whan he bloweth with the trompe.
For ſo the Lord ſayd vnto me, as for me,
☞ I wyll take my reſt, and loke vpon the ☞
matter in my habitacion, lyke a fayre heate
after the rayne, and lyke a cloude of dewe in
the heat of harueſt.

For afore the harueſt, whan the braunch B
is growne, there ſhal come rype frute out of
the floure, and he ſhal cut downe the increace
wyth ſythes, ād the braunches ſhall he take
awaye with hokes. Thus ſhal they be left together
vnto the foules of the mountaynes,
and to the beaſtes of the erth: for in ſommer
the byrdes ſhall remayne vpon it, and euery
beaſt of the lande ſhalbe vpon it in the wynter.
In yͤ tyme ſhal there a preſēt be brought
vnto the Lorde of hoſtes: euen a people that
is ſcatred abrode, ād robbed of that they had
that ſame people whiche hath bene fearfull
from theyr begynnyng hytherto: a nacyon
troden downe by lytle and lytle whoſe land
the floudes haue ſpoyled: To the place of the
name of the Lorde of hooſtes, euen to the
mounte Syon.

¶ The. xix. Chapter.

¶ The prophecye agaynſt Egypte.

The heuy burthen of Egypte: Behold. A
☞ the Lorde rydeth vpon a ſwyfte ☞
cloude, and ſhall come into Egypte, &
the ydoles of Egypte ſhall tremble at the
preſence of hym, and the hert of Egypte ſhal
quake in the myddes of her. And I wyll ſet
the Egypcians one agaynſt another, ſo that
one brother ſhal fyght agaynſt another, and
one neyghboure agaynſt another, cytie agaynſt
cytie, and realme agaynſt realme. The
mynd alſo of Egypte ſhalbe cleane without
councell wythin it ſelfe, and the deuyce that
they take, wyll I deſtroye, ſo that they ſhal
ſeke councell at ydoles and at ſorcerers, at
workers wyth ſpretes & at ſothſayers. And
the Egypcians wyl I geue ouer into yͤ hand
of a maruelous cruell Lorde, and a myghtye
kynge ſhall haue dominion ouer them, ſayeth
the Lorde God of hoſtes. The waters of
the ſee ſhal fayle, and the ryuer ſhal decreace
and be dryed vp. The waters ſhalbe drawen
out: the ryuers of Egypte ſhalbe emptyed &
dryed vp, the redes and flagges ſhalbe cut
downe.

The graſſe in the ryuer and by the ryuers B
banck, & all that groweth by the ryuer ſhall
wyther awaye, and be brought to naught.
The fyſſhers alſo ſhall mourne and all they
that caſt angle into the water, ſhal make lamentacyon,
and they that laye forth theyr
net beſyde the waters, ſhalbe roted out. Moreuer,
they yͤ worke in flaxe, and make fyne
workes, ſhall be confounded, and ſo ſhall
they yͤ weaue open workes. For theyr open

workes ſhalbe euen deſtroyed, and all they
that make pondes and ſtewes for fyſh ſhall
come to naught.

But ye foolyſhe prynces of zoan, ye wyſe
councelours of Pharao whoſe wit is turned
to foolyſhnes, howe ſaye ye vnto Pharao: I
am come of wyſe men & of auncient kynges?
Wher are they? where are (I ſaye) thy wyſe
men? Let thẽ tel ẏ (yf they cã) what ẏ Lorde
of hooſtes hath deuyſed vpon Egypte.

C The prynces of zoan are become fooles, ẏ
prynces of Noph are dyſceaued, they haue
diſceaued Egypte, euẽ they that were taken
for the chefe kinred therof. In the myddes of
it hath the Lorde powred the ſprete of wyckednes,
and they haue dyſceaued Egypte in
euery worke therof, euen as a droncken man
ſtackereth in his vomyte. Nether ſhall ☞ ẏ
☞ heade or tayle, the braunch or rede be able to
do any worke in Egypte. In that daye ſhal
Egypte be lyke vnto women: It ſhall be afrayed
and ſtonde in feare at the mocyon of
the hande of the Lorde of hooſtes, whych he
ſhaketh ouer it. And Egypte ſhalbe afrayed
of ẏ lande of Iuda: ſo ẏ euery one which maketh
mencion of it ſhalbe afrayed therat because
of the councell of the Lorde of hooſtes
which he deuyſeth for it.

In that daye ſhall fyue cities in the lande
of Egypte ſpeake the language of Canaã, &
ſwere by the Lorde of hooſtes: ☞ the cytie
☞ of deſolacion ſhalbe called one of them. In ẏ
daye ſhal ☞ the altare of the Lord be in the
☞ myddes of the lande of Egypte, & thys tytle
beſyde it, vnto the Lorde. And it ſhalbe a token
and wytneſſe vnto the Lorde of hooſtes
in the lande of Egypte. For they ſhall crye
vnto the Lorde becauſe of ſoche as trouble
them, and he ſhall ſend them a Sauiour & a
great man to delyuer them.

D And the Lorde ſhalbe knowne in Egypte,
and the Egypcians ſhall knowe the Lord in
that daye, and do ſacrifyce and oblatiõ: yee,
they ſhal vowe a vowe vnto the Lorde, and
perfourme it. The Lorde alſo ſhall ſmyte
Egypte ſore, & heale them agayne, and they
ſhalbe conuerted vnto the Lord, & he ſhalbe
intreated of them, & ſhall heale thẽ. In that
daye ſhall there be a comẽ waye out of Egypte
into Aſſyria, and Aſſyria ſhal come in to
Egypte, & Egypte in to Aſſyria, ſo that the
Egypcians and the Aſſyriãs ſhall ſerue the
Lorde together. In that daye ſhall ẏ nacion
of Iſrael be the thyrde wyth Egypte & Aſſyria,
and they ſhalbe bleſſed in the myddes
of the lande, which lãde the Lorde of hooſtes
hath bleſſed, ſayenge: bleſſed is my people of
Egypte, Aſſur alſo is the worke of myne hãdes,
and Iſrael is myne inherytaunce.

The .xx. Chapter.

Agaynſt Egypte and Ethiopia.

IN the yeare that Tharthã came A
vnto Aſdod (whan ☞ Sargon ẏ ☜
kyng of Aſſyria had ſent him) ãd
had foughte agaynſt Aſdod, & taken
it. At the ſame tyme ſpake ẏ
Lorde by the hande of Eſay the ſonne of Amos,
ſayenge: Go and take of ☞ the ſacke ☜
cloth from thy loynes, and put of thy ſhooe
from thy foote. And he dyd ſo, walkynge naked
and bare fote. And the Lorde ſayd: lyke
as my ſeruaunt Eſay hath walked naked, &
bare fote for a ſigne and wonder thre yeares
vpon Egypte, and Ethiopia: Euen ſo ſhall
the kynge of Aſſyria take awaye out of Egypte
and out of Ethiopia, chyldren ãd olde
men, naked and bare fote wyth theyr loynes
vncouered, to the great ſhame of Egypte.

They ſhalbe brought in feare alſo, and aſhamed B
one of another: Ethiopia of Egypte
and Egypte of Ethiopia, conſideryng what
glorye they were in afore. And they ẏ dwell
in the ſame yle, ſhall ſaye in that daye: Beholde
thus are we regarded. Whyther ſhall
we flye for helpe, that we maye be delyuered
from the kynge of Aſſyria? And howe ſhall
we eſcape?

The .xxi. Chapter.

Agaynſt Babylon, Idumea, and Arabia.

THe burthẽ of ☞ the wayſt ſee: Euen A
as the ſtormye wether ẏ paſſeth thorowe ☜
at the none daye, to come from
the wyldERneſſe, from that horryble
land. A greuous viſiõ was ſhewed vnto me:
Let one dyſceatfull offender come agaynſt
another, & one deſtroyer agaynſt another.
Up Elam, laye ſege ẏ of Media ☞ all their ☜
gronynge haue I layed downe. Therfore are
my loynes fylled with ſorow, heuynes hath
taken holde vpon me, as the pãges of a woman
that is traueylyng. It made me ſtoupe
when I herde it, & it vexed me whan I ſawe
it. My hart panted, fearfulnes came vpõ me
☞ The nyght of my volupteouſneſſe hath ☜
he turned agaynſt me into feare.

Whyle they garniſhed the table, ẏ watchman B
loked: And whyle he was eatynge and
drynkynge (it was ſayde:) vp ye captaynes
take you to your ſhylde. For thus hath the
Lorde ſaid vnto me: ☞ Go and ſet a watch ☜
man to tell what he ſeyth. And he ſawe a
charet, whych two horſmen ſat vpon, wyth
the caryage of an Aſſe, and the caryage of a
camel. So he loked & toke very diligẽt hede.
And the lyon cryed, Lorde, I ſtõde waytyng
all the whole daye, & am appoynted to kepe
my watche euerye nyght. And beholde, here
cõmeth a charet of men, wyth two horſmen
And he anſwered and ſayd: Babylon is fallen,
it is fallen, & all the ymages of hyr goddes
hath he ſmytten downe vnto the grounde,
☞ Thou arte he whom I muſt threſhe, ☜
and thou

and thou belongeſt to my corne floore. This that I herde of the Lorde of hoſtes the God of Iſrael haue I ſhewed vnto you.

C The burthen of Duma: he calleth vnto me out of Seir: Watchman what haſt thou eſpyed by nyght? Watchman, what haſt yͧ eſpyed by nyght? The watchman ſayde: ☞ The mornynge commeth, ād ſo doth the nyght. Yf ye wyll aſke anye queſtion, then aſke it, retourne and come agayne.

The burthen concernynge Arabia: In the pleaſaunt groūde of Arabia ſhall ye tary al nyght, euen in the ſtretes of Dedanin. The inhabitours of the lande of Thema brought forth water to hym that was thyrſtye, they preuēted him with their bread that was fled awaye. For becauſe of ſwerdes are they become fugityue, euen for the drawen ſwearde and for the bent bowe, ād becauſe of the greuouſnes of warre. For thus hath the Lorde ſayde vnto me: There is yet a yeare accordynge to the yeares of an hyred ſeruaunt, ād all the glorye of Cedar ſhall fayle. And the nombre of thē that ſhall eſcape from the bowes, ſhall be myniſhed by the myghty chyldren of Cedar, for ſo the Lorde God of Iſrael hath ſpoken.

❡ The .xxii. Chapter.

❡ A prophecye agaynſt Jeruſalem.

A ☞ The burthen of ☞ the valley of viſion: What haſt thou to do here, that thou clymeſt vnto yͤ houſe toppes? Thou that art full of occupyenge, thou ſedicious and proude cytie: thy ſlayne men are nether put to death wyth ſwearde, ner dead in batel. All thy captaynes are fugitiue together, the archers haue takē them preſoners: All they that are founde in yͤ, are in captiuite together, becauſe they fled farre of. Therfore ſayde I: let me alone, & *I wyl make lamentacyon. Ye ſhall not be able to comforte me, becauſe of the deſtruccyō of the daughter of my people. For this is a daye of trouble, of ruyne, and of deſtruccion that the Lorde wyll brynge to paſſe in the valley of viſion, breakynge downe the cytie, and cryeng vnto mountaynes.

*Luke.xix.f
Jere.ix.a

B Elam bare the quyuer wͭ a charet of fote men and of horſmen, and the citie of Kyr ſhewed the ſhylde open. Thy chefe valley alſo was full of charetes, & the horſmen ſet theyr faces directly towarde the gate. And in that daye dyd the enemye take awaye ☞ yͤ bewtye of Juda, and then dyddeſt thou loke towarde the armoure of the houſe of the foreſt. Yee haue ſene alſo the broken places of the cytie of Dauid, how that they are many, ād ye gathered together the waters of the lower pole. As for the houſes of Jeruſalem ☞ ye haue nombred them, and the houſes haue ye brokē downe to make yͤ wal ſtrōge. A pyt alſo haue ye made betwene the two walles, for the waters of the olde pole, and haue not regarded the maker therof, nether had reſpect vnto hym that toke it in hande.

C And in that daye dyd the Lorde God of hooſtes call men vnto wepyng & mournyng to baldneſſe and gyrdyng aboute wyth ſack cloth. ☞ And behold, they haue ioye & gladneſſe, ſlayeng oxen, and kylling ſhepe eatyng fleſh and drynkynge wyne: *Let vs eat and drynke: for tomorowe we ſhall dye. And it came to the eares of the Lorde of Hooſtes: This iniquite ſhal not be pourged from you tyll ye dye, ſayeth the Lorde God of hoſtes.

*I.Cor.xv.f
Sapien.ii.b

Thus ſayeth the Lord God of hoſtes: go, get the into yonder treaſurer, euen vnto *Sebna, which is yͤ ruler of the houſe. What haſt thou to do here? and whō haſt thou here that thou ſhuldeſt here hewe the out a ſepulcre, as it were one that heweth hym out a ſepulcre an hye, or that graueth an habitacyō for hym ſelfe in a hard rocke.

*Eſa.xxxvi.a

D Beholde, O thou man, the Lorde ſhal carye the awaye into captiuite, and ſhal ſurely couer the with confuſion. The Lorde ſhal turne the ouer lyke a ball wyth hys handes ☞*(and ſhall ſende the) into a farre contre: There ſhalt thou dye, & there (in ſteade of the charettes of thy pompe) ſhall yͤ houſe of thy Lorde haue confuſion ☞ I wyll dryue the frō thy place, and out of thy dwellyng ſhall he ouerthrowe the. And in that daye ſhall I call my ſeruaunt Eliakim the ſonne of Helkia. And ☞ wyth thy garmentes wyll I clothe him, and wyth thy gyrdle wyll I ſtrength hym: thy power alſo wyl I commytte into his hand and he ſhalbe a father of ſuch as dwell in Jeruſalem, and in the houſe of Juda.

E *And the keye of the houſe of Dauid wyl I laye vpon hys ſhoulder, ſo that he ſhal opē and no man ſhall ſhut. He ſhall ſhut, and no man ſhall open. And I wyll faſten hym as a nayle in a ſure place, and he ſhall be the gloryous ſeate of hys fathers houſe. Moreouer all generacyons and poſterites ſhall hange vpō him, all the glory of their fathers houſe, all veſſels both greate and ſmall, and all inſtrumētes of meaſure and muſycke. In that daye (ſayeth the Lorde of Hoſtes) ſhall the nayle that is faſtened in the ſure place departe, be broken and fall, and the burthen that was vpon it, ſhalbe pluckt awaye, for ſo the Lorde hath ſpoken.

*Job.xii.b
Apoc.iii.b

❡ The .xxiii. Chapter.

❡ A prophecye agaynſt Tyrus, and a promes that it ſhalbe reſtored agayne.

A The burthen of *Tyre: Mourne ye ſhyppes of ☞ Tharſis, for there cōmeth ſuch deſtruccion, that ye ſhall not haue an houſe to entre into: Out of yͤ lād of Cittim haue they knowledge of this plage. Be ſtyll, ye that dwell in yͤ Ile, the marchauntes

*Eze.xxvi.a

chauntes of zidon, and ſuch as paſſe ouer the
ſee, haue made yͤ plenteous. The corne that
groweth by the great waters of Nilus, and
the frutes of the ryuer were hyr vitailes, ſo
that it became a comen mart of the nacions.
☞ ☞ Be aſhamed thou zidon, for the ſee (euen
the ſtrength of the ſee) hath ſpokẽ, ſayeng: I
haue not trauayled, ner brought forth chyl-
dren, ner noriſhed vp younge mẽ, or brought
vp virgyns.

B Whã tydinges commeth to the Egipciãs
they ſhal be ſory for the rumore that goeth
of Tyre. Get you to Tharſis, mourne ye yͭ
dwel in the yle. Is not this that glorious ci-
tie of youres, whyche hath bene of olde anti-
quite? Hyr awne fete ſhall cary hyr forth to
be a ſogeouener in to a farre countre. Who
hath deuyſed thys agaynſt Tyre (that ge-
ueth garlãdes vnto other cities) whoſe mar
chauntes are princes, and whoſe captaynes
are honorable in the worlde? Euen the Lord
of hooſtes hath deuyſed thys, to put downe
the pryde of all ſuche as be gloryous, and to
myniſh all them that be proude vpon earth:
Get the out of thy lande vnto yͤ daughter of
Tharſis, ſeynge thou haſt nomore ſtrength.

C He that ſmote the kyngdomes together.
holdeth out hys hande ouer the ſee: euen the
Lorde him ſelf hath geuen a cõmaundement
agaynſt the ſame comẽ place of marchãdiſe,
that they ſhall vtterlye deſtroye the myght
therof. And he ſayde: ☞ Make nomore thy
☞ boaſt (O virgin thou daughter zidon) thou
ſhalt be brought downe: Up, get the ouer vn
to Citim, where neuertheles thou ſhalt haue
no reſt. Beholde, this people come not of the
Caldees, but Aſſur made them ſtronge with
great ſhippes, They ſet vp the ſtrõge holdes
therof, & deſtroyed his palaces, & he brought
it in decaye. Mourne ye ſhippes of Tharſis
for your ſtrength is brought downe.

D And in that daye ſhall Tyre be forgottẽ
ſeuenty yeares (accordynge to the yeares of
one kyng) and after the ende of the ſeuentye
yeares ſhall Tyre ſynge as dothe an harlot.
Take an harpe, & go aboute the cytye (thou
harlot that haſt bene forgottẽ) make ſwete
melody, ſynge mo ſonges, that thou mayeſt
be had in remembraunce. And after the ende
of the ſeuentye yeares ſhall the Lorde viſyt
☞ Tyre, and ſhe ſhall conuerte vnto her ☞ re-
warde, and ſhal committe fornicacion with
all the kyngdomes of the earth that are in yͤ
worlde. Theyr occupieng alſo and theyr re-
warde ſhalbe holy vnto yͤ Lord. Their gay-
nes ſhall not be layde vp ner kepte in ſtoare,
but it ſhalbe theyrs that dwell before the
Lorde, that they maye eate ynough, & haue
clothynge ſufficient.

¶ The. xxiiii. Chapter.

¶ A prophecie of tribulacion to come vpon
the worlde becauſe of ſynne.

BEholde the Lorde maketh the earth A
wayſt and emptye: he turneth it vp
ſyde downe, and ſcattreth abrode the
inhabitoures therof: And the preaſt ſhal be
as the people, and the maſter as the ſeruaũt,
the maſtreſſe lyke the mayde, the ſeller lyke
the byer: he that lendeth vpon vſurye, lyke
hym that boroweth vpon vſury: the credy-
toure as the detter. The worlde ſhalbe clea-
ne waſted & vtterly ſpoyled, for ſo the Lord
hath ſpoken. The earth is ſory & conſumeth
awaye, the worlde is feble and periſheth, the
proude people of yͤ erth are come to naught.
The earth alſo is become vnprofitable vn-
der the inhabitoures therof, which haue trãſ
greſſed the lawes, chaũged the ordinaunce,
broken the euerlaſtynge couenaunt.

Therfore hath the curſe conſumed yͤ earth B
and they that dwell therin, are fallen in to
treſpace. Wherfore, the inhabytours of the
earth are periſhed ☞ with drouth, and fewe ☞
men are left behynde. The wyne faileth: the
wyne hath no myght, al they that haue bene
mery of hart, are come to mournynge. The
myrth of tabrettes is layed downe, yͤ noyſe
of ſuche as haue made mery, is ceaſſed, yͤ ioye
at the herpe is at an ende. They ſhal drynke
nomore wyne wͭ myrth, ſtronge drynke ſhal
be bytter to them that drynke it. The cytye
of vanyte is broken downe, euerye houſe is
ſhut vp, yͭ noman maye come in. In the ſtre-
tes is there cryẽg becauſe of wyne, all chere
is vaniſhed awaye, yͤ myrth of the worlde is
gone, in the cytie is lefte deſolacyon and the
gate is ſmytten wyth deſtruccyon.

For in the myddes of the worlde, euen a- C
monge the people, it ſhall come to paſſe, as
at the ſhakynge of Olyues, and as the gra-
pes are whã the wyne harueſt is done. They
ſhall lyft vp theyr voyce: and make a merye
noyſe, and in magnifyeng of the Lorde ſhall
they crye out of the weſt. Wherfore, prayſe
ye the Lord in the valleys, euen the name of
the Lord God of Iſrael in the Iles of the ſee
From yͤ vttemoſt part of the earth haue we
heard prayſes & myrth becauſe of the rygh-
teous. And I ſayde: ☞ I knowe a thyng ☞
in ſecrete, I knowe a thyng in ſecrete, wo is
me, the trãſgreſſours haue offẽded, the trãſ-
greſſours haue greuouſly offended. Fearful-
neſſe, the pyt and the ſnare are vpon the, O
thou that dwelleſt in the earth. It will come
to paſſe, that whoſo eſcapeth the fearfull
noyſe, ſhall fall in to the pyt. And he that
cõmeth vp out of the pyt, ſhalbe taken with
the ſnare. For the wyndowes from an hye
are open, and the foundacyons of the earth
are moued.

The earth is vtterly broken downe, the D
earth hath a ſore ruyne, the earth quaketh
exceadynglye. The earth ſhal rele to and fro
lyke a dronkerd, and ſhalbe remoued lyke a
tent

D lyke a tent ☞(of one nyght) ⁊ yͭ iniquite therof
ſhalbe heuy vpon it. It ſhall fall, ⁊ not ryſe
vp agayne. And in yͤ daye ſhall yͤ Lorde viſet
the hoſt aboue yͭ is on hye: ⁊ yͤ kynges of
yͤ worlde yͭ are vpon yͤ erth. And they ſhalbe
gathered, together, as they yͭ be in preſon: ⁊
they ſhalbe ſhut vp in warde, ⁊ after many
*Luke. xxi. c. dayes ſhal they be viſited. *The mone ſhal
be abaſhed, and the ſunne aſhamed, whē the
Lorde of hoſtes ſhall raygne in mount Siō
and in Jeruſalem with worſhyp, and in the
ſyght of ſuch as ſhalbe of hys counſell.

¶ The. xxv. Chapter.

¶ A thanckeſgeuyng to God for hys worckes.

A Thou arte the Lorde my God, I wyll
magnifie yͤ, I wyll geue thanckes vnto
thy name. For yͧ haſt brought wōderfull
thynges to paſſe, according to thyne
*Eſa. xxvi. a olde coūſels truly ⁊ faithfully. *Thou haſt
mad of a cytie an heape of ſtones, ⁊ brought
a ſtrōge towne into decaye. The habitacion
☞ ☞ of ſtraūgers haſt yͧ made to be no cytie,
nether ſhal it be builded any more. Therfore
ſhall yͤ myghty people geue glory vnto yͤ,
yͤ cytie of yͤ valeaūt Heithen ſhall feare the.
For yͧ haſt bene a ſtrēgth vnto the pore, ⁊ a
ſuccour for the neady in his trouble. A refuge
agaynſt euell wether, a ſhadowe againſt
the heate. For the blaſt of ragyng men is
lyke a ſtorme that caſteth downe a wall.

B Lyke as thou bryngeſt heate downe out
of a drye place, ſo ſhalt yͧ ſuppreſſe the noyſe
☞ of aliaūtes. ☞The heate is in yͤ ſhadow of
the cloude: the braunche of yͤ myghty ſhalbe
*Luk. xiiii. d brought lowe. And ī this moūtayne ſhal *yͤ
Lord of hoſtes make vnto al people a feaſte
of plēteous ⁊ delycate thynges, euē of moſt
pleaſaūt ⁊ deyntie diſſhes. And ī this moūtayne
ſhal yͤ Lord deſtroye yͤ couering, yͭ all
people are wrapped ī, ⁊ yͤ hāging yͭ is ſpred
*Oſee. xiii. c vpon all nacyōs. *As for death, he hath de‑
‡ i. Cor. xv. f. ſtroyed it for euer, ‡And yͤ Lorde God ſhall
Apo. vii. c. wype awaye teares frō all faces, and the re‑
and. xxi. c. buke of hys people ſhall he take awaye out
of all the earth. For ſo the Lord hath ſayde.

C And in that daye it ſhalbe ſayde: Lo, this
*Ephe. ii. a. is our God, we haue wayted for him, *⁊ he
ſhall ſaue vs. Thys is the Lord, in whō we
haue hoped, we wylbe mery ⁊ reioyce in the
ſaluacyon that cōmeth of hym. For in this
moūtayne ſhall the hande of the Lord ceaſe
and Moab ſhalbe threſſhed vnder hym, euē
as ſtrawe is threſſhed vpō yͤ groūd. And he
ſhall ſtretch out hys hand in the myddes of
them (as he that ſwymmeth, caſteth out his
handes to ſwymme) ⁊ wyth the ſtrength of
his hādes ſhal he bring downe theyr pryde.
The ſtrōg holde alſo and fēce of thy walles
hath he ouerthrowē ⁊ caſt downe, ⁊ brought
them to the grounde, euen vnto duſt.

¶ The. xxvi. Chapter.

¶ A ſonge of the delyueraunce of the people.

A In yͭ daye ſhall thys ſonge be ſonge in
the lande of Juda. *We haue a ſtrōg
*pro. xviii. c. zacha. ii. a. cytie. ☞ Saluacion ſhall God appoynte
☞ in ſteade of walles and bulworke.
*ps. cxviii. d *Open ye the gates that the ryghteous
people whych kepeth the trueth maye entre
in. Their minde is ſet vpō the becauſe thou
*Roma. v. a. preſerueſt them *in peace yee, euen in peace:
becauſe they put theyr truſt in the. Put ye
your truſt allwaye in the Lorde: for in the
Lorde God there is ſtrength for euermore.
*Eſa. xxv. a *For he hath brought downe yͤ hye minded
citeſines. As for yͤ proude cytie he hath brought
it lowe: euen vnto the grounde ſhal he
caſt it downe, ⁊ bring it vnto duſt. The fote
euen the fote of the poore: and the ſteppes of
ſuch as be in neceſſitie ſhal treade it downe.

B The path of equitye wilt thou graūt vnto
*Pro. xvi. a. and. cxliii. a. the iuſte, o thou mooſt ryghteous, *thou
ſhalt order yͤ path of him that is ryghteoꝰ.
☞ Yee, ☞in the waye of thy iudgementes, O
Lord, haue we put our truſt in the. Thy name
alſo: ⁊ the remēbraunce of the, is yͤ thing
that oure ſoule lōgeth for. *My ſoule hath
*Pſal. lxiii. b and. cxliii. a lōged for the all the nyght, and wͭ my ſprete
(which is within me) wyll I ſeke the earlye
in the mornyng. For when thy iudgemētes
are in the erth, yͤ inhabytatours of yͤ worlde
ſhal learne ryghteouſnes. Shal the vngodly
man be fauoured, which hath not learned
ryghteouſnes, but doth wickedly in yͤ erth
where nothynge ought to be done, but that
which is ryghteous? He ſhall not ſe the glory
of the Lorde. Lorde, when thy hande is
lyfte vp to ſtryke, they ſe it not: but they
ſhall ſe it, and be confoūded with the zele of
the people, and the fyer that cōſumeth thyne
enemyes, ſhall deuoure them.

C Lord vnto vs thou ſhalt prouyde peace:
Philip. ii. a. *for thou alſo haſt wrought all our workes
in vs. O Lorde our God, other lordes beſyde
the hath ſubdued vs but we wylbe mindfull
☞ only of the ⁊ of thy name. ☞The deed
wil not lyue, ⁊ they yͭ be out of lyfe wil not
ryſe agayne: therfore haſt thou viſited ⁊ roted
them out, and deſtroyed all the memory
of them. Thou haſt icreaſed the people (O
Lorde) thou haſt icreaſed the people, ⁊ thou
art prayſed: thou haſt ſent the farre of vnto
*Leu. xxvi. g all the coaſtes of the erth. *Lord in trouble
haue they viſited yͤ: they powred out theyr
prayer, whē thy chaſtenyng was vpō them.
D *Lyke as a womā wͭ chylde that draweth
*Joh. xvi. c. nye towarde her trauell, is ſory ⁊ cryeth in
her paynes, euē ſo haue we bene in thy ſight
*Rom. viii. d O Lorde. *We haue bene wͭ child ⁊ ſuffred
☞ payne, ☞as though we had brought forth
winde. For there is no ſaluatiō in the erth,
nether do yͤ īhabitours of yͤ worlde ſubmyt
*i. Cor. vi. d. thē ſelues. *Thy deed mē ſhall lyue, euen wͭ
my body ſhall they ryſe agayne. Awake ⁊
☞ ſynge ye that dwell ī duſt. For ☞thy dewe

is euen as the dewe of herbes, and the earth
ſhall caſt out them that be vnder her. Come
* Gene.xix.c my people, * enter thou into thy chambers,
* Apo.vi.a. and ſhut thy dores about ẏ: * hyde thy ſelfe
for a lytle whyle, vntyll the indignation be
* Mich.i.a. ouerpaſt. * For lo, the Lorde is comyng out
of his place, to viſet the wickednes of ſuche
as dwell vpon earth. The earth alſo ſhall
diſcloſe her awne bloud, and ſhall nomore
hyde them that are ſlayne in her.

¶ The.xxvii. Chapter.

¶ A prophecy of the commyng of Chriſt, and deſtruccyon of ydolatrye.

A In that daye, the Lorde wyth hys ſore,
greate and myghtye ſwearde ſhall
☞ viſet ☞ * Leuiathã the fugityue ſerpent,
* i.Cor.xv.c. Apo.xii.c. euen Leuiathan that croked ſerpent,
and he ſhal ſlaye the dragon that is in ẏ ſee.
In that daye, ſe that ye ſyng of the congregatiõ
which is the vyneyarde, that brigeth
forth the beſt wyne. Euen I ẏ Lord do kepe
it. In due ſeaſons ſhall I water it, ⁊ leſt the
enemye do it any harme, I wyll both nyght
⁊ daye preſerue it. There is no diſpleaſure
in me els (when the vyneyarde bringeth me
forth breers ⁊ thornes) I wold go thorowe
it by warre, and burne it vp together. Let it
take holde of my ſtrength, and it ſhalbe at
one wͭ me, euen at one ſhall it be with me.

The dayes are cõmyng, that Iacob ſhall
B take rote. Iſraell ſhalbe grene ⁊ floryſhe, ⁊
the worlde ſhalbe fylled with frute. Hath he
ſmyttẽ hym as ſore as he did the other that
ſmote him? Or is he ſlain wͭ ſo ſore a ſlaughter
as they that ſlewe hym? In meaſure doth
he ſmite him, whyle he ſedeth vnto him ſoch
thinges, wherby he commeth to hys mynde
againe. For in the daye that the eaſt wynde
bloweth ſore, it taketh awaye the frutes.
Thus therfore ſhall the iniquyte of Iacob
be reconcyled, and here is all the frute of the
takynge awaye of his ſynne, yf he make all
the ſtones of ẏ aultare of ydolles, as chalke
ſtones that are beaten in ſunder, that theyr
groues and ymages ryſe not vp agayne.

Els, ſhall the ſtronge citye be deſolate, ⁊
C the habitation forſaken ⁊ left lyke a wyldernes,
There ſhall the calfe fede, ⁊ ther ſhal he
☞ lye, ⁊ eate vp the graſſes therof. ☞ When ẏ
brãches of it are drie, they are broken of, ⁊
* deu.xxxii.d the women come, and ſet thẽ on fyer. * For
it is a people of no vnderſtãdyng, ⁊ therfore
he that made them, ſhall not fauoure thẽ,
and he ẏ created thẽ, ſhal geue them no grace,
And in that daye ſhall the Lorde make a
threſſhyng frõ the myddes of the ryuer Eufrates
vnto the ryuer of Egypte: ⁊ ye chyldren
of Iſrael ſhalbe gathered together one
☞ to another, In ẏ daye ſhal ☞ ẏ great trõpe
be blowne, ſo ẏ they which were loſt in ẏ lãde
of Aſſiria: ãd they ẏ were baniſhed into ẏ
land of Egipt, ſhall come and worſhyp the
Lorde in the holy mount at Ieruſalem.

¶ The.xxviii. Chapter.

¶ Agaynſt the pryde of Ephraim, ⁊ agaynſt falſe preſtes and preachers.

Wo be vnto the crowne of pryde, euẽ A
* to the droncke people of Ephraim * Oſee.iiii.a
whoſe great põpe is as a flour that
fadeth awaye (☞ vpõ the head of ☞
the valleye of ſuch as be in welth, and are
ouerladen with wyne. Beholde, * ther commeth * Mat.xvi.e.
a vehemẽt and ſore daye from ẏ Lord
lyke an vnmeaſurable hayle and perellous
tempeſt, euen lyke the force of myghtye and
horrible waters ẏ violẽtlye beareth downe
all thynges. The crowne of the pryde of the
droncken Ephraemytes ſhalbe troden vnder
fote: * ſo ẏ the floure of hys fayrenes ãd * Eſa.xl.a.
bewty, whych is in the head of ☞ ẏ valley ☞
of fatnes, ſhall fade awaye, as doth an vntymely
rype fygg afore harueſt. which whã
a man ſpyeth, he loketh vpon it: and whyle
it is yet in hys hande, he eateth it vp.

In ẏ daye ſhall the Lorde of hoſtes be the
crowne of glory, ⁊ diamõde of bewtye vnto B
the reſidue of his people. He wilbe alſo a ſpirite
of perfyte knowledge to hym ẏ ſitteth
in iudgement, ⁊ ſtrength vnto them ẏ turne
awaye the battell to the gate of ẏ enemyes.
But they are out of the waye by reaſon of
wyne: yee, farre out of ẏ waye are they thorowe
ſtrõg dryncke. ☞ * The preſte alſo ⁊ ☞
the prophet are gone aſtraye by the meanes * Eſa.lvi.c.
of ſtrong drincke, they are dronken wͭ wyne,
they go amyſſe thorowe ſtrong drinke: they
fayle ĩ prophecyĩg ⁊ ſtomble in iudgement.
For tables are ſo full of vomyte ⁊ filthines
ẏ no place is cleane. Whõ then ſhall ſuch one
teach knowledge? And whom ſhal he make
to vnderſtõde the thĩg that he heareth? For
they are as ignorãt as yong chyldrẽ, that
are taken frõ the mylke and are weened. C

For they that be ſuch muſt haue ☞ after ☞
one leſſon, another leſſon: * after one cõmaundement, * Eſa.x.a. Math.xxiii.a
another commaundemẽt, after one
rule another rule, after one inſtruccion another
inſtruccyon, there a lytle and there a lytle.
For he that ſpeaketh vnto this people
is euen as one that vſeth rudenes of ſpech, ⁊
a ſtraunge language. Yf any man ſay vnto
them: lo, this is the reſt wherwith ye maye
eaſe hym that is werye, thys is the refreſſhinge,
they wyll not herken. * Therfore, * i.cor.xiiii.e
the worde of the Lorde (leſſon vpon leſſon,
commaundement vpon commaundement,
rule vpon rule, inſtruccyon vpon inſtrucciõ,
there a lytle and there a lytle) ſhall be vnto
them an occaſyon of ſtomblynge that they
maye go on, and fall backwarde, be bruſed,
tangled and ſnared. D

Wherfore, heare the worde of the Lorde
ye mockers, ye that haue rule of this people
which is at Ieruſalẽ. Becauſe ye haue ſayd:

☞ ☞ we haue made a couenaunt with death,
& with hell are we at agremēt. And though
there go foꝛth a ſoꝛe plage, it ſhal not come
vnto vs. Foꝛ we haue made falſhode our refuge,
& vnder vanitie are we hid. Therfoꝛe
thus ſayth yͤ Loꝛde God: Beholde, I laye in
Sion foꝛ a foũdation a ſtone, euen a tryed
ſtone, a precio⁹ coꝛner ſtone, a ſure foũdatiõ
☞ ☞ Whoſo beleueth, let hym not be to haſtye.
Iudgement alſo will I laye to the rule
☞ & righteouſnes to the balaũce: ſo yͭ ☞ the
hayle ſhall take awaye your vayne confidēce
as a bꝛoome, and the pꝛeuy place of youre
refuge ſhall the waters renne ouer,

And thus the couenaunt that ye made wͭ
death, ſhalbe diſanulled: & your agrement
E that ye made with hell, ſhall not ſtãd. Yee,
when the ſoꝛe plage goeth foꝛth, ye ſhalbe
troden downe vnder it. Frõ yͤ tyme that it
goeth foꝛth, it ſhall tak you awaye. Foꝛ
early in the moꝛnynge euery daye: yee, both
daye & night ſhall it go thoꝛowe: & when the
noyſe therof is perceaued, it ſhal gendre vexation.
☞ Foꝛ ☞ the bed is naꝛow, and nott
large & the couering ſo ſmal that a man can
*eſa.xxxvi.f. not wynde him ſelf vnder it. * Foꝛ yͤ Loꝛde
☞ ſhall ſtand as ☞ in mount ‡ Parazim, and
‡ii.Reg.v.a. ſhalbe wꝛoth lyke as in yͤ valley * Gibeõ, yͭ
* Joſue.x.b. ii.Par.xiiii.d he maye do hys woꝛcke, ☞ his ſtraũg woꝛke
☞ & bꝛĩg to paſſe his acte, his ſtraũge acte.
F Nowe therfoꝛe ſe yͭ ye be no mockers, leſt
your punyſhment icreace: foꝛ I haue heard
of the Loꝛde of hoſtes, that there ſhall come
a ſhoꝛt ende vpon the whole earth. Heare ye
then, & herken vnto my voyce, cõſidꝛe & põdꝛe
my ſpech. Doth not yͤ huſbãdmã plowe
all the daye, and openeth & bꝛeaketh the clottes
of his grounde, yͭ he maye ſowe? whã he
hath made it playn, will he not ſpꝛed abꝛode
the fitches, and ſowe comyn, & caſt in whete
by meaſure, & the appoynted barlye and rye
in their place? God will inſtructe hym to haue
diſcretion, euen his God will teach hym.
For fitches ſhal not be treſhed wyth an harowe:
nether ſhall a carte whele be bꝛought
thoꝛowe the comyn: but yͤ fitches are beatē
out with a ſtafe, and comyn wͭ a rodd. But
the ſeede that bꝛead is made of, is treſhed,
thought it be not alwaie a thꝛeſſhig. And yͤ
carte whele muſt be bꝛought ouer it, leſt he
grinde it with his teth. This alſo commeth
of the Loꝛde of hooſtes, whych woꝛcketh wͭ
wonderfull wyſdome, and bꝛyngeth excellent
woꝛkes to paſſe.

¶ The.xxix. Chapter.

¶ A pꝛophecye agaynſt Jeruſalem, and agaynſt the wayne tradityons of men.

WO vnto yͤ O ☞ Ariel Ariel thou
A citye that * Dauid dwelt in ☞ Go
☞ on from yeare to yeare, and let the
*ii.Reg.v.b lambes be ſlayne. I will laye ſege
☞ vnto Ariel, ſo that there ſhalbe heuynes ãd
ſoꝛowe in it: and it ſhalbe vnto me euen an
aultar of ſlaughter. I wyll beſege the roũd
about, and fight agaynſt the thoꝛowe a bulwoꝛcke:
and wyll reare vp diches againſt yͤ.
Thou ſhalt be bꝛought downe, & ſhalt ſpeake
out of the groũde, and thy ſpech ſhall go
lowe out of the duſte. Thy voyce alſo ſhall
come out of the grounde lyke the voyce of a
witch: and thy talkyng ſhal whiſper out of
the duſt. Moꝛeouer, the noyſe of thy ſtraũg
enemyes ſhalbe lyke thynne duſt, & the multitude
of tyꝛauntes ſhalbe * as dꝛye ſtrawe *Pſal.i.b.
that cannot tary: euen ſodēly and in hayſte
ſhall theyꝛ blaſt go.

Thou ſhalt be viſited of the Loꝛde of hoſtes B
wͭ thõdꝛe, erthquake, & wͭ a great noiſe:
with ſtoꝛme and tempeſt and with the flame
of a conſumyng fyer. And the multitude of
all natiõs that fyght agaynſt Ariel, ſhalbe
as a dꝛeame ſene by night: * euē ſo ſhall all *pſ.lxxxiii.c
they be, yͭ make warre agaynſt it, and ſtrõge
holdes to ouercome it, & that laye eny ſege
vnto it. In concluſion, it ſhalbe euē as whē
an hongry man dꝛeameth that he is eating,
and when he awaketh, his ſoule is emptye.
Oꝛ as when a thurſtye man dꝛeameth that
he is dꝛincking: and whē he awaketh, he is
yet faynt: and his ſoule hath appetite. Euē
ſo ſhal yͤ multitude of all natiõs that fyght
agaynſt Syon.

Pondꝛe theſe thynges once in your myndes, C
& wondꝛe. * Blinded are they them ſelues *Math.xv.b
and the blind guides of other. They are
dꝛõcken: but not with wyne: they are vnſtable,
but not thoꝛowe ſtrong dꝛincke. Foꝛ yͤ
Loꝛd hath couered you with a ſlomberinge
ſpꝛete, and hath cloſed your eyes. Your pꝛophetes
alſo & rulers yͭ ſhulde ſe, thē hath he
couered. * And the viſyon of all the pꝛophetes *Eſa.vi.b.
is become vnto you, as the woꝛdes of a
boke that is ſealed vp, which mē delyuer to
one that is learned, ſaying: Reade thou i it.
And he ſayth: I cannot, foꝛ it is ſealed. And
the boke is geuen vnto him that is not learned,
ſaying: Reade thou in it, and he ſayth:
I am not learned. Therfoꝛe thus hath the
Loꝛde ſayde: * Foꝛ ſomoche as this people *Math.xv.a
when they be in trouble, do honour me with Mar.vii.a.
theyꝛ mouth & wͭ their lippes: but their hert
is far frõ me, & yͤ feare which they haue vnto
me, pꝛoceadeth of a cõmaũdemēt that is taught
of men. Therfoꝛe wyll I do maruayls D
amõge this people, euē maruelous thinges
(I saye) & a wonder. * Foꝛ the wyſdome of *Abdi.i.c.
theyꝛ wyſe men ſhall peryſh, & the vnderſtãding i.Coꝛin.i.c.
of theyꝛ wyttye men ſhall hyd it ſelfe.

Wo vnto them yͭ kepe ſecrete their thoughtes,
to hyde theyꝛ counſell frõ the Loꝛde,
and do theyꝛ woꝛckes in darkneſſe, ſainge:
* who ſeeth vs? & who knoweth vs? Doutles, *Eſa.xlvii.b
your deſtruccyon is (in my hãdes) in reputacyon Eccle.xxiii.b
as the potters claye. And doth yͤ [illegible]

worcke ſaye of hym that made it, he made
not me? And doth an earthen veſſell ſaye of
him that faſſhyoned it, he had no vnderſtã-
☞ dinge? Is it not hard at hãde, that ☞ Ly-
banus ſhalbe turned into a lowe felde, and
that the lowe felde ſhalbe takẽ as the wod?
And in that daye ſhall deaffe men heare the
wordes of the boke, & the eyes of the blinde
E ſhall ſe euen out of the cloud and out of dar-
ckenes. The meke ſpreted alſo ſhalbe mery ĩ
the Lorde, and the poore among them that
be lowly, ſhall reioyce in the holy one of Iſ-
rael. For he that dyd violẽce, is brought to
naught, and the ſcornefull man is cõſumed:
& they rooted out that were haſtye ſo ſoone
☞ to vnryghteouſnes, ☞ Makynge a mã to
ſynne in the worde, and that toke hym in a
ſnare whych reproued them in the opẽ pla-
ce: and they that haue turned the cauſe of yͤ
ryghteous to naught. Therfore thus ſayth
the Lorde vnto the houſe of Iacob, euẽ thus
* Eſa. xliiii. a. ſayeth he that redemed Abraham: * Iacob
ſhal not nowe be cõfoũded, ner his face pale.
But when he ſeeth his chyldren the worcke
of my hãdes in the myddes of him, they ſhal
ſanctifie my name, & prayſe the holy Lorde
of Iacob, & feare the God of Iſrael. They
alſo that haue bene of an erronyouſe ſprete
ſhall come to vnderſtandyng: and they that
haue bene ſcornefull, ſhall learne doctryne.

¶ The. xxx. Chapter.

¶ Agaynſt them that forſake the counſell of God & cle-
ue to the counſell of men. The prophet alſo threateneth
the remnaunt of the people, that after the deſtruccyõ of
Ieruſalem went into Egypte.

A ALas, for thoſe diſobedient chyldren
* Eſa. viii. b. (ſayth the Lorde) * that they wyll
take counſel without me. Alas, that
they wyll take a ſecret aduyce, ãd not out of
of my ſprete, and therfore adde they ſynne
vnto ſynne. Euẽ they yͭ walke to go downe
into Egypte, and haue aſked no queſtyõ at
my mouth: but ſeke ſtrength ĩ the myght of
Pharao, and truſt ĩ the ſhadowe of Egypt.
Therfore ſhall the ſtrength of Pharao be
your confuſion, and the truſte in yͤ ſhadowe
of Egypte your ſhame. For hys captaynes
were at zoan, and his ambaſſadours came
* iiii. Regũ. xviii. d. Iere. xvii. b. Eze. xxix. a. vnto Hanes. * They were all aſhamed of yͤ
people that coulde do them no good, & that
might not helpe thẽ, ner ſhewe thẽ any pro-
fyt, but were theyr confuſyon and rebuke.
The heauy burthen of the beaſtes of the
B ſouth in a lande of trouble and anguyſſhe,
from whence ſhall come the yonge and olde
lion, the vyper and fyrye ſerpent that flieth
agaynſte them that vpon coltes beare their
riches, and vpon camels their treaſures, to
a people that cã do them no good. For vay-
ne and nothynge worth ſhal the helpe of the
Egipcyans be. Therfore haue I cryed vnto
☞ Ieruſalem. ☞ They ſhall haue ſtrength
ynough, yf they wyll ſettle their myndes in
quietnes. * Nowe therfore, go thy waye, ãd * Eſa. viii. a.
wryte thys before thẽ in a table, & note it in
a boke, that it maye finally remayne and be
kept ſtyll for euer. For this is an obſtinat
people, * & diſſemblinge chyldrẽ, chyldren yͭ * Eſa. i. a.
refuſe to heare the lawe of the Lorde.
For they ſaye vnto the ſeers: Se not and C
to thẽ yͭ be cleare of iudgemẽt: loke not out
ryght thinges for vs: but ſpeake fayre wor
des vnto vs: ☞ loke out erroures, get you ☞
out of this waye, departe out of this path, &
turne the holy one of Iſrael frõ vs. Wherfo
re thus ſayth the holy one of Iſrael: Becau
ſe your hertes riſe agaynſt this worde, & be-
cauſe ye truſt in wronge dealyng and per-
uerſe iudgemẽt, & put your cõfidẽce therin.
Therfore ſhall ye haue this miſchefe for
your deſtruccyon & fall, lyke as an hye wall
that falleth, becauſe of ſome ryfte or blaſt,
whoſe breakyng cõmeth ſodẽly. * And the * Pſal. ii. b.
hurte therof is lyke an erthen veſſel, whych
breaketh without helpe: ſo yͭ in yͤ burſtyng
of it, there is not founde one ſheuer to fetch
fyre ĩ, or to take water withall out of yͤ pit.
For thus ſayth the Lorde God, euen the D
holy one of Iſrael: ☞ In repentaunce & in ☞
* reſt ſhall ye be ſafe: in quietnes & ſure con- * Exo. xiiii. c.
fidẽce ſhalbe your ſtrẽgth. But ye haue had * ii. Pa. xx. c.
no lyſt therto. For ye haue ſayd: No, but we
will eſcape thorowe horſes. (Therfore ſhal
ye flie) & we will get vs vp vpon ſwyft bea-
ſtes. And therfore ſhall your perſecutours
be ſwyfter. * A. M. ſhall flye at the rebuke * Leu. xxvi. a.
of one, & at the rebuke of. v. ſhall ye all flye, Ioſue. xxiii. c.
tyll ye be left as a ſhypp maſt vpon the top
of a mountayne, & as a beaken vpõ an hyll.
* Therfore doth yͤ Lord cauſe you to way- * Rom. ii. a.
te, yͭ he maye haue mercy vpon you: to thyn-
tent that he maye haue the preemynence,
when he is gracyous vnto you. For yͤ Lord
is yͤ God of iudgement. Bleſſed are all they
that hope in hym.
Yf the people remayne in Syon and at
Ieruſalem, thou ſhalt not be ĩ heuynes: but E
at the voyce of thy complaynte ſhall he ha-
ue mercy vpon the. And when he heareth it
he ſhall geue yͤ an anſwere. And though the
Lord geue you the bread of trouble, and the
water of aduerſitie, thy rayne ſhalbe nomo
re ſo ſkant, but thyne eyes ſhall ſee thy ray-
ne. Yee, and thyne eare ſhall ☞ heare yͤ tal- ☞
kynge of him that doeth ſpeake behynde yͤ.
* This is yͤ waye, walke ye in it. Turne * Deut. iiii. a.
not aſide nether to the ryght hande ner to
the lyft. Ye ſhall deſtroye alſo the coueryng
of your ſyluer ymages, and the deckinge of
your golden ydols. Euen as fylthynes ſhal
ye put them awaye. And thou ſhalt ſay vn-
to it. Gett the hence. Then ſhall God geue
rayne vnto thy ſeede, that thou ſhalt ſowe
the ground withall, and bred of the increace
of the

of the earth, which ſhalbe fat and very plēteous.
In that daye alſo, ſhall thy catell be
fed in large paſtures. The oxen lykewiſe &
the younge aſſes, that eate ẏ grounde, ſhall
eate cleane prouēder, which is purged wyth
the wynde and the fanne.

F Finally, vpon euery hye mountayne &
hyll ſhal there be riuers & ſtreames of waters,
*ii.Pet.iii.b * in the daye of the greate ſlaughter,
when the towers fall. Moreouer, the lyght
of the moone ſhalbe as the lyght of ẏ ſunne
and the ſunne lyght ſhalbe ſeuen folde, and
haue as much ſhyne as in ſeuē dayes beſyde
when the Lorde byndeth vp the ſore of hys
people, and healeth ẏ ſtroke of theyr woūd.
Beholde, the fame of the Lorde cōmeth frō
farre, and his preſence is ſo hote, that no mā
is able to abyde. His lyppes are full of indignation,
and hys tonge is as a conſuminge
fyer. Hys breth is as a vehement floude of
water, that reacheth vp to the necke. That
he maye ſyft awaye the Heathen ī the ſyue
of vanitye. And his breth is as a brydle of
errour in the chawes of the people.

And ye ſhall ſyng, lyke as in the nyghte,
G when the holy ſolēpnitye begineth. And ye
ſhall haue gladnes of hert, lyke as whē one
commeth wyth a pype vnto the hyll of the
Lorde, and to the mooſt mightye one of Iſrael.
And the Lorde ſhal cauſe his glorious
voyce to be heard, and ſhal declare his ſtretched
out arme with a terryble countenaūce
and with the flame of a cōſuming fyer, with
noyſome lyghtenynge, with a ſhower, and
with hayle ſtones. For thorowe ẏ voyce of
*Eſa.x.a. the Lord ſhall * Aſſur be deſtroyed, whych
ſmote other men with the rodde. And it ſhal
come to paſſe, that whytherſoeuer he goth,
the rodde ſhal cleue vnto him, which ẏ Lorde
☞ ſhall laye vpon hym ☞ with tabrettes
and harpes: and with greate warre ſhall he
fyght agaynſt his hooſt. * For the fyer of
*Mat.xxv.d payne is ordeyned frō ẏ begynning: yee, euē
for kynges is it prepared. Thys hath the
Lorde ſet in the depe, and made it wyde: the
burnynge wherof is fyer and muche wodde.
The breth of the Lorde, which is a ryuer of
brimſtone, doth kyndle it.

¶The .xxxi. Chapter.

¶He curſeth them that forſake God, and ſeke
for the helpe of men.

A WO be vnto them that go downe in
to Egypte for helpe, and truſte in
horſes, and put theyr confidence in
charettes, becauſe they be manye,
and in horſemen, becauſe they be luſty and
ſtrōg. But they regarde not the holy one of
Iſrael, and they aſke no queſtyō at ẏ Lord.
Where as he neuertheles (beynge wyſeſt of
all) plageth the wycked, and yet goeth not
from hys worde, whē he ſteppeth forth, and
taketh the victory againſt the houſholde of
the frowarde, and againſt the helpe of euell
doers. Nowe the Egyptians are men, and
not God, and their horſes fleſh & not ſprete.
And aſſoone as the Lord ſtretcheth out his
hāde, then ſhall the helper fall, and he that
ſhulde haue bene helped, and they ſhall all
together be deſtroyed. For thus hath ẏ Lorde B
ſpoken vnto me: Lyke as the * lyon or *Apo.v.a.
‡lyons whelpe roareth vpō the praye that ‡Ge.xlix.b.
he hath gotten, and is not afrayed, though
the multitude of ſhepherdes crye out vpon
hym, nether abaſhed for al the heape of thē.
So ſhall the Lorde of hooſtes come downe
to fyght for mount Syon, and defende hys
hyll. Lyke as byrdes flotre about theyr neſtes, C
*ſo ſhall the Lorde of hooſtes kepe, ſaue, *deu.xxxii.b
defende and delyuer Ieruſalem.

Therfore, O ye children of Iſrael, turne
agayne, from that infydelitye, wherin you
drowned your ſelues. * For ☞ ī that daye *Eſa.ii.c. ☞
euery man ſhall caſt out hys ydolles of ſyluer
and his ydolles of golde, whych ye haue D
made wyth your awne handdes vnto youre
ſynne. * Aſſur alſo ſhalbe ſlayne wyth the *ez.xxxvii.c.
ſwearde, not with a mans ſwearde, nether
ſhall the ſwearde of eny man deuoure hym:
And he ſhall fle frō the ſlaughter∘∘ and hys
ſeruauntes ſhalbe diſconfyted in theyr hertes.
He ſhal go for feare to hys ſtronge holdes,
and his princes ſhall fle from hys badge.
Thys hath ẏ Lord ſpoken, whoſe lyght
burneth in Syon, & hys fyer in Ieruſalem.

¶The .xxxii. Capter.

¶The condicyons of good rulers and officers.

BEholde, a kynge ſhall gouerne after
the rule of ryghteouſneſſe, & ẏ princes A
ſhall rule, accordynge to the balaunce
of equitye. And that man ſhalbe vnto
men as a defence for the wynde, and as a
refuge for the tēpeſt: lyke as a ryuer of water
in a thirſtye place, and the ſhadowe of a
great rocke in a drye lande. The eyes of the
ſeynge ſhall not be dym, & the eares of them
that heare, ſhall take diligent hede.

The hert of the vnwyſe ſhall attayne to
knowledge, and the vnparfyte tonge ſhall
ſpeake playnely and diſtynctlye. Then ſhal B
the folyſh nygarde be nomore called gentle,
ner the churle liberall. But ẏ nygarde will
be nygardely minded, and his hert wil worke
euell and playe the ypocrite, and ymagin
abhominations agaynſt God, to make the
hongry leane, and to withholde drinke from
the thirſty. Theſe are the perlous weapons
of the churlyſh, theſe be his ſhamefull counſels:
that he maye begyle the poore with diſceatfull
wordes: yee, euen ther as he ſhulde
geue ſentence with the poore. * But the lyberall *Pro.xxii.b
perſone ymagineth honeſt thinges, &
commeth vp for liberalytie vnto promociō

C Up (ye ryche and ydell women) herken
vnto my voyce. Ye careles cities, marke my
woꝛdes. After yeares and dayes ſhall ye be
bꝛought in feare, O ye careles cities. Foꝛ
harueſt ſhalbe out, & ẏ grape gatherig ſhall
not come. O ye rych ydell cities ye that feare
no parell. Be abaſhed, you that lyue in
aboundaunce: tremble, you ẏ lyue careles:
caſt of your rayment, make your ſelues bare,
put ſacke cloth aboute you. Foꝛ as the
infantes wepe whē theyꝛ mothers tetes ardꝛied:
ſo ſhall you weepe foꝛ your fayꝛe feldes
and frutefull vyneyardes. My peoples
felde ſhall bꝛynge thoꝛnes and thiſtles: and
ſo ſhall it be euen in euery houſe of volupteouſneſſe
and in euery citye that reioyſeth.
The palaces alſo ſhalbe bꝛoken, & ẏ greatly
D occupyed cityes deſolate. The towꝛes &
bulwarckes ſhall become dēnes foꝛ euermore,
ẏ pleaſure of mules ſhalbe turned to paſture
foꝛ ſhepe: vnto the tyme that ẏ ſpꝛete
be powꝛed vpon vs from aboue.

Then ſhall the wyldernes be a frutefull
felde, and the plenteous feld ſhalbe rekened
foꝛ a wodde. Then ſhall equytie dwell in ẏ
deſert, and ryghteouſnes i a frutefull land.
*Roma.v.a. *And the rewarde of ryghteouſneſſe ſhalbe
peace, and her frute reſt & quietnes foꝛ euer.
*Je.xxxiii.c *And my people ſhall dwell in the ynnes
of peace, and in ſure dwellinges in ſafe places
of confoꝛte. And when the hayle falleth,
☞ it ſhall fall in the wodde, and ☞ the citye
ſhalbe ſet lowe in the valleye. O howe happy
ſhal ye be, when ye ſhal ſafely ſowe your
ſeed beſyde all waters, and dꝛyue thyther ẏ
fete of your oxen and aſſes.

¶ The.xxxiii.Chapter.

¶ Thꝛeatenynge agaynſt the Aſſiryans. A deſcrypcyon of them that ſhall ſe the Loꝛde.

A WO to the that deſtroyeſt, whē thou
waſte not deſtroyed, thou bꝛakeſt
the leage, where as none hath bꝛoken
it with the: foꝛ when thou ſhalt
*Exo.xxi.d Leui.xxiiii.d. Sapi.xi.c. *Mat.vii.a. leaue deſtroyinge, *thou thy ſelfe ſhalt be
deſtroyed. And whē thou ceaſeſt from bꝛeakynge
the leage, then ſhall they bꝛeake it to
the. O Loꝛde, haue mercy vpon vs: we haue
put our hole truſt in the. Be an arme to
*Pſal.xx.b. ſuche earlye: and *our helth, in the tyme of
trouble. At that confuſe noyſe, the people
fled, and at thyne exaltynge, the Heathen
were ſcatred. And the ſpoyles ſhalbe gathered
(which ſhalbe youres) as are the gathering
of Bꝛuchus. And the multitude going
to it ſhalbe as locuſtes runnyng to and fro.
B The Loꝛde is exalted, foꝛ it is he ẏ dwelleth
an hye: he hath fylled zion with iudgement
and righteouſnes. And a ſure ſtablyſhing
of thy tymes ſhalbe ſtrength, health,
wiſdome & knowledge: and ẏ very feare of ẏ
Loꝛd ſhalbe the treaſure of it. Beholde, the
meſſēgers ſhall crye without: & the ambaſſadours
of peace ſhall weepe bytterly. The
ſtretes are waſt, ther walketh no mā therin
God hath bꝛoken the appoyntemēt, the cyties
are caſt awaye, & mē are nothing regarded
ẏ deſolate erth is in heuynes. Libanꝰ is
ſhamed: & hewē downe. Sarō is lyke a wyldernes:
Baſan & Charmel are deſpoyled of
their frutes. And therfoꝛe ſayth the Loꝛde:
I wil vp now: now will I be auaūced: now
will I be exalted as a myghtye God. *Ye *Jere.v.c.
ſhall cōceaue ſtubble, & beare ſtrawe, & your
ſpꝛete ſhalbe the fyer, ẏ it maye cōſume you
& ẏ people ſhalbe burnt lyke lime, & as thoꝛnes
burne ẏ are hewen of, & caſt in the fyer.
Now herkē to ye ẏ are farre of, how I haue
done, & conſidꝛe my power, ye ẏ be at hande.
☞ The ſinners at ziō are afrayde, a ſoden ☞
fearfulnes is come vpon ẏ ypocrites. what
is he among vs, ſaye they, ẏ ſhal dwell by ẏ
conſuminge fyer? which of vs may abyde ẏ C
euerlaſting heat? *He ẏ ledeth a godly lyfe *pſal.xiiii.a and.xxiiii.a.
ſay I, & ſpeaketh ẏ trueth. He ẏ abhoꝛreth
gaynes wonne by violēce & diſcepte: he ẏ kepeth
his hāde ẏ he touch no rewarde: which
ſtoppeth his eares, ẏ he heare no counſell agēſt
the innocēt bloud: which holdeth downe
his eyes, ẏ he ſe none euell. He it is, ẏ ſhall
dwell on hye: whoſe ſauegarde ſhalbe in a
bulwarcke of rockes, to hym ſhalbe geuen
meate, & his waters ſhall not fayle. Thyne
eyes ſhal ſe ẏ king i his gloꝛy: euē ẏ kyng of
ẏ farre coūtreis ſhal they ſe: thine herte ſtudied
foꝛ feare thinkinge thus. *What ſhall *i.coꝛin.i.c.
then become of ẏ ſcribe? of ẏ receyuer of our
money? what of him ẏ taxed our faireſt houſes?
There ſhalt ẏ not ſe a people of a ſtraūg
tong to haue ſo diffuſed a lāguage, ẏ it may
not be vnderſtād nether ſo ſtraūge a ſpeach D
but it ſhalbe perceaued. There ſhall zion be
ſene the heed citie of oure ſolempne feaſtes.
There ſhall thyne eyes ſe Jeruſalem ẏ gloryous
habytatiō: *ẏ tabernacle ẏ neuer ſhal *Heb.xi.b.
remoue: whoſe nayles ſhall neuer be taken
out world w̄out ende: whoſe coardes euerychone
ſhall neuer coꝛrupte: foꝛ the gloꝛious
mageſtie of ẏ Loꝛde ſhall there be pꝛeſent among
vs: as a place, where fayꝛe bꝛoade ryuers
& ſtreames are, thoꝛowe ẏ whych ſhall
nether galey rowe, ner greate ſhyppe ſayle.
*Foꝛ the Loꝛd is our iudge, the Loꝛd is our *Jaco.iiii.c
lawe geuer. The Loꝛde is our kinge, and he
him ſelfe ſhalbe our ſauioure. There are the
coardes ſo layde abꝛoade, ẏ they cannot be
better. And therfoꝛe they haue not fyxed
theyꝛ maſte, not ſpꝛedde abꝛoade their ſayle.
Then there is dealed great ſpoyle: yee,
lame mē ronne after ẏ pꝛay. There lyeth no
man ẏ ſayth: I am ſyck, but all euel is takē
awaye from the people that dwell there.

¶ The.xxxiiii.Chapter.

¶ The laſt deſtruccyon of the Synagoge, in which the kyngdome & pꝛeſthode of that people was tranſlated to the church and congregation of Chꝛiſt.

Come

A COme ye Heythen ⁊ heare, take
hede ye people. Herken ẏ erth ⁊
all ẏ is therin: ẏ round cõpaſſe ⁊
all ẏ groweth there vpon for ẏ
Lord is angry wͦ all people, ãd
his diſpleaſure is kyndled agaynſt all the
multitude of them, he hath deſtroyed thẽ, ⁊
delyuered thẽ to the ſlaughter. So ẏ theyr
ſlayne ſhalbe caſt out, ⁊ theyr bodyes ſtinck
that euen ẏ very hylles ſhalbe wet with the
bloud of thẽ. All the ſtarres of heauen ſhall
wayſt, ⁊ the heuen ſhall folde together lyke
a roll, ⁊ all the ſtarres therof ſhall fall, lyke
as ẏ leaues fall frõ the vynes ⁊ fyggetrees.
B For my ſwearde ſhalbe bathed in heauen, ⁊
ſhall ymmediatly come downe in iudgemẽt
vpon Idumea, and vpon the people whych
I haue curſed for my vengeaunce.

And the Lordes ſwearde ſhalbe full of
bloude, ⁊ be ruſty wͦ the fatnes and bloud of
lambes and goates, with the fatneſſe of the
kidneys of wethers. For ẏ Lord ſhall kill
a great offering in Bozra, ⁊ a great ſlaugh-
ter in the lande of Idumea. There ſhall the
vnicornes fal wͦ them, and the bulles wͦ the
gyaũtes: and theyr lande ſhalbe thorowly
ſoaked with bloude, ⁊ theyr groũde corrupt
with fatnes. Unto the alſo, O zion. ſhall co
me the daye of ẏ vengeaũce of God, and the
yeare when thyne awne iudgemẽtes ſhalbe
recompẽſed. And his floudes ſhalbe turned
to pytch, ãd his earth to brimſtone: ⁊ there
with ſhall the lande be kindled, ſo ẏ it ſhall
not be quenched daye ner nyght: but ſmock
C euermore, and ſo forth to lye waſte. And no
man ſhall go thorowe it for euer. But pelli-
canes, ſtorckes, great oules and rauẽs ſhall
haue it in poſſeſſion, and dwell therin.

For God ſhall ſpreede out the lyne of de-
ſolation vpon it, ⁊ weye it with the ſtones
of emptines. When kynges are called vpõ,
there ſhalbe none, ⁊ al prices ſhalbe awaye.
Thornes ſhall growe in their palaces, net-
tels and thiſtles in theyr ſtrongholdes, that
the dragõs may haue theyr pleaſure therin,
ãd that they maye be a court for eſtryches.
There ſhall ſtraunge viſures and monſtru-
ous beſtes mete one another, and the wylde
kepe company together. There ſhall the la-
mia lye, ⁊ haue her lodging. There ſhal the
oule make her neſt, buylde, be there at home
and bring forth his yonge ones. There ſhal
D ẏ kytes come together, echeone to his lyke.

Seke thorowe the ſcripture of the Lord
and reade it. There ſhall none of theſe thin-
ges be lefte out, there ſhall not one ner ſoche
lyke, fayle. For what hys mouth commaũ-
deth that ſame doeth his ſprete gather toge
ther, or fulfylleth. He hath caſt ẏ lot for thẽ,
⁊ to thoſe beaſtes had hys handes deuyded
the lyne: therfore thoſe ſhall poſſeſſe ẏ enhe-
rytaunce from generatyon to generatyon,
and dwell therin for euer.

¶ The.xxxv. Chapter.

¶ Of the tyme and kyngdome of Chriſt.

BUt the deſerte ⁊ wyldernes ſhall A
reioyce, the waſte grounde ſhalbe
glad ⁊ floryſhe as the lylly. She
ſhall floryſhe pleaſauntlye, ⁊ be
ioyfull, and euer be geuyng of thãkes more
and more. For the glory of lybanus, the be-
wtye of Charmel and Saron ſhalbe geuen
her. These ſhall knowe the honoure of the
Lorde, and the mageſty of oure God. * And *Heb.xii.b.
therfore ſtrength the weake handes, ⁊ con-
forte the feble knees.

Saye vnto thẽ that are of a feareful hert. B
Be of good chere, and feare not. * Beholde, * Deut.xx.a. and.xxxi.b.
youre God commeth to take vengeaunce:
and you ſhall ſe the rewarde ẏ God geueth:
God commeth hys awne ſelfe, and wyll de-
lyuer you. * Then ſhall the eyes of the blin- *Math.xi.a. and.xv.c Luke.vii.c.
de be lyghtened, and the eares of the deaffe
opened. Then ſhall the lame man leape as
an hert, ⁊ the * dõme mans tonge ſhall geue *Pſal.viii.a
thãckes. ‡ In the wyldernes alſo there ſhall ‡Eſa.xli.e. xliii.c.xliiii.a
welles ſprĩg, ⁊ floudes of water in ẏ deſert. C
The drye grounde ſhall turne to ryuers, ãd
the thurſty to ſprynges of water. Where as
dragõs dwelt afore, ther ſhall growe ſwete
floures ãd grene ruſſhes. There ſhalbe fote
pathes ⁊ comẽ ſtretes, this ſhalbe called the
holy waye. No vnclene perſon ſhall go tho
rowe it: for the Lorde him ſelf ſhall go with
them that waye, and the wayferer, nor igno
raunt ſhall not erre. There ſhalbe no lyon,
⁊ no rauiſhĩg beaſt ſhall come therin, nor be
there but mẽ redemed ſhall go there fre and D
ſafe. And the redemed of the Lorde, I ſaye-
ſhall conuerte and come to zion wyth thãc-
keſgeuing. Euerlaſting ioye ſhall they ha-
ue: pleaſure and gladnes ſhalbe among thẽ.
And as for all ſorowe and heuynes, it ſhall
vanyſh awaye.

¶ The.xxxvi. Chapter.

¶ Ieruſalem is aſſeaged by Sennaherib, in the
tyme of kynge Hezekias.

IN * the.xiiii. yere of kĩg Hezekias A
came Sennaherib kyng of the Aſ- *iiii.Regũ. xviii.c. ii.Pa.xxxii.a Eſa.vii.d. viii.b.x.a. xvii.d.and. xxxii.a.
ſirians downe, to laye ſeage vnto
all ẏ ſtronge cyties of Iuda, to cõ-
quer them. And the kyng of ẏ Aſſiryãs ſent
Rabſakeh frõ Lachis towarde Ieruſalem
againſt kyng Hezekias, wͦ an exceading ho-
ſte, whych ſet him by the condyte of the ouer
pole in the waye ẏ goeth thorowe ẏ fullers
lãd. And ſo ther came forth vnto him Elia-
kim Helkias ſonne the preſydẽt * Sabna ẏ * Eſa.xxii.a
ſcribe, and Ioah Aſaphs ſõne the ſecretary.

And Rabſakeh ſayde vnto them: Tell
Hezekias, that the greate kynge of Aſſiria
ſayth thus vnto him: what preſumpcion is
thys, that thou truſteſt vnto? I ſayde, Su-
rely thou truſteſt in vayne wordes, when
counſell ⁊ ſtrength are neceſſary to battayl.

or elles wher to truſteſt yͧ, that yͧ caſteſt thy
*iiii. Regum xviii. b. Eze. xxix. a. ſelfe of frome? *lo, thou putteſt thy truſt ĩ a
broken ſtaf of rede(I meane Egypt) which
he yͭ leaneth vpõ, it goeth ĩto his hãd & ſhu-
teth him thorowe. Euen ſo is Pharao the
B kynge of Egypt, vnto all them that truſt ĩ
him. But yf yͧ woldeſt ſaye to me: we truſte
in yͤ Lorde our God. A goodly God in dead:
whoſe hye places ãd aultars Hezekia toke
downe, & commaũded Juda and Jeruſalem
to worſhyp onely before the aultare. Nowe
therfore delyuer hoſtages that thou rebelle
nomore agaynſt my Lorde the kynge of Aſ-
ſirians. And J will geue the two thouſande
horſes: thou be able to ſet men vpõ them.
Howe dareſt yͧ reſiſt the power of the ſmal-
leſt prynce, that my Lord hath? howe dareſt
thou truſt in the charettes and horſe men of
Egipt? Moreouer, thickeſt thou yͭ I am co-
me vp hyther to deſtroye this lãd wythout
yͤ Lordes will? The Lord ſayd vnto me: go
vp into yͤ lãd, that thou mayeſt deſtroye it.
Then ſayd Eliakim, Sobna and Joah vn-
to Rabſaketh. Speake to vs thy ſeruaun-
tes(we praye yͤ) in yͤ Siryans lãguage: for
we vnderſtãde it wel. And ſpeake not to vs
in the Jewes tong, leſt yͤ folke heare which
lyeth vpon yͤ wall. Then anſwered Rabſa-
keh: Thincke ye, yͭ the kyng ſent me to ſpea-
ke this only vnto yͤ Lord & the? hath he not
ſent me to them alſo that lye vpõ the wall?
that they maye be cõpelled to eate their a-
wne donge, & drynck theyr awne ſtale wᵗ you?

And Rabſakeh ſtode ſtif, and cryed with
C a loude voyce in the Jewes tong, and ſayd:
Nowe take hede, howe the great king of the
Aſſyriãs geueth you warning. Thus ſayth
the kĩg: Let not Hezekias diſceaue you: for
he ſhal not be able to delyuer you. Moreouer
Let not Ezekias conforte you in the Lord,
when he ſayth: The Lord wᵗout doubt ſhall
defende vs, and ſhal not geue ouer this citie
into the handes of yͤ kyng of the Aſſiryans,
beleue hym not. But thus ſayth the king of
Aſſyria: opteyne my fauoure, enclyne to me
ſo maye euery man enioye his vyneyardes
and fygg trees, and dryncke yͤ water of hys
ceſterne: vnto the tyme that J come my ſelf
and bring you into a lãde that is lyke your
awne: wherin is wheate and wyne, whych
is both ſowen with ſeede, and planted with
vyneyardes. Let not Hezekia diſceaue you
when he ſayth vnto you: the Lorde ſhall de-
*Eſa. x. a. lyuer vs? *Might the Goddes of the Gen-
tils kepe euery mans lande, from the power
of the kynge of the Aſſirians? Where is the
God of hemath and Arphad? Where is the
God of Sepharuaim? And who was able
to defende Samaria out of my hande? Or
which of all the Goddes of theſe lãdes hath
delyuered theyr countrey out of my power?
is the Lord in dede able to delyuer Jeruſa-
lem fro my hand? Unto this Hezekias meſ-
ſaungers helde theyr tonges, and anſwered
not one worde for yͤ king had charged them,
that they ſhulde geue hym none anſwere.
So came Eliakim Helkias ſonne the preſi-
dent, Sobna the ſcrybe, and Joah Aſaphs
ſõne yͤ ſecretary, vnto Hezekias wᵗ rent clo-
thes, & tolde him yͤ wordes of Rabſaketh.

¶ The .xxxvii. Chapter.

¶ Hezekias humbleth him ſelfe before the Lord.
The armey of Sennaherib is ſlayne of yͤ aungell
of the Lord: and he him ſelfe is kylled of his aw-
ne ſonnes.

WHen Hezekias hearde that, he rent A
hys clothes, * & put on a ſacke cloth *iiii. Regũ. xix. a
and went into the temple of yͤ Lor-
de. But he ſente Eliakim the preſi-
dent. Sobna yͤ ſcrybe, with the eldeſt pre-
ſtes clothed ĩ *ſacke vnto the prophet Eſay *Jona. iii. a.
the ſonne of Amoz, and they ſayde vnto hĩ:
Thus ſayth Hezekias: thys is the daye of
trouble, of plage and of blaſphemye: for the
children are come to the place of byrth: but
there is no power to bringe thẽ forth. The
Lord thy God(no doubte) hath well conſi-
dered the wordes of Rabſaketh, whom hys
Lorde yͤ kyng of yͤ Aſſitiãs hath ſent to de-
fye & blaſpheme yͤ lyuynge God: with ſoche
wordes as the Lorde thy God hath hearde
ryght wel. And therfore, lifte vp thy prayer
for the remnaunt, that yet are left. So the
ſeruaũtes of yͤ kĩg Hezekias came to Eſay.

And Eſay gaue thẽ thys anſwere: Saye B
thus vnto your Lord: thus ſayth the Lord:
Be not afraied of yͤ wordes that thou haſt
hearde wherwith the kyng of the Aſſirians
ſeruaũtes haue blaſphemed me. *Beholde, *Eſa. xxxi. b
J will cauſe a wynde to go ouer him, aſſone
as he heareth the rumour, he ſhall go again
into hys contrey: there wyll J deſtroye him
with the ſwearde in his awne lãde. * Nowe *i. Regum. xxiii. c
when Rabſakeh returned, he founde yͤ king
of Aſſiria laying ſege to Libnas: for he had
vnderſtande yͭ he was departed frõ Lachis.
For ther came a rumour yͭ Tharhakas kĩge
of Ethiopia was come forth to warre aga-
ynſt him. And whẽ the king of Aſſiria heard
that, he ſent other meſſaungers to kyng He- C
zekias wᵗ this commaũdement: Saye thus
to Hezekias king of Juda, Let not thy God
diſceaue the, in whõ thou hopeſt, and ſayeſt:
Jeruſalem ſhal not be geuen into the hãdes
of the king of Aſſiria. For lo, thou knoweſt
well howe the kinges of Aſſiria haue hand-
led all the landes that they haue ſubuerted,
and hopeſt thou to eſcape? Were the people
of yͤ Gentyles (whõ my progenytours con-
quered) delivered at any tyme thorow their
goddes? *As namely, Gozan, Haran, Re- *iii. Regum. xvii. a
zeph, and the chyldren of Eden, which were
at Thalaſſar. Where is the kynge of He-
mah, and the kyng of Arphad, and the king
of the

of yͤ citye Sepharuaim, Ena ⁊ Aua? Nowe
when Hezekia had receaued the lettre of the
meſſaungers, and read it, he went vp into yͤ
houſe of the Lorde, and opened the letter before
the Lord: And Ezekia prayed before yͤ
Lorde, on this maner. O Lorde of Hoſtes, yͤ
Exo.xxv.c. God of Iſraell, which dwelleſt vpon Cherubin.
Thou art the God, that onely is God
of all the kingdomes of the worlde, for thou
*Gene.i.a ‡Baruc.ii.c. onely haſt *created heauen and earth. ‡Enclyne
thyne eare Lord ⁊ conſydre, open thyne
eyes, O Lorde, and ſe, and pondre all the
wordes vpon Sennaherib, which hath ſent
his embaſſage to blaſpheme yͤ lyuinge God
D It is true, O Lorde, that the kynges of Aſſyria
haue cōquered all kingdomes and landes,
and caſt theyr goddes in the fyre. Not
withſtandynge thoſe were no goddes, but yͤ
worckes of mens handes, of wodd or ſtone,
therfore haue they deſtroyed them. Delyuer
vs then, O Lorde oure God, from the hādes
of Sennaherib, that all Kyngedomes of the
earth maye knowe, that thou onely art the
Lord. Then Eſaye the ſonne of Amoz ſent
vnto Hezekia, ſayinge: Thus ſayth yͤ Lord
God of Iſraell. Where as yͧ haſt made thy
prayer vnto me, as touching Sennaherib yͤ
kynge of Aſſyria, this is the anſwere, that yͤ
Lorde hath geuen concernynge hym. Deſpiſed
art yͧ, and mocked (O daughter of Syō)
he hath ſhakē his head at the, O daughter of
*zacha.ii.b. Math.xx.b.d Actes.ix.c. Jeruſalem. But thou Sennaherib: *whom
haſt thou defyed and blaſphemed? Agaynſt
whom haſt thou lifted vp thy voyce, and exalted
thy proude lookes? euen agaynſt yͤ holy
one of Iſrael. Thou with thy ſeruauntes
haſt blaſphemed the Lord, and thus holdeſt
thou of thy ſelfe. I will couer the hye mountaines,
and ſydes of Libanus with my horſmen.
And there will I cut downe the hye Cedre
trees and the fayreſt Fyrre trees, I wyll
E vp into the heygth of it, and into the cheſeſt
of hys tymbre woddes. If there be no water
I wyll graue ⁊ dryncke. And as for waters
of defence, I ſhal drye thē vp with the fete of
myne hooſt. Yee, haſt thou not hearde, what
I haue taken in hāde, ⁊ brought to paſſe of
olde tyme? That ſame will I do nowe alſo:
vaſte, deſtroye, and brynge ſtronge cytyes
vnto heapes of ſtones. For theyr inhabitatours
ſhalbe lyke lame men, brought in feare
and confounded. They ſhalbe lyke the
graſſe and grene herbes in the felde, lyke the
hey vpon houſe toppes, that withereth afore
it be growne vp.

F I knowe thy wayes, thy goinge forth and
thy commynge home, yee, ⁊ thy madneſſe agaynſt
me. Therfore thy furiouſnes agaīſt
me, and thy pryde is come before me. I will
put my ringe in thy noſe, and my brydle bit
in the chawes of the, ⁊ turne the about, euen
the ſame waye thou cameſt. I wyll geue the
alſo this token (O Hezekia) this yere ſhalt
thou eate ſuch as groweth of yt ſelfe ⁊ the ſecōde
yeare, yͭ which ſpringeh agayne of the
ſame, and in the thyrde yeare, ye ſhal ſowe ⁊
reape, yee, ye ſhall plāte vineyardes, and enioye
the frutes therof.

And ſoche of the houſe of Juda as are eſcaped,
ſhall come together, and yͤ remnaunt
ſhall take rote beneth, and bringe forth frute
aboue. For the eſcaped ſhall go out of Jeruſalem,
and the remnaunt from the mounte
Syon.

And thys ſhall the gelouſy of the Lord of G
Hoſtes brīg to paſſe. Therfore thus ſayeth
the Lorde, concernynge the kynge of the Aſſyriās.
He ſhall not come into this cyte, and
ſhal ſhote no arowe into it, ther ſhal no ſhilde
hurte it, nether ſhall they caſt dytches about
it. The ſame way yͭ he came, he ſhal retourne,
and not come at thys cytie. ſayeth yͤ
Lorde. And I wyll kepe and ſaue yͤ cytie (ſayeth
he) for myne awne, ⁊ for my ſeruaūte
Dauids ſake.

*Thus the angel of yͤ Lord went forth, ⁊ *iiii.re.xix.a Eccl.xlviii.d
ſlewe of yͤ Aſſyrians hooſt, an hūdred foure Eſay.xxxi.b.
ſcore and fyue thouſande. And whē men aroſe ii.Ma.xv.d
vp early in yͤ morning. Behold, they were
ſlayne, and all laye full of deed bodyes. So
Sēnaherib the kyng of the Aſſyriās brake
vp, ⁊ dwelt at Niniue. After warde it chaūsed,
as he prayed in the temple of Neſrah his
God, that Adramalech and Sarazer hys
awne ſōnes ſlewe him with the ſwerde, and
fled into the lande of Armenia. And Aſarhadon
his ſonne raygned in his ſteade.

The.xxxviii.Chapter.

Hezekia is ſycke vnto the deeth, but is yet recyued
by the Lorde, and lyueth fyftene yeares after, for
which benefyte he geueth thanckes.

NOt lōge afore this, was Hezechia A
ſycke vnto the deeth,
*⁊ the prophet Eſaye yͤ ſonne *iiii.re.xx.a. ii.par.xxxii.f
of Amoz came vnto hī, ⁊
ſayd: Thus cōmaūdeth the
Lord: Set thyne houſe in order,
for thou muſt dye, and
ſhalt not eſcape. Then Hezechia turned hys
face towarde the walle, ⁊ prayed vnto the
Lorde, and ſayde: Remembre (O Lorde)
that I haue walked before the in treuth ⁊
a ſtedfaſt herte, ⁊ haue done the thynge that
is pleaſaūt to the. And Hezechia wepte ſore
Thē ſayde God vnto Eſay: Go and ſpeake
vnto Hezechia: the Lord God of Dauid thy
father ſendeth yͤ thys worde: I haue hearde
thy prayer, and conſydred thy teares, *beholde, *Jona.iii.b.
I wil put fyftene yeares mo vnto thy
lyfe, and delyuer the and the cytie alſo, from
the hande of the kynge of Aſſyria, for I wyl
defende the cytie: *And take the thys token B *i.Reg.ii.g.
of the Lord, that he will do it, as he hath ſpoken:
Beholde, I wyl returne the ſhadowe
of Ahaz dial, that nowe is layed out with yͤ

Sūne and brynge it ten degrees backward.

*Iſue.x.c. * So the Sunne turned ten degrees backwarde, the which he was deſcended afore. B

¶ A thankeſgeuynge, which Hezekia kynge of Iuda wrote, when he had bene ſycke, and was recouered.

I thought I ſhulde haue gone to the gates of hell, when myne age was ſhortened, and haue wanted the reſydue of my yeares.

C I ſpake within my ſelfe: I ſhall neuer viſet the Lorde (the Lord I ſaye) in thys lyfe. I ſhal neuer ſe man amōg the dwellers of yͤ worlde. Myne age is folden vp together, ⁊ taken awaye fro me, lyke a ſhepherdes cotage: I haue hewen of my lyfe by my ſynnes, lyke as a weeuer cutteth of hys webb.

He will with pyninge ſyckneſſe make an ende of me: yee, he wyll make an ende of me in one daye. *Iob.iiii.b. * I thought I wolde haue lyued vnto yͤ morowe, but he broſed my bones lyke a lyon, and in one daye thou wylt make an ende of me.

Then chatred I lyke a ſwalowe, and lyke a crane, and mourned as a doue.

I lyfte vp myne eyes into the heygth: O Lorde (ſayde I) my ſycknes kepeth me downe: eaſe thou me. o+ What ſhall I ſaye? The Lorde hath made a promiſe to me. Yee and he hym ſelfe hath perfourmed it. I ſhall therfore as longe as I lyue remembre thys bytternes of my lyfe. O Lorde men maye lyue beyonde theyr yeares, and I will declare to all men: that euē in thoſe yeres I haue a ioyfull lyfe, ād that it was thou that cauſedeſt me to ſleape and agayne thou haſt geuen lyfe to me. Beholde, bytter as gall was my penſyueneſſe, ſo ſore longed I for helth. And it was thy pleaſure to delyuer my lyfe, from the fylthye pytt, for thou it is (O Lorde) that haſt caſt all my ſynnes behinde thy backe. *Pſal.vi.a. lxxxviii.b and.cxv.b * For hel prayſeth not the: death doth not magnifye the.

They that go downe into the graue prayſe not thy trueth: but the lyuing, yee, the lyuing a knowledge yͤ, lyke as I do thys day.

The father telleth hys chyldren of thy faythfulneſſe. *Luke.i.g. * To heale me it is the Lordes worke, and we wyll ſynge my ſonges in thy houſe, all the dayes of oure lyfe. And Eſaye ſayde: take a playſter of fygges, and laye it vpon the ſore, so ſhall it be whole.

Then ſayd Hezekia: O what a great miracle is this, that I ſhall go vp into the houſe of the Lorde.

¶ The. xxxix. Chapter.

¶ Hezekia is reproued of Eſaye, becauſe he ſhewed hys treaſure vnto the embaſſytours of Babylon,

A *iiii.Regū. xx.c. AT * the ſame tyme Merodach Baladam, Baladamus ſonne kynge of Babylon, ſent lettres ⁊ preſentes to Hezekia. For he vnderſtode howe yͭ he had bene ſycke, ⁊ was recouered agayne. *ii.pa.xxxii.c * And Hezekia was glad therof, ⁊ ſhewed thē the cōmodities of his treaſure, of ſyluer, of gold of ſpices ⁊ rotes, of precious oyles, al that was in his cubbordes ⁊ treaſure houſes. Ther was not one thing in Hezekias houſe, and ſo thorow out all his kingdome, but he let thē ſe it. B

Then came Eſaye the prophete to kyng Hezekia, ⁊ ſayde vnto hym. What haue the men ſayde, and from whēce came they vnto the? Hezekia anſwerered, they came out of a farre countre vnto me out of Babilō: Eſay ſayde: what haue they loked vpon in thyne houſe? Hezekia anſwered. All that is in myn houſe haue they ſene: and there is nothynge in my treaſure, but I ſhewed it them. C

Then ſayde Eſay vnto Hezekia, Underſtande yͤ worde of the Lord of Hoſtes. *iiii. Regū. xxiiii.c * Beholde, the tyme will come, that euery thyng which is in thine houſe, and all that thy progenitoures haue layd vp in ſtoare vnto this daye, ſhalbe caried to Babylō, and nothing left behinde. D This ſayeth the Lord. Yee, and parte of thy ſonnes, that ſhall come of the, ⁊ whom yͧ ſhalt get, ſhalbe caryed hence, and become gelded chamberlaynes in the kynge of Babylons courte. Then ſayd Hezekia to Eſay. Now God proſpere his awne coūcell whych yͧ haſt tolde me. He ſayde more ouer. So yͭ ther be peace ⁊ faithfulnes i my time.

¶ The. xl. Chapter.

¶ The commynge of. S. Iohn baptiſt. The preparacion of the Apoſtles. The callynge of the Gentyles.

COmforte my people (O ye prophetes) comforte my people, ſayeth your God, cōforte Ieruſalē at the herte, ⁊ tell her: yͭ her trauayle is at an ende that her offēce is pardoned, that ſhe hath receaued of the Lordes hande ſufficient correccyon for all her ſinnes. A *Math.iii.a Marke.i.g Luke.iii.a Iohn.i.c. Eſaye.lvii.c * A voyce crieth in wildernes Prepare the waye for the Lorde in the wilderneſſe, make ſtreyght yͤ path for oure God in yͤ deſerte. Let all valleyes be exalted, and euery mountaine ⁊ hill be layed lowe, what ſo is croked, let it be made ſtraught: ⁊ let the rough be made playne feldes. *Iohn.x.b * For yͤ glory of the Lorde ſhall appeare, and all fleſh ſhal at once ſe it, for why: the mouth of the Lord hath ſpoken it. B

The ſame voyce ſpake: Nowe crye. And yͤ prophet anſwered: what ſhall I crye? *Pſal.xc.b. Iames.i.c i.Petri.i.b. Eccle.xiiii.b * that all fleſhe is graſſe, ⁊ that all yͤ goodlines therof, is as yͤ flour of yͤ felde. The graſſe is wythered, yͤ floure falleth awaye. Euē ſo is the people as graſſe, when the breath of yͤ Lord bloweth vpō thē. Neuertheles, whether the graſſe wyther, or yͤ floure fade awaye. *pſ.xxxiii.b. and.cxvii.a i.Pet.i.d Iames.i.b. * Yet yͤ word of our God endureth for euer. Go vp vnto yͤ hye hill (O Siō) yͧ that brīgeſt good tydynges, lyfte vp thy voyce wyth power, C O thou preacher Ieruſalē. Lifte it vp without feare, and ſaye vnto the cyties of Iuda:

Beholde youre God, beholde the Lord God
ſhall come with power, and beare rule with
his arme. Beholde, he bringeth hys treaſure
with hym, and hys workes go before hym.
He ſhall fede his flock lyke an herdman. He
ſhall gather the lambes together with hys
arme, and carye them in hys boſome, & ſhall
kyndely intreate thoſe that beare yonge.

Who hath holden the waters in his fyſt?
Who hath meaſured heauē wᵗ his ſpanne, &
hath cōprehēded all the earth of yͤ worlde in
thre meaſures? Who hath weyed yͤ moūtaines
& hylles in a balaūce. Who hath refourmed
D the mynde of yͤ Lord? or to whō hath he
* Sapie.ix.b ſhewed his counſell? * Or who is of his coūſell
Roman.xi.b. to teach him? or who hath geuē him vnderſtandyng
and hath taught him the path
of iudgemēt. Who taught him cōninge and
opened to him the waye of vnderſtandinge.
Beholde, all people are in cōpariſon of him,
as a droppe to a bocket full, & are coūted as
the leſt thinge that yͤ balaūce weyeth. Yee &
yͤ Iles he taketh vp as a very littel thīg. Libanus
is not ſufficiēt to miniſtre fyre for his
offerynge, and all the beaſtes therof, are not
ynough to one ſacrifice. All people in cōpariſon
* Pſal.lxii.d of him are rekened as nothing, * yf they
E be cōpared with him, leſſe then nothing, and
as it that is not. To whō then will ye liken
God? or what ſimilitude wyll ye ſet vp vnto
him? Shal the caruer make him a carued
ymage? & ſhall yͤ goldſmyth couer him with
gold, or caſt him into a fourme of ſiluer plates?
Moreouer, ſhal the ymage maker (that
the poore man which is diſpoſed, maye haue
ſome thing to ſet vp alſo) ſeke out and chuſe
a tree, yͤ is not rotē, & carue therout an ymage,
yͤ moueth not? Knowe ye nothing o wretches?
Hearde ye neuer of it? Hath it not bene
preached vnto you ſence the begynning? Haue
ye not bene enfourmed of this, by the foūdacyon
of the earthe, that he ſytteth vpon
the ſircle of the worlde, and that all yͤ inhabitours
F of the worlde are in comparyſon of
* eſa.xliiii.d. him, but as greſhopers. * That he ſpredeth
out yͤ heauens as a couerynge, that he ſtretcheth
them out, as a tēt to dwell in. That he
bringeth princes to nothing, and the iudges
of the earth to duſt: ſo yͤ of thē it may be ſayd
they be not planted nor ſowē agayne, nether
their ſtock roted agayne ī the earth. For as
ſoone as he bloweth vpon thē, they wither &
fade awaye, like yͤ ſtraw in a whyrle winde.

To whō nowe will ye lyken me, & whom
ſhal I be lyke, ſayeth the holy one? Lyft vp
* pſ.cxlvii.a. youre eyes on hye, & cōſydre: * who hath made
thoſe thinges, which come out by ſo great
heapes? & he cā call them all by their names.
G For there is nothing hid vnto the greatnes
of hys power, ſtrēgth, & myght. Howe may
thē Iacob thincke, or how may Iſrael ſaye:
My wayes are hid frō the Lord, & my God
☞ knoweth not of my iudgementes. Knoweſt ☞
thou not, or haſt thou not hearde, that
the euerlaſtinge God, the Lord which made
all yͤ corners of yͤ earth, is nether weery nor
faynt? & that his wyſdome cannot be cōprehēded:
but that he geueth ſtrenghth vnto the
weery, and power vnto the faynte? Chyldrē
are weery and faynt, and the ſtrongeſt men
fall. * But vnto thē that haue the Lord before * Ier.xvii.b.
theyr eyes, ſhall ſtrength be encreaſed.
Aegles wynges ſhall growe vpon thē. Whē
they runne they ſhall not fall: and whē they
go, they ſhall not be weery.

¶ The .xli. Chapter.

¶ Of the goodnes and mercy of God towarde the people.

BE ſtyll (ye Ilādes) and herkē vnto A
me. Be ſtrong ye people. Come hyther,
and ſhewe youre cauſe, we will
go to yͤ lawe together. Who rayſed vp ☞ yͤ ☞
iuſt man frō the ryſinge of yͤ Sunne, & called
him to go forth? who caſt downe the people,
and ſubdued yͤ kynges before him: that
he maye throwe them all to yͤ grounde with
his ſwearde, & ſcatre thē, lyke ſtubble with
his bowe? He foloweth vpon thē, and goeth
ſafely him ſelfe. And yͤ in a waye where before
his fote had not trodē. Who hath made
and created thes thinges? euē he that called B
the generaciōs from the begynnyng: * Euē * eſa.xliiii.b. and.xlviii.c Apoc.ii.b.
I the Lorde, which am yͤ fyrſt, and with the
laſt. The yles ſawe it, & did feare, and the endes
of the earth, were abaſhed, drewe nye, &
cam hither. Euery mā exhorted hys neyghboure,
& brother, & bad him be ſtronge. The
carpēter cōforted the goldſmyth, & the goldſmyth
yͤ hāmer mā, ſaying: Glue wyll do very
wel in it. It ſhalbe good, yͤ we faſten this
caſt worke: & then they faſtened it with nayles,
that it ſhulde not be moued, But thou C
Iſrael art my ſeruannte: thou Iacob art electe,
thou art yͤ ſede of Abraham my beloued
thou art he whō I led frō yͤ endes of yͤ earth
by the hāde. For I called yͤ frō farre euē frō
amōg yͤ gloriouſe mē of it, & ſayd vnto the.
Thou art my ſeruaūt. I haue choſen the, &
not caſt the a waye: * be not afrayed, for I * Eſa.xliiii.b
am wᵗ yͤ. Melt not away as waxe, for I am
thy God, to ſtrēgth yͤ, helpe yͤ, & to kepe the
wᵗ this ryght hād of myne. Beholde, all they
that reſyſt the ſhall come to cōfuſyon & ſhame:
& thyne aduerſaries ſhalbe deſtroyed &
brought to naugh. So yͤ whoſo ſeketh after
thē ſhall not fynde thē. Thy deſtroyers ſhal
peryſh, & ſo ſhall they yͤ vndertake to make
batayll agaynſt the be as that is not, & as a
thyng of naught. For I thy Lorde and God
will ſtrēgthen thy right hand. Euen I that D
ſaye vnto the. Feare not. I will helpe yͤ. Be
not afrayd thou lytle worme Iacob, & thou
deſpyſed Iſrael: for I will helpe the, ſayeth
the Lorde, and the holy one of Iſrael thyne
auēger. Beholde, I will make yͤ a treading
cart and

cart ⁊ a newe flayle, that thou mayſt threſhe and grinde the mountaynes, and brynge the hylles to poulder. Thou ſhalt fanne thē and the wynde ſhall carye them awaye, and the whirlwynde ſhal ſcater them. But thou ſhalt reioyſe in the Lorde, and ſhalt delite in prayſynge the holy one of Iſrael.

E *When the thyrſty and poore ſeke water *Gene.xxi.c ⁊ fynde none, and when theyr tonge is drye of thyrſt. I geue it them ſayth the Lorde. I *Eſ.xxxv.b. xlii.c.xliiii.a yͤ God of Iſrael forſake them not. *I brynge forth cloudes in yͤ hylles, and welles in yͤ playne feldes. I turne the wyldernes to ryuers, and the drye lande to condytes of water. I plante in the waſte grounde trees of Cedre, Boxe, Myrre and Oliues. And in yͤ drye I ſet Fyrre trees, Elmes, ⁊ Hawthornes together. All this do I, that they altogether mayſe and marcke, perceaue with their hertes and cōſydre, that the hande of yͤ Lord maketh theſe thynges, and that yͤ holy one F of Iſrael bryngeth them to paſſe. Stāde at youre cauſe (ſayeth the Lord) ⁊ bring forth youre ſtrongeſt grounde, ſayth the kynge of Iacob. Let thē bring forth their goddes, ād let their godes tel vs what ſhal chaūce hereafter: yee, let thē ſhewe vs the thinges yͤ are paſt, what they be: let thē declare thē vnto vs yͤ we maye take them to hert, and knowe them herafter. Ether, ſhewe vs thinges for to come, ⁊ tel vs what ſhalbe done herafter: ſo ſhall we knowe, that you are goddes do ſomthing, ether good or bad: ſo will we both knowledge the ſame, and tell it out.

G Beholde, ye goddes are of naught, ⁊ your making is of naught, yee, abhominable is yͤ *Eſa.xliiii.a man that hath choſen you. Neuertheles, *I haue waked vp one from the North, and he ſhall come. And another frō the Eaſt, which ſhall call vpon my name, ⁊ ſhall treade vpō princes as vpō claye, ⁊ as yͤ potter treadeth downe yͤ myre: Who declared this from the beginning, and we vill knowe him. Or frō the olde tymes, ⁊ we wyll confeſſe, and ſaye yͤ he is righteous. But ther is none that ſheweth or declareth eny thing ther is none alſo yͤ heareth your wordes. The fyrſt is he yͤ ſhal ſaye to Syon. Behold, behold they are preſent, ⁊ to Ieruſalē it ſelfe will I geue an Euāgeliſte. But whē I cōſider there is not a man among thē, nor any yͤ can geue counſell, nor that when I examen them that can anſwer one word. Lo, wiked are they ⁊ vayne, wᵗ the thinges alſo yͤ they take in hād, yee their ymages are but winde ⁊ vaine thiges.

¶ The .xlii. Chapter.

¶ The commynge of Chriſt, and his baptyme.

*Math.iii.b xii.a.⁊.xvii.a ☞ A BEholde, *this is my ☞ ſeruaunte vpon whom I leane, myne electe In whom my ſoule is pacyfyed. I haue geuen hym my ſprete, that he maye ſhewe forth iudgement, and equitye amonge the Gentyles. He ſhall not be an outcrier, ner lyfte vp hys voyce. Hys voyce ſhall not be hearde in yͤ ſtretes. And a broſed rede ſhall he not breake, ⁊ the ſmoking flaxe ſhall he not quench: but faythfull and truly ſhall be geue iudgement, not be penſyue nor carefull, that he maye reſtore ryghteouſnes vnto the earth, ⁊ the Gentyles alſo ſhall kepe his lawes. *For thus ſayeth God yͤ Lorde *Eſa.xl.c and.xliiii.c B vnto him (euen he that made the heauens and ſpred them abrode, ⁊ ſet forth the earth wᵗ her increaſe: whych geueth breath vnto yͤ people that is in it, and ſpirite to them that dwel therin) I the Lord haue called yͤ i righteouſnes, and led the by the hād. *Therfore *Eſa.xlix.b. will I alſo defende the, and geue the for a couenaunt of the people, and to be the *lyght *Luke.ii.c of the gentyles. That thou mayeſt open the eyes of the blinde, *let out yͤ priſoners from *zacha.ix.b. there bondes ⁊ them that ſyt in darckneſſe, out of yͤ dongeon houſe. Euē I am the Lord ⁊ thys is my name: *Aud my glory wyll I *Pſalm.cl.a geue to none other, nether myne honoure to grauē ymages. Beholde, olde thinges ar come to paſſe, ⁊ newe thiges do I declare. And or euer they come, I tell you of them.

Synge vnto the Lorde, a newe ſonge of thanckeſgeuinge, blowe oute his prayſe frō the ende of the worlde. They that be vpon yͤ ſee, and all that is therin prayſe him, yͤ Iles C and they that dwell in them. Let the wildernes with yͤ cyties lyfte vp her voyce, yͤ townes alſo that they of Cedar dwel in. Let thē be glad that ſyt vpō rockes of ſtone, and let them crye downe from the hye mountaynes aſcrybynge glorye vnto the Lorde, and magnifyinge hym amonge the Gentyles. The Lord ſhall come forth as a gyaūte and take a ſtomack to hī lyke as a freſh mā of warre. He ſhal roare ⁊ crie, ⁊ ouercome his enemies

I haue longe holden my peace (ſayeth the Lorde) I haue bene ſtyll and refrayned my ſelfe, but nowe I wyll crye lyke a trauelynge womā, and at once wyll I deſtroye, ⁊ deuoure. I wyll make waſte both moūtayne ⁊ hyll, ⁊ drye vp euery grene thing yͤ groweth therō. I will drye vp the floudes of water, and drincke vp the ryuers. I wyll bring yͤ blynde into a ſtrete, that they knowe not, and lede them into a fotepath, that they are ignoraunt in. I ſhal make darckneſſe lyght before them, and the thyng that is croked to be ſtreyght. Theſe thinges haue I done vnto them, and not forſaken them. *They are *eſa.xliiii.b. fallen backe yee, ⁊ let them be aſhamed earneſtly, yͤ hope in Idoles, and ſaye to faſhyoned ymages: ye are oure goddes.

Heare, O ye deafe men, and ſharpen your D ſightes to ſe (O ye blinde.) ‡Who is blinde ‡Math.xv.b but my ſeruaūt? Or ſo deafe, as my meſſaūger, whom I ſent vnto them? For who is

the rule

ſo blynde (ſaye they) as the perfecte mā and
ſo blynde as yͤ Lordes ſeruaunte? Thou vnderſtondeſt
moch, and kepeſt nothynge: the
eares are open, ⁊ no man heareth. The Lord
is mercyfull vnto thē for his righteouſneſſe
ſake: that his worde myght be magnified ⁊
prayſed. But the people them ſelues is robbed
⁊ troden vnder the fote chayned in dongeons
and they all (I ſaye) be ſhut into preſon
*De.xxviii.b houſes. * They be caried awaye captiue
and no man doth lowſe thē. They be troden
vnder fote, ⁊ no man doth laboure to bryng
*eſa.xliiii.d. them agayne. * But who is he amonge you,
yͭ pondreth this, that conſidreth it, ⁊ taketh
it for a warnynge in tyme to come?
*Baruc.i.d. Tobi.iii.a. Danie.ix.a * Who ſuffred Iacob to be troadē vnder
fote, and Iſrael to be ſpoyled? Dyd not the
Lord? Becauſe we haue ſynned agaynſt hī
⁊ haue had no delyte to walke in his wayes,
nether bene obediēt vnto his lawe. Therfore
hath he poured vpon hym hys wrathfull
diſpleaſure, and ſtronge battayll, which fyreth
hym on euery ſyde, yet wyll he not vnderſtande.
He burneth him vp, yet ſyncketh
it not into hys herte.

¶The.xliii.Chapter.

¶God promyſeth to ſende hys Chryſt, which ſhall delyuer hys people. He forgeueth ſynnes for hys awne ſake.

A BUt nowe, the Lorde that made yͤ O
Iacob, and he that faſhioned the: O
‡xliiii.re.xlvii c Eſaye.xli.b Iſrael, ſayeth thus: ‡ Feare not, for
*Deu.vii.a. and.xxvi d. I haue redemed the. * I haue called the by
*Exo.xiiii.c name thou art myne awne. * Yf thou goeſt
thorowe the water, I wilbe with the, that yͤ
ſtrōge floudes ſhulde not plucke the awaye.
*Dani.iii.a. * And yf thou walkeſt thorowe the fyre, it
ſhall not burne the, and the flame ſhall not
kyndle vpon the. For I am yͤ Lord thy God
yͤ holy one of Iſrael, thy Sauioure. I gaue
Egypte for thy deliueraūce, the Morians, ⁊
the Sabees for the: becauſe thou waſt deare
in my ſyght, and becauſe I ſet by the, and loued
the. I will geue ouer all men for the, and
deliuer vp all people for thy ſake, feare not:
*Eſay.xli.d. for I am with the. * I wyll brynge thy ſede
Math.viii.b frō the Eaſt and gather the together frō the
B weſt. I wyll ſaye to the North, let go. And
‡Eſay.xxix.d to yͤ South, kepe not backe: ‡ but bringe me
Gala.iii.a. my ſonnes from farre, ⁊ my daughters frō
the endes of yͤ world. Namely all thoſe that
be called after my name. For them haue I
created, faſhyoned, ⁊ made for myn honour.
*Luk.xiiii.c * Bringe forth that people, which is blinde
⁊ yet hath eyes, which are deafe although
*Ephes.ii.c they haue eares. * If all naciōs come in one
and be gathered together. which amōge thē
ſhall declare ſoche thynges, ⁊ tell vs what
is to come? Let them brynge theyr witneſſe
ſo ſhall they be fre: els, let them heare, and
ſaye, it is truth. You are my witneſſes (ſaith
the Lorde) and my ſeruaunt, whom I haue
choſen: therfore be certified ⁊ geue me faithfull
credence: and conſydre, * that I am he, *eſa.xliiii.b Apoca.i.b
before whom there was neuer any God, and
that ther ſhalbe none after me. I am euen, I
am the only Lorde ‡ and beſide me ther is no ‡Oſee.xiii.b
Sauioure. I gaue warnige, I made whole C
I taught you when there was no ſtraunge
God amonge you. And this recorde muſt ye
beare me youre ſelues. (ſaith the Lord) that
I am God. And euen he am I from the begynnynge,
and * there is none that can take *Ioh.x.e
any thynge out of my hāde. I do the worke
and who ſhall be able to let it.

Thus ſayeth the Lorde the holy one of Iſrael
youre redemer: * for youre ſake I haue *Eſay.v.d
ſent to Babylon, and brought downe yͤ ſtrōgeſt
of them. All they are fugitiue with the
Chaldees that booſt them of theyr ſhyppes:
Euen I the Lorde youre holy one wich haue
made Iſrael, and am your kynge. Thus
ſayeth yͤ Lorde (* euen he ☞ that maketh a *Ioſue.iii.e ☜
waye in the * ſee, ⁊ a footpath in the myghty
waters: * which bringeth forth yͤ charettes *Exo.xiiii.e *Eſaye.x.a. and.xxvii.f
⁊ horſes, the hoſte ⁊ the power of warre,
that they may fall and neuer ryſe, and be extincte,
lyke as towe is quenched.

Remēbre not thynges of olde, and regarde
nothinge that is paſt of olde, I ſhall make
a newe thynge, and ſhortly ſhall it appeare,
⁊ ſhall you not knowe it? I wyll make
ſtretes in the deſert, and ryuers of water
in the wyldernes: The wylde beaſtes ſhall
worſhyppe me: the dragons, and the yonge D
Eſtriches. * For I ſhall geue water in the *Pſal.cvi.d. Eſay.xxxv.b xli.c.xliiii.a.
wyldernes, and ſtreames in the deſert: that
may geue drinke to my people, whom I choſe.
This people haue I made for my ſelf: and
they ſhall ſhewe forth my prayſe. For thou
(Iacob) woldeſt not call vpō me, but thou
haddeſt an vnluſt towarde me, O Iſrael.
Thou gaueſt me not thy beaſtes for burnt
offeriges nether dydeſt honour me with thy
ſacrifices. Thou boughteſt me no deare ſpyce
with thy mony, nether pouredeſt the fat
of thy ſacrifyces vpō me. * Howbeit I haue *Eſaye.i.b. Ierem.xvii.c
not bene chargeable vnto the in offeringes.
nether greuous ī incēſe. But thou haſt ladē
me with thy ſynnes, ⁊ weryed me with thyne
vngodlynes.

* Where as I yet, euē I am he onely, that *Pſ.xxiiii.a Iere.xxxiii.b
for myne awne ſelfes ſake do awaye thyne
offēces, and forget thy ſynnes: ſo that I wil
neuer thincke vpon them. Put me now in remembraunce
(for we wyll reaſon together)
and ſhewe what thou haſt for the. to make
the ryghteous. * Thy fyrſt father offended *Gene.iii.b Numer.xx.d
ſore, ⁊ thy rulers haue ſynned agaynſt me.
Therfore I ether ſuſpēded, or ſlue yͤ cheſeſt
princes. I dyd curſe Iacob, and gaue Iſrael
into reprofe.

¶The.xliiii.Chapter.

¶ Chryſt promyſeth to delyuer hys churche.

A SO heare nowe, O Iacob my ſeruaũt,
and Iſrael whõ I haue choſen,
for thus ſayth the Lorde, that
made the, faſhyoned the, & helped
the, euen from thy mothers wombe. Be not
afrayed, O Iacob my ſeruaunt thou ryghteous,
*Eſa.xxxv.b xli.&.xliiii.c whõ I haue choſen. * For I ſhall powre
water vpon the drye grounde, & ryuers
*eze.xxxvi.a vpon the thurſtye. * I ſhall poure my ſprete
Ioel.ii.f vpon thy ſede, and myne encreaſe vpon thy
Actes.ii.b ſtocke· They ſhal growe together, lyke as yͤ
graſſe, and as the wyllowes by the waters
☞ ſyde. ☞ One ſhall ſaye: I am the Lordes.
Another ſhall call hym ſelfe after the name
of Iacob. The thyrde ſhall ſubſcrybe wyth
his hande vnto the Lord, and geue him ſelfe
vnder the name of Iſraell.

B Thus hath the Lorde ſpoken, euen the
Kynge of Iſrael, and his redemer, the Lord
*Eſa.xli.a of Hoſtes: * I am the fyrſt and the laſt, and
Apoc.i.b without me is there no God. Yf any be lyke
Eſa.xlviii.c. me, let hym call forth the thynge paſte and
Apoca.xxii.c opẽly ſhewe it, and laye it playne before me
Eſay.xliiii.b. what hath chaũſed ſynce I appoynted yͤ people
of the worlde, and what ſhall be ſhortly
or what ſhal come to paſſe, in tyme longe to
come, let them ſhewe thys thynges. Be not
abaſhed nor afrayde. For haue not I euer
tolde you hitherto, and warned you? Ye can
beare me recorde youre ſelues. Is there any
God excepte me? or any maker, that I ſhulde
not knowe hym?

All caruers of Images are but vayne, &
the carued ymages that they loue, can do no
good. They muſt beare recorde them ſelues,
that (ſeynge they can nether ſe ner vnderſtãde)
*Eſa.xliii.b they ſhalbe confoũded. * Who darre thẽ
make a God, or faſhyon an ymage, that is
*Pſ.cxiiii.b profytable for nothyng? * Beholde, all the
Sapiẽ.xiii.c. felowſhyppe of them muſt be brought to cõfuſyon.
And truly all the worcke maſters of
them ar mẽ, they ſhall all be gathered to gyther,
they ſhall ſtande trẽble, and be confoũded
one with another. The ſmith maketh an
axe, ãd tempereth it with hoate coales, and
faſhyoneth it with hammers, and worketh
it with all the ſtrength of his armes: yee, ſometyme
he is faynt for very hunger, and ſo
thurſtye, that he hath nomore power. The
carpẽter (or ymage caruer) taketh meaſure
of the timbre: and ſpredeth forth his lyne: he
marketh it with ſome colour. he playneth it
he ruleth it, & ſquareth it, and maketh it after
the ymage of a mã, and according to the
bewty of a mã: yͭ it maye ſtande in the tẽple.
C Moreouer, he goeth oute to hewe downe
Cedre trees. He bryngeth home Elmes and
Okes: and takyng a bolde corage, he ſeketh
out the beſt tymbre of the wodde. He him ſelfe
hath planted a pyne tree, which the rayne
hath ſwelled, which wodd ſerueth for mẽ to
burne. Of this he taketh and warmeth him
ſelfe withall: he maketh a fyre of it to bake
bread. And afterwarde maketh a God there
of, to honoure it: & an Idol to knele before it
One pece he burneth in yͤ fyre, with another
he roſteth fleſh, yͭ he maye eate roſte hys bely
full: with yͤ thyrde he warmeth him ſelfe.
and ſayeth: Aha, I am wel warmed, I haue
bene at yͤ fyre. And of the reſidue he maketh
hĩ a God, & an Idol for him ſelfe. He kneleth
before it, he worſhipeeth it, he prayeth vnto
it, & ſayeth: delyuer me, for yͧ art my God.
*Eſay.xliii.c * Yet men nether cõſydre ner vnderſtande,
becauſe theyr eyes are ſtopped, that they
cannot ſe: and their hertes, that they cannot
perceaue. They pondre not in their myndes,
for they haue nether knowledge ner vnderſtandyng,
to thincke thus. I haue brent one
pece in the fyre. I haue baked bread with the
coles there of, I haue roſted fleſh with all, &
D eaten it: ſhal I nowe of the reſidue make an
abhomina ble Idol, and fall downe before a
rotten pece of wood? Thus he doth but leſe
hys laboure, and hys herte whych is diſceaued,
doth turne hym aſyde: ſo that none of
thẽ can haue a fre cõſcience to thincke: maye
not I erre?

Conſydre this (O Iacob and Iſrael, for
thou art my ſeruaũt. I haue made the, that
yͧ myghteſt ſerue me. O Iſraell, forget me
*Eſa.xliiii.d not. * As for thyne offences, I haue dryuen
them awaye lyke the cloudes, & thy ſynnes
as the myſt. Turne the agayne vnto me, for
I haue redemed the.

Be glad ye heauens, whõ the Lorde hath
made for the Lord hath dealte graciouſly wͭ
his people, let all that is here beneth vpon yͤ
earth, be ioyful. Reioyſe ye moũtaines and
woddes, withall yͤ trees therof: for yͤ Lorde
hath redemed Iacob, and wyll ſhewe hys
glory vpõ Iſrael. Thus ſayth the Lord thy
redemer, euẽ he that faſhioned the from thy
*Gene.ii.a mothers wombe. * I the Lorde, do all thynges
Eſay.xlv.c my ſelfe alone. I only ſprede out the heauens
and I only haue layde the foũdaciõ of
the earth by myn awne ſelfe. I deſtroye the
tokẽs of withches, and make yͤ ſothſayers
fooles. As for the wyſe, I turne them backwarde,
and make their cõnynge folyſhneſſe.

He doth ſet vp yͤ purpoſe of hys ſeruaunte,
and fulfylleth the coũcel of hys meſſaungers.
Cõcernynge Ieruſalem, he ſayeth: It
ſhalbe inhabited. And of the cyties of Iuda:
They ſhalbe buylded agayne, and I will repayre
their decayed places: He ſayeth to the
groũde: be drye. And I will drye vp thy water
floudes. He ſayeth of Cyrus. ☞ He is
myne herdman: ſo that he ſhall fulfyll all
thynges after my wyll. He ſayeth alſo of Ieruſalem:
It ſhall be buylded, and of the temple:
It ſhalbe faſt grounded.

¶ The.xlv.Chapter.

¶ The delyueraunce of the people by Cyrus. The comynge of Chriſt and callynge of the Gentyles.

A THys ſayeth the Lord vnto Cirus his
anoynted whom I haue taken by the
ryght hāde, to ſubdue nacyōs before
*i.Eſdr.i.a. hym. *I wyll lowſe the gyrdle of kynges, ⁊
I wyll open yͤ gates before his face, and not
to ſhut their dores. I will go before the, and
make the croked ſtreyght, I ſhal breake the
braſen dores, ⁊ burſt the yrō barres. I ſhall
geue the yͤ hyd treaſure, ⁊ the thynge which
is ſecretly kept: yͭ thou mayeſt knowe that I
am yͤ Lord God of Iſrael which haue called
*Ge.xxxix.a the by thy name: ⁊ *that for Iacob my ſeruauntes
ſake, ⁊ for Iſrael my choſen. For I
called the by thy name, and ordeyned the or
*Eſa.xliii.b euer thou kneweſt me. *Euē I the Lorde before
whō ther is none other: for without me
‡Ieremy.i.a ther is no God. ‡I haue prepared the or euer
B thou kneweſt me, that I myght be knowne
frō the ryſing of yͤ ſunne to the goyng downe
of the ſame, that all is nothynge without
me. For I am the Lorde, ⁊ there is els none.
*Gene.i.a. It is I yͭ *created the lyght ⁊ darcknes. ‡I
‡Iudic.ix.b. make peace and trouble: yee, euē I the Lord
⁂ do all theſe thinges. ⁂Ye heauens frō aboue
droppe downe, ⁊ let the cloudes rayne ryghteouſnes.
The earth open it ſelfe, and bryng
forth health, that therby righteouſnes may
floryſh. Euen I the Lord bringe it to paſſe.

*Eſa.xxix.c Jere.xviii.c. and.xix.c Roman.ix.c. Eccl.xxxiii.b *Wo be vnto hym yͭ ſtryueth wͭ hys maker,
the potſherd with yͤ potter. Sayeth the
claye to the potter. What makeſt yͧ? or thy
worke ſerueth for nothīg? Wo be vnto hym
that ſayeth to hys father. Why begetteſt yͧ?
And to his mother: why beareſt thou. Thus
ſayeth the Lord, euen the holy one, ⁊ maker
of Iſrael. Aſke me of thinges for to come, cōcernynge
my ſonnes: ⁊ put me in remēbraūce,
as touchyng the worckes of my handes.
I haue made the earth, ⁊ created man vpon
it. With myne hādes haue I ſpred forth heauen,
and geuen a commaundemēt for all the
hoſt therof. I ſhal wake him vp with ryghteouſnes,
*i.Eſr.i.a. and ordre all his wayes. *He ſhal
buylde my cytie, and let out my priſoners: ⁊
that nether for gyft nor rewardes, ſayeth yͤ
C Lord of hoſtes. Thus ſayeth the Lord. The
occupiers of Egypt, the marchaūtes of the
Morians and Sabees, ſhall come vnto the
with tribute, they ſhalbe thyne, they ſhal folowe
the, ⁊ go with cheynes vpon their fete.
They ſhall fall downe before the, and make
ſupplicacyon vnto the, For God (wythout
whom there is none other God) ſhalbe with
*Rom.xi.d. the. *O howe profoūde art yͧ O God, thou
God and Sauioure of Iſrael? Confounded
are they all, and put to diſhonoure: they are
gone thence together with ſhame, euen yͤ makers
of ymages. But Iſrael ſhalbe ſaued in
yͤ Lord, which is the euerlaſting ſaluacyon.
Ye ſhall not come to ſhame ner confuſyon
worlde without ende.

For thus ſayeth the Lord: *euen he that *Gene.i.a
created heauen, yͤ God that made the earth,
that faſhyoned it, and ſet it forth. He dyd
not make it for naught, but to be enhabited
Euen I the Lorde, wythout whom there is
none other. *I haue not ſpoken ſecretly, nether *Exod.xx.c.
in darcke places of the earth. It is not
for naught, that I ſayd vnto the ſede of Iacob:
ſeke me. I am the Lorde, which when I
ſpeake, declareth yͤ thyng that is ryghteous
⁊ true: gather you ⁊ come together, drawe nie D
hyther, you yͭ are eſcaped of the people. *Haue *Eſa.xliiii.c Baruc.vi.c
they eny vnderſtandyng, that ſett vp the
ſtockes of their Idols, ⁊ praye vnto a God,
that cānot helpe them? drawe nye, come hyther,
and let thē aſke councel one at another
and ſhewe forth. What is he, that tolde this
before? or, who ſpake of it euer ſence the begynning?
Haue not I the Lord done it? *wͭout *Eſa.xlvi.d
whom there is none other God? the true
God and Sauioure, and ther is els none but
I? ‡And therfore turne you vnto me (all ye ‡Eſa.xlviii.d
endes of the earth) that ye may be ſaued: for
I am God, ⁊ there is els none. I ſweare by
my ſelfe, out of my mouth cōmeth the word
of ryghteouſneſſe, and that maye no mā turne:
*but all knees ſhall bowe vnto me, and *Ro.xiiii.b. Philipp.ii.a.
all tunges ſhal ſweare by my name, ſaying.
Verely, in the Lord is my righteouſnes and
ſtrēgth. To him ſhal men come: but all they
that thincke ſcorne of him, ſhalbe confoūded
And the whole ſede of Iſrael ſhalbe iuſtified
and make their boaſt in the Lorde.

¶ The.xlvi. Chapter.

¶ Idolatrye is reproued. The health that commeth by Chryſt is prophecyed.

BEll‡ is fallē, Nabo is brokē downe: A
whoſe ymages were a burthen for ‡Bel.c i. Regū.xv.a Ieremy.l.a
the beaſtes and catell, to ouerlade
them, and to make them werry.
They are ſoncke downe, ⁊ fallen together.
for they maye not eaſe thē of theyr burthen,
therfore muſt they go into captiuytie.

Herken vnto me, O houſe of Iacob, and
all ye that remayne yet of the houſholde of
Iſrael: whom I haue borne from youre mothers
wombe, and brought you vp frō your
byrth, tyll ye were growē. I, I, which ſhall
beare you vnto youre laſt age. I haue made B
you, I wyll alſo noryſhe you, beare you and
ſaue you. *Whom will ye make me lyke or *Exod.xx.a.
to whom wyll ye make me equall or cōpare
me that I ſhulde be lyke hym, in faſhyon or
ymage, that I maye be like him? *Ye fooles *Or.xxxii.a.
(no doute) wyll take out ſyluer ⁊ golde out
of youre purſes, and weye it, ⁊ hyre a goldſmyth
to make a God of it, that men maye
knele downe and worſhyppe it. *Yet muſt
he be takē on mennes ſhoulders ⁊ borne, and *Eſa.xliiii.c Baruc.vi.c
ſet in his place, that he maye ſtande and not C
moue out of his place. Alas, yͭ mē ſhuld crye
vnto

crie vnto him which geueth no anſwere: and
delyuereth not the mā that called vpō him,
from hys trouble.

Conſydꝛe thys well, and be aſhamed. Go
into youre awne ſelues (O ye runnegates.)
Remēbꝛe the thynges whych are paſt, ſence
yͤ begynning of the woꝛlde: that I am God
⁊ that there is els no God, yee, ⁊ that ther is
nothinge, lyke vnto me. In the begynninge
of a thynge. I ſhewe the ende therof: ⁊ I tell
befoꝛe, thynges yͭ are not yet come to paſſe.
My deuice ſtondeth, ſtedfaſtly ſtablyſhed, ⁊
* Exo.xvi.a. I fulfill all my pleaſure. * I call a byꝛde out
of yͤ Eaſt, ⁊ the man by whō my coūcell ſhal
be fulfylled out of farre countrees, as ſoone
as I thyncke to deuyſe a thynge, I do it.

Heare me, O ye yͭ are of an hye ſtomacke,
but farre from ryghteouſneſſe, I ſhall bꝛinge
foꝛth my ryghteouſnes. It is not farre, ⁊
my health ſhall not tary lōge awaye. I will
laye health in Siō, and in Iſrael my gloꝛy.

¶ The.xlvii.Chapter.

¶ The woꝛde of the Loꝛde agaynſt Babylon.

A BUt as foꝛ yͤ (O daughter: yͤ vyꝛgyn
Babilon) ſytt thou downe in yͤ duſt
ſyt vpō yͤ grounde, ⁊ not in a thꝛone
(O thou maydē of Caldea.) Thou ſhalt no
☞ moꝛe be called tēder ⁊ pleaſaunt. ☞ Bꝛing
foꝛth the querne, ⁊ grīde meele, vntruſſe the
bꝛoyded heare, put of thy ſhoes, make bare
thy knees: ⁊ wade thoꝛowe yͤ water ryuers.
* Ezec.xvi.d Naum.iii.a * Thy ſhame ſhalbe diſcouered and thy pryuityes
ſhalbe ſene. For I wyll auenge me of
the ⁊ wyll ſhewe no mercy to the as I do to
other men ſayeth our redemer, which is called
yͤ Lord of Hoſtes the holy one of Iſrael.

Syt ſtyll, holde thy tunge, and get the in
to ſome darck coꝛner (O daughter Caldea)
foꝛ thou ſhalt nomoꝛe be called lady of kyndomes.
B I was ſo wꝛoth wͭ my people, that I
punyſhed myne enheritaūce, and gaue them
‡ Pꝛou.xxi.b Ieremy.l.b into thy power. ‡ Neuertheles, yͧ ſhewedeſt
thē no mercy, but euen the very aged men of
them, dydeſt thou oppꝛeſſe ryght ſoꝛe wyth
thy yocke, ⁊ thou thoughteſt thus: I ſhalbe
lady foꝛ euer. And beſyde all that, thou haſt
not regarded theſe thynges, nether remembꝛed
what was the ende of that citie Ieruſalem.
Heare now therfoꝛe, thou willfull, that
ſytteſt ſo careles, and ſpeakeſt thus in thine
* Eſay.xx.b. Apoc.xviii.b herte: * I am alone, and without me is there
none: I ſhall neuer be wydowe, ner deſolate
agayne. And yet both theſe thynges ſhal come
C to yͤ vpon one daye in the twynclynge of
‡ Danie.v.e an eye: ‡ Namely, wyddowhead, and deſolacyon.
They ſhall myghtely fall vpon the,
foꝛ the multitude of thy wytches, and foꝛ yͤ
greate heape of thy cōiurers. For thou haſt
truſted in thy wyckednes, and haſt ſayde.
* Eſa.xxix.c * No man ſeyth me. Thyne awne wyſdome
and cōnyng hath deceaued the. In that thou
haſt ſayd: I am alone and without me there
is none. Therfoꝛe ſhall trouble come vpon
the, and thou ſhalt not knowe, from whence
it ſhall aryſe. Myſchefe ſhall fall vpon the,
which thou ſhalt not be able to put of. A ſodayne
vtter deſtruccion, ſhal come vpon the
oꝛ euer thou be a warre.

Nowe go to thy coniurers, ⁊ to the multitude
of the witches (with whom thou haſt
weried thy ſelfe frō thy youth) yf they maye D
helpe the, oꝛ ſtrengthen the. Thou haſt hytherto
had many councels of them, ſo let the
heauen gaſers and the beholders of ſtarres
and moone pꝛophetes come on nowe and delyuer
the: yee, and lett thē ſhewe, when theſe
newe thinges ſhall come vpon the. Behold,
they ſhalbe lyke ſtrawe, which yf it be kyndled
with fyꝛe, no man maye rydde it foꝛ the
vehemencye of the flame. And yet it geueth
no ſynders to warme a man by, ner cleare
fyꝛe to ſyt by. Thus are they wͭ whom thou
haſt weryed thy ſelfe, and thus are thy marchauntes
that haue bene with the from thy
youth. Euery one hath takē his awne waye
and ſhall none of them defende the.

¶ The.xlviii.Chapter.

¶ The ypocriſy of the Iewes is repꝛoued. The Loꝛde alone wylbe woꝛſhypped, whyche hath choſen vs, and which ſocoureth vs foꝛ his awne ſake.

HEare this, O thou houſe of Iacob A
ye that are called by the name of
Iſraell, ⁊ are come out of one ſtocke
with Iuda: whych ſweare by
the name of the Loꝛde, and beare
witnes by the God of Iſrael (but not wyth
trueth and ryght) which are called * fre men * Ephes.ii.
of the holy cytie, ⁊ are groūded vpon yͤ God
of Iſrael, ‡ whoſe name is yͤ Lord of hoſtes. ‡ Eſay.li.c. and.liiii.a Ierem.xxxi.

The thynges that I ſhewed you euer ſence
the begynnyng haue I not bꝛought them
to paſſe, imediatly as they came oute of my
mouth, and declared them, and they are come?
Howbeit, I knowe that thou art obſtinate,
and that thy neck hath an yꝛon veyne,
⁊ that thy bꝛowe is of bꝛaſſe. Neuertheleſſe
I haue euer ſence the begynning ſhewed the
of thinges foꝛ to come, ⁊ declared them vnto
yͤ, oꝛ euer they came to paſſe: that yͧ ſhuldeſt
not ſaye: myne Idol hath done it, my carued
oꝛ molten ymage hath ſhewed it. Thou herdeſt
it befoꝛe, and beholde, It is come to paſſe,
and whether can ye pꝛophecye of thinges
to come? But as foꝛ me I tolde the befoꝛe at
the begynnynge, newe and ſecret thynges,
that thou knoweſt not of. * And ſome done
nowe, not of olde tyme, wherof thou neuer * et.xxviii.
herdeſt befoꝛe they were bꝛought to paſſe: yͭ
thou canſt not ſaye: Beholde, I knewe of
thē: Moꝛeouer, there be ſome wherof yͧ haſt
nether hearde ner knowne, nether haue they
bene opened vnto thyne eares afoꝛe tyme.
For I knew that thou woldeſt maliciouſly
offende, therfoꝛe haue I called yͤ a trāſgreſſoure,
euen from thy mothers wombe.

Neuertheles, for my names ſake, I wyll
withdrawe my wrath: ⁊ it ſhalbe for mine ho
nours ſake, If I paciently forbeare the, and
do not rote the out. Beholde, I haue pourged
*Exo.iii.b the, yet not as ſyluer. * I haue choſen the in yͤ
*Eſa.xli.a fyer of afflyccyon: and that onely for myne a-
xliii.d.xliiii.b wne ſake: yee, *euẽ for myne awne ſake wyll
I do this: or els, what dyſhonour wolde they
do to my name? Herken vnto me, O Iacob,
and Iſraell whom I haue called. I am euen
C he that is, I am the fyrſt and the laſt. My
hande hath layde the foundacion of the earth:
and my ryght hande hath ſpanned ouer the
heauens. As ſoone as I call them they are
there. Gather you all together, and herken:
Which of yonder goddes hath declared thys?
☞ The Lorde hath a loue ☞ vnto him, and he
ſhall perfourme hys wyll agaynſte Babel, ⁊
declare hys power agaynſt the Chaldees. I
my ſelfe alone, euen I haue told you thys be-
fore. Yee, I dyd call him ⁊ brynge hym forthe:
and he ſhal make his waye proſperous. Come
nye and heare thys: haue I ſpoken eny thinge
darckely, ſyns the begynnynge? when a thing
begynneth, I am there.

Wherfore yͤ Lorde God and hys ſprete
hath ſente me. And thus ſayth the Lord God
thy redemer. the holy one of Iſraell: I am the
*Rom.vii.b Lorde thy God, which teach the * profitable
i.Tim.i.b thynges, and leade the thy waye, that thou
Tit.iii.b ſhuldeſt go. ‡ O that thou haddeſt regarded
‡Deu.xxviii
D my commaundementes, thẽ had thy welthy-
nes bene as the water ſtreame: and thy rygh-
teouſnes as the waues flowynge in the ſee.
Thy ſeede alſo had be lyke as the ſande in the
ſee, and the frute of thy bodye lyke yͤ grauelle
ſtones therof. Hys name ſhulde not be roted
*Ier.l.a out: nor deſtroyed before me. * Go awaye
i.Eſd.i.b frõ Babilon, flye frõ the Chaldees wͭ a mery
voyce ſpeake of this, declare it abroade, and
go forth vnto the ende of the worlde, ſaye ye:
The Lorde hath redemed hys ſeruaunte Ia-
cob, that they ſuffred no thurſt, he leade them
thorow the wyldernes, and cauſed yͤ waters
to flowe out vnto them frõ out of the rocke.
*Exo.xvii.b * He claue the rocke a ſonder, and the water
Nume.xx.b. guſhed out. ‡ As for the vngodlye, they ha-
‡Eſa.lvii.d. ue no peace, ſayth the Lorde.

¶ The.xlix. Chapter.

¶ Chriſt ſhall gather togyther all nacions, be they neuer ſo farre.

A YE yles, herken vnto me, ⁊ take heede
ye people from farre. The Lorde hath
called me fro my birth, and made men-
cyon of my name fro my mothers wombe:
☞ ☞ he * hath made my mouth ‡ lyke a ſharpe
*Eſa.li.c ſwerde: vnder the ſhadowe of his hande hath
‡Ephe.vi.c. he defended me, and hydde me in hys quyuer
☞ ☞ as a good arowe, ⁊ ſayde vnto me: Thou
‡Iob.xvii.d art my ſeruaunt Iſraell, ‡ I wyl be honoured
in the. Then anſwerde I: I haue loſte my la-
boure, I haue ſpent my ſtrength in vayne.
Neuertheles, I wyll cõmyt my cauſe and my
worke vnto the Lorde my God. And nowe B
ſayth the Lorde, euen he that faſſhyoned me
fro my mothers wombe to be his ſeruaunte, yͭ
I maye brynge Iacob agayn vnto hym: how
be it, Iſraell wyll not be gathered vnto hym
agayne. In whoſe ſight I am greate, which
alſo is my Lorde, my God and my ſtrengthe.
And he ſayde: It is but a ſmall thynge that yͧ
art my ſeruaunte, to ſet vp the kynreddes of
Iacob, and to reſtore the deſtruccyon of Iſ-
raell. * For I haue made the the light of yͤ Ge- *Eſai.xlii.b
tyls, that thou mayſte be my helthe vnto the Iohn.viii.b.
ende of the worlde. Actes.xiii.c

Moreouer, thus ſayth the Lorde the re- C
demer ⁊ holy one of Iſraell: becauſe of the ab-
horrynge and deſpyſinge amonge the Genti-
les, concerning the ſeruaunte of all them that
beare rule. Kynges and prynces ſhall ſe, and
aryſe and worſhyp, becauſe of the Lorde that
is faythfull: ⁊ becauſe of the holye one of Iſ-
raell, which hath choſen the. And thus ſaith yͤ
Lorde: * In the tyme accepted haue I hearde *ii.[illegible].vi.a
the, and in the daye of ſaluacyon haue I hel- Iere.xi.a
ped the. ‡ I wyll preſerue the and make the to Eſa.xiii.a
be the attonement of the people, that yͧ mayſt ‡Eſa.xlii.a.
helpe vp the earth agayne: ⁊ poſſeſſe agayne
the deſolate herytages. * That thou mayeſte *Zacha.ix.b.
ſaye to the preſoners: go forthe, and to them Luke.iiii.b
that are in darckeneſſe: come into the lyghte,
☞ they ſhall fede in the hye wayes, and get ☞
their paſture in all hye places. * They ſhall *Apo.vi.c
nether hõger, nether thurſt: heat nor ſune ſhal
not hurte them. For he that fauoureth them,
ſhall leade thẽ, and geue them drynke of the D
ſprynge welles. I wyll make wayes vpõ all
my mountaynes, and my fote pathes ſhall be
exalted. And behold, they ſhal come frõ farre:
lo, ſome from the north and weſt, ſome frome
the lande of Sinis, which is in the ſouth.
* Reioyce ye heauens: ⁊ ſynge prayſes, thou *Eſa.lii.a
earth. Talke of ioye ye hylles, for God hath
conforted his people, and wyll haue mercye
vpon hys that be in trouble.

But Syon ſaide: * God hath forſaken, and *Rom.xi.a.
my Lorde hath forgotten me. Wyll a wyfe
forget the chylde of her wombe, and not pitie
the ſonne whõ ſhe hath borne? And thoughe,
ſhe do forget, yet wyll not I forget the. Be-
holde, I haue wrytten the vp vpõ my hãdes,
thy walles are euer in my ſyghte. ☞ They ☞
make haſte to buylde the vp agayne. As for E
thoſe that ouerthrewe the, and made the
waſt, they ſhall departe from the. * Lyfte vp *Gen.xv.a
thyne eyes, and loke aboute the: all theſe ga- Eſa.lx.a
ther thẽ together, ⁊ come to the. As trulye as
I lyue (ſayth the Lorde) thou ſhalte put them
all vpon the, as an apparell, ⁊ gyrde them to
the as a bryd doth her iewels. As for thy lãd
that lyeth deſolate waſted and deſtroyed: it
ſhalbe to narowe for them that ſhall dwell in
it. And they that wolde deuoure the, ſhalbe

farre awaye. Then the chylde whõ the barẽ
ſhall brynge forth vnto yͤ, ſhall ſaye in thyne
eare: thys place is to narowe, gyue place yͭ
I may haue rowme. Then ſhalt thou thynke
by thy ſelfe: Who hath begotten me theſe?
ſeynge I am baren and alone, a captayne ⁊
an out caſt? And who hath norysſhed them vp
for me? I am deſolate and alone, but frome
whence come theſe?

And therfore thus ſayeth the Lorde God:
Beholde, I wyll ſtretch out myne hande to yͤ
Gentyls, and ſet vp my token to the people
They ſhal brynge the thy ſonnes in theyr lappes:
and carye thy daughters vnto the vpon
theyr ſhoulders. For kynges ſhalbe thy nurſynge
fathers, and quenes ſhalbe thy nurſing
mothers. They ſhall fall before the wͭ theyre
faces flatt vpon the earth: and lycke vp the
G duſt of thy fete: that thou mayſt knowe how
*Rom.ix.d that I am the Lorde. * And who ſo putteth
his truſt in me, ſhall not be confoũded. Who
ſpoyled the gyaũte of his praye? or who taketh
the preſoner frõ the myghtye? And therfore,
thus ſayeth the Lorde. The pryſoners
ſhalbe taken frõ the gyaunte, and the ſpoyle
delyuered frome the vyolente: for I wyll
mayntayne thy cauſe agaynſte thyne aduerſaryes,
and ſaue thy ſonnes, and wyll fede
thyne enemyes with theyr owne fleſhe, and
make them drynke of theyr awne bloude, as
of ſwete wyne. And all fleſhe ſhall knowe. O
Iacob, that I am the Lorde thy ſauyour, thy
noble redemer.

¶ The.l.Chapter.

¶ The Iewes are reproued, and alſo called.

A *Iere.iii.a. Thus ſayth the Lorde. * ☞ where is yͤ
☞ byll of youre mothers deuourcemente,
that I ſente her awaye? or who is the
*Eſa.lii.a vſurer to whom I ſolde you? * Beholde, for
youre owne offences are ye ſolde, and becauſe
of youre tranſgreſſyon, is youre mother
forſaken. For why wolde no mã receaue me,
when I came? and when I called, no man gaue
*Num.xi.c me anſwere. * Is my hande ſhortened that
Eſa.lix.a it myghte not helpe? or haue I not power to
B ‡Exo.xiiii.c. delyuer? lo, ‡ at a worde I drynke vp the
*Ioſu.iii.d. ſee * and of water floudes I make drye lande:
ſo that for want of water, the fyſſhe corrupt
*Exod.x.e. and dye for thurſte. * As for heauen, I clothe
it with darkneſſe, and put as it were a ſacke
vpon it.

The Lorde God hath geuen me a well lerned
*i.Cor.i.a tonge, * ſo that I can confort thẽ whych
are troubled: yee, and that in due ceaſon. He
wakeneth me vp by tymes in the mornynge:
by tymes in the mornynge, I ſaye, he
wyll waken myne eare, that I myght herkẽ
*pſa.xxxix.b as to the ſcole maſters. * The Lord God hath
Hebr.x.a ‡mat.xxvi.g opened myne eare, therfore can I not ſaye,
Luke.xxii.c. naye: nor wythdrawe my ſelfe: ‡ but I offre
C my backe vnto the ſmiters, and my chekes to
*Pſal.lv.a. Hebre.xiii.a. the nippers. * I turne not my face frõ ſhame
and ſpyttinge, ⁊ the Lord God ſhal helpe me:
therfore ſhal I not be confounded. I haue hardened
my face lyke a flynt ſtone, for I am ſure,
yͭ I ſhall not come to cõfuſiõ. He is at hand
that iuſtifyeth me, who wyl then go with me
to lawe? Let vs ſtãde one agaynſt another: yf
there be any yͭ wyll reaſon wyth me, let hym
come here forth to me. * Beholde, the Lorde *Rom.viii.d
God ſtandeth by me, what is he then yͭ can
cõdempne me? lo, * they ſhalbe all lyke as an *Pſal.cii.d.
olde clothe, the mothe ſhall eate them vp. ii.Pet.iii.b

Therfore, who ſo feareth the Lord among
you, let him heare the voyce of his ſeruaunte.
Who ſo walketh in darckeneſſe, ⁊ no lyghte
ſhyneth vpon hym, let hym put hys truſte in
the name of the Lorde, and holde hym by hys
God. But take hede, ☞ ye all kyndle a fyre ☞
of the wrath of God, and ſtere vp the coales:
walke on in the glyſteryng of your owne fyre
⁊ in yͤ coales yͭ ye haue kyndled. This cometh
vnto you fro my hãde, namely that ye ſhall
ſlepe in ſorowe.

¶ The.li.Chapter.

¶ Conſolacion ⁊ confort is promiſed vnto the faythfull.

Herken vnto me, ye that holde of ryghteouſnes, A
and ye that ſeke the Lorde.
Take hede vnto the ſtone, where oute
ye are hewen, and to the graue where oute ye
are dygged. Conſydre * Abraham youre father, *Gene.xii.a
⁊ Sara yͭ bare you: how that, ‡ I called Roma.iiii.b
him alone, ⁊ bleſſed hym, and encreaſed hym. ‡Gen.xvii.a.
Therfore ſhall the Lorde cõforte Syõ ⁊ repayre
all her decaye: makyng her deſerte as a
paradiſe, ⁊ her wyldernesſe as yͤ gardẽ of the
Lorde. Myrth and ioye ſhalbe founde there,
thãkeſgeuing ⁊ yͤ voyce of prayſe. Haue reſpect B
vnto me then, O my people both hyghe ⁊ *Eſa.ii.a
lowe ⁊ laye thyne eare to me: * for a lawe and
an ordinaũce ſhall go forth fro me, to lyghten
the Gentils. It is harde by, that my healthe ⁊
my ryghteouſnes ſhall go forth, and the people
ſhalbe ordred wyth myne arme.

The Ilandes yͭ is in the Gentils, ſhal hope
in me, and put theyr truſt in myne arme. Lyft
vp your eyes towarde heauen, and loke vpon
the earth beneth. * For the heauens ſhall vanyſhe *Pſal.cii.d.
awaye lyke ſmoke, and the earthe ſhall Mat.xxiiii.c
ware olde lyke a cloth, ⁊ they yͭ dwell there in ii.Pete.iii.b.
ſhall peryſh in lyke maner. But my ſaluacion
ſhall endure for euer, and my ryghteouſneſſe
ſhall not ceaſe. Herken vnto me, ye that haue C
pleaſure in righteouſnes, yͤ people yͭ * bearest *Iere.xxxi.e
my lawe in thyne hert. ‡ Feare not the curſe ‡Mat.x.d
of men: be not afrayde of theyre blaſphemyes Luk.xii.a
⁊ reuylinges: * for wormes and mothes ſhall *Pſal.c.iii.d
eate thẽ vp lyke cloth ⁊ woll. But my ryghteouſnes
ſhall endure for euer, ⁊ my ſauynge
health frõ generacyon to generacyon. Wake
vp, wake vp: and be ſtronge. O thou arme of
the Lorde, wake vp, lyke as in tyme paſte,
euer and ſence the worlde beganne.

D ✱ Art not thou the ſame(arme,)that haſte
Eſai. xiiii. b. Exo. xiiii. c wounded the proude(Egypte,)and hewẽ the
Dragõ in peces? art not yͤ euẽ he, whych haſte
dryed vp the depe of the ſee, which haſt made
playne yͤ ſee grounde, yͭ the delyuered mighte
go thorowe? Therfore yͤ redemed of yͤ Lorde
ſhall turne agayne, & come wyth ioye vnto
✱i.Eſor.i.b. Siõ, there to endure for euer? ✱ That myrth
& gladneſſe myght be with thẽ: that ſorowe
✱ii.Corin.i.c and wo myght fle from them? ✱ Yee J, J am
euen he, that in all thynges geueth you conſolacyon.
What art thou then, that feareſt yͤ
✱ Eſa.xl.a i.Pet.i.d mortall man, the chylde of mã which ✱ goeth
awaye as doeth the floure? And forgetteſte yͤ
Lorde that made the, that ſpred oute the heauens,
and layde the foundacyon of the earthe
E But thou arte euer afrayde for the ſyghte of
thyne oppreſſoure, whiche is ready to do harme:
Where is the wrath of the oppreſſoure?
The tyme commeth on faſte when the preſoner
ſhall be looſed, and he ſhall not dye in
the dongeon nor yet be conſumed by fampſhement.
✱Mat.viii.a ‡Eſa.xlviii.a ✱ J am the Lorde thy God (that maketh
yͤ ſee to be ſtyl, & to rage:) ‡ whoſe name
‡Eſai. xlix.e is the Lorde of Hoſtes ‡ J haue put my wordes
in thy mouth, & haue defended the in the
ſhadowe of my hande: that J maye plante
the heauens, & laye the foundacion of yͤ earth,
and ſaye vnto Sion: thou art my people.

F Awake, awake, and ſtande vp, O Jeruſalem,
thou that from the hande of the Lorde,
Pſal. lxxv.b. Jere.xxv.c. haſt dronken oute ✱ the cuppe of hys wrathe:
thou that haſt ſupped of, and ſucked oute the
dregges of his deadly cuppe to the botome.
For amõge all the ſones whõ he hath begotten,
there is not one yͭ maye holde it vp: & not
one to leade it by the hande, of all the ſonnes
that he hath noryſhed: Bothe theſe thynges
are happened vnto the, but who is ſorye for
it? Yee, deſtruccyon, waſtynge, hunger and
ſwerde: but who wyll cõforte the? Thy ſonnes
lye comfortles at the heade of euery ſtrete
G lyke a takẽ venyſon, and are full of the terrible
wrath of the Lorde, and punyſhment of
thy God: And therfore thou myſerable and
droncken(how be it not wyth wyne:) Heare
this: Thus ſayth thy Lorde: thy Lorde and
God, the defender of hys people: Beholde, J
wyll take the ſlombrynge cuppe oute of thy
hande, euen the cuppe wyth the dregges of
my wrath: that frõ hence forth thou ſhalt neuer
drynke it more, but J wyll put it into
their hãde that trouble yͤ: whiche haue ſpoken
to thy ſoule: ſtoupe downe, yͭ we may go ouer
the: & thou ladeſte thy bodye euen wyth the
grounde, and as the ſtrete to go vpon

¶ The.lii. Chapter.

¶ A conſolacion and comforte to the people of God

A Vp Sion vp, take thy ſtrength vnto
the: put on thyne honeſt raymẽt
O Jeruſalem, thou holy citye. For
from this tyme forth, there ſhal no
vncircũciſed nor vncleane perſon come in the.
Shake the frõ the duſt, ariſe and ſtãde vp, O
Jeruſalem. Plucke out thy neck frõ the bõde:
O yͤ captyue daughter Siõ. For thus ſayeth
the Lorde: ✱ ye are ſolde for naught, therfore ✱Rom.vii.b
ſhall ye be redemed alſo wythout any money.
For thus ſayeth yͤ Lorde God: ✱ My people B
wente downe afore tyme into Egypte, ✱Gen.xlvi.a Exod.i.a
there to be ſtraũgers, ‡ and the kynge of the ‡iiii.re.xviii c.
Aſſyrians oppreſſed them without anye cauſe.
And nowe what profyte is it to me(ſayeth
the Lorde) that my people is frely caryed awaye,
and brought into heuynes by theyr rulers
(✱and my name euer ſtyl blaſphemed ſayeth
the Lorde) But that my people maye ✱eze.xxxvi.d Rom.ii.d.
knowe my name, therfore J ſaye in that daye
they ſhall knowe it, that J am he yͭ do ſpeake.
J ſaye euen J. ✱ O how bewtifull are the ✱Nume.ii.a. Rom.x.c.
fete of the Embaſſitour, yͭ bryngeth the meſſage
frõ yͤ moũtaine, & proclameth peace: that C
bryngeth the good tydynges, and preacheth
health, and ſayeth vnto Siõ: Thy God is yͤ
kynge. Thy watchmen ſhall lyfte vp theyr
voyce: with loude voyce ſhall they preach of
hym: for they ſhall ✱ ſe him preſent, when the ✱i.Jhon.i.c.
Lorde ſhall conuerte Sion.
✱ Be glad, with thankes gyuynge. O thou ✱Eſai.xlix.c
deſolate Jeruſalẽ, & reioyce together: for the
Lorde hath cõforted hys people, he hath delyuered
Jeruſalẽ. The Lorde hath made bare
hys holye arme, and ſhewed it forthe in the
ſyght of all the Gentyles, ✱ & all the endes of ✱Pſal.xcviii a.
the earth hath ſene the ſauynge healthe of our
God. ‡ Awaye, awaye, get you out from thẽce D
and touche no vncleane thynge. Go oute ‡ii.Cor.vi.c.
from amonge ſuche. And be cleane, that beare
the veſſels of the Lorde. For ye ſhall not
eſcape by rennynge, ner by flyenge away: but
✱ the Lorde ſhall go before you, and the God ✱Exo.xiii.d.
of Jſraell ſhall gather you together.
Beholde, my ſeruaunt ſhall deale wyſelye,
therfore ſhal he be magnified, exalted & greatly
honoured. Lyke as the multitude ſhall wõdre
vpon hym, becauſe hys face ſhall be ſo deformed
and not as a mans face, his ✱ bewtye ✱Eſai.liii.c.
lyke no man: Euen ſo ſhall the multitude of
the Gentyles loke vnto hym, & kynges ſhall
ſhut theyr mouthes before hym. ✱ For they yͭ ✱Eſa lxv.c Rom.xv.c
haue not ben tolde of him, ſhall ſe him, & they
yͭ herde nothynge of hym, ſhall beholde hym.

¶ The.liii. Chapter.

¶ He propheceyeth euydently of the paſſyon of oure Sauyoure Jeſus Chriſt.

But who hath ✱ geuen credence vnto yͤ A
thynge we haue hearde? Or to whom ✱Jhõ.xii.c Rom.xii.
is the arme of the Lorde knowne? For
he dyd growe before the Lord lyke as a braũche,
and as a rote in a drye groũde, ✱ he hath ✱Eſa.lii.c.
nether bewtye nor fauoure. When we ſhall
loke vpon hym, there ſhalbe no fayrneſſe: we
ſhall haue no luſt vnto hym. ✱ He is deſpyſed ✱Heb.v.a
& abhorred of men, he is ſuch a man as is full

of ſorowe ⁊ as hath good experience of infyrmyties.
We haue rekened hym ſo vyle, that
we hyd oure faces from hym, ye he was deſpiſed
B ⁊ therfore we regarded him not. Howbeit
*Mat.viii.b * he only hath taken on hym oure infyrmities,
I.Pet.ii.c ⁊ borne our paynes. Yet we dyd iudge
hym, as though he were plaged ⁊ caſte downe
I.Cor.xi.c of God: and punyſhed * where as he (not
wythſtãdynge) was woũded for oure offences,
and ſmitten for oure wyckednes. For the
chaſtyſemente of oure peace was layde vpon
him, and with his ſtrypes are we healed.
*pſal. cxix.b *As for vs, we haue gone all aſtraye (like.
C ſhepe) euery one hath turned his awne waye.
But the Lorde hath heaped together vppon
him the iniquitie of vs all. He ſuffred violence
and was euell intreated, ⁊ dyd not yet open
*Jer.xi.d his mouth. * He ſhalbe led as a ſhepe to be
Mat.xxvii.b ſlayne, yet ſhall he be as ſtyll as a lãbe before
Act.viii.d the ſhearer, and not open hys mouthe. He
ii.Cor.v.c was had awaye frome preſon hys cauſe not
herde, and wythout eny iudgement: Whoſe
generacion yet who maye nombre? he was
☞ cut of from ☞ the grounde of the lyuynge:
whyche punyſhment dyd go vppon hym, for
the tranſgreſſion of my people, which in dead
*mat.xxvii.c had deſerued that punyſhment. * Hys graue
was geuen hym wyth the condempned, and
☞ ☞ wyth the ryche man at hys deeth. *
*ii.Cor.v.c Where as he dyd neuer violence ner vnright,
I.Pet.ii.d nether hath there bene eny diſceatfulneſſe in
hys mouth.
D *Yet hath it pleaſed the Lorde thus to
*Jhõ.xi.c bruſſe hym wyth plages, and to ſmyte hym
Rom.viii.d with infyrmitie, that when he had made his
ſoule an offerynge for ſynne, he myght ſe lõge
laſtynge ſede. And thys deuyce of the Lorde
ſhall proſpere in his hande. Wyth trauayle ⁊
laboure of hys ſoule, ſhall he optayne (frute)
*Rom.iii.c and he ſhall be ſatiſfyed * by the knowledge
of hym which is my ryghteous ſeruaunte he
ſhall iuſtifye the multitude, for he ſhall beare
awaye theyr ſynnes. Therfore wyll I geue
hym the multitude for hys parte, and he ſhall
deuyde the ſpoyle wyth the ſtrongeſt becauſe
*mar.xv.c. ⁊ he geueth ouer his ſoule to death, *and is rekened
Luc.xxiii.d amonge the tranſgreſſours, which neuertheles
hath taken awaye the ſynnes of the
multitude, and made interceſſion for the miſdoers.

¶ The.liiij. Chapter.

¶ Of the greate dominion of Chriſt. The indignacyon of God endureth but a ſhorte ſpace, but hys mercy is euerlaſtynge.

A BE glad nowe, * thou baren that beareſt
*Gal.iiii.d not, reioyce, ſynge and be mery
Luke.xiii.c thou that arte not wyth chylde: For
the deſolate hath moo chyldren, then the maryed
wyfe, ſayeth the Lorde. Make thy tentes
wyder, and ſprede oute the hangynges
of thyne habytacyon: ſpare not, laye forth
thy coardes, and make faſt thy ſtakes: for ẏ
ſhalt be multyplied on the ryght ſyde ⁊ on the
left, and thy ſeede ſhall haue the Gentyles in
poſſeſſion and dwell in the deſolate cyties.
Feare not, for thou ſhalt not be confounded:
Be not aſhamed, for thou ſhalte not come to
confuſyon. Yee ☞ thou ſhalt forget the ſhame ☞
of thy youth, ⁊ ſhalt not remembre the diſhonoure B
of thy wedowhead. For he ẏ made *Eſa.lxii.a
the, ſhalbe thy Lord * ⁊ huſbande (whoſe name ezech.xvi.b
is ‡ the Lorde of hoſtes) and thy redemer ii.Cor.xi.a
ſhalbe euen the holy one of Iſraell, the Lorde Jere.xlviii.a
of the whole worlde. For the Lorde hath called
the, beynge as a deſolate ſorowfull woman,
⁊ as a yonge wyfe that hath broken her
wedlocke: ſayeth thy God.
*A lytle whyle haue I forſaken the, but wt *Eſai.xxvi.c
greate mercyfulnes ſhall I take the vp vnto Pſal.xxix.a
me. Whẽ I was angry, I hydde my face frõ
ẏ for a lytle ſeaſon, but thorow euerlaſtynge
mercye haue I pardoned the, ſayth the Lorde C
thy redemer. * And this is vnto me as the *Gene.ix.b
water of Noe: for lyke as I haue ſworne ẏ I
wyll not brynge the water of Noe eny more
vpon the worlde: *ſo haue I ſworne that I *ii.reg.vii.a
wyll neuer be angry wyth the, ner reproue ẏ:
The mountaynes ſhall remoue, and the hylles
ſhall fall downe: but my louynge kyndneſſe
ſhall not moue, and the bonde of my peace
ſhall not fall downe from the, ſayeth the
Lorde thy mercyfull louer. Beholde ẏ poore,
ouerwhelmed wyth tẽpeſt ⁊ * wythout comforte. *Eſaie.li.b
I wyl make thy walles of precious ſtones,
⁊ thy foundaciõ of Saphyres, thy wyndowes
of Chryſtal, thy gates of fyne cleare
ſtone, ⁊ all thy borders of pleaſaunte ſtones.
*Thy chyldren ſhall all be taught of God, ⁊ D
I wyll geue thẽ plẽteouſnes of peace. In ryghteouſnes *i.Jhon.ii.d
ſhalte thou be grounded, ⁊ be farre ⁊ Jhon.vi.e
from oppreſſyon: for the whych thou nedeſt
not to be afrayed, neither for hynderũace, for
it ſhall not come nye the. Behold, the aleaunt
that was farre from me, ſhall dwell wyth ẏ:
⁊ he that ioyneth batayle againſt the ſhal peryſhe.
Beholde, I make the ſmith that bloweth
the coales in the fyre, ⁊ he maketh a weapen
after hys handy worcke. I make alſo the
waſter to deſtroye: but all the weapens that
are made agaynſt the, ſhall not proſpere. * *Luke.xxi.b
And as for all tũges, ẏ ſhal reſyſte the in iudgement, Act.viii.a
thou ſhalt ouercome them, ⁊ cõdẽne
them. Thys is the heritage of the Lordes ſeruauntes,
and theyr ryghteouſnes commeth of
me, ſayeth the Lorde.

The.lv. Chapter.

¶ A conſolacion and comforte to the people. The frute and profyte of the worde of God.

*COme to the waters al ye, that A
be thurſty, and ye that haue no *Eccl.li.d
money. Come, bye, that ye maye Jhon.vii.d
haue to eate. Come, bye wyne Apo.xxii.d.
and mylcke, wythout any money,
or money worth. Wherfore do ye laye
out

but youre money, for the thynge that fedeth
not, & ſpende your laboure aboute the thynge
that ſatiſfyeth you not. But herken herken
rather vnto me, & ye ſhall eate of the beſt, and
B youre ſoule ſhall haue her pleaſure in plenteouſnes.
Enclyne youre eares, and come vnto
me, take hede (I ſaye) & youre ſoule ſhall lyue.
*Act.xiii.d. ii.Reg.vii.c. *For I wyll make an euerlaſtynge couenaunt
with you, euē the ſure mercyes of Dauid.
Beholde, I gaue him for a wytneſſe amōge
the folke, for a Prince and captayne vnto the
people. Lo, thou ſhalte cal an vnknowne people:
and a people that had not knowledge of
the, ſhall runne vnto the: becauſe of the Lorde
thy God, and the holy one of Iſraell, whyche
C gloryfyed the. Seke ỹ Lorde, whyle he maye
be founde, and cal vpon hym whyle he is nye.
*Ezec.xviii.e and .xxxiii.c *Let the vngodlye man forſake hys owne
wayes, & the vnryghtuous his owne ymaginacyons,
and turne agayne vnto the Lorde:
ſo ſhall he be mercyfull vnto hym: and to our
‡Pſal.c.iii.a Eſa.lxv.d God, ‡ for he is very ready to forgeue. For
thus ſayeth the Lorde: my thoughtes are not
youre thoughtes, and your wayes are not my
wayes, but as farre as the heauens are hyer
then the earth, ſo farre do my wayes exceade
*deut.xxxii.a yours, and my thoughtes yours. *And lyke
as the rayne and ſnowe commeth downe
from heauen, and returneth not thyther agayne,
but watereth the earth, maketh it frutefull
and grene, that it maye geue corne vnto
the ſower, and breade to hym that eateth.
D So the worde alſo that commeth out of my
mouth ſhal not turne agayne voyde vnto me,
but ſhall accomplyſhe my wyll and proſpere
in the thynge wherto I ſende it. And ſo ſhall
ye go forth wyth ioye, and be led wyth peace.
The moūtaynes and hylles ſhall ſynge with
you for ioye, and all the trees of the felde ſhall
clappe theyr handes. For thornes, there ſhall
growe Fyrre trees: and the Myrre tre in the
ſteade of breers. And thys ſhalbe done to the
prayſe of the Lorde, and for an euerlaſtynge
token, that ſhall not be taken awaye.

The.lvi.Chapter.

An exhortacion to iudgement and to ryghteouſnes, & to the ſpretuall kepynge of the Sabboth. Agaynſte ſhepherdes that deuoure theyre flock.

A *Mat.iii.c. Thus ſayeth the Lorde: *Kepe
equyte, and do ryght, for my ſauynge
health ſhall come ſhortly,
& my ryghteouſnes ſhalbe opened.
Bleſſed is the mā that doth
thys, and the mans chylde whych kepeth the
*Eſa.lviii.c. ſame. *He that taketh hede, that he vnhalowe
not the Sabboth (that is) he that kepeth
hym ſelfe that he do no euell. Then ſhall
not the ſtraunger, which cleaueth to ỹ Lorde,
*deu.xxiii.c ſaye: *Alas, the Lorde hath ſhut me cleane
B out from his people. Nether ſhall the *gelded
*Sap.iii.b mā ſaye: lo, I am a drye tree. For thus ſayeth
the Lorde, vnto the gelded that kepeth my
Sabboth: Namely, that holdeth greatly of
the thynge that pleaſeth me, and kepeth my
couenaunt: Unto them wyll I gyue in my
houſholde and wythin my walles, a better herytage
and name, then yf they had bene called
ſones and daughters. *I wyl geue thē an *Ihon.i.c
euerlaſtynge name, ỹ ſhal not peryſh. Agayne C
the ſtraungers that ſtycke to the Lorde, to
ſerue hym, and to loue hys name: *and to be *Ioh.viii.e.
hys ſeruauntes. And all they, whyche kepe
thē ſelues, that they vnhalowe not the Sabboth,
namely, that they fulfyll my couenaūt:
Them wyl I brynge to my holy mountayne,
and make them ioyful in my houſe of prayer.
Theyr burntofferynges and ſacryfyces ſhalbe
accepted vpon myne aulter. *For my iii.Reg.viii.f
houſe ſhalbe called an houſe of prayer for all Mat.xx.b
people. mar.xi.b

Thus ſayeth the Lorde God whyche gathereth luk.xix.d
together the ſcatered of Iſrael: I wyl D
brynge yet another congregacyon to hym.
Come all ye beaſtes of the felde, that ye may
deuoure, al the beaſtes of the wod. *For hys *Iere.xii.b
watchmen are all blynde, they haue all together Eze.xxxiiii.a
no vnderſtandynge, they are all domme
dogges, not beynge able to barcke, they are
ſlepy: ſlogyſh are they, and lye ſnortynge:
they are ſhamleſſe dogges, that be neuer ſatiſfyed.
The ſhepherdes alſo in lyke maner haue
no vnderſtandynge, *but euery man turneth *Iere.vi.b
hys awne waye, euery one after his awne
couetouſnes with all hys power. *Come *Eſa.xxii.b
(ſaye they) I wyll fetch wyne, ſo ſhall we fyl i.Cor.xv.d
oure ſelues that we maye be droncken. And Sap.ii.b
do to morowe, lyke as to daye, yee and moch
more.

The.lvii.Chapter.

The Iewes are rebuked for theyr iniurye done to Chriſt

The *ryghteous periſheth, and no man A
regardeth it in hys herte. Good godly *Sap.ii.b
people are taken awaye, and no mā conſydreth
it. Namely that the ryghteous is cōnayed
awaye from the wycked. He commeth
into peace, and godlye men reſt in theyr chambres,
and before the godly man goeth peace.
Come hyther therfore ye charmers chyldren,
*ye ſonnes of the aduoutrer and the whore: *Math.xii.b
Wherin take ye your pleaſure? Upon whom
gape ye with your mouth, & bleare out youre B
tonge? Are ye not chyldren of aduoutry, and
a ſede of diſſimulacyō? *Ye make youre fyre *Eze.xvi.b
vnder the okes, and vnder al grene trees, and Eſa.lxv.a Ier.vii.a
ye offre chyldren in the valleyes, and dennes Deut.xviii.b
of ſtones. Thy parte ſhalbe wyth the ſtonye Eze.xx.d. Leui.xx.a
rockes by the ryuer: Yee, euen theſe ſhalbe Deut.xxxii.c
thy parte. For there thou haſt poured meat &
dryncke offrynge vnto them. Shuld I delyte
in that? Thou haſte made thy bed vpon hye
mountaynes, thou wenteſt vp thyther, and
there haſt thou ſlayne ſacrifices. *Behynde *deu.xxviii.b
the dores and poſtes, haſt thou ſet vp thy remembraunce.

When thou haddeſt dyſcouered thy ſelfe
to another then me, when thou wenteſt vp
C and madeſt thy bed wyder, and wyth thoſe
Idols haſte thou made a couenaunt, and louedeſt
theyr couches, where thou ſaweſt thē.
*Eze.xvi.b Oſe.xii.a Thou wenteſt ſtreyghte to kynges wyth *
oyle ⁊ dyuerſe oyntmentes (that is) thou haſt
ſent thy meſſaungers farre of, ⁊ yet arte thou
fallen into the pyt therby. Thou arte wery
for the multytude of thyne awne wayes, yet
*Mat.ix.b. ſaydeſt thou neuer: I wyll leaue of. * Thou
haſt had the lyfe that thy handes wroughte,
and therfore thou art careleſſe. For whē wilt
thou be abaſſhed or feare, ſeynge thou haſte
broken thy promyſe, and remembreſt not me,
nether haſt me in thyne hert? Thynkeſt thou,
that I alſo wyll holde my peace (as a fore tyme)
that thou feareſt me not? Yee, verely I
wyll declare thy goodnes and thy workes,
but they ſhall not profyt the: when thou cryeſt,
let thy choſen heape delyuer the. But the
wynde ſhall blowe them furth, and vanytye
Rom.xi.a ſhall take thē all awaye. * Neuertheles, they
that put theyr truſte in me, ſhall inheret the
lande, and haue my holy hyll in poſſeſſyon.

D And therfore thus he ſayeth: * Make playne,
*Eſai.xl.c make playne, and clenſe the ſtrete, take vp
the ſtomblynge blockes out of the waye that
ledeth to my people. For thus ſayeth the hye
and excellent, euen he that dwelleth in euerlaſtyngneſſe,
Pſal.l.b. whoſe name is the holy one: * I
Eſai.lxvi.a. and.lxvi.a dwell hye aboue and in the ſanctuary, and
wyth hym alſo, that is of a contryte and humble
ſprete do I dwell: yͭ I maye heale a troubled
Pſalm.ciii.a Ierem.iii.c. mynde, and a contrite hert. * For I chyde
not euer, ⁊ am not wroth wythoute ende.
But the blaſtynge goeth from me, and is included
in the body, and I made the breath. I
am wroth wyth hym for hys couetouſnes, I
ſmyte hym, I hyde me, and am angrye, when
he turneth him ſelfe, ⁊ foloweth the by waye
of hys awne hert. I haue ſeen his wayes and
Luk.xv.a I heale hym * I lede hym and reſtore to hym
comforte, and to thoſe that were ſory wͭ him
I make the frutes of thankeſgeuynge, that
*Eph.ii.c he maye ſaye: Peace peace * vnto them that
are farre of, and to them that are nye, ſayth
the Lorde, and I make hym whole. But the
wycked are lyke the ragynge ſee, that can not
reſt, whoſe water fometh wyth the myre and
*Eſa xlviii.d grauell. Euē ſo the * wycked haue no peace,
ſayeth God.

¶ The.lviij. Chapter.

¶ The Lorde (by the mouth of the Prophete) reprouth the people for theyr faſtynges, whych were full of hypocriſye.

A CRye * nowe, as loude as yͧ cāſt.
*Eze.iii.c. Iere.xix.a Leaue not of, lyfte vp thy voyce
lyke a trompet, ⁊ ſhewe my people
theyr offences, ⁊ the houſe of
Iacob their ſynnes. For they ſeke
me daylye, ⁊ wyll knowe my wayes, euen
as it were a people that dyd ryghte, and had
not forſaken the ſtatutes of theyr God. They
argue wyth me concernynge ryghte iudgement,
and wyll be nye vnto God. * Wherfore Mat.ix.b
faſt we (ſaye they) and thou ſeeſt it not?
we put our lyues to ſtraytenes, and thou regardeſt
it not.

* Beholde, whē ye faſte, youre luſt remayneth *Eſa.i.b
ſtyll: for ye do no leſſe vyolence to youre
detters: lo, ye faſt to ſtryfe and debate, and to
ſmyte wyth the fyſte of wyckednes. Now ye
ſhall not faſt thus, yͭ you may make your voyce
be hearde aboue. * Thike ye thys faſt pleaſeth B
me, that a man ſhulde chaſten hym ſelfe *zach.vii.a and.b
for a daye, and to wrythe his head aboute lyke
an hope, ⁊ to lye vpon the earth in an heary
cloth? Shulde that be called faſtynge, or
a daye that pleaſeth the Lorde? Doeth not
thys faſtynge rather pleaſe me, that thou * *Deu.xv.a
looſe hym out of bondage, that is in thy daūger:
that thou breake the ooth of wycked bargaynes,
that thou lett the oppreſſed go fre,
and take from them all maner of burthens:
* to deale thy bread to the hongry, and brynge *Eze.xviii.b Mat.xv.c
the poore wandryng, home into thy houſe,
when thou ſeeſt the naked yͭ thou couer hym,
and hyde not thy face from thy neyghboure
✠ (and diſpice not thyne awne fleaſh. ✠

* Then ſhall thy lyght breake forth as the C
mornynge, ⁊ thy health floryſhe ryght ſhortly: *Luke.xi.b
thy ryghteouſneſſe ſhal go before the, and
the glory of the Lorde ſhall embrace the.

* Then yf thou calleſt, the Lorde ſhall anſwere *Prou.xxi.b
the: yf thou cryeſt, he ſhall ſaye: here I
am. Yee, yf thou layeſt awaye frō the thy burthens,
and holdeſt thy fyngers, ⁊ ceaſeſt from
blaſphemous talkynge, * yf thou haſt cōpaſſyon *zacha.vii.a Mach.v.b
vpon the hongrye, ⁊ refreſheſt the troubled
ſoule: Then ſhall thy lyght ſprynge out
in the darckneſſe, ⁊ thy darckneſſe ſhalbe as yͤ
noone day. The Lord ſhal euer be thy guyd,
⁊ ſatiſfye the deſyre of thyne herte in yͤ tyme
of droughte, ⁊ fyll thy bones wͭ mary. Thou
ſhalt be lyke a freſh watered garden * ⁊ lyke D
the fountayne of water, yͭ neuer leaueth rūnynge. *Ihon.iiii.b
Then the places that haue euer bene
waſte, ſhalbe buylded of the: there ſhalt thou
laye a foundacyō for many kynredes. Thou
ſhalt be called the maker vp of hedges, ⁊ the
buylder agayne of the waye of the Sabboth

Yee, yf thou turne thy fete in the * Sabboth, *Eſa.lv.a lxvi.d
ſo that thou do not the thynge whyche
pleaſeth thy ſelfe in my holy daye: ⁊ thou call
the pleaſaunt, holy, and glorious Sabboth
of the Lorde, and that thou gyue hym the honoure:
ſo that thou do not after thyne awne
ymagynacyon, neyther ſeke thyne awne
wyll, nor ſpeake thyne awne wordes. Then
ſhalt thou haue thy pleaſure in the Lord, and
I wyll carye the hye aboue the earth, and
fede the wyth the herytage of Iacob thy father:
for the Lordes awne mouth hath ſo promyſed.

¶The.lix.Chapter.

¶The Lorde is myghtye to ſaue, and readye to heare oure requeſtes.

A Beholde * the Lordes hande is not ſo
*Eſa.l.a ſhortened that it can not helpe, neyther
Nume.xi.a is his eare ſo ſtopped that it may
*Jer.v.d not heare. But * youre myſdedes haue ſeparated
you from youre God, and youre *
*Eſai.l.b ſynnes hyde hys face from you, that he heareth
you not. For youre handes are defyled
wyth bloude, and youre fyngers wyth vnryghteouſneſſe:
Youre lyppes ſpeake leſynges,
and youre tonge ſetteth oute wyckednes.
No man regardeth ryghteouſnes, and
no man iudgeth truly. Euery man hopeth in
*Job.xv.d vayne thynges, and ymagyneth dyſceate *
Pſal.vii.d conceaueth weeryneſſe, and bryngeth forth
euell. They brede cockatryce egges, and weaue
the ſpyders webb: Who ſo eateth of their
egges, dyeth. But yf one treade vpon them,
there commeth vp a ſerpente. Theyr webbe
maketh no clothe, and they maye not couer
them with theyr labours. Theyr dedes are ẏ
dedes of wyckednes, and the worcke of robbery
*Prou.i.a is in theyr handes. * Theyr fete runne to
pſal.v.d. euell, and they make haſte to ſhed innocente
and.xiii.a bloude. Theyr counſels are wicked counſels,
*Rom.iii.d harme * and deſtruccyon are in theyr wayes.
B But the waye of peace they knowe not. In
theyr goynges is no equyte: theyr wayes are
ſo crocked, that whoſoeuer goth therin, knoweth
of no peace.

And this is the cauſe that equyte is ſo farre
from vs, and that ryghteouſnes commeth
*Eſa.v.a not nye vs. * We loke for lyght, lo, it is darkeneſſe:
Job.xxx.c for the mornynge ſhyne, ſe, we walke
in the darcke. * We grope lyke the blynde
deu.xxviii.c. vpon the wall, we grope euen as one ẏ hath
Amõ.viii.c none eyes. We ſtomble at the none daye, as
though it were toward nyght: in the falling
places, lyke men that are halfe deed. We roare
all lyke Beers, and mourne ſtyll lyke doues.
We loke for equyte, but there is none:
for health, but it is farre from vs. For our
offences are many before the, and our ſynnes
teſtyfie agaynſt vs. Yee, we muſte confeſſe ẏ
we offende, and knowledge that we do amyſſe:
Namely, tranſgreſſe ⁊ diſſemble agaynſte
the Lorde, and fall awaye from oure God:
vſynge preſumptuous and traytorous ymagynacyons,
and caſtynge falſe matters in
oure hartes. And therfore is equite gone aſyde,
*Oſee.iiii.a and ryghteouſnes ſtandeth farre of *
treuth is fallen downe in the ſtrete, and the
thynge that is playne and open maye not be
ſhewed. Yee, the treuth is taken awaye, and
he that refrayneth him ſelfe from euell, muſt
be ſpoyled.

Whẽ the Lord ſaw thys, it dyſpleaſed him
ſore, that there was no equyte. He ſaw alſo, ẏ
there was no mã ryghtwyſe, ⁊ he wondered
ẏ there was no man to helpe hym. Wherfore
he helde hym by hys awne power, and he ſuſtayned
him by his awne ryghteouſnes. * He *Eph.vi.b
put ryghteouſnes vpon him for a breſt plate, i.Teſ.v.a
he ſet the helmet of health vpon hys head. He
put on wrath in ſteade of clothynge, and toke
gelouſy about hym for a cloke: (lyke as whẽ
a man goeth forth wrathfully to recompence C
hys enemyes, ⁊ to be auenged of his aduerſaryes.)
Namely that he might recompence ⁊
rewarde the Jlãdes, where thorowe the name
of the Lorde myght be feared, frõ the ryſynge
of the Sunne: and hys maieſtye, vnto
the goynge downe of the ſame.

For he ſhal come as a vyolent waterſtreame,
whych the wynde of the Lorde hath moued.
* But vnto Sion there ſhall come a redemer, *Pſal.xiii.g
and vnto thẽ in Jacob that turne frõ Rom.xi.d
wyckedneſſe, ſayeth the Lorde. J wyll make
this couenaunt wyth them (ſayeth the Lorde:)
My ſprete that is vpon the, and the wordes
whych J haue put in thy mouth, ſhall neuer
go out of thy mouth, nor out of ẏ mouth
of thy chylders chyldrẽ, frõ thys tyme forth
for euermore worlde wythout ende, ſayth the
Lorde.

¶The.lx.Chapter. ✠

¶A conſolacyon ⁊ comforte to Jeruſalem.

Get the vp by tymes, be bryght, ô (o A
Jeruſalem) for thy lyght commeth, ⁊ the
glory of the Lorde is ryſen vp vpõ the. *Act.xxvi.a
For lo, whyle the darckneſſe ⁊ cloude couereth Ephe.v.b
the earth and the people, the Lorde ſhall
ſhewe ẏ lyghte, ⁊ his glory ſhall be ſene in ẏ.
* The Gentiles ſhall come to thy lyght, and *Eſaie.xix.b
kynges to the bryghtnes ẏ ſpryngeth forth
vpon the. * Lyft vp thyne eyes, ⁊ loke rounde *Eſa.xlix.d
aboute the: All theſe gather thẽ ſelues, ⁊ come Mar.viii.b
to the. Thy Sonnes ſhall come vnto the Gene.xv.a
frõ farre, and thy daughters ſhall gather thẽ
ſelues to the on euery ſyde. Then thou ſhalte
ſe thys: and be gloryouſe, thou ſhalt maruell
exceadyngly, and thyne hert ſhalbe opened:
when the abundaunce of the ſee ſhall be conuerted
vnto the (that is) when the ryches of
the Gentiles ſhall come vnto the. The multitude
of Camels ſhall couer the, the Dromedaries
of Madian ⁊ Epha * All they of Saba *pſa.lxxii.b
ſhall come, bryngynge golde and incenſe, ⁊ Mat.ii.b
ſhewynge the prayſe of the Lorde. ✠ All the
catell of Cedar ſhalbe gathered vnto the, the
rãmes of Nabaioth ſhall ſerue ẏ, to be offred
acceptablye vpon myne aulter, * which J haue
choſen, ⁊ in the houſe of my glory whych J *Heb.xiii.c
haue garnyſhed. But what are theſe, that flee
here lyke the cloudes, ⁊ as the doues flyenge
to theyr wyndowes?

The Jles alſo ſhall wayte for me, ⁊ ſpecially
the ſhyppes of Tharſis: that they maye
brynge thy ſonnes frõ farre, ⁊ theyr ſyluer ⁊
their golde with them, vnto the name of the
Lorde thy God, vnto the holy one of Jſraell,
that hath glorifyed the. * Straungers ſhall

C buylde vp thy walles, & theyr kynges ſhall
do the ſeruyce. For when I was angrye, I
ſmote the: and of my mercye, I pardoned the:
*Apo.xxi.d. * Thy gates ſhall ſtãde open ſtyll both daye
and nyght, and neuer be ſhut: that the hooſte
of the Gentiles maye come, and that theyr
kynges maye be brought vnto the. For euery
people and kingdome that ſerueth not the,
ſhal peryſh, and be diſtroyed wͭ vtter deſtruccyon.
The glory of Libanus ſhall come vnto
the. The Fyrre trees Boxes and Cedres
together, to garnyſhe yͤ place of my Sanctuary,
for I wyll glorifye the place of my fete.

Moreouer, thoſe ſhall come knelynge vnto
the, that haue vexed the: and all they that
deſpyſed the, ſhall fall downe at thy fote.
Thou ſhalte be called the cytie of the Lorde,
Sion the cytie of the holy one of Iſraell. Because
thou haſte bene forſaken and hated ſo
that noman went thorowe the: I wyll make
*Esa.xlix.c the gloryous for euer and euer, and ioyfull
☞ thorow out all poſterityes: * ☞ Thou ſhalt
ſucke the mylck of the Gentyles, and kynges
breſtes ſhall fede the. And thou ſhalte know,
that I the Lorde am thy Sauyoure and redemer,
the myghty one of Iacob. For braſſe,
D wyll I geue the golde, and for yron ſyluer:
for wod braſſe, & for ſtones yron. I wyll torne
thy oppreſſyon into peace, and thyne exactyons
into ryghteouſnes. Uiolence and robbery
ſhall neuer be hearde of in thy lande, nether
harme and deſtruccyon wyth in thy borders.
Thy walles ſhalbe called health, and
*Apo.xxi.a thy gates the prayſe of God. * The Sunne
ſhall neuer be thy daye lyghte, and the lyghte
of the moone ſhall neuer ſhyne vnto the: but
the Lorde him ſelfe ſhalbe thyne euerlaſtyng
lyght, and thy God ſhalbe thy glorye.

*Apoc.xxii.b * Thy Sunne ſhall neuer go downe, and
thy moone ſhall neuer be hydde, for the Lord
him ſelfe ſhalbe thy euerlaſtynge lyghte, and
thy ſorowfull dayes ſhalbe ended. Thy people
☞ ſhalbe all ☞ ryghteous, and poſſeſſe the
lande euer: the floure of my plantynge, the
worke of my handes, wherof I wyll reioyce.
Thy yongeſte and leeſt ſhall growe in to a
thouſande, and the ſympleſte into a ſtronge
people. I the Lorde ſhall ſhortly brynge this
thynge to paſſe in hys tyme.

¶ The .lxi. Chapter.

¶ He prophecyeth that Chryſt ſhalbe anoynted and ſent to preache.

A *Luk.iiii.c and.vii.c Esa.xi.a The * ſprete of the Lorde God is vpon
me, for the Lorde hath anoynted me,
and ſent me, to preach good tydynges
vnto the poore, that I myghte bynde vp the
*Esa.lviii.b and.lxvi.a woũded hertes, * that I myght preach delyueraunce
to the captyue, and open the preſon
to them that are bou͂de: that I myght declare
th.xv.a the acceptable yeare of the Lorde, and the
daye of the vengeaunce of oure God: * that
I myght comforte all thẽ that are in heuyneſſe,
that I myght geue vnto them yͭ mourne
in Sion, that I myght geue I ſaye, bewty
in the ſteade of aſhes, ioyfull oyntemente
for ſyghynge, pleaſaunt rayment for an heuy
B mynde: That they myghte be called trees
of ryghteouſneſſe, a plantynge of the Lorde
for him to reioyce in.

They ſhal buylde the longe rough wyldernes,
& ſet vp the olde deſerte. They ſhall
repayre the waſte places, & ſuch as haue bene
voyde thorowe oute many generacyons.
Straungers ſhall ſtande and fede youre catell,
and the Aleauntes ſhalbe your plowmen
& dreſſers of youre vynes. * But ye ſhalbe *Esai.lxvi.a
named the preſtes of the Lorde, and men ſhal Iere.xxxiii.b
call you the ſeruauntes of oure God. Ye ſhall
enioye the goodes of the Gentiles, and triumphe
in theyr ſubſtaunce. For youre greate reprofe,
you ſhall haue double ioye, and for
ſhame ſhall they haue ioye of theyr porcyon. C
For they ſhall haue double poſſeſſion in their
lãde, and euerlaſtinge ioye ſhalbe with them.
For I the Lorde, which loue ryght and hate
robbery (though it were offered me) ſhall make
theyre workes full of faythfulnes & make
an euerlaſtynge couenaunte wyth them.

Their ſede alſo and their generacion ſhalbe
knowẽ amonge the Gentiles, and amonge
the people. All they that ſe thẽ, ſhall knowe D
that they are the hye bleſſed ſede of the Lord, *Luk.ii.b
And therfore * I am ioyfull in the Lord, and
my ſoule reioyſeth in my God. * For he hath *Psal.cxxxii.b
put vpon me the garment of ſaluaciõ, & couered
me with the mãtle of ryghteouſnes. * He *Ezec.xvi.b
ſhall decke me lyke a brydegrome, and as a
bryde yͭ hath hyr apparell vpon her. For lyke
as the grounde bryngeth forth frute, & as the
garden ſhoteth forth ſede: So ſhal the Lorde
God cauſe ryghteouſnes, and prayſe to floryſh
forth, before all the Heathen.

The .lxii. Chapter.

¶ A prophecy of the commynge of Chryſt.

For Sions ſake therfore wyll I A
not holde my tunge, and for Ieruſalems
ſake I wyll not ceaſſe:
vntyl theyr ryghteouſnes breake
forth as the ſhynynge lyghte
and theyr ſaluacions as a burnynge lampe.
Then ſhal the Gentiles ſe thy ryghteouſnes,
and all kynges thy glory. Thou ſhalte be named
with a * newe name, which the mouthe
of yͤ Lord ſhall ſhewe. Thou ſhalt be a crowne *Iho.x.a Apoc.ii.c
in the hande of the Lorde, and a gloryous B
garlande in the hande of thy God. Frõ thys
tyme forth thou ſhalte neuer be called yͤ forſaken,
and thy lande ſhall nomore be called
yͤ wyldernesse. But yͧ ſhalt be called: ☞ My ☞
pleaſure is in her, & thy lande ſhal be called:
the maryed woman: for the Lord loueth the,
& thy lande ſhalbe ioyned in maryage. * And *Eze.xvi.b. Osee.ii.c
lyke as a yonge mã taketh a daughter to mariage,
ſo ſhall thy ſonnes be maryed vnto yͤ.

And as a bryde grome is glad of hys bryde ſo ſhall thy God reioyſe ouer the.

C I haue ſet watchmen vpon thy walles (O Jeruſalem) whych ſhall nether ceaſſe daye nor nyght to preache the Lorde. And ye alſo that remēbre the Lorde ye ſhall not kepe him cloſe, nor leaue to ſpeake of hym, vntyll Jeruſalem be ſet vp, ⁊ made the prayſe of the world. The Lord hath ſworne by hys ryght hande ⁊ by his ſtronge arme, that from hence forth he wyll not geue thy corne to be meate for thyne enemyes, ner thy vyne (wherin ẏ haſt laboured) to be dryncke for the ſtraungers. But they that haue gathered in the corne, ſhall eate it, ⁊ geue thanckes to the Lord: ⁊ they ẏ haue borne in the vyne, ſhall drynck it in the court of my Sanctuary.

D Go you, go you thorow ẏ gatis, make cleane ẏ way for the people, make playne, make playn ẏ fote pathe, ⁊ take awaye ẏ ſtones, out of yt ⁊ ſet out a tokē for ẏ people. Beholde, ẏ Lord proclameth vnto ẏ endes of the worlde: *tell the daughter Syon: ſe thy ſauyour cōmeth. beholde, he bringeth his treaſure wyth hym, ⁊ hys workes go before hym: For they whō ẏ Lord delyuereth, ſhalbe called ẏ *holy people: ⁊ as for the: thou ſhalt be named ẏ greatlye occupyed, ⁊ not the forſaken cytie:

*Eſa.xl.b. zacha.ix.b. Mat.xxi.a.

*Eſa.liiii.a.

¶ The.lxiii. Chapter.

¶ Of the redempcyon promyſed to the people.

A What is he, thys ẏ cometh frō Edō, wᵗ redd coulored clothes of Boſra: (whych is ſo coſtly cloth) ⁊ cometh in ſo myghtilye wᵗ all his ſtrength. I am he that teacheth ryghtuouſnes, and am of power to helpe. Wherfore then is thy clothinge read, ⁊ thy raymēt like his that treadeth in the wyne preſſe? I haue troaden the preſſe my ſelfe alone, and of all people there is not one wyth me. Thus wyll I treade downe myne enemyes in my wrath, and ſet my B fete vpō them in my indignacyon. And theyr bloude ſhalbe ſpronge vpō my clothes, and ſo wyll I ſtayne all my rayment. *For the daye of vengeaunce is aſſygned in my hert, ⁊ the yeare when my people ſhall be delyuered, is come. I loked aboute me, and there was no man to ſhewe me eny helpe: I maruayled that no man helde me vp. Thē I helde me by myne awne arme, ⁊ my feruētneſſe ſuſteyned me. And thus wyll I treade downe ẏ people in my wrath, ⁊ bathe thē in my diſpleaſure: and vpon the earth wyll I laye theyr ſtrēgth

*Eſa.xxxiiii b.

*I wyll declare the goodneſſe of ẏ Lord, ye and the prayſe of the Lorde for all that he hath geuen vs, for the greate good ẏ he hath done for Iſraell: whych he hath gyuen them of hys awne fauoure, ⁊ accordynge to ẏ multitude of his louynge kindneſſes. For he ſayde: Theſe no doute are my people, ⁊ no ſhrinkynge chyldrē, and ſo he was their ſauyoure. In theyr troubles he *was alſo troubled wᵗ them, and the angell ẏ went forth from hys C preſence delyuered thē: Of very loue ⁊ kyndneſſe ẏ he had vnto them, redemed he thē. He hath borne them, and caryed them vp euer, ſence ẏ worlde beganne. But after they prouoked hym to wrath ⁊ vexed hys holy mynde he was theyr enemie, ⁊ fought agaynſt them him ſelfe. Yet remēbred Iſraell the olde tyme of Moſes ⁊ hys people. *ſayinge wher is he ẏ brought thē from ẏ water of the ſee. *with thē ẏ fead his ſhepe? where is he ẏ hath geuen hys holy ſprete amonge them? he leed thē by the ryght hande of Moſes with his glorious arme deuidinge ẏ water before thē (wherby he gat him ſelfe an euerlaſtinge name) he led thē in the depe, as an horſe is led in ẏ playne, ẏ they ſhulde not ſtōble, as a tame beaſt goeth in the felde: and the breath gyuen of God gyueth him reſt.

*Exo.xv.a Eſa.xii.a.

*Exo.xiii.d xiiii.d.and xxiii.c.

*Exo.xiiii.c

*Pſ.lxxvii.b

Thus (O God) haſt thou led thy people, to make thy ſelfe a glorious name wyth all. D

*Loke downe then frō heauen, ⁊ beholde the dwellynge place of thy ſanctuary and thy glory. Howe is it, ẏ thy gelouſy, thy ſtrēgth, the multitude of thy mercyes ⁊ thy louynge kyndneſſe, wyll not be entreated of vs? Yet art thou *our father. For Abrahā knoweth vs not, nether is Iſrael acquainted with vs. But ẏ Lorde art oure father ⁊ redemer, ⁊ thy name is euerlaſtynge. O Lorde, wherfore haſt thou led vs out of thy waye: *Wherfore haſt thou hardened our hertes, ẏ we feare the not? Be at one wᵗ vs agayne for thy ſeruauntes ſake and for the generacyon of thyne herytage. Thy people hath had but lytle of thy Sanctuary in poſſeſſyon, for oure enemyes haue troden downe the holy place. And we were thyne frō the begynnynge: when thou waſt not theyr Lorde, for they haue not called vpon thy name.

*Deu.xxvi.b Baruch.ii.c.

*Mat.vi.b. Luke.xi.a.⁊ xxiii.a.

*Pſal.cxix.

¶ The.lxiiii. Chapter.

¶ The prophete (vnder ẏ perſon of the Iewes) bewayleth their exyle ⁊ bannyſhment. Mannes ryghtewesnes is lyke a cloth fyled wyth the floures of a woman,

A O That thou woldeſt cleue ẏ heauen in ſonder, ⁊ come downe: that the mountaynes myght melte awaye at thy preſence, lyke as at an hote fyre: ⁊ that the malycyous myght boyle, as the water doth vpon ẏ fyre: Wherby thy name myght be knowne amonge thyne enemyes, ⁊ ẏ the Gentyls myght tremble before the. When thou wroughteſt wonderous ſtraūge workes, we loked not for thē. Thou cammeſt downe and ẏ hylles melted at thy preſence. For ſence the begynnynge of the worlde it hath not bene hearde or perceaued, *nether hath any eye ſene another God beſyde the: whych doſt ſo moche for thē, that put their truſt in the.

*I. Cor.ii.b.

Thou helpeſt hym that doth ryght wyth cherefulneſſe, ⁊ them that thyncke vpon thy

wayes. But lo, thou haſt bene angrye, for
* Roma.iii.b Pſal.xiiii.a. we offended ⁊ haue bene euer in ſinne thorow
ẏ worlde haue cleaued to them, * yet ſhall we
be ſaued. We are all as an vnclene thynge,
and all oure ryghteouſnes are as the clothes
ſtayned wyth ẏ floures of a woman: we fall
euerychone as the leafe, for oure ſynnes cary
C vs awaye lyke the wynde. There is no mā ẏ
calleth vpon thy name, ẏ ſtandeth vp to take
holde by ẏ. Therfore hydeſt thou thy face frō
vs, and conſumeſt vs becauſe of oure ſynnes.

But nowe O Lorde, ẏ father of oures:
* Roma.ix.c. ‡ Pſa.lxxix.a Jere.x.d. * we are thy claye, ⁊ thou art oure potter, ⁊
we all are the worcke of thy handes. ‡ Be not
to ſore dyſpleaſed (O Lorde) ⁊ kepe not oure
offences to longe in thy remembraunce, but
D conſydre that we all are thy people. The cyties
* Mich.iii.c. of thy Sanctuary lye waſte. * Syon is
a wyldernesse, and Jeruſalem a deſert. Oure
holy houſe whych is oure bewty, where oure
fathers prayſed the, is brent vp: ye, all oure
commodities ⁊ pleaſures are waſted awaye.
Wylt thou not be intreated (Lorde) for all
this? Wylt thou holde thy peace, and ſcourge
vs ſo ſore?

The.lxv.Capter.

The felycitie of Jeruſalem, and the callynge of the Heathen.

A * They ſeke me, that hytherto haue
* Eſa.lii.c. Roma.x.a. not aſked for me: they fynde me, ẏ
hyther to haue not ſought me. J
haue ſayde J am here, J am here.
J am founde of a people that neuer called
vpon my name. For thus longe haue J euer
holden out my hādes to an vnfaythfull people,
ẏ go not the ryght waye, but after theyr
awne imagynacyons: To a people that is
* Deu.xii.a. ⁊ xiiii.b. Exo.xx.d. euer defyinge me to my face. * They make
their oblacyons in gardens, and theyr ſmoke
vpon ‡ aulters of brycke, they lurcke amōge
the graues, and lye in the dennes all nyght.
* Deu.xiiii.a Leui.xi.a. * They eat ſwynes fleſhe, ⁊ vncleane broth
is in theyr veſſels. Jf ẏ comeſt nye them, they
ſaye touch me not, for J am holyer then thou

All theſe men when J am angry, ſhalbe
* Mat.xxv.d turned to ſmoke ⁊ * fyre, that ſhall burne for
B euer. Beholde it is wrytten before my face, ⁊
* Jere.vii.a. [illegible] lvii.a. Eze.xi.d. ſhall not be forgotten, but recompenſed, * J
ſhall rewarde it them into theyr boſome: J
meane youre myſdedes, and the myſdedes of
youre fathers together (ſayeth the Lorde)
which haue made theyr ſmokes vpon ẏ moūtaynes,
and blaſphemed me vpon the hylles:
therfore will J meaſure theyr olde dedes into
their boſome againe. Moreouer, thus ſayeth
* Roma.xi.b. the Lorde: * lyke as when one wolde gather
* iii.Re.xix.c Roma.xi.c. holy grapes, men ſaye vnto hym: breake it
not of for it is holy: ‡ euen ſo wyll J do alſo
for my ſeruauntes ſakes, that J wyll not deſtroye
them all. But J wyll take a ſede out
of Jacob, ⁊ out of Juda one, to take poſſeſſiō
of my hyll. My choſē ſhall poſſeſſe theſe thynges,
⁊ my ſeruaūtes ſhall dwell there. Sarō * Joſu.vii.d
ſhalbe a ſhepefolde, ⁊ * the valley of Achor C
ſhall geue ẏ ſtallynge for the catell of my people, * Ozee.ii.c.
ẏ feare me. * But as for you, ye are they Jere.vii.d.
ẏ haue forſaken the Lorde, and forgotten my
holy hyll. Ye haue ſet vp an aulter vnto Jupiter,
⁊ geuen ryche drincke offerynges vnto
the planettes. Therfore wyll J nombre you
wyth the ſwerde, that ye ſhall be deſtroied all
together. For when J called, no man gaue
me anſwere: when J ſpake, ye herkened not
vnto me, but dyd wyckednes before myne
eyes, and choſe the thynge ẏ pleaſed me not.

Therfore thus ſayeth ẏ Lorde God: Beholde,
my ſeruauntes ſhall eate, but ye ſhall
haue honger: Beholde, my ſeruauntes ſhall
drincke, but ye ſhall ſuffre thurſte. Beholde,
my ſeruauntes ſhall be mery, but ye ſhall be
confounded. Beholde, my ſeruauntes ſhall
reioyce for very quyetneſſe of herte: But ye
ſhall crye for ſorowe of hert, and complayne
for vexacyō of mynde. Youre name ſhall you
leaue accurſed amonge my choſen, for God
the Lorde ſhall ſlaye you, and call hys ſeruauntes Jere.xx.b.
by another name. * Who ſo reioyſeth i.Cor.i.c.
vpon earth, ſhall reioyſe in ẏ true God. And ii.Cor.xi.a.
who ſo ſweareth vpon earth, ſhall ſweare in
the true God. For ẏ olde enmyte ſhalbe forgotten,
and taken awaye oute of my ſyght.
* For lo, J ſhall make a newe heauen, and a * ii.Pet.iii.b
newe earth. And as for ẏ olde, they ſhall neuer Apoca.xxi.a.
be thought vpō, ner kepte in mynde: but
ẏ Lorde ſayth be glad and euermore reioyſe,
for the thynges, that J ſhall do.

For why: Beholde, J ſhall make a ioyfull D
Jeruſalem, and hys people ioyfull, yee. J my
ſelfe wyll reioyſe wyth Jeruſalem, ⁊ be glad
wt my people. *. And the voyce of weppynge * Apoc.xxi.a.
and waylynge ſhall not be herde in her from
thēce forth. There ſhall neyther be chylde ner
olde mā, that haue not theyr full dayes. But
when the childe cōmeth to an hondreth yeare
olde, it ſhall dye. And yf he ẏ is an hundreth
yeare of age do wronge, he ſhalbe curſed.
* They ſhall buylde houſes, ⁊ dwell in them: * Deu.xxviii.c
they ſhall plante vyneyardes, ⁊ eate ẏ frute
of them. They ſhall not buylde, and another
poſſeſſe: they ſhall not plant and another
eate: * But the lyfe of my people ſhalbe lyke * Gene.ii.b.
a tre, and ſo ſhall the worcke of their handes. Jere.xvii.b. Pſal.i.a.

My choſen ſhall lyue longe, they ſhall not
laboure in vayne, ner begett wyth trouble:
for they are the hye bleſſed ſede of the Lorde,
and theyr frutes wyth them. And it ſhalbe,
that or euer they call, J ſhall anſwere them.
Whyle they are yet but thynckynge howe to
ſpeake, J ſhall heare them. * The wolff and * Eſa.xi.b.
the lambe ſhall fede together, and the lyon
ſhall eate haye lyke the bullock. * But earth * Gene.iii.c.
ſhalbe the ſerpentes meate. There ſhall no
man hurte ner ſlaye another, in all my holy
hyll, ſayeth the Lorde.

¶The.lxvi.Chapter.

¶God dwelleth: not in temples made by mannes hande. He deſpyſeth ſacrifyces done wythout mercy ⁊ fayth. God comfoꝛteth them that are troubled foꝛ hys ſake. Amonge the Chꝛyſten, the Sabboth is contynuall.

A Thus ſayeth the Loꝛde: *Heauen
*iii.re.viii.c is my ſeate, ⁊ the earth is my fote
ii.Par.vi.c. ſtole. Where ſhall nowe the houſe
Act.vii.f. ſtande, that ye wyll buylde vnto
me? And where ſhall be the place,
that I wyll dwell in? As foꝛ theſe thynges,
*Pſal.l.b. my hande hath made them all, ⁊ they are all
Eſa.lvii.c. created, ſayeth the Loꝛde. *Whych of them
⁊ lxi.a. ſhall I then regarde? Euen hym that is poꝛe
and of a lowly troubled ſpꝛete, ⁊ ſtandeth in
awe of my woꝛdes. Foꝛ who ſo ſlayeth an
oxe foꝛ me, doth me ſo greate diſhonoure, as
he that kylleth a mā. He that kylleth a ſhepe
B foꝛ me, knetcheth a dogge. He that bꝛyngeth
me mete offꝛynges, offreth ſwynes bloude:
Who ſo maketh me a memoꝛyall of incenſe,
prayſeth yͤ thynge that is vnryght. Yet take
they ſoch wayes in hande, and their ſoule delyteth
in theſe abhominacyons.

Job.vi.d. *Therfoꝛe wyll I alſo haue pleaſure in
laughynge them to ſcoꝛne, and yͤ thynge that
*Pꝛouer i.b they feare, wyll I bꝛynge vpon them. *Foꝛ
Eſa.lxv.b. when I called, no man gaue anſwere: when
I ſpake, they wold not heare: But did whickedneſſe
befoꝛe myne eyes, and choſe yͤ thynges
that diſpleaſe me. Heare the woꝛd of the
Loꝛde all ye yͤ feare yͤ thynge whych he ſpeaketh.
Youre bꝛethꝛen that hate you, and caſt
you out foꝛ my names ſake, ſaye: The Loꝛde
is greuous agaynſt vs, but you ſhall ſe hym
C in ioye when they ſhalbe confounded.

*zacha.xiiii. *Then ſhall be heard a gret noyſe frō the
a. cytie and the temple, the voyce of the Loꝛde
wyll yͤ rewarde, ⁊ recompence hys enemyes:
lyke as when a wyfe bꝛyngeth foꝛth a man
chylde, oꝛ euer ſhe ſuffre the payne of yͤ byꝛth
⁊ anguyſhe of yͤ trauayle. Who euer hearde
oꝛ ſawe ſoche thynges? doth the groūde beare
in one daye? oꝛ are the people boꝛne all at
once, as Syon traueyled in chylde byꝛth and
bare her ſonnes? Foꝛ thus ſayeth the Loꝛde.
*Gene.xvi.a *Am I he that maketh other to beare, and
⁊ xxi.f.⁊ xxx.a D beare not myſelfe? Am not I he that beareth
and maketh bare? (ſayeth thy God) Reioyſe
wyth Jeruſalem, and be glad wyth her, al ye
*Mat.v.a. that loue her. *Be ioyfull with her, al ye that
mourned foꝛ her. Foꝛ ye ſhall ſucke comfoꝛte
out of her bꝛeſtes, and be ſatiſfyed. Ye ſhall
taſte, and haue delyte in the plenteouſneſſe of
her power. Foꝛ thus ſayeth yͤ Loꝛd: beholde,
I wyll let peace into her, lyke a water floude,
and the myght of the Heythen lyke a flowynge
ſtreame. Then ſhal ye ſucke, ye ſhall
be boꝛne vpon her ſydes, and be ioyfull vpon
her knees. Foꝛ lyke as a chylde is confoꝛted
of hys mother, ſo ſhall I confoꝛte you, and
ye ſhalbe confoꝛted in Jeruſalem. And when
ye ſe thys, youre herte ſhall reioyſe *⁊ youre *Pꝛo.xvii.d
bones ſhall floꝛyſhe lyke an herbe. Eze.xxxvii.a.

Thus ſhall the hande of the Loꝛde be E
knowne amonge hys ſeruaūtes, and hys indignacyon
amonge hys enemyes. Foꝛ beholde,
the Loꝛde ſhall come wyth fyꝛe ⁊ hys
charet ſhall be lyke a whoꝛle wynde, that he
maye recōpence hys vengeaūce in hys wꝛath
and hys indignacyon with the flame of fyꝛe.
Foꝛ the Loꝛde ſhall iudge all fleſh wyth the
fyꝛe and wyth his ſwerde, and there ſhalbe a
greate nombꝛe ſlayne of the Loꝛde. Soch as
haue made them ſelues holy and cleane in the
gardens, ⁊ thoſe yͭ haue eaten ſwynes fleſh,
myce, and other abhomynacyons, ſhalbe taken
awaye together, ſayeth the Loꝛde. Foꝛ
I wyll come to gather all people and tonges
wyth theyꝛ woꝛkes and ymaginacyōs: theſe
ſhall come, and ſe my gloꝛy. Unto them ſhall F
I geue a token, and ſende certayne of them
(that be delyuered) amonge the Gentiles: in
to Cylycia, Affryca, and Lydia (where men
can hādle bowes) into Italye and alſo Greke
lande.

*The Iles farre of, that haue not herde G *Eſa.xlix.a
ſpeake of me, and haue not ſene my gloꝛy, lii.a.lx.a.⁊
ſhall pꝛeache my pꝛayſe amonge the Gentiles, lxv.a.
and ſhall bꝛynge all youre bꝛethꝛen foꝛ
an offrynge vnto the Loꝛde, out of all the
people, vpō hoꝛſes, charrettes and hoꝛſe lytters,
vpon Mules and cartes to Jeruſalem
my holy hyll (ſayeth the Loꝛde) lyke as the
chyldꝛē of Iſrael bꝛynge the offrynge in cleane
veſſels, to the houſe of the Loꝛde.

*And I ſhall take out certayne of them *Eſa.lxi.a.
foꝛ to be pꝛeſtes and leuites, ſayeth yͤ Loꝛde. i.Pet.ii.b.
Foꝛ lyke as the newe heauen and the newe Roma.xii.a.
earth which I will make, ſhalbe faſt ſtabliſhed
by me: (ſayeth yͤ Loꝛde) So ſhall youre
ſede and youre name cōtynue, and there ſhalbe
a newe Moone foꝛ the other, and a newe
Sabboth foꝛ the other, and all fleſhe ſhall
come to woꝛſhippe befoꝛe me (ſayeth yͤ Loꝛde)
And they ſhall go foꝛth and loke vpō
the caryons of them that haue tranſgreſſed
agaynſt me. *Foꝛ theyꝛ *Mat.ix.a.
woꝛmes ſhall not dye, nether
ſhall their fyꝛe be quenched,
⁊ all fleſh ſhall
abhoꝛre
them.

¶The ende of the boke of the Pꝛophete Eſay

¶The boke of the prophete Jeremye.

The fyrſt Chapter.

¶ The ſtock of Jeremye, and in what tyme he propheſyed. He excuſeth hym ſelfe ⁊ wolde refuſe the offyce of a prophete, becauſe he is yonge and vnexpert. He is taught of the Lorde, ⁊ becometh bolde. God openeth vnto hym, that the deſtruccyon of the Jewes, by the Babylonyans, is at hande. Jeremye is commaunded to ſpeake the worde of God vnto the Jewes, wythout feare.

A These are the Sermons of Jeremye
*Jere.xi.a. the ſonne of Helkiah the Preſte, one of them that dwelt at * Anathoth in the hande of Ben Jamin: when the Lorde had fyrſt ſpoken wyth hym, in the tyme of Joſiah the ſonne of Amon kynge of Juda, in the .xiii. yeare of hys reygne: and ſo
*iiii. re.xxv. a. duringe vnto the tyme of Jehoakim the ſonne
Jere.xxxix.a. of Joſiah kynge of Juda, * and vntyll the xi. yeare of zedekyah yͤ ſonne of Joſiah kynge
*Esa.xliiii a xlvi.a. of Juda were ended: whē Jeruſalem was taken, euen in the fyfth Moneth,
Psal.lxx.a. The worde of the Lorde ſpake thus vnto me: * Before
B I faſhyoned the in thy mothers wombe, I dyd knowe the. And or euer thou waſt borne,
*Exo.iiii.c. I ſanctified the and ordeyned the to be a prophete
Actes.ix.b. vnto the people. Then ſayde I: * Oh Lorde God, I canne not ſpeake, for I am yet but younge. And the Lorde anſwered me thus: Saye not ſo, I am to younge: * For
*Mat.x.c. thou ſhalt goo to all that I ſhall ſende the
i.Cor.iii.a. vnto, ⁊ and what ſoeuer I commaunde the, that ſhalt yͧ ſpeake. Be not afrayed of their faces, I am wyth the, to delyuer the, ſayeth the Lorde.

*Psal.vi.a * And wyth that, the Lorde ſtretched oute
Jere.xviii.a. his hande, and touched my mouth, ⁊ the ſame
C lorde ſayde vnto me, Beholde, I put my wordes in thy mouth, and beholde thys daye do I ſet the ouer the people ⁊ kyngdomes: that thou mayeſt rote out, breake of, deſtroye, and make waſte: and yͭ thou mayeſt buylde vp ⁊ plante. After thys, the Lorde ſpake vnto me ſayinge: Jeremy, what ſeyſt yͧ? And I ſayde: I ſe a rodde of an almond tree. Then ſayde yͤ Lorde vnto me: thou haſt ſene ryght, for I wyll make haſte ſpedelye vpon my worde, to performe it.

It happened after warde, that the Lorde ſpake to me agayne, and ſayde: What ſeeſt
*Job.xli.b. thou? And I ſayde: I do ſe a ſeethynge * pot lokynge from out of the north

Then ſayde the Lorde vnto me: Out of the north ſhall come a plage vpō all yͤ dwellers
*Jere.xliiii b & xxv.b. of the lande. For lo * I wyll call all the
Abac.i.b. kynredes of yͤ kyngdomes of yͤ north (ſayeth the Lorde.) And they ſhall come, ⁊ euery one ſhall ſett his ſeate in the gates of Jeruſalem,
D ⁊ in all theyr walles rounde aboute ⁊ in all yͤ cyties of Juda. And thorowe thē ſhall I declare my iudgemēt, vpō all the wyckedneſſe of thoſe mē that haue forſaken me: that haue burnt incenſe vnto ſtraunge goddes, ⁊ worſhypped the workes of their awne handes. *Eze.iii.a.
* And therfore girde vp thy loynes, aryſe, and tell thē all, that I geue the in cōmaundement. *Jere.xv.d.
Feare them not, leſt I deſtroye the before thē. * For beholde, thys daye do I make the a ſtrōge fenſed towne, an yron pyler, and a braſen wall agaynſt the whole lande, agaynſt the kynges and myghtye men of Juda, agaynſt the preſtes and people of the lande. They ſhall fyght agaynſt the: but they ſhall not be able to ouercomme the, for I am wyth the, to delyuer the, ſayeth the Lorde.

¶The .ii. Chapter.

¶ God rehearceth his benefytes done vnto the Jewes. Agaynſt Preſtes ⁊ Prophetes or preachers yͭ contemne ⁊ deſpyſe God. The Jewes are deſtroyed becauſe they forſoke God, ⁊ becauſe they ranne a whore huntynge after Idols.

Moreouer, yͤ worde of the Lorde came A
vnto me ſayinge: Go thy waye, crye in the eares of Jeruſalē, ⁊ ſaye: Thus ſayeth the Lord: I remēbre yͤ, for the kyndeneſſe of thy youth, and becauſe of thy ſtedfaſt loue: at the tyme of thy deſpouſynge, in that thou folowdeſt me thorowe the wylderueſſe, in an vntylled lande. Iſrael was an halowed thynge vnto the Lorde, and ſo was hys fyrſt frutes. * All they that deuoure Iſrael *Jere.x.d. zacha.ii.d.
ſhall offende: myſfortune ſhall fall vpon thē, ſayeth the Lorde. Heare therfore the worde of the Lorde, O thou houſe of Jacob, and all the generacyōs of the houſe of Iſrael. Thus ſayeth the Lorde.

What vnfaythfulneſſe founde youre fa- B
thers in me, that they wente ſo farre awaye fro me, fallynge to lyghtneſſe, and beynge ſo vayne? They thought not in theyr hertes. Where haue we left the Lorde, that brought vs oute of the lande of Egypte * that led vs Exo.xiiii.c.
thorowe the wilderneſſe, thorowe a deſerte ⁊ rough lande, thorowe a drye and a deedly lāde, yee a lāde that no man had gone thorowe, and wheryn no man had dwelt. * And when *Deu.vi.b
I had brought you into a pleaſunt welbuylded lande, that ye myght enioye the frutes ⁊ all the cōmodyties of the ſame: ye went forth and defyled my lande, ⁊ brought myne herytage to abhominacyon.

The preſtes thē ſelues ſayde not: Where is the Lorde? They that had yͤ lawe in theyr handes, knewe me not: ☞ The ſhepherdes ☜
offended agaynſt me. The prophetes dyd ſeruyce vnto Baal, ⁊ folowed ſoch thynges as ſhall brynge them no profyt.

Wherfore. I am conſtrayned (ſayeth the C
Lord) to make my cōplaynte vpō you, ⁊ vpō youre childers chyldrē: Go in to yͤ Iles of Cethim, and loke well: ſende vnto Cedar, take diligent hede: and ſe, whether ſoch thynges be done there, whether the Gentils thē ſelues

deale ſo falſly and vntruly wͭ theyꝛ goddes,
(whych yet are no goddes in dede) But my
people hath geuē ouer theyꝛ hye honoure, foꝛ
a thynge that maye not helpe them.

Be aſtonyſhed (O ye heauens) be afrayde,
⁊ abaſhed at ſoch a thinge, ſayeth the Loꝛde.
Foꝛ my people hath done two euels. They
*Iere.xvii.d haue foꝛſaken me the well of the *water of
Iohn.iiii.d. lyfe, and dygged them pyttes, yee vyle and
Ezo.iiii.d. bꝛoken pyttes, that can holde no water. Is
Iſrael a bonde ſeruaunt, oꝛ one of the houſholde?
Why then is he ſo ſpoyled? Why do
they roare and crye then vpō hym, as a lyon?
*Eſa.i.a. They haue made hys lande waſte, *hys cyties
are ſo bꝛent vp, yͭ there is no man dwellynge
in them. Yee, the chyldꝛē of Noph and
D Taphnes haue defyled thy neck.

*Iere.xxxii.c *Cōmeth not this vnto the, becauſe thou
haſt foꝛſaken the Loꝛde thy God, euer ſence
he led the by the waye? And what haſt thou
now to do in the ſtrete of Egypte? to dꝛincke
the water of Nilus? Ether, what makeſt yᵘ in
*Iob.xxii.a. the waye of Aſſyꝛia? To dꝛyncke water of
the floude? *Thyne awne wyckedneſſe ſhall
repꝛoue the, ⁊ thy turnynge awaye ſhall condemne
the: yͭ thou mayeſt knowe ⁊ vnderſtāde:
howe euell and hurtful a thinge it is, that
thou haſt foꝛſaken the Loꝛde thy God, ⁊ not
feared him, ſayeth the Loꝛde God of Hoſtes.

*Eſa.xlv.a. *I haue euer bꝛokē thy yock of olde, ⁊ burſte
Eze.x.d. thy bondes: yet ſayeſt yᵘ, ‡ I wyll nomoꝛe
‡Iere.iii.b. offend, but (lyke an harlot) yᵘ runneſt a bout
vpon all hye hylles, ⁊ amōge all grene trees,
where as I planted the as a noble vyne, ⁊ a
*Eſa.v.a. good rote whoſe ſeed is all faythfull. *How
art yᵘ turned then in to a bytter, vnfrute full,
⁊ ſtraūge grape? Yee, ⁊ that ſo ſoꝛe: yͭ though
E thou waſhe the wͭ Nitrus ⁊ make thy ſelfe to
ſauoure wyth that ſwete ſmellynge herbe of
Boꝛith: yet in my ſyght yᵘ art ſtayned wyth
thy wyckedneſſe, ſayeth the Loꝛde thy God.

Saye not nowe: I am not vnclene, and I
*iiii.Regū. haue not folowed Baal. *Loke vpon thyne
xvii.b. Iere.iiii.b.⁊ awne wayes in yͤ woddes, valleys and dennes:
b.d. ſo ſhalt thou knowe, what yᵘ haſt done.
Eze.xvi.b. Thou art lyke a ſwyft Dꝛomedary, yͭ goeth
eaſely his waye: and thy wantonnes is lyke
a wylde Aſſe, that vſeth the wyldernesſe, and
that ſnoffeth and bloweth at hys wyll. Who
can tame the? All they that ſeke the ſhall not
fayle, but fynde the in thyne awne vnclennes
Kepe thou thy fete from nakednes, and thy
thꝛote frō thyꝛſte: and wythout ſhame thou
anſwereſt. No, foꝛ I haue loued ſtraungers,
and them will I folowe.

Lyke as a thefe that is taken with yͤ dede
commeth to ſhame, euen ſo is the houſe of Iſrael
come to cōfuſion: the comen people, their
kynges and rulers, their pꝛeſtes ⁊ pꝛophetes.
*Roma.i.c. *Foꝛ they ſaye to a ſtocke, thou art my father,
*Iere.xxxii.d and to a ſtone: yᵘ haſt begotten me *yee,
Zacha.vii.b. they haue turned theyꝛ backe vpon me, ⁊ not
their face. ‡But in the tyme of theyꝛ trouble, F
when they ſaye: ſtande vp, and helpe vs, I ‡Deu.xxxii.
ſhall anſwere thē: Where are nowe thy goddes,
yͭ thou haſt made the? lett thē ſtāde vp, ⁊
helpe the in yͤ tyme of nede? (yf they be able.)
*Foꝛ loke howe many cyties thou haſt (O *Iere.xi.b.
Iuda) ſo many goddes haſt thou alſo.

Wherfoꝛe then wyll ye goo to lawe wyth
me, ſeynge yee all are ſynners agaynſt me,
ſayeth the Loꝛde? It is but loſt laboure, that
I ſmyte youre chyldꝛen, foꝛ they receaue not
my coꝛrecciō. *Youre awne ſwearde deſtroyeth *ii.Paral. xxxvi.d.
youre pꝛophetes, lyke a deuourynge lyō.
O ye people, loke vpō the woꝛde of yͤ Loꝛde.
Am I then become a wyldernesſe vnto the
people of Iſrael? oꝛ a lande yͭ hath no lyght?
Wherfoꝛe ſayeth my people thē: we are Loꝛdes,
we wyll come no moꝛe vnto the? Doth a G
mayden foꝛget her rayment, oꝛ a bꝛyde her
ſtomacher? But as foꝛ my people they haue
foꝛget me, dayes innumerable: Why boaſteſt
thou thy wayes ſo hylie (to optayne fauoure
there thoꝛowe) whē thou haſt yet ſtayned
them wyth blaſphemyes? and teacheſt
thyne awne wayes.

*Upon thy wynges is founde the bloude *deu.xviii.b
of pooꝛe and innocent people, ⁊ yͭ not in coꝛners Iere.vii.a.
⁊ holes only, but openly in all theſe places, Eze.xx.d. Pſal.xv.c.
Yet dareſt yᵘ ſaye: I am *(without ſynne ⁊) *
gyltleſſe. Tuſh, hys wꝛath can not come vpō
me. Beholde, I condemne the in iudgemēt,
becauſe thou dareſt ſaye: I haue not offended.
And why runneſt thou ſo ofte to and fro,
to chaunge thy wayes? Foꝛ thou ſhalt be cōfounded,
as well of Egypte, as of the Aſſyrians:
yee thou ſhalt go thy waye from them,
and ſmyte thyne handes together vpon thy
head. Becauſe the Loꝛde doth abhoꝛre that
confydence and hope of thyne, and thou ſhalt
not pꝛoſpere wyth all.

¶ The.iii.Capter.

¶ God beynge mercyful calleth vnto repētaūce his people, which he had foꝛſaken foꝛ their whoꝛedome wyth Idoles. He exhoꝛteth Iſrael vnto repentaunce, pꝛomyſynge them ſhepherdes that ſhulde haue the true knowledge of God. The returne of Iſrael vnto God, confeſſynge theyꝛ offence.

Comenly, *when a man putteth A
awaye hys wyfe, and ſhe goeth frō *deu.xxiiii.a.
hym ⁊ marieth with another, then
the queſtyon is: ſhulde he reſoꝛte
vnto her eny moꝛe after that? Is not this felde
then defyled and vncleane? *But as foꝛ
the, thou haſt played the harlot wyth many *Oſee i.a.
louers, yet turne agayne to me, ſayeth the Eze.xvi.b.
Loꝛde. Lyft vp thyne eyes vnto yͤ hilaulters
and loke, yf thou be not defyled with whoꝛedome.
Thou haſt wayted foꝛ thē in the ſtretes,
and as a murtherer in the wyldernesſe.
Thoꝛowe thy whoꝛdome ⁊ ſhamefull blaſphemyes,
is the lande defyled.

*Thys is yͤ cauſe, yͭ the rayne ⁊ euenynge
dewe hath ceaſed. Thou haſt gotten the an *iii.re.xvii.a
whoꝛes foꝛehead, and wylt not be aſhamed.

Els woldeſt thou ſaye vnto me: O my father,
thou art he that haſt brought me vp, &
led me fro my youth: Wylt thou then put me
awaye, & caſt me of for euer? Or wylt thou
wythdrawe thy ſelfe cleane fro me? Neuertheles,
thou ſpeakeſt ſoch woordes, but thou
art euer doinge worſe and worſe.

C *Iere.i.a. Iere.ii.b. iiii.xx.xvii.b * The Lorde ſayde alſo vnto me: in the
tyme of Joſiah the kynge: Haſt yͧ ſene what
that rebellyon Iſrael hath done? howe ſhe
hath runne vp vpõ all the hylles, and amõge
all thyck trees, and there played the harlot?
haſt yͧ ſene alſo (when ſhe had done all thys)
howe I ſayde vnto her: that ſhe ſhulde turne
agayne vnto me, and yet ſhe is not returned?
*Eze.xxiii.b * Juda that vnfaythfull ſyſter of hers alſo
ſawe thys: Namely, yͭ after I had wel ſene
*iiii.xx.xvii.a. the aduoutrye of the ſhrynckyng harlot Iſrael,
* I put her awaye, and gaue her a byll
of deuorcement.

For all this, her vnfaythfull ſyſter Juda
was not aſhamed, but went backe & played
the whore alſo: Yee, and yͤ noyſe of her whoredome
hath defyled the whole lande. For ſhe
hath commytted fornycacyon wyth ſtones
and ſtockes.

Neuertheleſſe, her vnfaythfull ſyſter Juda
*Oſee.v.a. is not * turned vnto me agayne wyth her
D whole herte, but faynedly, ſayeth the Lorde.
*Eze.xvi.c. And yͤ Lorde ſayde vnto me: * The backſlyder
Iſraell is more ryghtuous, then the vnfaythfull
Juda: and therfore go preache theſe
wordes towarde the north, and ſaye: Thou
diſobedient Iſraell, turne agayne (ſayeth the
Lorde) & I wyll not let my wrathe fall vpon
you, for I am mercyfull (ſayeth the Lorde) &
*Pſal.ciii.a I wyll not alwaye * beare diſpleaſure agaynſt
yͤ: but thys I will, that thou knowe thy
greate blaſphemy: Namely, yͭ thou haſt vnfaythfully
forſaken yͤ Lorde thy God, & haſt
made thy ſelfe partaker of ſtraunge Goddes
*Iere.v.b. Eſa.lvii.a. * vnder all grene trees, but haſt had no wyll
to heare my voyce, ſayeth the Lorde.

E *Eze.ii.b. Oſee.xiiii.a. * O ye diſobediẽt chyldren, turne agayne
ſayeth the Lorde: & I wyll be maryed wyth
you. For I wyll take one out of the cytie, and
two out of one generacyon, frõ amonge you,
and brynge you in to Syon: and wyll geue
you herdmẽ after myne awne mynde, whych
ſhall fede you with learnynge and wyſdome.
Moreouer, when ye be increaſed and multiplyed
in the lande, then (ſayeth the Lorde)
there ſhall no more boaſt be made of the arcke
of the Lordes teſtament: No mã ſhall thinke
vpon it, nether ſhall any man make mencyon
of it: for from thence forth it ſhall nether be
vyſyted, ner honoured wyth gyftes
*Gala.iiii.c * Then ſhall Jeruſalẽ be called yͤ Lordes
ſeate, & all Heathen ſhalbe gathered vnto it,
for yͤ name of the Lordes ſake, whych ſhalbe
ſet vp at Jeruſalem. And from yͭ tyme forth,
they ſhall folowe no more the ymaginacyon
of their awne frowarde herte.

Then thoſe yͭ be of yͤ houſe of Juda, ſhall F
go vnto yͤ houſe of Iſraell * & they ſhall come *Mat.viii.b
together out of the North, into yͤ ſame lande
yͭ I haue geuen your fathers. I haue ſhewed
alſo, howe I toke the vp beynge but a chylde
& gaue the a pleaſaunt lande for thyne herytage,
yee, & a goodly Hoſte of the Heathen, & *Mat.xxiii.e
howe I cõmaunded the, yͭ thou ſhuldeſt * call
me father only, and not to ſhryncke from me.

But lyke as a woman vnfaythfully fayleth
her huſbande, ſo are ye vnfayhtfull vnto
me (O ye houſe of Iſrael) ſayeth the Lorde.
* And therfore the voyce of the chyldren of *Iere.xxxi.c
Iſrael was herde on hye, wepinge and waylinge:
for they haue defyled theyr waye, and
forgotten God their Lorde.

O ye diſobedieut chyldren, turne agayne G
(ſayinge: lo, we are thyne, for yͧ art the Lorde
oure God:) And ſo ſhall I heale youre backturnynges.
Truly (vaynly truſteth he for
helth) yͭ loketh for it in yͤ hylles & in vayne is
it ſought in the multitude of yͤ mountaynes, *Oſee.xii.a. Actes.iiii.a.
* but the health of Iſraell ſtãdeth only vpon
God oure Lorde.

*Confuſyon hath deuoured oure fathers *Thre.v.a. Danie.ix.a. Baruch.i.b. Iere.xiiii.a.
laboure from oure youth vp: yee, theyr ſhepe
and bullockes, theyr ſonnes and daughters.
So do we alſo ſlepe in oure confuſyon, and
ſhame couereth vs: * for we and oure fathers *Pſal.cvi.a. Eſa.lxiiii.a. Judic.vii.c. i. Eſdr.ix.b. and.x.b.
from oure youth vp vnto this daye haue ſynned
againſt the Lord oure God. and haue not
obeyed the voyce of the Lorde oure God.

¶ The.iiii. Chapter.

¶ The true repentaunce or returnynge to God. He exhorteth to the circumciſyon of yͤ herte. The deſtruccyõ of Jewry is prophecyed, for the malyce of their hertes.

O Iſrael, yf thou wilt turne the, then A
turne vnto me, ſayeth the Lorde.
And yf yͧ wylt put awaye thyne
abhominacyons out of my ſyght,
yͧ ſhalt not be moued: * And ſhalt *Iere.v.a. xii.a.
ſweare: The Lorde lyueth in trueth, in equyte
and ryghteouſneſſe: and all people ſhall be
fortunable & ioyfull in hym. For thus ſayeth
the Lorde, to all Juda & Jeruſalẽ: plowe your
lande, and ſowe not amonge the thornes. *Iere.vi.b. [illegible] Coll.ii.b.
* Be circũciſed in yͤ Lorde, and cut awaye
the foreſkynne of youre hertes, all yee of Juda,
and all the indwellers of Jeruſalẽ: * that *Jerem.xi.c
my indignacyõ breake not out lyke fyre and
kyndle, ſo yͭ no man maye quench it, becauſe
of the wyckednes of youre ymaginacyons.
* Preach in Juda and Jeruſalẽ, crye out B
and ſpeake: blowe the trõpettes in the lande, *Eſa.lviii.a
crye yͭ euery mã maye heare gather together,
& ſaye: Gather you together, and we will go
in to ſtrõge cyties. Set vp yͤ token in Syõ.
ſpede you, and make no tariẽge: * for I wyll *Iere.i.b.
bringe a greate plage, and a greate deſtruccyon
from the north. For the ſpoyler of the
Gentyles is broken vp from hys place, as a
lyõ out of his denne, that he maye make thy
lande

lande waſte, and deſtroye the cyties, ſo that no man maye dwell therin. Wherfore, gyrde youre ſelues about with ſack cloth, mourne and wepe, for the fearfull wrath of the Lord is not with drawen from vs..

C At the ſame tyme (ſayeth the Lorde) the herte of the kynge and of the princes ſhall be gone, the preaſtes ſhalbe aſtoniſhed, and the prophetes ſhalbe ſore afrayed. Then ſayde I: O Lorde God, haſt ẏ then diſceaued thys *Deu.xxix.a people and Jeruſalē, ſayenge: *ye ſhall haue peace, and nowe the ſwearde goeth thorowe theyr lyues? Thē ſhall it be ſayde to the people *Jere.i.b. & to Jeruſalē: *a ſtrōge wynde in the hye places of the wyldernes cōmeth thorowe the waye of my people, but nether to fanne, ner to clenſe.

D After that ſhall there come vnto me a ſtronge wynde from thoſe (places,) and then wyll I alſo geue ſentence vpō them. For lo, he commeth vp lyke as a cloude, and hys *Thre.iiii.a Danie.vii.a. charrettes are lyke a ſtormy wynde: *hys horſmen are ſwifter then the Aegle. Wo vnto vs, for we are deſtroyed. O Jeruſalem, ‡Pſal.li.a. Eſay.i.c. ‡waſhe thyne herte from wyckedneſſe, that thou mayeſt be helped. Howe longe ſhall thy noyſome thoughtes remayne with the?

For a voyce from Dan and from the hyll of Ephraim ſpeaketh out, and telleth of a deſtructyon. Remembre the Heathen and geue Jeruſalem warnynge, and preache vnto her, that watchers ouer her are commynge from farre countrees. They haue cryed out agenſt the cyties of Juda. And they haue be ſett her aboute in euery place lyke as the watchmen *zach.viii.c. in the felde. *For they haue prouoked me to wrath, ſayeth the Lorde.

E *Thy wayes and thy thoughtes, haue *iii.Regum. xviii.d. Jeremy.ii.c and.xliii.d. brought the vnto thys, ſuche is thyne awne wyckedneſſe and diſobedience and becauſe it is a bytter thyng it hath ſtrikē the to the hert Ah my bely, ah my bely, (ſhalt ẏ crye,) howe is my hert ſo ſore? my hert pāteth within me, I cannot be ſtyll, for I haue herde the cryeng of the trompettes, and peales of warre.

They crye, murthur vpon murthur, the whole lande ſhall peryſhe. Immediatly my tentes were deſtroyed, and my hangynges, in the twyncklynge of an eye. How lōge ſhall I ſe the tokens of warre, and heare the noyſe of the trompettes?

F Neuertheles, thys ſhall come vpon them *Eſay.v.b. Baruch.iii.b *becauſe my people is become foolyſhe, and hath not knowen me. *Oſee.iiii.b *They are the chyldren of foolyſhnes, and wythout eny diſcretyon. To do euell, they haue wytt ynough: but to do well, they haue no wyſdome. I haue loked vpon the earth, and ſe, it was waſte and voyde. I loked towarde heauen, and it had no ſhyne.

I behelde the mountaynes, and lo they trembled, and all the hylles were in a feare. I loked aboute me, and there was no body, and all the byrdes, of the ayre were awaye. I marked well, and the plowed felde was become waſte: yee all theyr cyties were broken downe at the preſence of the Lorde, and indignacyon of hys wrath.

G For thus hath ẏ Lord ſayde: The whole lāde ſhalbe deſolate, yet wyll I not then haue done. And ☞ therfore, ſhall ẏ earth mourne & the heauē be ſory aboue: for the thynge ẏ I haue ſpoken (to the prophetes) and taken vpon me to do, ſhall not repente me, and I wyll not go frō it. The whole lande ſhall fle, for the noyſe of the horſmen and bowemen: they ſhall runne into dennes, into woddes, & clyme vp the ſtony rockes. All ẏ cyties ſhalbe voyde, and no man dwellynge therin.

What wylt thou nowe do, thou beyng deſtroyed? *Jerem.ii.e *For though thou clotheſt thy ſelfe wyth ſcarlet, & deckeſt the wt golde: *iiii.Re.ix.f *though thou paynteſt thy face with colours, yet ſhalt thou trym thy ſelfe in vayne.

For thoſe that hytherto haue bene thy greate fauourers, ſhall abhorre the, and go aboute to ſlaye the. For I heare a noyſe, lyke as it were of a woman trauelynge, or one labouringe of her fyrſt chylde: Euē the voyce of the daughter Syon, that caſteth out her armes, and ſowneth, ſayenge: Ah wo is me, howe ſore vexed and faynte is my herte, for feare of the murtherars.

¶ The.v.Chapter.

¶ In Jewrye is there ne ryghteous or faythfull mā founde, eyther amongeſt the people, or the rulars, for whoſe ſake the Lord ſhuld ſpare the cytie: Wherfore Jewrye is deſtroyed of the Aſſyrians.

A LOke thorowe Jeruſalem, beholde and ſe: Seke thorowe her ſtretes alſo wythin, yf ye can fynde one mā that doth equall and ryght, or ſeketh for the trueth, and I ſhall ſpare that cytye (ſayeth ẏ Lorde) *Jere.iiii.a and.xii.c. *For though they can ſaye: the Lorde lyueth, yet do they ſweare to diſceaue. Where as thou (O Lord) lokeſt only vpon fayth and trueth.

Thou haſt ſcourged them, but they toke no repentaunce: thou haſt corrected them for amēdement, but they refuſed thy correctyon. They made theyr faces harder then a ſtone, and wolde not amende.

B Therfore I thought in my ſelfe: peraduenture they are ſo ſymple and folyſhe, that they vnderſtande nothynge of the Lordes waye, & iudgementes of oure God. *Deu.xvii.b *Therfore wyll I go vnto theyr heades & rulers, & talke wyth them: yf they knowe the waye of the Lord, and the iudgementes of oure God. But theſe (in lyke maner) haue broken the yock, and burſte the handes in ſonder.

*Deu.xxxii.d *Wherfore ☞ a lyon out of the woode hath hurte them, and a wolfe in the euenynge ſhall deſtroye them. The leoparde doth lye lurkynge by theyr cyties, to teare in peces all them all them, that come therout. For theyr offences are multiplyed, and theyr departynge awaye is encreaſed. Shulde I then for all this haue mercy vpon the? Thy children haue forſaken me, and *ſworne by thē ẏ are no goddes. And albeit that I fedde them to the full yet they fall to aduoutrie, and haũte harlottes houſes.

*Soph.i.a.

In the deſyre of vnclenly luſt they are become lyke ẏ ſtoned horſe, *euery mā neyeth at his neyghbours wyfe: ‡Shulde I not correct thys, ſayeth the Lorde.

*Eze.xviii.b.
‡Ierem.ix.a.

Shulde I not be auenged of euery people, that is lyke vnto this? Clyme vp vpon theyr walles, beate them downe, but deſtroye thē not vtterly. Take awaye ther fortreſſes, becauſe they are not the Lordes: For vnfaythfully hath the houſe of Iſrael and Iuda forſaken me ſayeth the Lorde. *They haue denyed the Lorde, and ſayd: it is not he that (loketh vpon vs) ‡ Tuſh, there ſhall no miſfortune come vpō vs, we ſhall ſe nether ſwearde ner honger. *As for the warnynge of ẏ Prophetes, they take it but for wynde, yee, there is none of theſe, which wyll tell thē, that ſoch thynges ſhall happen vnto them.

*ii.Pet.ii.a.
‡Ier.xiiii.b.
and.xxiii.c.
Deu.xxix.c.
Soph.i.c.
*Iere.vi.b.
and.xx.b.

Wherfore, thus ſayeth the Lorde God of hoſtes: becauſe ye ſpeake ſoche wordes, beholde: *The wordes that are in thy mouth wyll I turne to fyre, and make the people to be wood, that the (fyre) maye conſume them.

D
*eſa.xxxiii.b

*Lo, I wyll brynge a people vpon you frō farre, O houſe of Iſraell (ſayeth the Lorde) a myghtye people, an olde people, a people whoſe ſpeache ẏ knoweſt not, nether vnderſtandeſt what they ſaye. Theyr arowes are ſodayne death, yee, they them ſelues be very giauntes. This people ſhal eate vp thy frute ⁊ thy meate, yee, they ſhall deuoure thy ſōnes ⁊ thy daughters, thy ſhepe ⁊ thy bullockes.

*Deutero.
xxviii.c.
Baruch.iiii c

They ſhall eate vp thy grapes ⁊ fygges. As for thy ſtronge ⁊ well fenſed cyties, wherin thou dydeſt truſt, they ſhall brynge to pouertye, and ẏ thorow the ſwearde. *Neuertheles I wyll not then haue done wyth you, ſayeth the Lorde. But yf they ſaye: wherfore doth the Lorde oure God all thys vnto vs?

*Iere.xvi.b.

Then anſwere thē: *becauſe, that lyke as ye haue forſaken me, and ſerued ſtraūge goddes in youre awne landes, euen ſo ſhall ye ſerue other goddes alſo in a ſtraunge lande.

E
*Deutero.
xxviii.g.

Preache thys vnto the houſe of Iacob, ⁊ crie it out in Iuda, and ſaye thus: Heare thys (ẏ folyſh and vndiſcrete people) *ye haue eyes, but ye ſe not, eares haue ye, but ye heare not.

*Eſa.vi.b.⁊
Iohn.ix.d.

Feare ye not me, ſayeth the Lorde? Are ye not aſhamed, to loke me in the face? *whych bynde the ſee with the ſande, ſo that it cā not paſſe hys boundes. For though it rage, yet can it do nothynge, and though the waues therof do ſwell, yet maye they not go ouer.

*Iob.xxvi.b
and.xxxviii.a.

F

But this people hath a falſe and an obſtinat heart, they are departed and gone awaye fro me. They thyncke not in theyr hartes: O let vs feare the Lorde oure God, that geueth vs rayne earlye ⁊ late, when nede is: whych kepeth euer ſtyll the harueſt for vs yearly.

*Eſay.lix.a.

*Neuertheles, youre myſdedes haue turned theſe frō you, and youre ſynnes haue robbed you herof. For amonge my people are founde wicked perſones, that pryuely laye ſnares ⁊ wayte for men, to take them ⁊ deſtroye them. And lyke as a net is full of byrdes, ſo are theyr houſes full of that whych they haue gotten with falſhed and diſceate. Herof commeth their greate ſubſtaunce and ryches, herof are they fat and welthy and are more miſcheuouſe then any another. *They miniſtre not the lawe, they make no ende of the fatherleſſe cauſe, ye and they proſpere, yet they iudge not the poore accordynge to equyte.

G
*Eſay.i.c.

*Shulde I not puniſh theſe thynges, ſayeth ẏ Lorde? ſhulde I not be auenged of all ſoche people as theſe be? Horrible ⁊ greuous thynges are done in the lande.

*Ierem.v.b
and.ix.a.

The Prophetes teache falſely, and the preaſtes receyue gyftes, ⁊ my people *hath pleaſure therin. What wyll come therof at the laſt?

*Oſee.viii.a.
Roma.i.d.

¶ The.vi.Capter.

The ſynnes for whych Ieruſalē is aflycte. Vncircūciſed eares. Couetouſnes. Diſceate. The Lorde reiecteth the ſacrifices of the Iewes. The cōminge of the Babylonians is prophecyed agayne.

COme out of Ieruſalē, yee ſtrōge chyldren of Ben Iamin: blowe vp the trōpettes ye *Tecuytes ſett vp a token vnto Bethcarā, for a plage and a greate myſery apereth out from the North.

A
*ii.Regum.
xiiii.a.

I wyll lykē the daughter Syō to a fayre and tendre woman, and to her ſhall come the ſhepherdes with theyr flockes. Theyr tentes ſhall they pitch rounde aboute her, and euery one ſhall fede them that are vnder his hande. Make battell agaynſt her (ſhall they ſaye) Aryſe, lett vs go vp, whyle it is yet daye.

Alas, the daye goeth awaye, ⁊ the nyght ſhadowes fall downe? Aryſe let vs go vp by nyght, ⁊ deſtroye her ſtrōge holdes, for thus hath the Lorde of hooſtes commaunded.

B

Hewe downe her tres, ⁊ ſett vp bulwarkes agaynſt Ieruſalē (for ẏ tyme is come) ẏ thys cytie muſt be punyſhed, for in her is all maliciouſnes. Lyke as a cōdyte ſpouteth out waters, ſo ſhe ſpouteth out her wyckednes. Robbery ⁊ vnryghtuouſneſſe is herde in her, ſorowe ⁊ wordes are euer there in my ſyght. Amēde ẏ (O Ieruſalē) leſt I withdrawe my herte frō the, ⁊ make the deſolate: ⁊ thy lande alſo, ẏ no mā dwell in it. For thus ſayeth the Lorde of hooſtes: The reſidue of Iſrael ſhalbe gathered, as the remnaunt of grapes.

And therfore turne thyne hande agayne into the baſket, lyke the grape gatherer. But

C

vnto whom ſhall I ſpeake? whom ſhall I
*Jere.iiii.a and.ix.b warne that he maye take hede? * Their ea=
res are ſo vncircumcyſed, that they maye not
heare.
*Jerem.v.c and.xx.b Beholde, ‡ they take the worde of God
but for a ſcorne, & haue no luſt therto. And
therfore, I am ſo full of thyne indygnacyon,
(O Lorde) ẏ I maye ſuffre no longer. But
ſhede it out vpon ẏ chyldren ẏ are wythoute,
and vpon all yonge men. Yee, the man muſte
be taken preſoner wyth the wyfe, & the aged
wyth the crepell. Theyr houſes wyth theyre
landes & wyues ſhall be turned vnto ſtraun=
gers, when I ſtretche out myne hande vpon
the inhabitatours of thys lande, ſayeth the
*Esai.lvi.c Jer.viii.b Lorde. * For from the leeſt vnto the mooſt,
they hange all vpon couetouſneſſe, and from
the prophete vnto the preſt, they go all abou=
te wyth falſhed and lyes.
D * And beſyde that, they heale the hurte of
*Esa lvi.c. Jere.viii.b Eze.xvi.b my people wyth ſwete wordes, ſayenge: pea=
ce, peace, when there is no peace at all. Were
they aſhamed when they hadd commytted
abhomynacyon? Truelye nay they be paſt
*Jer.x.c ſhame? * And therfore they ſhall fall amon=
ge ẏ ſlayne, and in the houre when I ſhal vp=
ſet them, they ſhall be broughte downe, ſay=
eth the Lorde.
Thus ſayeth the Lorde: go into the ſtrea=
tes, conſydre & make inquyſicyon for the olde
waye: and yf it be the good and ryght waye,
then go therin, that ye maye fynde reſte for
youre ſoules. But they ſaye: we wyll not
walcke therin, and I wyll ſett watchmen
E ouer you, & therfore take hede vnto the voice
of the trōpet. But they ſaye: we wyll not ta=
ke hede. Heare therfore ye Gentyles, & thou
congregacyon ſhalt knowe, what I haue de=
uyſed for them. Heare ẏ earth alſo: beholde,
*Jrem.xix.a * I wyll cauſe a plage to come vpon thys peo
ple, euen ẏ frute of theyr awne imaginaciōs.
For they haue not bene obedient vnto my
wordes and to my lawe, but abhorred them.
*Esai.i.b Jer.vii.c Wherfore, * bringe ye me incenſe from Sa=
ba, and ſwete ſmellinge Calamus from farre
countrees? Youre burntofferynges dyſplea=
ſe me, and I reioyce not in youre ſacryfyces.
And therfore thus ſayeth the Lorde: be=
hold, I wyll make thys people fall, and the=
re ſhall fall from amonge them the father wᵗ
the chyldren, one neyghboure ſhall peryſhe
wyth another.
F Thus ſayth the Lorde: * Beholde, there
*Jere.i.c and.v.c Ada.i.c ſhall come a people from the North, & a great
people ſhall aryſe from the endes of ẏ earth,
wyth bowes and with dartes ſhall they be
weapened. It is a rough and fearce people,
and an vnmercifull people, theyr voyce roa=
reth lyke the ſee, they ryde vpon horſſes well
apoynted to ẏ battayll againſt the, O daugh
ter Sion. The crye of them haue we herde.
Oure armes are feble, heuyneſſe and ſorowe
is come vpon vs, as vpon a woman traue=
lynge with chylde. Let no man go forth in=
to the felde, let no man come vpon the hye ſtre
te: for the ſwearde and feare of the enemye is
on euery ſyde.
G Wherfore, gyrde a ſack cloth aboute the
(O thou daughter of my people) ſprynkle
*amos.viii.b thy ſelfe with aſſhes, * mourne & weape byt=
terly as vpō thy only beloued ſonne. For the
deſtroyer ſhall ſodenly fall vpō vs. The ha=
ue I ſet for a ſtronge tower (o thou prophe=
te) and a wel fenſed wall amonge my people,
Pſalm.xiii.a and.liiii.a Rom.iii.c to ſeke oute and to trye theyr wayes. * For
they are all ſtubberne apoſtates and fallen a=
waye, walkynge dyſceptfully, they are clea=
ne braſſe & yron, for they hurt & deſtroye eue=
ry man. The bellous are brent in ẏ fyre, ẏ lea=
de is molten, the melter melteth in vayne,
for ẏ euell is not taken awaye from them.
Therfore do they call thē naughty ſyluer, be=
cauſe the Lorde hath caſt them out

❡ The.vij.Chapter.

❡ Jeremy is commaunded to ſhew vnto the people ẏ
worde of God, whych truſteth in the outward ſeruice
of the tēple. The euelles that ſhal happē to the Jewes
for the deſpiſing of theyr prophetes. Sacryfices doth
not the Lord chefely requyre of the Jewes, but ẏ they
ſhuld obey hys worde.

A These are the wordes that God ſpake
Jere.xvii.b and.xxvi.a vnto Jeremye: ſayenge. * Stande vn=
der the gate of the Lordes houſe, and
crye out theſe wordes there with a loud voy=
ce, and ſaye. Heare the worde of the Lorde al
ye of Juda, that go in at thys dore, to wor=
ſhyppe the Lorde. Thus ſayeth the Lorde of
*Esa.i.c Jere.xxvi.a Hoſtes the God of Iſraell. * Amende youre
wayes and youre coūcels, and I wyll let you
dwell in thys place. Truſt not in falſe lyenge
wordes, ſayenge: here is ẏ temple of ẏ Lorde,
here is the temple of the Lord, here is the tem=
ple of the Lorde.
B But rather in deade amende youre wayes
*Exo.xxii.c zacha.viii.c Leu.xix.c Job.xxiii.a and councels, * and iudge ryghte betwyxte
a man and hys neyghboure: oppreſſe not the
ſtraunger, ẏ fatherles, & the wyddowe: ſhede
not innocent bloude in thys place: cleaue not
to ſtraunge goddes to your owne deſtruccyō:
then wyll I let you dwell in thys place, yee,
in the land that I gaue afore tyme vnto your
fathers for euer. But take heade: ye truſt in
lyinge tales, ẏ begyle you & do you no good.
For when ye haue ſtollen, murthured, com=
mytted aduoutry, and periury. When ye ha=
ue offred vnto Baal folowynge ſtrāuge and
vnknowne goddes (ſhall ye be vnpunyſhed?)
Yet then come ye, & ſtande before me in thys
*iii.Re.viii.
houſe, * (which hath my name geuen vnto
ix. it) & ſaye: Tuſh, we are abſolued quite, thou
C ghe we haue done all theſe abhomynacyons.
*Esai.lix.b Job.ii.b Mat.xxi.b. ‡Jere.xxxii. * What? thyncke you thys houſe ẏ bea=
reth my name, is a denne of theues? ‡ And
yea I ſe what you thynke, ſayeth the Lorde.

*Ioſ. xviii. a. Goo to my place in Siloh, * whereunto
‡ Iere. xxvi. a I gaue my name afore tyme, and loke well
& .i. re. iii. iiii ‡ what I do to the ſame place for the wyckednes
b. vi. of my people of Iſraell. And nowe,
though ye haue done all theſe dedes (ſayeth
the Lorde) and I my ſelfe roſe vp euer by tymes
to warne you & to comen wyth you, yet
*Prou. i. c wolde ye not heare me. * I called, ye wolde
Eſa. lxv. b not anſwere. And therfore, ‡ euen as I haue
*Luke. xxi. a done vnto Siloh, ſo wyll I do to thys
houſe, that my name is geuen vnto (& that
ye put youre truſte in) ye vnto the place that
D I haue geuen to you and youre fathers. And
*4. re. xvii. a I ſhal thruſt you out of my ſyght, * as I haue
caſt out all youre brethren the whole ſede
of Ephraim.

*Ier. xiiii. b ‡ Therfore thou ſhalt not praye for thys
Eze. xiiii. c people, thou ſhalte nether geue thanckes, nor
i. Ioh. v. c byd prayer for them: ỹ ſhalte make no intercesſyon
to me for them, for in no wyſe wyll
I heare the. Seyſt ỹ not what they do in the
cyties of Iuda, and in the ſtreates of Ieruſalē
*Ier. xliiii. e * The chyldren gather ſtyckes, the fathers
kyndle the fyre, ỹ women kneade ỹ dowghe,
to bake kakes for the quene of heauen.

They powre out drynckofferynges vnto
ſtraūge goddes, to prouoke me vnto wrath.
Howbeit they hurte not me (ſayeth the Lord)
but rather confounde, & ſhame them ſelues.

And therfore thus ſayeth the Lorde God:
beholde, my wrath & my indygnacyon ſhalbe
poured out vpon this place, vpō men & catell
vpon ỹ trees in ỹ felde & frute of the lāde, & it
ſhall burne ſo ỹ no man maye quenche it.

E Thus ſayeth the Lorde of Hoſtes ỹ God
☞ of Iſraell: ☞ heape vp youre * burnt offringes
*Eſa. i. a wyth your ſacryfyces, and eate ỹ fleſhe
*Deut. x. a ‡ For when I broughte youre fathers oute
Eſai. xliii. a of Egypte, I ſpake no worde vnto them of
burnt offerynges and ſacrifices: but this I cō-
*Exo. xix. a. maunded them, ſayinge: * herken and obeye
my voyce, and I ſhall be youre God, and ye
ſhalbe my people: ſo that ye walke in all the
wayes, which I haue commaunded you, that
ye maye proſpere.

*Zach. vii. a. * But they were not obediēt, they inclyned
not their eares there vnto, but wente after
theyr awne ymagynacyons, and after the
mocyons of their awne wycked herte, and ſo
turned them ſelues awaye, and conuerted not
vnto me. And thys haue they done, from the
tyme that youre fathers came out of Egypt,
vnto thys daye.

F * Neuertheles, I ſent vnto you, al my ſeruauntes
*Ier. xxv. a the prophetes. I roſe vp early, & ſent
xxix. c. xliiii. a you worde, yet wolde they not herken, ner
offre me theyr eares, but were obſtynate, &
worſe the theyr fathers. And thou ſhalt now
ſpeake all theſe wordes vnto them, but they
ſhall not heare the: thou ſhalt crye vpon the,
but they ſhall not anſwere the. Therfore,
ſhalt thou ſaye vnto them: thys is the people
that nether heareth the voyce of the Lord
theyr God, nor receaueth hys correccyon.
* Faythfulneſſe and treuth is cleane roted *Ier. v. a
out of theyr mouth.

* Wherfore cut of thyne heare O Ieru- G
ſalem, & caſte it awaye, take vp a complainte *Eſa. v. a
on hye, for the Lord hath caſt away, and ſcatred
the people ỹ he is diſpleaſed wythal. For
the chyldren of Iuda haue done euell in my
ſyght, ſayeth the Lorde. * They haue ſett vp Ier. xxxii. d.
theyr abhominacyons, in ỹ houſe ỹ hath my
name, and haue defyled it. They haue alſo
buylded an aulter at * Topheth, whiche is *Deu. xxxii. e
in the valley of the chyldren of Hennom: that iiii. re. xxiii. c.
they myght burne theyre ſonnes and daugh- pſal. cvi. c
ters in fyre, which I neuer commaunded thē, Ier. xliiii. a
nether came it euer in my thought. And therfore
beholde, the dayes ſhall come (ſayth the
Lorde) that it ſhall nomore be called Topheth,
or the valeye of ỹ chyldren of Hēnom,
but the valleye of ſlaughter, * for in To- *Ier. xix. e
pheth, they ſhalbe buryed, becauſe they ſhall
els haue no rowme. * Yee, the deed bodyes *Ier. viii. b
of this people ſhalbe eaten vp of the foules and. ix. c
of the ayre and wyld beaſtes of the earth, and
no man ſhall fraye them awaye. * And as *Ier. xvi. b
for the voyce of myrth & gladnes of the cityes and. xxv. b
of Iuda, & Ieruſalem, the voyce of ỹ brydegrome, Eze. xvi. b
and of the bryde. I wyll make them
ceaſſe, for the lande ſhalbe deſolate.

¶ The. viij. Chapter.

¶ The deſtruccyon of the Iewes. The Lorde moueth the people to amendemēt, reckenyng vp theyr ſynnes he reprehendeth the lyenge doctrine of the prophetes and preſtes.

AT the ſame tyme ſayeth the Lorde, ỹ A
bones of the kinges of Iuda, ỹ bones
of hys prynces, the bones of ỹ preſtes
& prophetes, yee, & the bones of the cytezyns
of Ieruſalem, ſhalbe brought oute of theyre
graues and layed agaynſte the. * Sunne the Deute. iiii. c.
Moone and all ỹ heauenly hooſt: whom they
loued, whom they ſerued, whom they ranne
after, whom they ſought and worſhypped.
They ſhall nether be gathered together ner
buryed, but ſhall lye as donge vpon ỹ earth,
to theyr ſhame and deſpyſynge.

* And all they ỹ remayne of thys wycked Luke. xxiii. c.
generacyon, ſhall deſyre rather to dye thē to
lyue: whereſoeuer they remayne, and where
as I ſcatre them, ſayeth the Lorde of Hoſtes.
Thys ſhalt thou ſaye vnto them alſo. Thus B
ſayeth the Lorde. Do men fall ſo, that they
aryſe not vp agayne? Or yf Iſraell repente,
wyll not God turne agayne to them? Wherfore
then is this people and Ieruſalem gone
ſo farre backe, that they turne not agayne?
They are euer the longer the more obſtynate,
and wyl not be conuerted.

* For I haue loked, & conſydered: but there *Ezec. xx. e.
is no man ỹ ſpeaketh a good worde: there
is no man that taketh repentaunce for hys
ſynne, that wyll ſo moch as ſaye: Wherfore,
haue I

haue I done thys? But euery man (as ſone
as he is turned backe) runneth forth ſtyll, lyke
a wylde horſſe in a battayll. The Storke
in the ayer knoweth hys apoynted tyme, the
Turtledoue, the Swalow and the Crane cō-
C ſydre the tyme of theyr trauayll, * but my
*Eſai.i.a my people wyl not knowe the tyme of the punyſhment
of the Lorde. Howe darre ye ſaye
then, we are wyſe, we haue the lawe of the
Lorde amonge vs?

Surely in vayne hath he prepared hys pēne,
and vaynly haue the wryters wryten it:
therfore ſhall the wyſe be confounded, they
*Deut.iii.a. pſal.xix.a ſhalbe afrayed and taken: for lo, * they haue
caſt out the worde of the Lorde: what wyſdome
can then be amonge them? Wherfore,
I wyll geue theyre wyues vnto aleauntes,
and their feldes to deſtroyers.

D * For from the loweſt vnto the hyeſt, they
*Ezec.vi.b. folow al fylthy lucre: and from the Prophete
*Eſaie.lvi.c Iere.vi.b vnto the preſte, they deale all ẇ lyes. * Neuertheleſſe,
*Ezec.xiii.d they heale the hurte of my people very
ſlenderlye, ſayenge: peace, peace, where
there is no peace at all.

Fye for ſhame, howe abhomynable thinges
do they? and yet they be not aſhamed, yee,
they knowe of no ſhame.

*Iere.vii.d. * Wherfore, in the tyme of theyr vyſytacyon,
they ſhall fall amonge the deed bodyes,
and be ouerthrowne ſayeth the lorde.

Moreouer, I wyll conſume them in deade
(ſayth the Lord) ſo that there ſhall not be one
E grape vpon the vyne, nether one fygge vpon
the fyge tree, and the leaues ſhalbe pluckt of.
And the thynge that I haue gyuen them ſhal
be takē from thē: why dwell we in villages?
Let vs gather oure ſelues together, and go
into the ſtronge cytie, there ſhal we be in reſt.
For the Lorde our God hath put vs to ſylence,
and gyuē vs water mixte ẇ gall to drynke:
because we haue ſynned agaynſt hym.

*Jer.xiiii.d. * We loked for peace, and we fare not the
F better, we wayted for the tyme of health, and
lo, here is nothynge but trouble.

The noyſe of hys horſſes is hearde from
Dan, the whole lande is afrayed at ẏ neyēge
of his ſtronge horſſes: for they are come in,
and haue deuoured ẏ lāde, with all ẏ is in it: ẏ
cyties, ⁊ thoſe that dwell therin. * Moreouer,
*Leu.xxvi.d I wyl ſende Cockatrices ⁊ ſerpentes amonge
you (which wyll not be charmed) and they
ſhall byte you, ſayeth the Lorde.

G I wolde haue had comfort agaynſt ſorow:
but ſorowe is come vpon me, and heuynes
vexeth my hert: for lo, the voyce of ẏ cryenge
of my people is herde for feare of them, that
come from a farre countre. Is not the Lorde
in Syon? Is not the kynge in her? Wherfore
then haue they greued me? (ſhal the Lord ſay)
wyth theyr ymages and folyſhe ſtraunge faſhyons
of a forreyne god? The haruēſte is gone,
the Sommer hath an ende, ⁊ we are not
helped. I am ſore vexed, because of the hurte
of my people. I am heuy and abaſhed: is ther
no triacle at Gilead? Is ther no phyſycyon
there? Why then is not the helth of my people
recouered?

¶ The.ix.Chapter.

¶ The complaynte and bewaylyng of the prophete, the malice of the people. In the knowledge of God oughte we onely to reioyſe. The vncircumcyſyon of the hert.

O Who * wyll geue my head water A
ynough, ⁊ a well of teres for myne *Eſa.xxii.a
eyes: ẏ I may wepe nyght ⁊ daye:
for ẏ ſlaughter of my people? Wolde
God, ẏ I had a cotage ſom where
farre frō folke, ẏ I might leaue my people, ⁊
go frō thē: for they be al aduoutrers ⁊ a ſhrinkynge
ſorte. They bende theyr tunges lyke
bowes, to ſhote out lyes. They waxe ſtronge
vpon earth. As for ẏ trueth, they maye nothynge
awaye wyth all in the worlde. For
they go from one wyckednes to another, and
wyll not knowe me, ſayeth the Lorde.

* Yee, one muſt kepe hym ſelfe from another, B
no man may ſafely truſt hys awne brother: Iere.xii.b
for * one brother vndermyndeth another, *Mat.x.c
one neyghboure begyleth another. Yee Mich.vii.a
one diſſembleth ẇ another, and they deale ẇ
no trueth. * They haue practyſed theyr tunges *Pſa.xxviii.a.
to lye, ⁊ taken great paynes to do myſchefe.
Thou ſitteſt in ẏ myddes of a dyſceatfull
people, whych for very dyſſemblyng falſhede,
wyll not knowe me, ſayeth the Lorde.

Therfore, thus ſayeth the Lorde of Hoſtes: C
beholde, I wyll melte them, and trye
them, for what ſhuld I els do to my people.
* Theyr tunges are lyke ſharpe arowes, to *pro.xviii.a pſal.xviii.a
ſpeake dyſceate. Wyth theyre mouth they
ſpeake peaceably to theyre neyghboure, but
preuely they laye wayte for hym. * Shulde *Jer.v.d
I not punyſh them for theſe thinges, ſayeth
the Lorde? Or ſhulde I not be auēged of any
ſuch people as thys? Upon the mountaynes
wyll I take vp a lamentacyon ⁊ a ſorowfull
crye, ⁊ a mournynge vpō ẏ fayre playnes of ẏ
wyldernesse. Namely, howe they are ſo brēte
vp, ẏ no man goeth there any more. Yee, a mā
ſhal not heare one beaſte crye there.

Byrdes and catell are all gone from thēce. D
* I wyl make Jeruſalem alſo an heape of ſtones, *pſal.lxxix.a
and a denne of venymous wormes. And Mich.iii.c
I wyll make ẏ cyties of Juda ſo waſte, that
no man ſhall dwell therin. What man is ſo
wyſe, as to vnderſtande thys? Or to whom
hath the Lord ſpoken by mouth, that he may
ſhewe this, ⁊ ſay: O thou lāde, why periſheſt
thou ſo? Wherfore arte ẏ ſo brent vp, ⁊ lyke
a wyldernes, ẏ no man goeth thorowe? Yee,
the Lorde him ſelfe tolde the ſame vnto them,
that forſoke his lawe, and kepte not the thinge
ẏ he gaue thē in commaundement, nether
lyued thereafter: * but folowed the wycked- *deu.xxix.b
nes of theyr awne hertes, ⁊ ſerued ſtraunge Joſu.xxiiii.a
Goddes, as theyr fathers taught them.

Therfore

E Therfore thus ſayeth the Lord of Hoſtes, the God of Iſraell. Beholde, * I wyll fede thys people wͭ wormwood, & geue them gall to drynke, * I wyll ſcatre thē alſo amonge the Heathen, whom neyther they, ner theyre fathers haue knowne: ‡ & I wyl ſende a ſwearde amonge them, to perſecute them, vntyl I brynge them to naught. Moreouer, thus ſayeth the Lorde of Hoſtes. Beware of yͤ vēgeaunce that hangeth ouer you: and call for mournynge wyues, & ſende for wyſe wemen: that they come ſhortlye, and ſynge a mournynge ſonge of you: that the teares may fall oute of our eyes, and that our eye lyddes may guſhe out of water.

*Deu.xxii.b.
Jer.xxiii.c
‡Deut.xx.c

F For there is a lamentakle noyſe hearde of Sion. O howe are we ſo ſore deſtroyed? O howe are we ſo pyteouſlye confounded? We muſte forſake oure awne naturall countre, and we are ſhut out of oure awne lodgynges. Yet heare the worde of the Lorde (O ye wemen) and let youre eares regarde the wordes of his mouth: yͭ ye maye learne youre daughters to mourne, and that euery one may teach her neyghbouresse, to make lamentacyon. Namely thus: Death is clymmynge vp in at oure wyndowes, he is come in to oure houſes, to deſtroye the chylde before the dore, & the yongeman in the ſtrete.

G But tell thou playnely, thus ſayeth the Lorde. * The deed bodyes of men ſhall lye vpon the grounde, as the dōge vpon yͤ felde, and as the heye after yͤ mower, & there ſhalbe no man to take them vp. Thus ſayeth the Lorde. Let not the wyſe man reioyſe in hys wyſdome, ner yͤ ſtrong man in hys ſtrength, nether the ryche man in hys rychesse. * But who ſo wyll reioyſe, let him reioyſe in this, that he vnderſtandeth, & knoweth me. for I am the Lorde, whyche do mercy, equyte and ryghteouſneſſe vpon the earth. * Therfore, haue I pleaſure in ſuche thynges, ſayeth the Lorde. Beholde, the tyme commeth (ſayeth the Lord) that I wyll vyſet all them, whoſe foreſkynne is vncyrcumcyſed. The Egyptians, the Iewes, the Edomytes, the Ammonytes, the Moabites, * and the ſhauen Madyanytes, that dwell in the wyldernes. For all the Gentyles are vncyrcumcyſed in the fleſhe, but all the houſe of Iſraell are vncircumcyſed in the herte.

*Irem.vii.d
and.viii.d
*Esa.lv.c
i.Cor.i.d.
ii.Cor.xi.a
*Mat.ix.d
and.xii.a
Osee.vi.b
*Jere.xxv.c.
Jer.iiii.a
and.vi.b.
Rom.ii.c.

¶ The.x.Chapter.

¶ The conſtellaciōs of the ſtarres are not to be feared. Of the weakenes of Idols, and of the power of God. Of euell curates.

A HEare the worde of the Lorde that he ſpeaketh vnto the, O thou houſe of Iſraell. Thus ſayeth the Lorde. * Ye ſhall not learne after the maner of the Heathen, and ye ſhall not be afrayed for the tokens of heauen: for the Heathē are afrayed of ſuch: yee, al the cuſtomes and lawes of the Gētyles are nothynge, but vanyte. * They hewe downe a tree in the wod with yͤ handes of the workman, and faſhyon it wͭ the axe: they couer it ouer wyth golde or ſyluer, they faſten it wyth nayles & hāmers, that it moue not. It ſtandeth as ſtyf as the palme tree, it can nether ſpeake ner go one fote, but muſt be borne. * Be not ye afrayed of ſuche, for they can do nether good ner euel. But there is none lyke vnto yͤ, O Lorde, thou art great * & great is yͤ name of thy power. Who wold not feare the? O kynge of the Gētyles for thyne is the dominion.

*Esa.xlvii.e
*esa.xliiii.b
*Bar.vi.c
iiii.xx.xvii.g
*Apoc.xv.a

B For amonge all the wyſe men of the Gentyles, and in all theyre kyngdomes, there is none that maye be lykened vnto yͤ. They are all together vnlerned and vnwyſe in this one thynge. All theyr commynge is but vanyte: namely, wode, ſyluer, whych is brought oute of Tharſis, and beaten to plates: and golde from * Ophir, a worcke yͭ is made wyth the hāde of yͤ craftesmā & the caſter, clothed with yelow ſylk and ſcarlet: euen ſo is the worcke of theyr wyſemen all together. But the Lorde is a true God, a lyuynge God, & an euerlaſtyng kyng. * If he be wroth, the earth ſhaketh: all the Gentyles may not abyde his indygnacyon.

*i.Re.ix.e
*Naum.i.a

As for theyre goddes thus ſhall you ſaye to them: they are goddes, that made nether heauen nor earth, therfore ſhall they peryſhe from the earth, and from all thynges vnder heauen. Bnt (as for oure God) * he made yͤ earth wͭ hys power, and wyth his wyſdome doth he order yͤ whole compaſſe of the world, wyth hys diſcrecyon hath he ſpred out yͤ heauens. C As his voyce the waters gather together in yͤ ayre, * he draweth vp yͤ cloudes frō the vttemoſt partes of the earth: he turneth lyghtenynge to rayne, & bryngeth forth the wyndes out of theyr treaſures. Hys wyſdome maketh all men fooles. And confounded be all caſters of ymages, for that they caſt, is but a vayne thynge, & hath no lyfe. * The vayne crafteſmen wͭ theyr workes, that they in theyr vanyte haue made, ſhall peryſh one wͭ another in yͤ tyme of viſitacion. Neuertheles, Iacobs porcyon is no ſoche: but it is he, yͭ hath made all thynges, & Iſraell is yͤ rodde of his inherytaunce. The Lorde of Hoſtes is his name. Gather vp thy wares oute of the land, yᵘ that art in the ſtrōge place. For thus ſayeth yͤ Lorde: Behold, I wyl nowe throwe as wͭ a ſtone ſlynge the inhabitours of thy lāde: at this once, and I wyll brynge trouble vpon them, that they ſhall proue trewe the wordes yͭ I haue ſpoken by the prophetes.

*Gen.i.a
*Psa.cxliiii.a
*Esai.i.d
and.xliiii.b
Jere.vi.c

D Alas, howe am I hurt? Alas howe paynfull are my ſcourges vnto me? For I conſydre this ſorowe by my ſelf, and I muſt ſuffre it. My tabernacle is deſtroyed, and all

my coardes are broken. My chyldren are
gone fro me, ⁊ can no where be fou̅de. Now
haue I none to ſprede out my tente, or to ſet
☞ vp my ha̅gynges. For ☞ yͤ herdmen haue
D done folyſhly, that they haue not ſoughte yͤ
Lorde. Therfore, haue they dealt vnwyſely
wyth theyr catell, ⁊ all are ſcatred abroade.
Beholde, yͤ noyſe is harde at hand, ⁊ greate
ſedicyon out of the north: to make the cyties
of Juda a wyldernes, and a dwellinge place
*Pro.xx.d for Dragons. *Now I knowe (O Lorde)
yͭ it is not in mans power to ordre hys awn
wayes, or to rule hys awne ſteppes ⁊ goynges.
Therfore, chaſten thou vs, o Lord, but
*pſal.vi.a and.xxxviii.a wyth fauoure * ⁊ not in thy wrath, brynge
‡eſa.lxiiii.b. Pſal.lxxix.a. vs not vtterly to naught. ‡ Poure out thyne
Eccl.xxxvi.a indygnacyon rather vpon the Gentyles,
*Jer.xxx.c. and.l.b that knowe yͤ not, ⁊ vpon the people yͭ call
not on thy name. * And that becauſe they
haue conſumed, deuoured and deſtroyed Jacob,
and haue made his habytacyon waſte.

¶ The.xi.Chapter.

¶ A curſſe of them that obey not the word of Goddes promeſſe. The people of Juda folowyng the ſteppes of their fathers, worſhippeth ſtraung Goddes. The Lorde ſayth that he wyll not heare the Jewes, and forbyddeth alſo Jeremy to praye for them.

A This is another Sermon, whych the
Lorde commaunded Jeremye for to
preach, ſayenge: Heare the wordes
☞ ☞ of the couenaunt, and ſpeake vnto the
men of Juda, and to all them that dwell at
Jeruſalem. And ſaye thou vnto them.
*Deut.xxvii and.xxviii.b. Gal.iii.b Thus ſayeth yͤ Lorde God of Iſraell: * Curſed
be euery one yͭ is not obedie̅t vnto yͤ wordes
of this couenau̅t: whych I co̅mau̅ded vnto
your fathers, what tyme as I broughte
the̅ out of yͤ la̅de of Egypt, fro̅ yͤ yro̅ fornace,
*Exo.xix.a. ſaying: * Be obedient vnto my voyce,
⁊ do accordynge to all yͭ I co̅maunde you: ſo
ſhall ye be my people, ⁊ I wylbe your God,
*Gen.xv.c. xxvi.a.and xxviii.c. and wyll kepe my promyſe, * that I haue
ſworne vnto youre fathers. Namelye, that
I wolde geue them, a lande whych floweth
wͭ mylcke ⁊ hony: as ye ſe, it is come to paſſe
vnto thys day. Then anſwered I, and ſayd:
☞ Amen. ☞ Let it be euen ſo Lorde, as thou
ſayeſt.

B Then the Lorde ſayde vnto me agayne:
Preache this in the cityes of Juda ⁊ rounde
aboute Jeruſalem, ⁊ ſaye: Heare yͤ wordes
of thys couenau̅t, that ye maye kepe them.
For I haue diligently exhorted your fathers,
euer ſence yͤ tyme that I brought them oute
of yͤ lande of Egypt, vnto this daye. I gaue
them warnynge bytymes, ſayinge: herken
*Jer.xiii.b. vnto my voyce. * Neuertheles, they wolde
not obeye me, nor enclyne theyre eares vnto
me, but folowed the wycked ymagynacio̅s
of theyr awne hertes. And therfore, I haue
accuſed the̅ as tranſgreſſours of all the wordes
of this couenaunt, that I gaue them to
kepe, whych they (notwythſtandyng) haue
not kepte.

And the Lorde ſayde vnto me. It is fou̅de
oute, that whole Juda and all the citezyns
of Jeruſalem are gone backe. They haue
turned them ſelues to the blaſphemyes
of theyr forefathers, whych had no luſte to
heare my wordes. Euen lykewyſe haue theſe
alſo folowed ſtraunge goddes, and worſhypped
them. The houſe of Iſraell ⁊ Juda C
haue broken my couenau̅t, whych I made
with theyr fathers.

Therfore, thus ſayeth yͤ Lorde: Behold,
I wyll ſende a plage vpon the̅, whyche they
ſhall not be able to eſcape: and though they
crye vnto me, I wyll not heare the̅. * Then *zach.vii.b:
ſhal the townes of Juda and the citezyns of
Jeruſalem go, and cal vpon ‡ theyr goddes ‡Deu.xxv.c.
vnto whom they made theyr oblacions: but
they ſhall not be able to helpe them in tyme
of theyr trouble. * For as many cyties ‡Jer.ii.b
as yͧ haſt, O Juda, ſo many goddes haſt yͧ
had alſo. And loke howe many ſtretes there
be in yͤ, (O Jeruſalem) ſo many ſhamefull
aulters haue ye ſet vp, aulters I ſaye to offre
vpon the̅ vnto Baal. * Therfore, praye *Jer.vii.b. and.xv.a
not yͧ for thys people, byd neyther prayſe ner
prayer for the̅, for though they crye vnto me
in theyr trouble, yet wyll I not heare them.

What parte hath my beloued in my houſe,
ſeynge he hath worked abomynacyon ſeruynge
many goddes? * The holy fleaſhe of- *Agg.ii.d
frynges in the te̅ple are gone fro̅ the, O Juda,
and thou when thou haſte done euel makeſte
thy boaſte of it. * The Lorde called yͤ *Jer.xvii.b Mat.vii.b. Rom.xi.c.
a grene olyue tree, a fayre one, a frutefull
one, a goodly one: but with greate clamour
hathe the enemye ſet fyre vppon it and the
braunches of it are deſtroyed. For the Lorde
of Hooſtes that planted the, hath deuyſed a
plage for the (O thou houſe of Iſraell and
Juda) for the euell that ye haue done to prouoke
hym to wrath, in that ye dyd ſeruyce
vnto Baal,

This (O Lord) haue I lerned of the, and D
vnderſta̅de it, for thou haſt ſhewed me their
ymaginacyo̅s. * But I am (as a meke lambe *Eſa.liii.b
⁊ an oxe) that is caryed awaye to be ſlayne,
not knowynge, yͭ they had deuyſed ſuche
a councell agaynſt me, ſayeng: * We wyll *Jer.viii.b.
deſtroye hys meate wyth wood, ⁊ dryue him
out of yͤ land, of yͤ lyuynge: yͭ his name ſhall
neuer be thought vpon. Therfore, * I wyll *Jer.xx.a and.xvii.b
beſeche the nowe (O Lord of Hooſtes) thou
ryghteous iudge, thou that tryeſte yͤ reynes
⁊ the hertes: let me ſe the auenged of them,
for vnto yͤ haue I co̅mytted my cauſe. * The *Eſa.xxx.b
Lorde therfore ſpake thus of the cytezyns
of Anothoth, that ſought to ſlaye me ſayenge:
* Preach not vnto vs in the name of the *Amo.vii.b.
Lord, or els yͧ ſhalt dye of our handes. Thus
(I ſaye) ſpake yͤ Lorde of hooſtes. Beholde,

I wyll vpſet you. Youre younge men ſhall peryſſhe wyth yͤ ſwearde, your ſonnes ⁊ your daughters ſhall vtterlye dye of honger, ſo yͭ none ſhall remayne. For vpon the cytezyns of Anothoth wyll I brynge a plage, euẽ the yeare of theyr vyſytacion.

¶ The .xij. Chapter.

¶ The prophete marueilleth greatlye at the proſperitye of the wycked, although he cõfeſſe God to be righteous. The Jewes are forſaken of the Lorde. He ſpeaketh agaynſte Curates and preachers that ſeduce the people. The Lord threateneth deſtruccion vnto the nacyons that bordered vpon Jewrye, whyche troubled and vexed it.

A O Lord, thou art more ryghteous, then yͭ I ſhuld diſpute wͭ the. Neuertheles, let me talke wyth the in thĩges reaſonable. *Job.xxi.a Aba.i.b pſal.lxxiii.a *How happeneth it, that the waye of yͤ vngodly is ſo proſperous? ⁊ that it goeth ſo wel with thẽ, which (without any ſhame) offẽde ⁊ lyue in wyckednes? Thou planteſt them, they take rote, they growe, ⁊ brynge forthe frute. They boaſte moch of yͤ, yet art yͧ farre from the raynes. But thou Lorde (to whom I am well knowne) thou yͭ haſte ſene, ⁊ proued my herte, *ii.Pet.ii.c. * take them awaye, lyke as a flocke is caryed to the ſlaughter houſe, and apointe them for the daye of ſlaughter.

*Jer.xiiii.a. Howe longe ſhall the lande mourne, *and all yͤ herbes of yͤ felde peryſſhe, for yͤ wyckednes of them that dwell therin.

B The cattell and the byrdes are gone, yet ſay they tuſh, *deu.xix.c Jer.v.b and.xxiii.c Soph.i.c * God wyll not deſtroye vs vtterly.

Seyng, thou art wery in runnynge wyth yͤ fote myn, how wylt thou then runne wyth horſes? In a peaceable ſure lande yͧ mayeſte be ſafe, but how wilt thou do in the furyous pryde of Jordane? For thy brethrẽ and thy kynred haue all together deſpyſed the, and cryed out vpon yͤ in thyne abſence. *Jere.ix.a. * Beleue them not, though they ſpeake fayre wordes to the. As for me (I ſaye) I haue forſaken myne awne dwellyng place, ⁊ lefte myne heritage. My lyfe alſo yͭ I loue ſo well, haue I geuen into the handes of myne enemyes. *Eſaie.xix.c * Myne heritage is become vnto me, as a Lyon in the wood. It cryed out vpõ me, therfore, haue I forſaken it. Myne herytage is vnto me, as a ſpeckled byrde, a byrde of dyuerſe coloures is vpon it. Come, ⁊ gather ye to geather all yͤ beaſtes of the felde. Come that ye may eate it vp.

C *Diuerſe herdmen haue broken downe my ‡ vyneyarde, and troden vpon my porcyon. *Eſai.lvi.c ‡Eſai.v.a Of my pleaſaunt porcyon, they haue made a wyldernes and deſerte. They haue layed it waſte: ⁊ nowe yͭ it is waſt, it ſigheth vnto me. Yee, the whole land lyeth waſte, ⁊ no man regardeth it. The deſtroyers come ouer the heeth euerye waye, for the ſwearde of the Lord doth conſume from the one ende of the land to the other, ⁊ no fleſh hath reſte.

They haue ſowen wheate, ⁊ reaped thornes They haue taken herytage in poſſeſſyon, but it doth them no good. And the prophetes were aſhamed of your frutes, becauſe of the great wrath of the Lorde.

D Thus ſayeth the Lorde vpon all myne euell neyghbours, that laye hande on myne herytage, whych I haue poſſeſſed, euen my people of Iſraell. Beholde, I wyll plucke them (namely Iſraell) out of theyr lãde, and put out the houſe of Juda from amonge thẽ. *Deut.iiii.e and.xxx.a Eſa.liiii.b ‡i.Eſd.i.a *And when I haue roted them oute, I wyl be at one wyth them agayne, ⁊ I wyll haue mercy vpon them: ‡ ⁊ brynge them agayne, euery man to hys awne hyrytage, and into his lãde. And yf they (namely that trouble my people) wyll lerne yͤ wayes of them, to ſweare by my name. The Lorde lyueth (lyke as they learned my people to ſweare by Baal) then ſhall they be rekened amõge my people. ‡ But yf they wyll not obeye, then wyll I rote oute the ſame folke, ⁊ deſtroye them, ſayth the Lorde. ‡Mat.xxii.b

¶ The .xiij. Chapter.

¶ The deſtruccyon of the Jewes is prefigured, and theyr ſparcynge abroade why Iſrael was receaued to be the people of God, and why they were forſaken.

A Thus ſayth the Lord vnto me: go thy waye, ⁊ get me a lynnen breche, and gyrde it aboute thy loynes, and let it not be wet. Then I got me a breche, accordynge to yͤ cõmaundemẽte of the Lorde, ⁊ put it aboute my loynes. After thys the ſeconde tyme, the Lorde ſpake vnto me agayne. Take the breche that thou haſt prepared and put about the, and get the vp, and go vnto Euphrates ⁊ hyde it in a hole of the rocke. So went I, ⁊ hydde it at Euphrates, as the Lord cõmaũded me. And it happened longe after this that the Lord ſpake vnto me. Up, ⁊ get the to Euphrates, ⁊ fet the brech from thẽce, which I cõmaunded the to hyde there. Then wente I to Euphrates, ⁊ dygged vp, ⁊ toke the brech from the place where I had hyd it: ⁊ beholde, the breche was corrupte, ſo that it was profitable for nothynge.

B Then ſayde the Lorde vnto me. Thus ſayeth the Lorde. Euen ſo wyll I corrupte yͤ pryde of Juda, ⁊ the hye mynde of Jeruſalem. This people is a wycked people, * they wyll not heare my worde, *Jere.vii.c xi.b. xvii.a and.xix.c they folowe the wicked ymaginacions of theyr owne herte, ⁊ hange vpon ſtraunge Goddes, them they ſerue ⁊ worſhyppe: and therfore they ſhalbe as thys breche, that ſerueth for nothynge. For as ſtraytely as a breche lyeth vpon a mans loynes, ſo ſtraytelye dyd I bynde the whole houſe of Iſraell, and the whole houſe of Juda vnto me, ſayeth the Lorde: *deu.iiii.e and.xxvi.d Jer.xxx.d * yͭ they myght be my people: that they myghte haue a glorious name: that they myght be in honour: but they wold not obeye me. Therfore

laye thys rydle before them, & ſaye: Thus
ſayeth the Lorde God of Iſraell: euerye pot
ſhalbe fylled with wyne. And they ſhal ſay:
thynkeſt yͧ we knowe not, that euerye pot
ſhalbe fylled wyth wyne? Then ſhalte yͧ ſay
vnto them. Thus ſayeth the Lorde: Behold,
I ſhall fyll all the inhabitours of thys lande
wͭ dronckennes, the kynges that ſyt vppon
Dauids ſtole, the preſtes & prophetes, wͭ all
that dwell at Jeruſalem. And I wyl ſet thē
one agaynſt another, ye, the fathers againſt
the ſonnes, ſayeth the Lorde.

C I wyll not pardon them, I wyll not ſpare
them, ner haue pytie vpon them: but deſtroye
them. Be obedyent, geue eare, take
not dyſdayne at it, for it is the Lord him ſelfe
that ſpeaketh. Honoure the Lord your God
herein, or he take his lyght from you, and or
euer youre fete ſtomble in darckneſſe at the
hyll: leſt when ye loke for the lyghte, he turne
it into the ſhadowe & darckneſſe of death.
But yf ye wyll not heare me, that geue you
ſecrete warnynge, I wyll mourne from my
whole herte for youre ſtubburnes. * Pyteouſly
wyll I wepe, & the teares ſhall guſſhe *Jere.xxxi.c Thren.i.a
out of myne eyes. For the Lordes flocke ſhal
be caryed awaye captyue. Tell the kynge
and the quene: Humble youre ſelues, ſet you
downe lowe, for youre dygnytye ſhall be
throwne downe and the crowne of your glory
ſhall fall from youre head. The cyties towarde
the ſouth ſhalbe ſhut vp, & no mā ſhal
open them. Al Juda ſhalbe caryed away captyue,
ſo that none ſhall remayne.

D Lyfte vp your eyes, & beholde thē, yͭ come
from the North. Wher is yͤ flock (o yͧ lāde) yͭ
was gyuen yͤ. And where are thy fat & ryche
ſhepe. * To whō wilte thou make thy mone *Jere.xxi.a. Eſai.xix.b.
when the enemye ſhall come vpon the? for yͧ
haſt taught them thy ſelfe, & made them maſters
ouer the. Shal not ſorowe come vpō yͤ,
as on a woman trauaylenge wͭ chylde? And
yf yͧ woldeſt ſaye thē in thyne herte. Wherfore
come theſe thynges vpon me? * Euē for *Jere.xv.b.
the multitude of thy blaſphemyes, ſhal thy
hynder partes & thy fete be diſcouered.
maye a man of Inde chaunge hys ſkynne,
or the cat of the mountayne her ſpottes? no
more maye he yͭ is exercyſed in euel, do good.
Therfore wyll I ſcatre them, lyke as yͤ ſtoble
yͭ is taken awaye wyth yͤ ſouth wynde.
Thys ſhall be youre porcyon, & the porcyon
of your meaſure, wherwyth ye ſhalbe rewarded
of me, ſayeth the Lorde: becauſe ye haue
forgotten me, & put youre truſte in dyſceatfull
thynges *. Therfore ſhall I turne thy *Oſee.ii.b
clothes ouer thy heade, & dyſcouer thy thyghes,
yͭ thy preuyties maye be ſene, thy aduoutry,
thy deedly malyce, thy beaſtlineſſe,
& thy ſhamefull whordome. For vpon yͤ feldes
and hylles I haue ſene thy abhomynacyōs.
Wo be vnto the (o Jeruſalem) when
wylt thou euer be clenſed eny more?

¶ The .xiiij. Chapter.

¶ Of the dearth that ſhulde come in Jewrye. The prayer of the people aſkynge mercye of the Lorde. The vnfaythfull people are not heard: of prayer, faſtynge, & of falſe prophetes that ſeduce the people.

The worde of the Lorde ſhewed vnto A
Jeremye, concernynge the dearth of yͤ
frutes. Juda hath mourned, hys gates
are deſolate: they are broughte to heuyneſſe
euen vnto the grounde, and the crye of
Jeruſalem goeth vp. The lordes ſent theyre
ſeruauntes to fetch water, and when they
came to yͤ welles, they dyd fynde no water,
but caryed theyr veſſels home emptie. They
be aſhamed & cōfounded, & couer theyr heades. *Jer.xxiii.b
* For the grounde is dryed vp, becauſe
there cōmeth no rayne vpon it. The plowmen
alſo be aſhamed, & couer theyr heades.
The hynde alſo forſoke yͤ yonge fawne, yͭ
he broughte forth in the felde, becauſe there
was no graſſe. The wylde Aſſes dyd ſtande
in the hye places, and drewe in theyre wynde
lyke the dragons, theyr eyes dyd fayle for
wante of graſſe.

Doutles oure owne wyckednes doth rewarde B
vs. But Lord do yͧ accordynge to thy
name, though oure tranſgreſſyōs & ſynnes
be many, and agaynſt the haue we ſynned.
* For yͧ art yͤ cōfort & helpe of Iſrael in yͤ tyme *Eſa.xlix.b Jer.xvi.c and.xvii.c
of trouble. Why wylt yͧ be as a ſtraunger
in yͤ lande, & as one yͭ goeth ouer yͤ felde, & cōmeth
in only to remayne for a nyght? Why
wylt thou make thy ſelf a coward, & as it were
a gyaunt yͭ yet maye not helpe? For thou
(O Lorde) arte in the myddeſt of vs, & thy
name is called vpon of vs: forſake vs not.
Thus hath yͤ Lorde ſayde vnto thys people:
Seynge they haue had ſuch a luſt to wander D
abrode, & haue not refrayned theyre fete,
& therfore dyſpleaſed the Lord: but he wyll
now brynge agayne to remēbraunce al their
myſdedes, & ponyſhe all theyr ſynnes.

Yee, euen thus ſayde the Lorde vnto me:
* Thou ſhalte not praye to do thys people *Jer.vii.b
good. ‡ For though they faſt, I wyll not heare ‡Eſai.i.b
their praiers, and though they offre burnt
offringes & ſacryfyces, yet wyll not I accepte
them. For I wyll deſtroye thē with the C
ſweard, hōger & peſtilence. Then anſwered
I: O Lorde God, * the prophetes ſaye vnto *Jrem.v.b Soph.i.c
thē: Tuſh, ye ſhall ‡ nede to feare no ſwearde ‡Jere.xv.a and.xxiii.c
& no hōger ſhall come vpō you, but the Lord
ſhall geue you cōtynuall reſt in this place.

And the Lorde ſayde vnto me: The prophetes
preache lyes in my name, where as
I haue not * ſente them, nether gaue I them *Jer.xxiii.b
eny charge, neyther dyd I ſpeake vnto them
yet they preach vnto you falſe vyſions, charming,
vanyte, & diſceatfulnes of theyr awne
herte. Therfore, thus ſayeth yͤ Lorde. As for
thoſe prophetes yͭ preache in my name (whō
I neuertheleſſe haue not ſent) and that ſaye:

Tuſh, there ſhall no ſwearde nor honger be
*zacha.xiii.a in this land. *With ſwearde ⁊ with honger
ſhall thoſe prophetes peryſh, ⁊ the people to
whō they preache ſhalbe caſt out of Jeruſa-
lem, dye of honger, ⁊ be ſlayne wᵗ the ſwear-
*Jer.xvi.a de, *(⁊ there ſhalbe no man to burye them)
both they and their wyues, theyr ſonnes and
theyr daughters. For thus wyll I poure
D theyr wyckednes vpon them. This ſhalte
*Treno.i,d. and.ii.e. thou ſay alſo vnto them. *Myne eyes ſhall
wepe without ceaſſynge daye ⁊ nyght. For
my people ſhalbe deſtroyed with greate har-
me, ⁊ ſhall peryſh wyth a greate plage. For
yf I go into the felde, lo, it lyeth all full of
ſlayne men. If I come into the cytye, lo they
be all famyſhed of honger.

Yee, theyr prophetes alſo and preſtes ſhal
be led into an vnknowe lande.

Haſte thou then vtterly forſaken Juda?
Doeſt thou ſo abhorre Syon? Or haſt thou
ſo plaged vs, that we can be healed nomore?
*Jer.viii.c. *We loked for peace, and there commeth no
good: for the tyme of health, and lo, here is
nothing but trouble. We knowledge (o Lor-
de) all oure myſdedes, ⁊ the ſynnes of our fa-
thers, ẏ we haue offended ẏ. Be not dyſplea-
*Eſa.xlix.d. ſed, (O Lorde) for thy names ſake, *for-
get not thy louynge kyndneſſe. Remēbre ẏ
throne of thyne honoure, breake not the co-
*Jer.v.d. uenaunt, that ẏ haſt made wᵗ vs. *Are the-
re eny amonge ẏ goddes of the Gētyles, that
ſende rayne or geue the ſhowers of heauen?
Or may ẏ heuens drope rayne wythout thy
commaundement? Doſt not thou it, O Lor-
de our God, in whom we truſt? Yee Lorde,
thou doeſt all theſe thynges.

¶The.xv.Chapter.

¶The Lorde wyll not heare Moſes or Aaron, yf they praye for the people, but wyll wrappe them in manye myſeryes. The cauſe of ſuch great myſeryes.

A ‡Jere.vii.b xi.c.xiiii.b Eze.xiiii.c THē ſpake the Lord vnto me: ‡Thou-
ghe Moſes ⁊ Samuel ſtode before
me, yet haue I no harte to thys peo-
ple. Driue them awaye, ẏ they maye go out
of my ſyght. And yf they ſaye vnto ẏ. Why-
ther ſhall we go? Then tell them: The Lord
*Ezec.v.c. gyueth you thys anſwere. *Some vnto
death, ſome the ſwearde, ſome to hōger, ſo-
me into captyuyte. For I wyll bryng foure
plages vpon them ſayeth the Lorde. The
ſwearde ſhall ſleye them, the dogges ſhall
*Jer.xvi.a teare them in peaces, *the foules of the
ayr, and beaſtes of the earth ſhall eate them
vp, and deſtroye them. I wyll ſcatter them
aboute alſo in all kyngdomes and landes to
*iiii.re.xxi.a be plaged becauſe of *Manaſſes the ſonne
of Hezekia kynge of Juda, for the thynges
that he dyd in Jeruſalem.

B Who ſhall then haue pyte vpon ẏ, O Je-
ruſalem? Who ſhall be ſory for the? Or who
ſhall make interceſſyon, to optayne peace
for the? ſeynge thou goeſt fro me, ⁊ turneſte
backwarde, ſayeth the Lorde: Therfore I
dyd ſtretch out myne hande agaynſt ẏ, to de-
ſtroye ẏ, ⁊ I haue bene ſorye for the ſo longe
ẏ I am werye. I haue ſcatred thē abroade wᵗ *Jer.vii.c
ẏ fanne on euery ſyde of ẏ lāde. *I haue wa-
ſted my people and deſtroyed them. Yet they
haue had no luſte to turne from theyr awne
wayes. I haue made theyr wyddowes mo-
in nōbre, then ẏ ſandes of the ſee. Upon the
mothers of theyr chyldren dyd I brynge a de-
ſtroyer in the none daye. *Sodenly and vn- *i.theſ.v.a
awares dyd I ſende a feare vpon theyr cy-
ties. She that hath borne ſeuen chyldren,
hath none, her herte is full of ſorowe.

*The Sunne doth fayle her in the cleare *Amo.viii.b
daye, ſhe is cōfounded and fayntie for verye
heuyneſſe. As for thoſe ẏ remayne I wyll
delyuer them vnto the ſwearde before theyr
enemyes, ſayth ẏ Lorde. *O mother, alas *Jer.xx.d
that euer ẏ dyddeſt beare me, a brawler ⁊ re-
buker of the whole lande: Though I neuer
lente ner receaued vpon vſury, yet all men
ſpeake euell vpon me. And ẏ Lorde anſwe- C
red me: Uerely thy remnaunte ſhall haue
welthe. Come not I to the, when thou arte
in trouble: and helpe ẏ, when thyne enemye
oppreſſeth ẏ? Doth one yron hurte another
or one metall that cōmeth from the North,
another? *As for thy rycheſſe and treaſure, *Jer.xvii.a and.xx.b
I wyll geue them out into a praye, not for
eny money, but becauſe of all thy ſynnes, ẏ
ẏ haſt done in all thy coaſtes. *And I wyll *deu.xxxii.c
brynge ẏ wyth thyne enemyes into a lande,
that ẏ knoweſt not: for the fyre ẏ is kyndled
in my indygnacyon, ſhall burne you vp.

O Lorde thou knoweſt: therfore remem-
bre me, ⁊ vyſet me, delyuer me fro my perſe-
cuters. Take me not from thys lyfe in the
tyme of the longe pacyence, thou knoweſt,
that for thy ſake I ſuffer rebuke. *When I *Pſal: cix.d
had founde thy wordes, I dyd eate them vp Eze.iii.a
gredely: they haue made my herte ioyfull D
⁊ glad. For thy name was called vpō of me,
O Lorde God of Hoſtes. I dwell not amō-
ge the ſcorners, nether is my delyte therin:
but I dwell only in the feare of thy hand for
thou haſt fylled me wyth bytternes. Shall
my heuynes endure for euer? Are my pla-
ges then ſo greate, that they maye neuer be
healed? Wylt thou be as one ẏ is falſe and as
a water, that falleth, and cannot contynue?
Upon theſe wordes, thus ſayde ẏ Lorde vn-
to me. If ẏ wylt turne agayne, I ſhall ſet
the in my ſeruyce: and yf thou wylt take out
the thynges ẏ is precyous from ẏ vyle, thou
ſhalt be euen as myne owne mouth. *They *Jere.xxi.d.
ſhall conuerte vnto the, but turne not thou
vnto them: ⁊ ſo ſhall I make ẏ a ſtrōge bra-
ſen wall agaynſt this people. *They ſhall *Jere.i.c
fyght agaynſt ẏ, but they ſhall not preuay-
le. For I my ſelfe wil be with ẏ, to helpe ẏ,

and deliuer the, ſayeth the Lorde. And I will
ryd the out of the handes of the wycked, and
delyuer the out of the handes of tirauntes.

¶ The.xvi. Chapter.

¶ He prophecyeth the miſeri of the Iewes. He ſheweth,
that yͤ worſhyppyng of Idols: & the contemp
of Gods lawe, is the cauſe of theyr myſery. He prophecyeth
the captiuite of Babylon: ād their delyueraunce
from thence agayne, yͤ calling of yͤ gentiles.

A Thus ſayde the Lorde vnto me. Thou
ſhalt take the no wyfe, ner beget chyldren
in thys place. For of the chyldren
that are borne in this place, of theyr mothers
that haue borne them, and of theyr fathers
that haue begotten them in thys lande thus
∘* ſayeth the Lorde. ∘* They ſhall dye an horrible
*Leui.x.d. deeth, * no man ſhall mourne of them ner
Ierem.xiiii.c bury them, but they ſhall lye as donge vpon
the earthe. They ſhall peryſhe thorowe the
*Pſal.xxix.a ſwearde and honger, * and theyr bodyes ſhal
Ierem.xv.a. be meate for the foules of the ayre, and beaſtes
of the earth. For thus ſayeth the Lorde:
Go not yͧ in vnto them ner come to mourne
and wepe for them: for I haue taken my peace
from thys people (ſayeth the Lorde) yee my
fauoure and my mercy. And in this lāde ſhall
they dye, olde and yonge, and ſhall not be buried:
B no man ſhall bewepe them, no man ſhall
clyppe or ſhaue hym ſelfe for them.

There ſhall not one viſet another, to mourne
wyth them for theyr deed, or to comforte
them. One ſhall not offre another the cuppe
of conſolacyon, to forget theyr heuynes for
father and mother. * Thou ſhalt not go in to
*i.Cor.xv.b. their feaſt houſe, to ſit downe, to eate or drincke
wyth them. For thus ſayeth the Lorde of
*Ier.vii.d. Hoſtes the God of Iſraell: * Beholde, I ſhal
and.xxv.b. take awaye out of thys place, the voyce of
myrth and gladneſſe, the voyce of the brydegrome
and of the bride: yee, and that in youre
dayes, that ye maye ſe it.

C Nowe when thou ſheweſt thys people all
*Iere.v.d. theſe wordes, & they ſaye vnto the. * Wherfore
hath the Lorde deuyſed all thys greate
plage for vs? Or what is the offence and ſynne,
that we haue done agaynſt the Lorde our
God? Then make thou them thys anſwere:
*Deut.iiii.d * Becauſe youre fathers haue forſaken me
Ierem.vii.b. (ſayeth the Lorde) and haue walked after
ſtraunge goddes, whom they haue honoured
and worſhypped: but me haue they forſaken,
*Iere.vii.d. and haue not kepte my lawe. * And
ye wyth your ſhamefull blaſphemyes, haue
exceaded yͤ wyckednes of youre fathers. For
euery one of you hath folowed the frowarde
and euell ymagynacyon of hys awne herte,
and is not obedient vnto me.

*deu.xxviii c * Therfore wyll I caſt you oute of thys
lande, into a lande that ye and youre fathers
knowe not: and there ſhall ye ſerue ſtraunge
goddes daye and nyght, there wyll I ſhewe
you no fauoure. * Beholde therfore (ſayeth *Ier.xxiii.b
the Lorde (the dayes are come, that it ſhall
nomore be ſayde: The Lorde lyueth, whych
brought the chyldren of Iſrael out of the lande
of Egypte: but, it ſhall be ſayde, the Lorde
lyueth, that brought the chyldren of Iſrael
from the North, and from all landes where
he had ſcatred them. For I will brynge them
agayne into the lande, that I gaue vnto
theyr fathers.

Beholde (ſayeth the lorde) * I wyll ſende D
out many fyſhers to take thē, and after that *Mat.iiii.c.
wyll I ſende out many hunters to hunte thē
out, from all mountaynes and hylles and out
of the caues of ſtone. For myne eyes beholde
all theyr wayes, and they cannot be hyd fro
my face, nether can theyr wycked dedes be
kepte cloſe out of my ſyghte. But firſt wyll
I ſufficētly rewarde their ſhameful blaſphemies
and ſynnes, becauſe they haue defyled
my lāde: Namely with theyr ſtincking Idols
and wyth the caraens of theyr abhomynacions,
wherwyth they haue filled myne heritage.
* O Lorde, my ſtrēhth, my power, & refuge *Iere.xiiii.a
in tyme of trouble. The Gentyles ſhall and.xvii.c.
come vnto the from the endes of the worlde,
& ſaye: Verely our fathers haue cleaued vnto
lyes, theyr Idols are but vayne and vnprofitable.
Howe can a mā make thoſe hys goddes
whyche are not able to be goddes? And
therfore I wyll once teach thē, ſayeth yͤ Lorde,
I wyll ſhewe them my hande and my power,
that they may knowe, that my name is
the Lorde.

¶ The.xvii. Chapter.

¶ The frowardneſſe of the Iewes. Curſed be thoſe
that put their confydence in man, & thoſe bleſſed yͭ
truſt to God. Mannes herte is wycked. God is the
ſearcher of the hert. The lyuinge waters are forſaken
The halowyng of the Sabboth is cōmaunded.

Youre ſynne (O ye of the trybe of Iuda) A
is wrytten in the table of your hertes,
and grauen ſo vpon the edges of
your aulters wyth a penne of yron and wyth
an adamant clawe: that as yͤ fathers thyncke
vpon their chyldren ſo thincke you alſo vpon
your aulters, woddes, thycke trees, hye hylles,
moūtaynes & feldes. * Wherfore, I will *Iere.xv.a.
make my moūte that ſtandeth in the felde all and.xx.b.
your ſubſtaunce & treaſur to be ſpoyled, for yͤ
great ſynne that ye haue done vpō youre hye
places thorowe out all the cooſtes of youre
lande. Ye ſhall be caſt out alſo frō yͤ heritage,
that I gaue you. And I wyll ſubdue you vnder
the heuy bondage of your enemyes, in a
lande that ye knowe not. For ye haue myniſtred
fyre to my indignaciō, whych ſhall burne B
euermore. Thus ſayth the Lorde. * Curſed * Pſal.xlix.e Prouer.xi.c.
be the man that putteth hys truſt in man, Iere.clvi.e.
and that taketh fleſhe for hys arme: and he, and.clviii.a.
whoſe herte departeth from the Lorde: He Ezech.xxix.a
ſhall be lyke the heath, that groweth in the
wyldernes. As for the good thyng that is for

to come, he ſhall not ſe it: but dwell in a drye
place of the wyldernes, in a ſalt and vnoccupyed
*Pſal.ii.b. and.xxxix.c. Prouer.xxii.c ‡Pſal.i.a. Prouer.xi.d. lande.. * O bleſſed is the man, that
putteth hys truſt in the Lord, and whoſe hope
is the Lorde hym ſelfe. ‡ For he ſhalbe as
a tre, that is planted by ẏ water ſyde: whyche
ſpredeth out the rote vnto moyſtneſſe,
whom the heate cannot harme, when it commeth,
but hys leaffe ſhalbe grene. And though
there growe but lytle frute becauſe of
drouth, yet is he not carefull: but he neuer
leaueth of to brynge forth frute. Amonge
all thynges, man hath the moſt diſceatfull ⁊
ſtubberne herte.

C Who ſhall then knowe it? * Euen I the
*Ierem.xi.d Apoca.ii.b. ‡Pſal.vii.b. Roma.ii.a. Lorde ſearche out the grounde of the herte,
and trye the reynes, ‡ and rewarde euery man
accordynge to hys wayes, and accordynge
to the frute of hys workes.

☞ ☞ * The partriche maketh a neſt of egges,
*Pro.xxiii.a Pſal.lii.b. Luke.xiii.b. whych ſhe layde not. He commeth by ryches,
but not ryghteouſlye. In the myddeſt
of hys lyfe muſt he leaue them behynde hym,
and at the laſt be founde a very foole. But
thou (O Lorde) whoſe trone is moſt glorious,
excellent and of moſt antyquyte, whych
dwelleſt in the place of our holy reſt: Thou
art the comforte of Iſraell. All they that forſake
the, ſhalbe confounded: all they that departe
☞ from the, ☞ ſhalbe wrytten in earth
Iere.iii.b. Ezec.xxvi.d Iohn.iiii.b. * for they haue forſaken the Lorde the very
condyte of the waters of lyfe.

D Heale me. O Lorde, and I ſhall be whole:
ſaue thou me, and I ſhalbe ſaued for thou
art my prayſe. Beholde, theſe men ſaye vnto
me. Where is the worde of the Lorde (Let it
come nowe:) Where as I neuertheles obediently
folowed the as a ſhepherde, and haue
not vncalled taken thys offyce vpon me, this
knoweſt thou well. My wordes alſo were
ryght before the. Be not nowe terryble vnto
*Iere.xiiii.a and.xvi.c. me, O Lorde. * for thou art he in whome I
hope, when I am in parell. Let my perſecuters
be confounded, but not me: let them be
afrayed, and not me: Thou ſhalt bryng vpō
them the tyme of theyr plage ⁊ ſhalt deſtroye
them ryght ſore:

*Iere.viii.a and.xxvi.a. Thus hath the Lorde ſayde vnto me: * Go
and ſtande vnder the gate, where thorowe
the people and the kynges of Iuda go out
and in, yee vnder all the gates of Ieruſalem,
and ſaye vnto them. Heare the worde of the
Lorde, ye kynges of Iuda, and all thou people
of Iuda, and all ye cyteſyns of Ieruſalem,
E that go thorowe thys gate. Thus the
*Exo.xxiii.b Deut.v.b. Lorde commaundeth, * Take hede for youre
lyues, that ye carye no burthen vpon you in
the Sabboth, to brynge it thorowe the gates
of Ieruſalem: ye ſhall beare no burthen
alſo out of youre houſes in the Sabboth. Ye
☞ ſhall do no laboure theryn, but ☞ halowe
*Exo.xx.b. the Sabboth, * as I commaunded youre fathers.
Howbeyt, they obeyed me not, nether
kerkened they vnto me: but were obſtynate
and ſtubburne, and nether obeyed me: nor receaued
my coreccyon. Neuertheles, yf ye wyll
heare me (ſayeth the Lord) and beare no burthen
into the cytie thorowe thys gate vpon
the Sabboth: Yf ye wyll halowe the Sabboth,
ſo that ye do no worcke therin: thē ſhall
there go thorowe the gates of this cytie, kinges
and princes, that ſhall ſyt vpon the throne
of Dauid: They ſhall be caryed vpon charettes,
and ryde vpon horſes, both they and
their princes. Yee, whole Iuda and all the cyteſyns F
of Ieruſalem ſhall goo here thorowe,
and thys cytie ſhall euer be the more and more
inhabyted. There ſhall come men alſo frō
the cytyes of Iuda, from about Ieruſalem,
and from the lande of Beniamin, from the
playne feldes, from the mountaynes ⁊ from
the wyldernes: whych ſhall bringe burnt offerynges,
ſacrifyces, oblacions, and incenſe,
and offre vp thanckeſgeuyng in the houſe of
the Lord. But yf ye will not be obedient vnto
me, to halowe the Sabboth, ſa that ye wil
beare your burthēs thorowe the gates of Ieruſalem
vpon the Sabboth: Then ſhall I
ſet fyre vpon the gates of Ieruſalem, and it
ſhall burne vp the houſes of Ieruſalem, and
no man ſhall be able to quency it.

The.xviii. Chapter.

God ſheweth, by the example of a potter, ẏ it is in his power to deſtroye the deſpiſers of his worde ⁊ to helpe them agayne when they amend. The conſpiracye of the Iewes agaynſt Ieremy. His prayer agaynſt hys aduerſaryes.

Thys is another communicacion, that A
God had wyth Ieremy, ſaying: Ariſe,
and goo downe into the Potters
houſe, and there ſhall I tell the more of my
mynde. Nowe when I cam to the Potters
houſe, I founde hym makynge hys worcke
vpon a whele. The veſſell that the Potter
made of claye, brake amōge his handes: So
be beganne a newe, and made another veſſel
accordynge to hys mynde. Then ſayde the
Lorde thus vnto me. * Maye not I do wyth *Eſai.xlv.b. Iere.xix.c. Roma.ix.c.
you, as thys Potter doth, O ye houſe of Iſrael,
ſayeth the Lorde? Beholde, ye houſe of
Iſrael: ye are in my hande, euen as the claye
in the Potters hande.

* When I take in hande to rote out, to B
deſtroye, or to waſte awaye eny people or *Eze.xviii.c and.xxxiii.c. Luke.xv.a.
kyngdomes ‡ yf that people (agaynſt whom
I haue thus deuyſed) conuerte from theyr ‡Ionas.iii.b
wyckednes: I repente of the plage, that I deuyſed
to brynge vpon them. * Agayne, when *i.Reg.xv.c.
I take in hande, to buylde, or to plante a peopeople
or a kyngdom: yf the ſame people do
euell before me, and heare not my voyce: I
repente of the good, ẏ I deuiſe to do for them:

Speake nowe therfore vnto whole Iuda:
and to them that dwell at Ieruſalem. Thus
ſayeth

ſayeth the Lorde: Beholde, I am deuiſyng a plage for you, and am takynge a thyng in hande agaynſt you.

* Jere.xxv.a and.xxxv b c. Jonas.iii.b.
* Jer.xiiii.a.

* Therfore let euery man turue from hys euell waye, take vpon you the thynge that is good, and do ryght. But they ſayde. Nomore of thys * we wyll folowe our awen ymagynacyons, and do euery man accordynge to the wylfulneſſe of hys awne mynde.

C

Therfore thus ſayeth the Lorde. Aſke amonge the Heathen, yf eny man hath herde ſoch horryble thynges, as the daughter of Syon hath done. Shall not the ſnowe (that melteth vpon the ſtony rockes of Lybanus) moyſten the feldes? Or maye the ſprynges of waters be ſo grauē awaye, that they runne nomore, geue moyſtneſſe, ner make frutefull? But my people hath ſo forgotten me, that they haue made ſacryfyce vnto vayne Goddes. And theyr prophetes make them ful in theyr wayes from the auncyēt pathes, and to go into a fote waye not vſed to betroden of iuſt men. Where thorowe they haue brough their lande into and euerlaſting wilderneſſe & ſcorne. * So yͤ whoſoeuer trauayleth therby, ſhalbe abaſhed, and wagge their heades. Wyth an Eaſt wynde wyll I ſcatre thē, before theyr enemie. And when theyr deſtruccyon commeth, I wyll turne my backe vpon thē, but not my face. Then ſayde they * come, let vs ymagen ſom thynge agaynſt this Jeremye. For ☞ the preſtes ſhall not be deſtitute of yͤ lawe, nether ſhall the wyſemen de deſtitute of counſel, ner the prophetes ☞ deſtitute of the word of God. Come, and ☞ let vs ſmyte hym wyth the tong, and lett vs marke all hys wordes. Conſydre me. O Lorde, and heare the voyce of myne enemyes * ſhall they recompence euell for good? for they haue digged a pit for my ſoule. ‡ Remembre, howe that I ſtode before the, to ſpeake good for them, and to turne awaye thy wrath frō them.

* Jere.xx.b. and.xlix.c.
* Jerem.xi.b
D
* Psal.cix.a.
‡ Jere.x.d.
* Psal.cix.b. Thren.iii.f.

* Therfore let theyr chyldren dye of hunger, and let them be oppreſſed wyth the ſwearde. Let their wiues be robbed of their chyldren, and become wyddowes: let theyr huſbandes be ſlayne, let theyr yonge mē be kylled wyth the ſwearde in the felde. Lett the noyſe be herde out of theyr houſes, when the murtherer commeth ſodenly vpon them.

‡ Jerem.xi.

‡ For they haue dygged a pyt to take me, and layed ſnares for my fete. Yet Lorde, yͧ knoweſt all theyr counſell, that they haue deuiſed, to ſlaye me. Forgeue not theyr wyckednes, and let not theyr ſynne be put out of thy ſyght: but let them be iudged before the as yͤ gyltie: Thys ſhalt thou do vnto them in the tyme of thy indignacion.

¶ The.xix. Chapter.

¶ He prophecyeth the deſtruccyon of Jeruſalem, for the contempt & deſpiſynge of the worde of God

A

Thus ſayde the Lorde: Go thy waye and bye the an earthen pytcher, and bryng forth the Senatours and chefe preſtes into the valley of the children of Hennom, whych lieth before the dore that is made of brycke, and ſhewe them there the wordes, that I ſhall tell the, and ſaye thus vnto them. Heare the worde of the Lorde, ye kynges of Juda, and ye cyteſyns of Jeruſalem. * Thus ſayeth the Lorde of Hoſtes the God of Iſraell: ‡ Beholde I wyll bryng ſoche a plage vpon thys place, that the eares of all that heare it ſhall glowe. And that becauſe they haue forſaken me, and vnhalowed this place, and haue offred in it vnto ſtraunge goddes: whome nether they, theyr fathers, ner the kynges of Juda haue knowne. They haue fylled thys place alſo wyth the bloude of innocentes * for they haue ſet vp an aulter vnto Baal, to burne theyr chyldren for a burntoffering vnto Baal, which I nether cōmaunded, ner charged them, nether thought once there vpon.

* iiii.Re.xxi.c
‡ Jerem.vi.c.
B
* Deut.xii.d. and.xviii.b. Psal.cvi.e. Ezech.xvi.e. and.xx.d.
‡ Jere.vii.d.

Beholde therfore ‡ the tyme cōmeth (ſayeth the Lorde) that thys place ſhall nomore be called Topheth, ner the valley of the chylden of Hennom, but the valley of ſlaughter: For in this place will I ſlaye the Senatours of Juda & Jeruſalem, and kyll them downe wyth the ſwearde in the ſygt of theyr enemies, and of them that ſeke theyr lyues. And theyr deed carcaſes wyll I geue to be meate for the foules of the ayre, and beaſtes of the felde. And I wyll make thys citie ſo deſolate and deſpyſed: * that who ſo goeth ther by, ſhall be abaſhed and ieaſt vpon her, becauſe of all her plages.

C
* iii.Reg.ix.b Jer.xviii.b. and.xlix.c. and.xxix.c.
‡ Thre.iiii.b.
* deu.xxviii.g iiii.Reg.vi.f

‡ I wyll fede thē alſo wyth the fleſh of their ſonnes and theyr dauhters. * Yee, euery one ſhall eate vp another in the beſegynge and ſtraytneſſe, wherwyth theyr enemyes (that ſeke theyr lyues) ſhall kepe them in. And the pytcher ſhalt thou breake in the ſyght of the men that ſhalbe with the, and ſaye vnto thē: Thus ſayeth the Lorde of Hoſtes: * Euen ſo wyll I deſtroye thys people and cytye: as a man breaketh and earthen veſſell, that can not be made whole agayne.

* Jer.xviii.a
‡ Jere.vii.d.

‡ In topheth ſhall they be buried, for they ſhall haue none other place. Thus wyll I do vnto this place alſo ſayeth the Lorde, and to them that dwell therin: Yee. I will do to this cytie as vnto Topheth (For yͤ houſes of Jeruſalem and the houſes of the kynges of Juda ſhalbe defyled, lyke as Topheth) becauſe of all the houſes, in whoſe parlers they dyd ſacryfyce vnto all the hooſte of heauen and powred drynke offerynges vnto ſtraunge goddes. And ſo Jeremy cam from Topheth, where the Lorde had ſent hym to prophecye, and ſtode in the court of the houſe of the Lorde, and ſpake to all the people: Thus

ſayeth

ſaieth the Lorde of Hoſtes the God of Iſrael
Beholde, I wyll brynge vpon thys citie and
vpon euery towne aboute it, all the plages
*Iere.vii.c. and.xiii.b. that I haue deuyſed agaynſt them: *for they
haue bene obſtinate, and wold not obeye my
warnynges.

¶ The.xx.Capter.

¶ Ieremye is ſmytten ⁊ caſt into preſon, for preachyng of yͤ worde of God. He propheceyeth the captyuytie of Babylon. He complayneth yͤ he is a mockynge ſtocke for the word of God. He is compelled by the ſprete to preache the worde

A When Phaſhur the preſte, the ſon=
ne of Emer, cheſe in the houſe of
the Lorde, herde Ieremy preache
*Iob.xviii.c Actu.xxiii.a. ſo ſtedfaſtly: *he ſmote Ieremy ⁊
put hym in the ſtockes, that are
by the hye gate of Ben Iamin, in the houſe
of the Lorde. The nexte daye folowynge
Phaſhur brought Ieremy out of the ſtockes
agayne. Then ſayde Ieremy vnto hym. The
Lorde ſhall call the nomore Phaſhur (that
is excellent and increaſynge) but Magor (yͤ
is fearfull ⁊ afrayed) euery where. For thus
ſayeth the Lorde: beholde, I wyll make the
afrayed, euen thy ſelfe, ⁊ all that fauoure the:
whych ſhall periſh with the ſwearde of theyr
enemies, euen before thy face.

B And I wyll geue whole Iuda vnder the
power of the kynge of Babylon, whych ſhal
carye ſome vnto Babilon preſoners, ⁊ ſlaye
*iiii.Re.xx.c Iere.xv.c. and.xvii.a. ſome wyth the ſwearde. *Moreouer, al the
ſubſtaunce of thys lande, all theyr precious
and gorgeous worckes, all coſtlynes, and
all the treaſure of the kynges of Iuda: wyll
I geue into yͤ handes of their enemies, which
ſhall ſpoyle them, and carye them vnto Ba=
bilō. But as for the (O Phaſhur) thou ſhalt
be caried vnto Babilon wyth all thine houſ=
holde, and to Babilon ſhalt thou come, whe=
re thou ſhalt dye, and be buryed: thou and all
thy fauourers, to whom thou haſt preached
lyes. O Lorde, yf I am dyſceaued, then haſt
thou dyſceaued me: thou haſt dealt ſtrongly,
and haſt preuayled, and makeſt me ſtronge
*Tre.iiii.b. agayne. *All the daye longe am I deſpiſed, ⁊
laughed to ſcorne of euery man: becauſe I
haue nowe preached longe agaynſt malyci=
ous Tyranny, and ſhewed them of deſtruc=
*Iere.vi.b. cyon. *For the whyche cauſe they caſt the
worde of the Lorde in my teeth, and take me
euer to the worſt.

C Wherfore, I thought frō hence forth, not
to ſpeake of hym, ner to preache eny more in
hys name. But the worde of the Lorde was
a very burnynge fyre in my hert and in my
bones, whyche when I wolde haue ſtopped,
*Pſa.xxxi.b. I myght not. For why *I herde ſo many
deryſyons and blaſphemyes on euery ſyde of
me (complayne vpon him, ſaye they, and we=
will tell his tale) yee euen of myne awne com=
panions, and ſoch as were conuerſant wyth
me: went about to murther me, ſaying vpon
hym, we ſhall one waye or other begyle hym
and preuayle agaynſt hym, and be auenged
of hym.

But the Lorde ſtode by me, lyke a myghe=
tie giaunt: therfore my perſecutours fell, and
coulde do nothyng. They ſhalbe ſore confoū=
ded. for they haue done vnwyſely, they ſhall *Iere.xi.d.
haue an euerlaſtynge ſhame. *And nowe, O
Lorde of Hoſtes, thou ryghteous ſearcher
(which knoweſt the reynes and the very her=
tes:) let me ſe them punyſhed, for vnto the I
commytte my cauſe.

Synge vnto the Lorde, and prayſe hym, D
for he hath delyuered the ſoule of the oppreſ=
ſed, from the hande of the violent. *Curſed *Iob.iii.a. Ierem.xv.b.
be the daye, wherin I was borne, vnhappye
be the daye, wherin my mother brougt me
forth. Curſed be the man, that broughth my
father yͤ tydinges to make hym glad, ſaying:
thou haſt gotten a ſonne. Lett it happen vn=
to that man, as to the cyties *whych yͤ Lorde *Gene.xix.c.
turned vp ſyde downe. Let hym heare cry=
enge in yͤ mornynge, and at none daye lamen=
table howlynge. Why ſleweſt yͧ not me, as
ſone as I cam out of my mothers wombe? O
that my mother had bene my graue her ſelfe,
that the byrth myghte not haue come out,
but remayned ſtyll in her. ‡ Wherfore cam ‡Iob.x.c.
I forth of my mothers wombe? To haue ex=
peryence of laboure and ſorowe? and to lead
my lyfe wyth ſhame?

¶ The.xxi.Chapter.

¶ He propheciecth that zedekiah ſhall be taken, and the cytie burned.

These are the wordes that yͤ Lord ſpa= A
ke vnto Ieremy *what tyme as kyng *Ie.xxxvii.a
zedekyah ſent vnto hym Phaſhur the
ſonne of Melchias, and Sophonias the ſon=
ne of Maaſias preſte, ſayinge. *Aſke coun= *iii.re.xxiii b ii.par.xviii.a Iere.xlii.a.
cell at the Lorde (we praye the) of our behal=
fe, for Nabuchonoſor the kynge of Babilon
beſegeth vs, yf the Lord (peraduenture) wyll
deale wyth vs, accordynge to his maruelous
power, and take hym from vs.

Then ſpake Ieremy. Geue zedekias thys
anſwere. Thus ſayeth the Lorde God of Iſ=
rael: beholde, I wyll turne backe the weapēs
that ye haue in youre handes, wherwyth ye
fyght agaynſt the kinge of Babylon and the
Caldees, whych beſege you round aboute the
walles, and I wyll brynge thē together into
the myddeſt of thys cytie, ⁊ I my ſelfe wyll
fyght agaynſt you, with an outſtretched hā=
de, ⁊ wyth a myghtye arme, in great diſplea=
ſure and terrible wrath: and wyll ſmyte thē,
that dwel in thys cytie: yee, both men and ca=
tell ſhall dye of a great peſtilence.

*And after thys (ſayeth the Lorde) I ſhal B
deliuer zedekias the kynge of Iuda, and hys *Ier.xxxix.a
ſeruauntes, hys people (and ſoch as are eſca=
ped in the cytie, from the peſtilence, ſwearde
and honger) into the power of Nabuchodo=

noſor kynge of Babylon: yee, into the handes of theyr enemyes, into the handes of thoſe that folowe vpon theyr lyues, whych ſhall ſmyte them wyth the ſwearde, they ſhall not pytie them, they ſhall not ſpare thẽ, they ſhall haue no mercy vpon them.

C And vnto this people yͤ ſhalt ſaye. Thus ſayeth yͤ Lorde: * beholde, I laye before you the waye of lyfe and deeth. ‡ Who ſo abydeth in this cytie, ſhall periſh ether wyth the ſwearde, wyth honger, or wyth peſtilence. But who ſo goeth out to holde on the Chaldees parte, that beſege it, he ſhall ſaue hys lyfe and ſhall wynne his ſoule for a pray. * For I haue ſet my face agaynſt thys cytie (ſayeth the Lorde) to plage it, and to do it no good. It muſt be geuen into the hande of the kyng of Babylon, and be brent wyth fyre.

* Deut.xxx.c
‡ Jer.xxvii.a
and.xxxviii.a
* Jere.xxii.a

And vnto the houſe of the kyng of Juda, ſaye thus: Heare the worde of the Lorde (O thou houſe of Dauid) for thus ſayth yͤ Lorde: * Miniſter ryghteouſnes, and that ſoone, delyuer the oppreſſed from violent power ‡ or euer my terryble wrath breake out lyke a fy- D re, and burne ſo, that no man maye quench it, becauſe of the wyckednes of youre ymagynacyons. * Beholde (ſayeth the Lorde) I wyll come vpon you, that dwell in the valleyes, rockes and feldes, and ſaye ‡ Tuſh: who wyll make vs afrayed? or who wyll come into oure houſes? For I wyll vpſet you (ſayeth the Lord) becauſe of the wyckednes of your inuencyons, and wyll kyndle ſoche a fyre in youre wood, as ſhall conſume all that is oboute you.

* Eſap.i.c.
‡ Jere.xxii.a.
zach.viii.b.
Jere.iii.a.
* Je.xlviii.a
‡ Deu.xxix.c.
Jeremy.v.b.
xii.a.xiiii.b.
and.xxiii.c.
Sophy.i.c.

¶ The.xxii.Chapter.

¶ He exhorteth the kynge of Juda to iudgement & ryghteouſneſſe, why Jeruſalem is brought into captyuytie. The death of Selum the ſonne of Joſua is propheceyed.

A Thus ſayde the Lorde, Go downe into the houſe of yͤ kynge of Juda, & ſpeake there theſe wordes, and ſaye: Heare the worde of the Lorde, thou kyng of Juda that ſytteſt in the kyngly ſeat of Dauid: thou and thy ſeruauntes and thy people that go in and out at thys gate. Thus the Lorde commaũdeth: * kepe equyte and ryghteouſneſſe, deliuer the oppreſſed from the power of the violent: do not greue ner oppreſſe the ſtraunger, the fatherleſſe ner the wyddowe, and ſhed no innocent bloude in thys place.

* Eſa.i.c.
Jerem.xxi.c.
zacha.vii.c.

B And yf ye kepe theſe thynges faythfully then ſhall there come in at yͤ dore of thys houſe kinges, to ſit vpon Dauids ſeate: they ſhal be caryed in Charettes and ryde vpon horſes both they and theyr ſeruauntes, and theyr people. But yf ye wyll not be obedient vnto theſe commaundementes, * I ſweare by myne awne ſelfe (ſayeth the Lorde) thys houſe ſhall be waſte. For thus hath the Lorde ſpoken vpon the kynges houſe of Juda. Thou Gilead art vnto me the head of Libanus. Shall I not make the ſo waſte (and thy cyties alſo) that no man ſhall dwell therin? I wyll prepare a deſtroyer wyth hys weapens for yͤ, to hewe downe thy ſpecial Cedre trees, and to caſt them in the fyre.

* Eſay.i.c.
Jeremy.l.c.
Hebre.vi.b.

C And all the people that go by thys cytie, ſhall ſpeake one to another. * Wherfore hath the Lorde done thus vnto thys noble cytie? Then ſhall it be anſwered: ‡ becauſe they haue broken the couenaunt of the Lorde theyr God, and haue worſhypped & ſerued ſtraunge goddes. * Mourne not ouer the deed, and be not wo for them, but be ſory for hym that departeth awaye: for he commeth not agayne, and ſeeth hys natyue countre no more. For thus ſayeth yͤ Lorde as touchynge * Selum yͤ ſonne of Joſias kynge of Juda, which raygned after hys father, and is caryed out of this place, he ſhal neuer come hyther agayne, for he ſhall dye in the place, wher vnto he is led captiue, and ſhal ſe thys lande no more.

* deut.xxix.b
iii.Reg.ix.b.
‡ Deu.xxix.d.
iii.Reg.ix.b.
iiii.re.xxiii.b
ii.Para.vii.d
* iiii.Regum
xxiii.c.
* ii.Par.iii.c

D ‡ Wo worth hym, that buyldeth hys houſe wyth vnryghteouſnes, and hys parlers wyth the good yͤ he hath gotten by violence: which neuer recompenſeth hys neyghbours laboure, ner payeth hym hys hyre. He thyncketh in him ſelfe. I will buylde me a wide houſe, and gorgeours parlers. He cauſeth windowes to be hewen theryn, and the ſylynges and ioyſtes maketh he of Cedre, and paynteth them wyth Synaper. Thynckeſt thou to raygne, now that thou prouokeſt me to wrath wyth the Cedre trees?

* Eſa.v.c.
Agge.i.a.

Dyd not thy father eate and drycke, and proſpere well, as longe as he dealt wᵗ equite and ryghteouſneſſe? Yee, when he helped the oppreſſed and poore to theyr ryght, thẽ proſpered he well.

From whence came thys, but onely becauſe he had me before hys eyes, ſayeth the Lorde? Neuertheles, as for thyne eyes and thyne herte, they loke vpon couetouſneſſe, to ſhed innocent bloude, to do wronge & vio- E lence. * And therfore, thus ſayeth the Lorde agaynſt Jehoakym, yͤ ſonne of Joſias kyng of Juda. They ſhall not murne for hym (as they vſe to do) alas brother, alas ſyſter: Nether ſhall they ſaye vnto hym: Alas ſyr, alas for that noble prince. But as an Aſſe ſhall he be buryed, corrupte and be caſt wythout the gates of Jeruſalem.

* iiii.Regum
xxiii.c.
and.xxiiii.a.
Jere.xxxvi.d

Clyme vp the hyll of Lybanus (O thou daughter Syon) lyft vp thy voyce vpon Baſan, crye from all partes: for all thy louers are deſtroyed. I gaue the warnynge, whyle thou waſt yet in proſperyte. But thou ſaydeſt: I wyll not heare. And thys maner haſt thou vſed from thy youth, that thou woldeſt neuer heare my voyce. All thy herdmen ſhal be driuen with the wynde, and thy derlynges ſhal be caryed awaye into captyuyte. Then ſhalt thou be brought to ſhame and confuſiõ because of al thy wyckednes: ẏ that dwelleſt vpon Libanus, ⁊ makeſt thy neſt in ẏ Cedre * Eſa.xiii.b. and.xxi.a. Ieremy.xii.b and.xxx.a. trees* O how litle ſhalt ẏ be regarded when thy ſorowes ⁊ pangues come vpon the, as a woman trauelynge wyth chylde.

‡ As truly as I lyue (ſayeth the Lorde:) ‡iiii.Regum. xxiiii.b. Though Conanias the ſonne of Iehoakym kynge of Iuda were the ſygnet of my ryght hande, yet wyll I plucke him of. And I wyll geue the into the power of them that ſeke to ſlaye the, and into the power of them that thou feareſt: into the power of Nabuchodonoſor the kynge of Babylon, and into the power of the Caldees. Moreouer, I wyll ſende the, and thy mother that bare the into a ſtraunge lande, where ye were not borne, G and there ſhall ye dye. But as for the lande that ye wyll deſyre to returne vnto, ye ſhall neuer come at it agayne. Thys man Conanias ſhall be lyke an ymage robbed and torne in peces, whych pleaſeth no man, for all hys apparell. Wherfore both he and his ſede ſhal be ſent awaye, and caſt out into a lande, that they knowe not.

O thou earth, earth, earth: here ẏ worde of the Lorde. Thus ſayeth the Lorde: Wryte thys man amonge the outlawes, for no proſperite ſhall thys man haue all hys lyfe lōge. Nether ſhall eny of hys ſede be ſo happie, as to ſyt vpon the ſeat of Dauid, and to beare rule in Iuda.

¶ The.xxiii. Chapter.

¶ He ſpeaketh againſt euel Curates ẏ make hauock of ẏ flocke of the Lord. Of the cōuerſion of the remnaunt of the Iewes to the fayth. The commynge of the true ſhepherde Chriſt is prophecyed. Againſt falſe Prophetes, when a Prophete preacheth the word of God, God conuerteth the hertes of the hearers. Agaynſt Prophetes ẏ preache lyes vnder the name of God. The myracles of falſe Prophetes.

A * Ezech.xxxiiii.a. WO be * vnto the ſhepherdes, that deſtroye, and ſcatre my flocke, ſayeth ẏ Lorde Wherfore thys is the cōmaūdemēt of the Lorde God of Iſrael, vnto ẏ ſhepherdes ẏ fede my people: Ye ſcatre ⁊ thruſt out my flocke, and loke not vpon them. Therfore nowe wyll I vyſet the wyckednes of youre ymagynacyons, ſayeth the Lorde. And wyll gather together ẏ remnaunt of my flocke, from all landes that I had dryuen thē vnto, and wyll brynge them agayne to theyr paſtures, that they maye growe and increaſe. I will ſet ſhepherdes alſo ouer them whych ſhall fede them. They ſhall nomore feare and drede, for there ſhall B none of them be loſt, ſayeth the Lorde. * Jer.xxxiii c * Beholde, the tyme commeth, ſayeth the Lorde, ẏ I wyll rayſe vp the ☞ ryghteous braunche * Eſay.xi.a. of Dauid, ‡ which kinge ſhall beare rule, and he ſhall proſper wyth wyſedome, ⁊ ſhall ſet vp equite ⁊ ryghteouſnes agayne in the erth.

* deu.xxxiii c In this tyme ſhall Iuda be ſaued. and * Iſraell ſhall dwell wythout feare. And thys is * i.Cor.i.d. the name that they ſhall call hym: * euen the Lorde oure ryghteouſneſſe. ‡ And therfore ‡ Jere.xvi.c. beholde, the tyme cōmeth, ſayeth the Lorde that it ſhall nomore be ſayde: the Lorde lyueth, whych brought the chyldren of Iſraell out of the lande of Egypte: But the Lorde lyueth: which brought forth, and led the ſede of the houſe of Iſrael, out of the North lande, and from all countrees where I had ſcatred thē, and they ſhall dwell in theyr awne lande agayne. [illegible] 4.6.7

My herte breaketh in my body becauſe of the falſe prophetes, all my bones ſhake: I am become lyke a droncken man (that by the reaſon of wyne can take no reſt) for verye feare of the Lorde, and of hys holy wordes: Becauſe the lande is full of aduouterers and thorowe ſwering it mourneth * and the pleaſaunt paſtures of the deſerte are dryed vp. * Jere.xiiii.a C Yee the waye that men take, is wycked, and theyr gouernaunce is nothynge lyke the holy worde of the Lorde. For prophetes and ẏ preſtes them ſelues are polluted ypocrytes, and theyr wyckednes haue I founde in my houſe, ſayeth ẏ Lorde. Wherfore, theyr way ſhall be ſlyppery in the darckneſſe, where in they maye ſtacker and fall. For I will bryng a plage vpon them, euen the yeare of theyr viſitacion ſayeth the Lorde. I haue ſene foly amōge the prophetes of Samaria, that they preached for Baall, and diſceaued my people of Iſraell.

I haue ſene alſo amonge the prophetes of Ieruſalem foule aduoutry, and preſumpteous lyes. They take the moſt ſhamefull men by the hande, flattrynge them, ſo ẏ they cannot returne from theyr wyckednes. All theſe wᵗ theyr cyteſyns are vnto me, as Sodome, and as the inhabitours of Gomorre.

Therfore thus ſayeth the Lorde of Hoſtes concernynge the prophetes: * Jere.ix.b. * Beholde, I wyll fede them wyth wormwod, and make them drincke the water of gall. For from the prophetes of Ieruſalem is ypocriſye come into all the lande.

D ‡ Jer.xxvii.b and.xxix.b. And therfore the Lorde of Hoſtes geueth you thys warnynge. ‡ Heare not the wordes of the prophetes, that preach vnto you, and diſceaue you: ſurely they teache you vanyte for they ſpeake the meanynge of theyr awne herte, and not out of the mouth of the Lorde. * Jere.xii.a. and.xiiii.b. Sophony.i.c * They ſaye vnto them that deſpyſe me: The Lorde hath ſpokē it: Tuſh: ye ſhall proſpere ryght well. And vnto all them, that walcke after the luſt of theyr awne hert, they ſaye: Tuſh, there ſhall no miſfortune happen you. For who hath ſytten in ẏ coūcell of the Lorde, that he hath herde and vnderſtande, what he is aboute to do: Who hath marcked hys deuyce, and herde it? * Jere.xxx.d. * Beholde, the ſtormy wether of the Lorde (that is, indignacyon) ſhall go forth, and a vyolent whyrlwynde ſhall fal downe vpō the heade of ẏ vngodly.

And the wrath of the Lorde ſhall not turne
agayne, vntyll he perfourme and fulfyl the
*Iere.xxx.d. thought of his herte. * And in yͤ latter dayes
‡Iere.xiiii.b ye ſhall knowe his meanynge,

I haue not ſent theſe prophetes (ſayeth yͤ
Lorde) & yet they ranne. ‡ I haue not ſpoken
to them, and yet they preached. But yf they
had continued in my counſell they had opened
to my people my wordes & they had turned
my people frō theyr euell wayes & whycked
*Pſa.cxxxix.a ymagynacyons. * Am I then God that
Ezech.viii.b. ſeyth but the thynge, whyche is nye at hande,
‡Pſa.cxxxix.a de, and not that is farre of, ſayeth the Lorde?
Amos.ix.a. ‡ Maye eny man hyde hym ſelfe ſo, yͭ I ſhall
*Eſa.lxvi.a. not ſe hym? ſayeth the Lorde. * Do not I
Actu.vii.f. fulfyll heauen and earth? ſayeth the Lorde.
and.xvii.b. I haue herde well ynough, what yͤ prophetes
ſaye yͭ preache lyes in my name, ſayeng:
I haue dreamed, I haue dreamed. How longe
wyll thys contynue in yͤ prophetes hertes
to tell lyes, and to preache the crafty ſotylte
of theyr awne hert? Whoſe purpoſe is (wyth
the dreames that euery one tell) to make my
people forget my name, as theyr forefathers
dyd, when Baall came vp. The prophet that
*ii.Co.iiii.a hath a dreame let hym tell it * and he that
i.Petr.iiii.b. vnderſtandeth my worde, let hym ſhewe it
faythfully.

F For what hath chaffe and wheate to do
together? ſayeth the Lorde. Is not my worde
lyke a fyre, ſayeth the Lorde? and lyke an
hammer, yͭ breaketh the harde ſtone? Therfore
thus ſayeth the Lorde: beholde, I wyll
vpon the prophetes, that ſteale my worde
priuely from euery man: Beholde, here am I
(ſayeth the Lorde) agaynſt the prophetes,
that make tunges tender to ſpeake, and ſaye:
The Lorde hath ſayde it. Beholde, here am
I (ſayeth the Lorde) agaynſt thoſe prophetes,
yͭ darre prophecy lyenge dreames, and
diſceaue my people with theyr vanytics, and
myracles, whom I neuer ſent, ner commaunded
them. They ſhall do thys people greate
harme, ſayeth the Lorde:

Yf this people, ether eny prophet or preſte
☞ aſke the and ſaye: what is ☞ the burthē of
the Lorde?? Thou ſhalt ſaye vnto thē: what
G burthen? Therfore wyll I caſt you fro me,
(ſayeth the Lorde) becauſe ye your ſelues are
⁂ ⁂ a burthen. And the prophet, preſte or people
that vſeth thys terme (the burthen of yͤ Lorde)
hym wyll I viſet, and his houſe alſo.

But thus ſhall ye ſaye, euery one to another,
& euery man to his brother. ☞ What
anſwere hath yͤ Lorde geuen? or what is the
Lordes commaundement? And as for yͤ burthen
of the Lorde, ye ſhall ſpeake nomore of
it: for euery mans awne worde is hys burthē
becauſe ye haue altered the wordes of the lyvynge
God the Lorde of Hoſtes our God.

Thus ſhall euery man ſaye to the Prophetes:
what anſwere hath the Lorde geuen
the? Or what ſayth the Lorde? And not once
to name the burthen of the Lorde. Therfore
thus ſayeth the Lorde. For ſo moche as
ye haue vſed thys terme (the burthen of the
Lorde) where as I notwythſtandinge ſent
vnto you, and forbade you to ſpeake of the
Lordes burthen.

Beholde therfore, I wyll repute you as
a burthen, and wyll caſt you out of my preſence:
yee, and the cytie alſo that I gaue you
and your fathers: and wyll bryng you to an
euerlaſtynge confuſyon, and into ſoch a ſhame,
as ſhall neuer be forgotten.

¶ The.xxiiii. Capter.

¶ The vyſyon of the two pannyers of fygges. The fyrſt vyſyon ſignyfieth that parte of yͤ people ſhuld be brought agayne frō captiuyte The ſecond that zedekias & the reſt of the people ſhulde be deſtroyed

The Lorde ſhewed me a vyſyon: Be- A
holde, there ſtode two maundes of fygges
before the temple of the Lorde, *iiii.Regum
after that * Nabuchodonoſor kynge of Ba- xxiiii.b.
bylon had lede away captyue Jechonias the
ſonne of Jehoakim kinge of Juda, the myghtie
men alſo of Juda, wyth yͤ worckmaſters,
and connynge men of Jeruſalem, vnto Babylon.
In the one maunde were very good
fygges, euen lyke as thoſe yͭ be fyrſt ripe. In
yͤ other maunde were very naughty fygges
which might not be eaten, they were ſo euell.
Then ſayde the Lorde vnto me: what ſeyſt
thou Jeremy: I ſayde * fygges, wherof ſome *Oſee.ix.b.
be very good, and ſome ſo euel, that no man
maye eate them.

Then came the worde of the Lorde vnto B
me, after thys maner: Thus ſayeth the Lorde
the God of Iſraell: lyke as thou knoweſt
the good fygges, ſo ſhall I knowe yͤ men led
awaye, whom I haue ſent out of thys place
into the lande of the Caldees, for theyr profyte:
and I wyll ſet myne eyes vpon thē for
the beſt, for I wyll brynge them agayne into
this lande: I wyll buylde them vp, and not
breake them downe: I wyll plante them, and C
not rote them out. * And I wyll geue them *Deu.xxx.a.
an herte, to knowe howe that I am the Lor- Jerem.xxx.b.
de. They ſhalbe my people, & I wyll be theyr xxxi.f.g.xxxii.
God, for they ſhall returne vnto me wyth e.
theyr whole herte.

* And lyke as thou knoweſt the naugh- *Iere.xxix.c
tie figges, whych maye not be eatē, they are
ſo euell: Euen ſo wyll I (ſayeth the Lorde)
let zedekyas the kynge of Juda, ye and all
hys princes, & the reſidue of Jeruſalem that
remayne ouer in thys lande, and them alſo
that dwell in Egypte) to be vexed and plaged
in all kyngdomes and landes. And wyll
make them to be a * reprofe, a comē bywor- *Pſa.xliiii.a.
de, a laughynge ſtocke and ſhame, in all the Baruc.iii.a.
places, where I ſhall ſcatre them. I wyl ſende
the ſwearde, honger & peſtilence amonge
them, vntyll I haue cleane conſumed them
out of

out of the lande, that I gaue vnto them and theyr fathers.

¶ The.xxv.Chapter.

¶ Jeremye prophecyeth that they ſhall be in captyuytye.lxx. yeres, becauſe they contemned and dyſpyſed the worde of God. He ſheweth that after.lxx. yeares the Babilonians ſhulde be deſtroyed. The deſtruccyon of all nacions is prophecyed. He moueth the preaſtes of the nacions to waylynge

A A Sermon that was geuen vnto Jeremy, vpon all the people of Juda. In the fourth yeare of Jehoakym the ſonne of Joſias kynge of Juda that was in the fyrſt yeare of Nabuchodonoſor kyng of Babilon. Whych ſermon, Jeremy the prophet made vnto all the people of Juda, and to all the inhabitours of Jeruſalem, on this maner.

*Jere.xxix.c and.xxxv.c. &.xxxviii.a.
‡ ii.Para. xxxvi.c.

From the thyrtene yeare of Joſias the ſonne of Amon kynge of Juda, vnto thys preſent daye (that is euen.xxiii. yeare) the worde of the Lorde hath bene cõmitted vnto me. *And ſo I haue ſpoken to you, I haue ryſen vp early, I haue geuen you warnynge in ſeaſon, but ye wolde not heare me. ‡Though the Lorde hath ſent hys ſeruauntes, all the prophetes vnto you in ſeaſon. Yet wolde ye not obeye, ye wolde not enclyne youre eares to heare.

*iiii.c.xviii. c.

He ſayde *turne agayne euery man from his euell waye, and from your wycked ymaginacions, and ſo ſhall ye dwell for euer in ỹ lande, that the Lorde promyſed you & youre forefathers. And go not after ſtraunge goddes, ſerue them not, worſhyp them not, and angre me not wyth the worckes of your hãdes: then wyll not I punyſh you. Neuertheles ye wolde not heare me (ſayth the Lorde:) but haue defyed me wyth ỹ worckes of your handes, to your awne greate harme.

*Jere.i.b.
‡Esa.x.a. Jere.xvii.a.

B Wherfore thus ſayeth the Lorde of Hoſtes: *Becauſe ye haue not herkened vnto my worde, lo, I wyll ſende out, & call for all the people, that dwell in the North, ſayeth the Lorde, and wyll prepayre Nabuchodonoſor the kynge of ‡Babylon my ſeruaunt, and will brynge them vpon this lande, and vpon all that dwell therin, and vpon all the people that are aboute them, and wyll vtterly rote them oute. I will make of thẽ a wyldernesse, a mockage, and a continuall deſerte.

*Jere.vii.b. and.xvi.b.
‡ii.par.xxxvi d. i.Esdre.i.a. Jeremy.v.c. and.xxix.b. Dan.ix.a. zach.i.b.
*Job.xxxiiii.b.

*Moreouer, I wyll take from them the voyce of gladneſſe and ſolace, the voyce of the brydegrome and the bryde, the voyce of the anoynted, wyth the creſhettes: and thys whole lande ſhall become a wyldernes, and theſe nacions ſhall ſerue the kynge of Babylon, threſcore yeares and ten. ‡When the.lxx. yeares are expired, I wyll vpſet alſo the wyckedneſſe of the kynge of Babylon and his people ſayeth the Lorde: yee, and the lande of the Caldees, and wyll make it a perpetuall wyldernes, and wyll fulfyll all my wordes vpon that lande, whych I haue deuiſed agaynſt it: yee, all that is wrytten in thys boke, whych Jeremy hath prophecyed of all people: ſo that they alſo ſhall be ſubdued vnto diuers nacions and great kynges *for I wyll recompence them, accordynge to theyr dedes and worckes of theyr awne handes.

‡Esay.li.b. Psal.lxxv.b.

D For thus hath ỹ Lorde God of Iſrael ſpoken vnto me: Take thys ‡wyne cuppe of indignacyon fro my hande, that thou mayeſt cauſe all the people, to whom I ſend the, for to dryncke of it: that when they haue droncken therof, they maye be mad, & out of theyr wyttes, when the ſwearde commeth, that I wyll ſende amonge them. Then toke I the cuppe from the Lordes hande, and made all people to dryncke therof, vnto whome the Lorde had ſent me.

But fyrſt the cytie of Jeruſalem, & all the cyties of Juda, theyr kynges and princes, to make them deſolate, waſt, deſpyſed, ãd hyſſed at, and curſed, accordynge as it is come to paſſe thys daye. E Yee, and Pharao ỹ kynge of Egypte, hys ſeruauntes, hys princes and hys people all together one wyth another & all kynges of the lande of Hus, all kynges of the Philiſtines lande, Aſcalon, Azah, Accaron and the remnaunt of Aſdod, the Edomites, the Moabites and the Ammonites al ỹ kynges of Tirus & Sidon: the kynges of the Iles that are beyonde the ſee: Dedan, Thema, Buz & all them ỹ dwelt in the vttermoſt partes of the worlde all the kinges of Araby and (generally) all the kynges that dwel in the deſerte: all the kynges of zamri, al ỹ kynges of Elam, all the kynges of the Medces, all kynges towarde ỹ North, whether they be farre or nye, euery one agaynſt his neyghbours: Yee, and all the kyngdomes that are vpon ỹ whole earth. The kynge of Sezach ſayde he ſhall drycke with them alſo.

*Jere.xlix.b Ezechiel.xi.b i.Pet.iiii.c.

Therfore ſaye thou vnto them: Thys is the commaundement of the Lorde of Hoſtes the God of Iſrael: Drincke and be droncken, F ſpewe and fall, that ye neuer ryſe, and that thorowe the ſwearde, whych I wyll ſende amonge you. But yf they wyll not receaue the cuppe of thy hande, and drycke it, then tell them: Thus doth the Lorde of Hoſtes threaten you: drycke it ye ſhall, and that ſhortely. For lo, *I begynne to plage the cytye, that my name is geuen vnto: thyncke ye then that I wyll leaue you vnpunyſhed? Ye ſhall not go quyte, for why, I call for a ſwearde vpon all the inhabitours of the earth, ſayeth the Lorde of Hoſtes.

*Joel.iiii.c. Amos.i.b.

Therfore tell them all theſe wordes and ſaye vnto them. *The Lorde ſhall crye frõ aboue, and let hys voyce be herde from hys holy habytacyon. Wyth a great noyſe ſhall he crye

he crye from hys courte regall. He ſhall geue
a great voyce, lyke the grape gatherers, and
the ſounde therof ſhalbe hearde vnto the endes
of the worlde. For the Lorde hath a iudgement
to geue vpon all people, ⁊ will holde
his court of iuſtice with all fleſh, and puniſh
the vngodly, ſayth the Lorde.

G For thus ſayth the Lord of hoſtes: * Beholde,
*Jere.xxx.d. a miſerable plage ſhall go frome one
people to another, and a greate ſtormy water
ſhall aryſe frō all the endes of the earth.
And the ſame daye ſhall the Lorde hym ſelfe
ſleye them, from one ende of the earth to another.
There ſhal no mone be made for any of
them, none gathered vp, none buryed: but
ſhall lye as dunge vpon the grounde.

Mourne, O ye ſhepherdes, and crye: ſprinkle
youre ſelues with aſſhes, O ye rammes
of the flocke: for the tyme of youre ſlaughter
is fulfylled, that ye ſhall ſleye one another, ⁊
you ſhalbe ſcatred, and ye ſhall fall lyke veſſels
connyngly made.

*Pſ.cxlii.a. * The ſhepeherdes ſhall haue no waye to
fle, and the rammes of the flocke ſhall not eſcape.
Then ſhall the ſhepherdes crye horrybly,
and the rammes of the flocke ſhall mourne:
for the Lorde hath conſumed their paſture,
and theyr beſt feldes lye deed becauſe of yͤ
horryble wrath of the Lord. They hane forſaken
theyr foldes lyke as a lyon. For their
lande is waſte, becauſe of his furiouſe crueltye,
and of hys fearfull indignacion.

¶ The .xxvj. Chapter.

¶ Jeremy moueth the people to amendement. He is taken of the prophetes and preſtes, and broughte to iudgement. Uriah the prophete is kylled of Joachim. contrary to the wyll of God.

A IN the begynnynge of the raigne of
Jehoakim the ſōne of Joſiah kyng
of Juda, came thys worde frō the
Lorde, ſayinge: Thus ſayeth the
*Jere.vij.a and.xvii.d Lorde: * Stande in the court of the Lordes
houſe, and ſpeake vnto all them which (oute
of the cyties of Juda) come to do worſhyp in
the Lordes houſe, all the wordes that J cōmaunde
*Deut.iiij.a and.xij.d the to ſaye. * Loke that thou kepe
not one worde backe, yf peraduenture they
wyll herken, and turne euery man from hys
*Jer.xviij.a Joh.iii.b wycked waye: * that J maye alſo repente of
the plage, whyche J haue determyned to
brynge vpon them, becauſe of theyr wicked
inuencyons.

And after thys maner ſhalte thou ſpeake
vnto them: Thus ſayth the Lorde: yf ye will
not obey me, to walke in my lawes, whiche
J haue geuen you, and to heare the wordes
of my ſeruauntes the prophetes, whō J ſent
vnto you, ryſynge vp tymely, and ſtyll ſendynge.
B Yf ye wyll not folowe them (J ſaye)
☞ then J wyll do to thys houſe * ☞ as J dyd
*Jere.vij.a vnto Siloh, and wyll make thys cytie to be
abhorred of all the people of the earth. And
the preaſtes, the prophetes and all the people
hearde Jeremy preache theſe wordes, in
the houſe of the Lorde.

Nowe when he had ſpoken oute all the
wordes that the Lorde commaunded him to
preach vnto the people, then the preſtes, the
prophetes and all the people toke holde vpō
him, and ſayde: thou ſhalt dye. Howe dareſt
thou be ſo bolde, as to ſaye in the name of the
Lorde, it ſhall happē to thys houſe as it dyd
vnto Siloh: and thys cytie ſhalbe ſo waſte,
that no man ſhall dwell therin?

And when all the people were gathered C
about Jeremy in the houſe of the Lorde, the
princes of Juda hearde of thys rumour, and
they came ſoone oute of the kynges palace,
into the houſe of the Lorde: ⁊ ſat thē downe *iiii.re.xv.g
before the * newe dore of the Lord. Then ſpake Jere.xxxvi.g
the preſtes and the prophetes vnto the rulers D
⁊ to all the people, theſe wordes: * This *John.xi.a
man is worthy to dye, for he hath preached mat.xvi.g.
agaynſte thys cytie, as ye youre ſelues haue
hearde with your eares.

Then ſayde Jeremy vnto the rulers and
to all the people: The Lorde hath ſent me to
preache agaynſt this houſe, and againſt this
cytie all the wordes yͤ ye haue hearde. Therfore
amende youre wayes, and youre aduyſementes,
and be obedient vnto the voyce of
the Lorde youre God: ſo ſhall the Lorde repente
of the plage, that he had deuiſed agaynſt
you. Nowe as for me: J am in your handes,
do with me, as ye thynke expedient and
good. But thys ſhall ye knowe: yf ye put me *Mat.xxiii.c
to death, * ye ſhall make youre ſelues, thys E
cytie and al the inhabitours therof, gyltye of
innocent bloude. For thys is of a trueth that
the Lorde hath ſent me vnto you, to ſpeake
all theſe wordes in your eares.

Then ſayde the rulers and the people vnto
the preſtes and prophetes: Thys man maye
not be condēpned to death, for he hath preached
vnto vs in the name of the Lorde oure
God. The elders alſo of the lande ſtode vp,
and ſayde thus vnto all the people: Micheah
the Moraſthite, * which was a prophet vnder *Mich.i.a.
Ezekiah kynge of Juda, ſpake to all the
people of Juda. Thus ſayeth the Lorde of
hoſtes: * Syon ſhalbe plowed lyke a felde, *Mich.iii.c.
Jeruſalē ſhalbe an heape of ſtones, and the F
hyll of the Lordes houſe ſhalbe turned to an
hye wod. Dyd Ezekiah the kynge of Juda,
and the people of Juda put hym to death for
this? No verely: * but rather feared yͤ Lord, *Jonas.iii.b
and made theyr prayer vnto hym. For the
which cauſe alſo the Lorde repented of the
plage, that he had deuyſed agaynſt them.
Shulde we then do ſoch a ſhamefull dede agaynſt
oure ſoules? There was a prophete
alſo, that preached ſtyfly in the name of the
Lorde, called Uriah the ſonne of Semeiah
of Cariathiarim: thys man preached alſo agaynſt G
this cytie, and againſt this lande, ac-

*iii.re.xxxvi.d *iii.re.xix.a. Math.ii.c.

cording to all as Jeremy ſayth. Now when * Jehoakim the kinge with all the eſtates ⁊ prynces had hearde hys wordes, the kynge went about to ſlaye hym: * When Uriah perceaued that, he was afraied, and fled, and departed into Egipte.

Then Jehoakim the kynge ſent ſeruauntes into the lande of Egypte, namely Elnathan the ſonne of Achbor, and certayne men with hym into Egipt, whiche fetched Uriah out of Egipt, and brought hym vnto kynge Jehoakim, that ſlewe hym with the ſweard, and caſt hys deed bodye into the comen peoples graue. But Ahikam the ſonne of Saphan helped Jeremy, that he came not into ẏ handes of the people to be ſlayne.

¶ The .xxvij. Chapter.

¶ Jeremy, at the commaundement of the Lorde, ſendeth bondes to the kynge of Juda, and to the other kynges that were nye, wherby they are monyſhed to become ſubiectes vnto Nabuchodonoſor. He warneth the people and the kynges and rulars, that they beleue not falſe prophetes.

*Deu.x.c. *Eccle.x.a. Judic.xi.d Jere.xxxii.a. Dan.iiii.c ‡ Jere.xxv.b. * Jere.xxi.b. xxxviij.a.and xliij.c.

A In the beginninge of the reygne of Jehoakim ẏ ſonne of Joſiah king of Juda, came this word vnto Jeremy from the Lord, which ſpake thus vnto me: Make ẏ bōdes and chaynes, ⁊ put them about thy necke, ⁊ ſende them to the kynge of Edom, to the kynge of Moab, to the kynge of Ammon, to the kyng of Tirus, and to the kynge of Sidon: and that by the meſſengers, which ſhall come to Jeruſalem vnto zedekiah the kynge of Juda: and byd them ſaye vnto theyr maſters: Thus ſayth the Lorde of hoſtes the God of Iſrael: ſpeake thus vnto your maſters: * I am he that made the earth, the men and the catell that are vpon the grounde, wyth my B great power and outſtretched arme, and haue geuen it vnto whom it pleaſed me. * And now wyl I delyuer all theſe landes into the power of Nabuchodonoſor the kyng of Babylon ‡ my ſeruaunt. The beaſtes alſo of the felde ſhall I geue hym to do hym ſeruyce. * And all people ſhall ſerue him, ⁊ hys ſonne and his childers chyldren, vntill ẏ tyme of ẏ ſame lande become alſo: yee, many people ⁊ great kinges ſhall ſerue hym.

*Jer.xxiii.c. and.xxix.b

Moreouer, that people and kyngdome, which wyll not ſerue Nabuchodonoſor, and that wyll not put theyr neckes vnder the yocke of the kyng of Babilon: the ſame people wyll I vyſet with the ſwearde, with hōger, wyth peſtilence, vntyl I haue conſumed them in hys handes, ſayeth the Lorde. * And therfore, folowe not youre prophetes, ſothſayers, expounders of dreames, charmers ⁊ wytches: whiche ſaye vnto you: ye ſhall not ſerue the kynge of Babylon. For they preache you lyes: to brynge you farre from youre lande, and that I might caſt you out, and deſtroye you. But the people that put their neckes vnder the yock of the kynge of Babylon, and ſerue hym, thoſe I will let remayne ſtyll in their awne lande, ſayth the Lorde, ⁊ they ſhall occupye it, ⁊ dwell therin.

*ie.xxxviii.c. *Jere.xxii.c. Jere.xxix.b. *Je.xxviii.a ☞ *iiii.Reg. xxiiii.c.

C All theſe thynges tolde I zedekiah the kyng of Juda, and ſayde: * Put your neckes vnder the yocke of the kyng of Babilon, and ſerue him and his people, that ye maye lyue. Why wylt thou and thy people peryſh with the ſwearde, with honger, wyth peſtylence: lyke as the Lorde hath deuyſed for all people, that wyll not ſerue the kynge of Babylon? * Therfore, geue no eare vnto thoſe prophetes, that tell you: ye ſhall not ſerue the kyng of Babylon: for they preache you lies: nether haue I ſente them, ſayeth the Lorde. Howbeit they are bolde, falſely to prophecye in my name, that I myghte the ſooner dryue you out, and that ye myght peryſhe wᵗ youre preachers. I ſpeake to the preſtes alſo, and to all the people. Thus ſayth the Lorde: Heare not the wordes of thoſe prophetes, ẏ preache vnto you, and ſaye: Beholde, * ☞ the veſſelles of the Lordes houſe ſhall ſhortlye be brought hyther agayne from Babilon. For they prophecye lyes vnto you. Heare them not, but ſerue the kynge of Babylon, that ye maye lyue. Wherfore wyll ye make thys cytie to be deſtroyed? But yf they be true prophetes in very dede, and yf the worde of the Lorde be committed vnto them, then let thē praye the Lorde of hoſtes, that the remnaūt of the ornamentes (whiche are in the houſe of the Lorde, and remayne yet in the houſe of the kynge of Juda and at Jeruſalem) be not caryed to Babylon alſo. For thus hath the Lorde of hoſtes ſpoken concernynge the pyllers, the lauer, the ſeate and the reſydue of the ornamentes that yet remayne in thys cytie, which Nabuchodonoſor the kynge of Babylon toke not, * when he caryed awaye Jechoniah the ſonne of Jehoakim kynge of Juda wyth all the power of Juda and Jeruſalem, frome Jeruſalem vnto Babylon, captyue.

*iiii.re.xxv.c ☞ *i.Eſd.i.b

Yee, thus hath the Lorde of hooſtes the God of Iſraell ſpoken, as touchynge the reſydue of the ornamentes of the Lordes houſe of the kynge of Judas houſe, and of Jeruſalem. * They ſhalbe caryed vnto Babilon, and there they ſhall remayne ☞ vntyll I vyſet them, ſayth the Lorde. * Then wyll I brynge them hyther agayne. And thys was done in the ſame yeare, euen in the begynnynge of the raygne of zedekiah kynge of Juda.

¶ The .xxviij. Chapter.

¶ The falſe prophecye of Hananiah the prophete. Jeremy ſheweth that the prophecye of Hananiah is falſe, by example of the other prophetes. He beynge inſpyred of the Lorde, reproueth Hananiah, prophecyinge hys death.

A But in the .iiij. yeare of the raygne of zedekiah kynge of Iuda, in the v, moneth, it happened yͤ Hananiah the ſonne of Aſſur yͤ prophet of Gibeō, ſpake to me in the houſe of the Lorde, in the preſence of the preſtes, & of all the people, and ſayde: Thus ſayth the Lorde of hooſtes the God of Iſraell: I haue *Ier.xxvij.c broken the yock of the king of Babilon, * & after two yeare will I brynge agayne into this place: all the ornamentes of the Lordes houſe, that Nabuchodonoſor king of Babylon caried awaye from this place vnto Babilon. Yee, I wyll bringe agayne Iechoniah the ſonne of Iehoakim yͤ kinge of Iuda him ſelfe, with al the preſoners of Iuda (that are caryed vnto Babilon) euen into thys place, ſayth the Lorde: for I wyll breake the yock of the kynge of Babylou.

Then the prophet Ieremy gaue anſwere B vnto the prophet Hananiah, before the preſtes and before all the people that were preſent in the houſe of the Lord. *And the prophete *Mich.iii.c. Ieremy ſayde: Amen, the Lorde do yͤ, and graunte the thyng which thou haſt prophecyed: that he maye brynge agayne all the ornamentes of the Lordes houſe, and reſtore all the preſoners from Babylon into thys place. Neuertheleſſe, herken thou alſo, what I wyll ſaye, that thou and all the people maye heare. The prophetes that were before vs in tyme paſt, which prophecyed of warre or trouble, or peſtylence, ether of peace, vpon many nacyons and great kyngdomes, were proued by this (yf God had ſente thē in very *Deu.xviii.d. Nume.xvi.a. dede) *whē the thynge came to paſſe, which that prophete tolde before.

And Hananiah the prophet toke yͤ chayne C from the prophete Ieremyes necke, & brake it, and with that ſayde Hananiah, that all the people might heare. Thus hath the Lord ſpoken: Euen ſo wyll I breake the yock of Nabuchodonoſor kyng of Babylon, from yͤ neck of al nacions: yee, and that within this two yeare. And ſo the prophet Ieremye wēt his waye. Nowe after that Hananiah the prophete had taken the chayne from the prophete Ieremyes necke, and broken it. The worde of the Lorde came vnto the prophete D Ieremy, ſaying: Go, & tel Hananiah theſe wordes. Thus ſayth the Lorde. Thou haſte broken the chayne of wod: but in ſteade of wod thou ſhalt make cheynes of yron. For thus ſayth the Lord of hoſtes the God of Iſrael: I wyll put a yock of yron vpō the neck of all this people, that they maye ſerue Nabuchodonoſor the king of Babilon: yee, and ſo ſhall they do. And I wyll geue hym the beaſtes in the felde. Then ſayde the prophet *Iere.xxix.c Ieremy vnto the prophet Hananiah: *heare me Hananiah: The Lorde hath not ſent yͤ but thou bringeſt this people into a falſe belefe. And therfore thus ſayth the Lorde: beholde, I wyll ſende the out of the lande, and within a yeare thou ſhalt dye, becauſe thou haſt falſely ſpoken agaynſt the Lorde. So Hananiah the prophete dyed the ſame yeare in the ſeuenth moneth.

¶ The .xxix. Chapter.

¶ The piſtle of Ieremy, ſent vnto them that were in captiuite in Babylon. He prophecyeth theyr returne frō yͤ captiuite after .lxx. yeares. He prophecyeth the deſtruccyon of the kynge and of the people that remayned in Ieruſalem. He threatneth two prophetes that ſeduced the people. The death of Semeiah the Nehelamite is prophecyed.

These are the wordes of the boke, A that Ieremy the prophete ſent frō Ieruſalem vnto the preſoners, the ſenatours, preſtes, prophetes, & all yͤ people, whom Nabuchonoſor had led frō Ieruſalē vnto Babilō: after yͤ time yͤ kĩg Iechoniah and hys quene, hys chamberlaynes, the princes of Iuda and Ieruſalem, the worckemaſters of Ieruſalem were departed thyther. Whyche boke Elaſah the ſonne of Saphan, and Gamariah the ſonne of Helkiah dyd beare, whome zedekiah the kynge of Iuda ſent vnto Babylon to Nabuchodonoſor the kynge of Babilon: theſe were the wordes of Ieremyes boke.

Thus hath the Lorde of hooſtes the God B of Iſrael ſpokē vnto all the preſoners, that were led from Ieruſalem vnto Babylon: * *Ie.xxxv.d. buylde you houſes to dwell therin: plāte you gardēs, that ye maye enioye the frutes therof: *take you wyues, to beare you ſonnes & *Gene.i.d and.ix.a. daughters, prouyde wyues for your ſonnes and huſbādes for your daughters that they maye get ſonnes and daughters, and that ye maye multiplye there. Labour not to be few but ſeke after peace and proſperite of yͤ citie, wheri ye be preſoners, *& praye vnto yͤ Lord *Baruch.i.c i.Tim.ii.a for it. For in yͤ peace therof, ſhall your peace C be. For thus ſayth the Lorde of hoſtes the God of Iſraell. *Let not theſe prophetes & Iere.xxiii.c. and.xxvii.b. ſothſayers that be amōge you diſceaue you: & beleue not your awne dreames. For why? *they preache you lyes in my name, and I *Iere.xiiij.b haue not ſent them, ſayth the Lorde.

But thus ſayth the Lorde: *Whē ye haue fulfylled .lxx. yeares at Babylon, I wyll *i.pa.xxxvi.d. Iere.xxv.b. i.Eſd.i.a. brynge you home, & of myne awne goodnes I wyll carye you hyther agayne into thys place. For I know what I haue deuiſed for you, ſayth the Lorde. My thoughtes are to geue you peace, and not trouble (whiche I geue you all ready, and that ye myghte haue hope agayne. *Ye ſhall crye vnto me, ye ſhal *Deut.iiii.c. and.xxx.a. go and call vpon me, and I ſhall heare you. *Ioh.vii.d *Ye ſhall ſeke me and fynde me. Yee, yf ſo be that ye ſeke me with your whole hert, I wil be founde of you, ſayth the Lorde, and wyll delyuer you oute of preſon, and gather you together agayne out of all places, wherin I haue ſcatered you, ſayeth the Lorde, and

wyll brynge you agayne to the ſame place,
frō whence I cauſed you to be caried awaye
captiue. But where as ye ſaye, ẏ God hath
rayſed you vp prophetes at Babilon. Thus
hath the Lorde ſpoken to the kynge that ſytteth
in the throne of Dauid, and to all the people
that dwell in thys cytie, youre brethren
* iiii.regum. xxiiii.d. * that are not gone with you into captiuitie.
Thus (I ſaye) ſpeaketh the Lord of hoſtes:
* Jer.xxiiii.b Beholde, * I wyll ſende a ſwearde, honger
and peſtilence vpon them, and wyll make
them lyke vntimely fygges, that maye not
be eaten for bitternes. And I wyll perſecute
them wyth ſwearde, with honger, and peſtilence.

I wyll delyuer them vp to be vexed of all
kingdomes, to be curſed, abhorred, laughed
to ſcorne, and put to confuſion of all the people,
amonge whom I haue ſcatered thē: and
that becauſe they haue not bene obedient vnto
my commaundementes, ſayth the Lorde,
which I ſente vnto them by my ſeruauntes
* Je.xxv.a and.xliiii.a the prophetes. * I ſtode vp early, and ſent
vnto them: but they wolde not heare, ſayeth
E the Lorde. Heare therfore the worde of the
Lorde, all ye preſoners, whom I ſente from
Jeruſalem vnto Babilon. Thus hath the
Lorde of hoſtes the God of Iſraell ſpoken of
Ahab the ſonne of Colaiah, and of zedekiah
the ſonne of Maaſiah, which prophecye lyes
vnto you in my name. Beholde, I wyl deliuer
them into the hande of Nabuchodonoſor
the kyng of Babilon, that he maye ſlaye
them before youre eyes. And all the preſoners
of Juda, that are in Babilon ſhall take
vpon thys terme of curſinge, and ſaye: Now
God do vnto the, as he dyd vnto zedekiah
and Ahab, whom the kynge of Babilon roſted
in the fyer, becauſe they ſynned ſhamefully
in Iſraell.

For they haue not onely defiled their neyghbours
wyues, but alſo preached lyinge wordes
in my name, which I haue not commaūded
them. Thys I teſtifye, and aſſure, ſayth
F the Lord. But as for Semeiah the Nehelamite
thou ſhalt ſpeake vnto hym. Thus
ſayth the Lorde of hoſtes the God of Iſrael:
Becauſe thou haſt ſealed letters vnder thy
name vnto all the people that is at Jeruſalē,
and to Sophoniah the ſonne of Maaſiah the
preſte: yee, and ſent them to all the preſtes:
wherein thou wryteſt thus vnto hym: The
Lorde hath ordeyned the to be preſte in the
* iiii.Reg.xi a ii.par.xxiii.a. ſtead of * Jehoiada the preſte: that thou ſhuldeſt
be the chefe in the houſe of ẏ Lord aboue
all prophetes, and preachers, and that thou
myghteſt ſet them vpon the pillery, or in the
ſtockes. How happeneth it then, that ẏ haſt
not reproued Jeremy of Anathoth, whiche
neuer leaueth of his prophecienge. And beſyde
* Jere.xxix.c all thys, he hath ſent vs worde * vnto
Babilon, and tolde vs playnely, that oure
captiuite ſhall longe endure: that we ſhulde
buylde vs houſes to dwell therin: ⁊ to plāte
vs gardens that we maye enioye the frutes
therof. Which lettre Sophoniah the preaſte G
rede, and let Jeremy the prophete heare it.

Then came the worde of the Lorde vnto
Jeremy, ſayinge: Sende worde to all them
that be in captiuite, on thys maner: Thus
hath the Lorde ſpoken concerning Semeiah
the Nehelamite: * Becauſe that Semeiah * Je.xxviii.c.
hath prophecyed vnto you without my commiſſion,
⁊ brought you into a fals hope, therfore
thus the Lorde doth certifye you: Beholde,
I will viſet Semeiah the Nehelamite,
and his ſeede: ſo that none of hys ſhall remayne
amonge thys people, and none of thē
ſhall ſe the good, that I will do for thys people,
ſayeth the Lorde. For he hath preached
falſely of the Lorde.

¶ The.xxx.Chapter.

¶ The retourne of the people from Babilon. God by hys chaſtening ſheweth that the people is ſynful. The deſtruccyon of the enemyes of Iſrael.

These are the wordes, that the Lorde A
ſheweth vnto Jeremye, ſayinge:
Thus ſayeth the Lorde God of Iſraell:
* Wryte vp diligently all the wordes, * Jere.xxx.c.
that I haue ſpoken vnto the, in a boke. For
lo, the tyme commeth, ſayth the Lorde, that
I wyll brynge agayne the preſoners of my
people of Iſraell and Juda, ſayeth ẏ Lorde.
For I wyll reſtore them vnto the lande, ẏ
I gaue to theyr fathers, and they ſhall haue
it in poſſeſſion.

Agayne, theſe wordes ſpake the Lorde,
concerning Iſrael and Juda: Thus ſaieth ẏ
Lorde: We haue hearde a terrible crye, feare
and diſquietnes. For what elles do thys ſignifye,
that I ſe? Namely, that all ſtronge
men ſmyte, euery man hys hande vpon hys
loynes, * as a womā in the payne of her trauayle. * Jere.xiii.b.
Who euer ſawe a man trauayle wyth
chylde? Enquyre therafter, and ſe. Yee, all
their faces are marnelous pale.

Alas for this daye, whiche is ſo dredefull B
that none maye be lykened vnto it: and alas
for the tyme of Jacobs trouble, frō ẏ whiche
he ſhal yet be delyuered. For in ẏ daye, ſayth
the Lord, of hoſtes I will take hys yocke frō
of thy neck, ⁊ breake thy bondes: And ſtraūgers
ſhall nomore ſerue hym: but they ſhall
do ſeruice vnto God theyr Lorde, and to
* Dauid theyr kynge, whome I wyll rayſe * eze.xxxiiii.d
vp vnto them. ‡ And as for the, O my ſeruaunt
Jacob, feare not, ſayth the Lorde, and ‡ Jere.xlvi.g
be not afrayed, O Iſrael. For lo, I wyll helpe
the alſo from farre, and thy ſeed from the
lande of their captiuytie.

And Jacob ſhall turne agayne, he ſhalbe
in reſt, and haue a proſperous lyfe, ⁊ no man
ſhall make him afrayed. For I am wyth the
to helpe the, ſayth the Lorde. * And though * Amos.ix.b
I ſhall

I ſhall deſtroie all the people, amõge whom
I haue ſcattered the, yet wyl I not deſtroye
*Iere.x.d the, but correcte the, *and that wyth diſcretion.
*Ex.xxxiiii.a For I knowe that thou art in no wyſe
Nahum.i.a *without faute. Therfore thus ſayth the
C Lorde: Thy broſinges are peryllous, & thy
woundes ready to caſt ẏ in to ſicknes. Ther
is no man to medle with thy cauſe, or to lay
plaſter vpon the, or to bynde vp thy woundes:
there maye no man helpe the.

All thy louers haue forgottẽ the, and care
nothynge for the. For I haue geuen the a
cruell ſtroke, and chaſtened the roughly: and
that for the multitude of thy myſdedes: for
thy ſynnes haue had the ouer hande. Why
makeſt thou mone for thy harme? in dede,
*Ier.xiii.d. thou art ſore wounded & in ieopardye: * but
for the multitude of thy myſdedes and ſynnes,
I haue done thys vnto the.

*Ier.xii.a and.x.d. * And therfore, all they that deuoure the,
ſhalbe deuoured: and all thyne enemies ſhalbe
led into captiuite. All they that make the
waſt, ſhalbe waſted them ſelues, & all thoſe
that robbe the, wyll I make alſo to be robbed.
For I wyll geue the thy health agayne
and make thy woundes whole, ſayeth the
Lorde: becauſe they reupled the, as one caſte
awaye and deſpiſed. Syon (ſayde they) is
ſhe whom no man regardeth.

D For thus ſayth the Lorde: Beholde, * I
*Nu.xxiiii.a will bring agayne the captiuytie of Iacobs
tentes, and defende hys dwelling place. The
cytie ſhalbe buylded in her olde eſtate, and ẏ
houſes ſhall haue their ryght foundacion.
And out of them ſhal go thãkeſgeuing, and
the voyce of ioye.

I will multiplye them, and they ſhal not
be fewe. I ſhall endue them with honoure, &
no man ſhall ſubdue them. Theyr chyldren
ſhalbe as a fore tyme, and their cõgregacion
ſhall cõtinue in my ſyght. And all thoſe that
vexe them, wyll I vpſet.

*A captayne alſo ſhall come of them: and
*Mich.v.a. a prynce ſhall ſpringe out from the myddeſt
of them: hym will I chalẽge to my ſelfe, and
he ſhall come vnto me. * For what is he, ẏ
*John.vi.e. geueth ouer his hert to come vnto me? ſayth
*Iere.xiii.b. the Lorde: * Ye ſhalbe my people alſo, and
xxiiii.b.xxxi.f I wilbe youre God, ‡Beholde, on the other
‡Iere.xxiii.e ſyde ſhall the wrath of the Lorde breake out
xxv.d. as a ſtormy water as a mighty whirle winde:
and ſhall fall vpon the heades of the vngodly.

The terrible diſpleaſure of the Lorde ſhall
not leaue of, vntyll he haue done, & performed
*Iere.xxiii.e the intent of hys herte, * whiche in the
latter dayes ye ſhall vnderſtande. At ẏ ſame
tyme, ſayth the Lorde, ſhall I be the God of
all the generaciõs of Iſrael, and they ſhalbe
my people.

¶ The.xxxi. Chapter.

¶ He prophecyeth that the people of Iſraell ſhalbe reſtored agayne vnto theyr proſperitie. To be turned from ſynne is the gyfte of God. The byrth of Chriſt is prophecied. All the wycked ſhall dye in theyr wyckednes. The new teſtamẽt and couenaunt is prophecyed. The chryſtian are taught and inſtructe of the Lorde. Oure ſynnes ſhall ſo be remytted, that they not ones be thought on. God promyſeth, that he wil caſt of the Iewes. The buyldynge agayne of Ieruſalem.

Thus ſayeth the Lorde: * The people A
of Iſrael, which eſcaped in the *Nu.xiiii.c.
wilderneſſe from the ſwearde, founde
grace to come into theyr reſt
Euen ſo ſhall the Lord now alſo apeare vnto
me from farre, and ſaye: * I loue the with *John.vi.b.
an euerlaſting loue, therfore, by my mercye
I haue drawen the to me. I wil repayre the
agayne, O thou daughter of Iſrael, ẏ thou
mayeſt be faſt and ſure. Thou ſhalt take thy
tabrettes agayne, and go forth with them,
that leade the daunce.

Thou ſhalt plante vynes agayne vpon ẏ
hylles of Samaria, and the grape gatherers
ſhall plante, and commenly eate of it.

For the dayes ſhall come when the watchemen
vpon the mounte of Ephraim ſhall
crye: * aryſe, let vs go vp vnto Sion to our *Eſa.ii.a.
Lorde; God, for thus ſayth ẏ Lorde: Reioyce B
with gladnes becauſe of Iacob, crie vnto ẏ
head of the Gentils: ſpeake out, ſyng, & ſaye:
O Lorde ſaue thy people, the remnaunt of
Iſrael, and make them whole. Beholde, I
wyll brynge them agayne frome out of the
north lãde, and gather them from the endes
of the worlde, with the blynde and lame ẏ
are amonge them, with the wemen that be
great with chylde, and ſoch as be alſo delyuered:
and the company of them ẏ come agayn
ſhalbe greate:

They ſhall come weping and with mercyfull
pitye wyll I bring thẽ hyther agayn.
I wyll leade them to the ryuers of water in
a ſtrayght waye, where they ſhall not ſtomble.
* For I am Iſraels father, & ‡Ephraim *deu.xxxiii.a
is my fyrſt borne. ‡Gen.xlvii.d

Heare the worde of the Lorde, O ye Gẽtiles,
preach in the yles, that lie farre of, and
ſaye: he that hath ſcatered Iſraell, ſhall gather
hym together agayne, & ſhall kepe hym
as a ſhepherde doth his flocke. For the Lord
hath redemed Iacob, and ryd hym frome the
hande of the violent. And they ſhall come, &
reioyce vpon the hyll of Siõ, and ſhall haue
plenteouſnes of goodes, whiche the Lorde
ſhall geue thẽ. Namely, wheate, wyne, oyle
yõge ſhepe & calues. And theyr cõſciẽce ſhalbe
as a well watred garden, for they ſhall
no more be hongrye.

Then ſhall the mayde reioyce in the daũce, C
yee, both yonge and olde folkes. For I
wyll turne their ſorowe into gladneſſe, and
wyll conforte them from theyr ſorowes and
make them ioyfull. I wyll powre plẽteouſneſſe
vpon the hertes of the preſtes, and my

people ſhalbe ſatiſfyed with my goodneſſe,
ſayth the Lorde.
☞ Thus ſayth the Lorde: ☞ *The voyce
*Iere.iii.c of heuynes, weping and lamentacion was
Math.ii.c. heard on hye: euen of Rachel mournynge for
her children, and wolde not be conforted, be-
cauſe they were awaye.
But nowe, ſayth the Lorde, leaue of frō
weppynge and crienge, witholde thyne eyes
☞ from teares, for ☞ thy laboure ſhalbe re-
warded, ſayth the Lorde. And they ſhall co-
me agayne out of thelande of their enemies:
Yee, euen thy poſterite ſhall haue conſolatiō
in this, ſayth the Lorde, ẏ thy chyldren ſhall
come agayne into their awne lande.
Moreouer, I heard Ephraim, that was
*Eze.xx.e. led awaye captiue, cōplayne on this maner:
☞ *O Lorde, thou haſt correct me, ⁊ thy cha-
ſtenynge haue I receaued, ☞ as an vnta-
‡Treno.v.c. med calfe. ‡Conuerte thou me, and I ſhalbe
zacha.i.a. conuerted: for thou art my Lorde God: Yee,
aſſone as thou turneſt me, I ſhall refourme
my ſelfe: and when I vnderſtande, I ſhall
ſmyte vpon my thyghe. For verely I haue
commytted ſhamefull thinges. For I haue
borne the reprofe and cōfuſion of my youth.
D Upon this complaynte, I thought thus
*Ge.xlviii.d by my ſelfe: *is not Ephraim my deare ſon-
ne? Is he not the childe, with whome I haue
had all myrth and paſtyme? For ſens the ty-
me ẏ I firſt cōmened with hym, I haue hym
euer in remēbraunce: therfore, my very hert
dryueth me vnto him, gladly and louyngly
wyll I haue mercy vpon him, ſayth ẏ Lord.
Get the watchmen, prouyde teachers for ẏ,
ſet thyne hert vpon the ryght waye, ẏ thou
ſhuldeſt walke, and turne agayne, O ẏ dau-
ghter of Iſrael, turne agayne to theſe cityes
of thyne. Howe longe wilt thou go aſtraye,
O thou ſhrinkyng daughter? For the Lorde
wyll worke a newe thing vpō earth. A wo-
man ſhall compaſſe a man.
E For thus ſayth the Lorde of hooſtes the
God of Iſraell: It wyll come therto, ẏ whē
I haue brought Iuda out of captiuite, theſe
wordes ſhalbe heard in the lande and in hys
*Eſa.xlii.a. cyties. The Lorde, which is the fayre *bry-
degrome of ryghteouſnes, make ẏ frutefull,
O thou holy hyll. And there ſhall dwell Iu-
da, and all her cyties, ẏ ſhepherdes, and huſ-
*Mat.v.a. and.xi.c. bandemen. For *I ſhall fede the hongrye
ſoule, and refreſh all faynte hertes. When I
hearde thys, I came agayne to my ſelfe, I
muſed, lyke as I had bene waked oute of a
ſwete ſlepe.
Beholde, ſayth the Lorde, the dayes co-
me, that I wyll ſowe the houſe of Iſraell, ⁊
the houſe of Iuda, with men and wyth ca-
deu.xxviii.g tell. Yee, it ſhall come therto, that lyke as
Iere.xxxii.e. I haue gone about in tymes paſt to rote thē
zacha.viii.c. out, to ſcatre them, to breake them downe,
to deſtroye them, and chaſten them. Euen ſo
wyll I alſo go diligently aboute, to buylde
them vp agayne, ⁊ to plante them, ſayth the
Lorde. * Then ſhall it nomore be ſayde: *Eze.xviii.a
the fathers haue eatē a ſower grape, and the
chyldrens teeth are ſet on edge: for euery one
ſhall dye for hys awne myſdede, ſo ẏ whoſo
eateth a ſowre grape, his teeth ſhalbe ſet on F
edge. *Beholde, the dayes come, ſayth the *Heb.viii.b.
Lorde, that I wyll make ☞ a newe coue- ☞
naunt wͭ the houſe of Iſrael, and wͭ the houſe
of Iuda: not after the couenaūt that I made
wͭ their fathers, when I toke thē by ẏ hande
and led thē out of the lande of Egipt: which
couenaunt they bracke: yee, euen when I as
an huſbande had rule ouer them, ſayeth the
Lorde.* But this ſhalbe the couenaūt that *Heb.x.b.
I wyll make with the houſe of Iſraell after *Eſay.li.b.
thoſe dayes, ſayth the Lord.* I will plante
my lawe in the inward partes of them, and
wryte it in their hertes, ‡⁊ wilbe their God, ‡Ie.xxiiii.b.
and they ſhalbe my people. and.xxx.d.
And from thens forth, ſhall no mā teach
hys neyghbour or his brother, ⁊ ſaye: know
the Lorde. But they ſhall all knowe me frō
the loweſt vnto the hyeſt, ſayth ẏ Lord. For
I will forgeue their myſdedes, and wyll ne-
uer remembre their ſynnes any more. Thus
ſayth the Lorde, whiche gaue the *ſunne to *Gene.i.b.
be a lyght for the daye, and the moone ⁊ ſtar-
res to ſhyne in the nyght: whiche moueth the
ſee, ſo that the floudes therof waxe fearce:
his name is the Lorde of hooſtes. Lyke as
this ordinaunce ſhall neuer be taken oute of
my ſyght, ſayth the Lorde. So ſhall the ſede
of Iſraell neuer ceaſſe, but alwaye be a peo-
ple before me.
Moreouer, thus ſayth the Lorde: lyke as G
the heauen aboue cannot be meaſured, ⁊ as
the foundaciōs of the earth beneth maye not
be ſought out.* So wyll I alſo not caſt out *Roma.xi.a.
the whole ſeede of Iſrael, for that they haue
commytted, ſayeth the Lorde. Beholde, the
dayes come, ſayth the Lord, that the cytie of
the Lorde ſhalbe enlarged from the *towre *ii.Eſ.iii.a.
of Hanaueel, vnto the gate of ẏ corner wall. zacha.xiiii.b.
From thens ſhall the ryght meaſure be takē
before her vnto the hyll toppe of *Zareb, ⁊ *Iere.xix.b.
ſhall come about Gaath, and the whole val-
ley of the deed carkaſes, and of the aſhes, ⁊
all the feldes vnto the broke of Cedron: and
vnto the corner of the horſgate towarde the
eaſt, where as the ſanctuary of the Lorde al-
ſo ſhalbe ſet. And when it is nowe buylded,
and ſet vp of thys faſchyon, it ſhall neuer be
broken, nor caſt downe any more.

¶ The.xxxij. Chapter.

¶ Ieremy is caſt into preſon, becauſe he propheceyed that the citye ſhulde be taken of the kynge of Babylon. By the felde that Ieremy bought at the cōmaundement of the Lorde, is ſignifyed, that the people ſhuld come agayne to theyr awne poſſeſſyon. The people of God are hys ſeruauntes, and he is theyr Lorde. To feare God, is Goddes gyfte, to the entēt that ſynnes maye be eſchued.

A TH/ weſeordes ſpake the Lorde vnto Ieremy, in the .x. yeare of zedekiah king of Iuda: which was the xviij. yeare of Nabuchodonoſor, what tyme as the kyng of Babylons hooſt layed ſeage vnto Ieruſalem. But Ieremy the prophet laye bounde in the courte of the preſon, whiche was in the kynge of Iudas houſe: where zedekiah the kynge of Iuda cauſed hym to be layed, becauſe he had prophecyed of this maner: Thus ſayeth the Lorde: *Beholde, I wyll delyuer this cytie into the hādes of the kyng of Babilō, which ſhall take it. As for zedekiah the kynge of Iuda: he ſhall not be able to eſcape the Chaldees: but ſurely he ſhall come into the handes of the kyng of Babylon: which ſhall ſpeake wͭ him mouth to mouth: and one of thē ſhall loke another in yͤ face. And zedekiah ſhalbe caryed vnto Babylon, and there ſhall he be, vntyll the tyme that I viſet hym, ſayth the Lorde. But yf yͧ takeſt in hande to fyght agaynſt yͤ Chaldees, thou ſhalt not proſpere.

*Ie.xxxiii.a xxxviii.a.and xxxix.

B And Ieremy ſayde: thus hath the Lorde ſpoken vnto me: Beholde, Hananeel the ſonne of Selum thyne vncles ſonne, ſhall come vnto the, and requyre the to redeme the lāde that lyeth in Anathoth vnto thy ſelfe: * for by reaſon of kynred it is thy right to redeme it, and to bye it out.

*Leui.xxv.d. Nu.xxiiii.a. and.xxxvi.a Ruth.iiii.a.

And Hananeel myne vncles ſonne came to me in the court of the preſon, accordynge to the worde of the Lorde, and ſayde vnto me: Bye my lande, I praye the, that lieth in Anathoth in the contrey of Beniamin: for by heritage thou haſte righte to looſe it oute for thy ſelfe, therfore redeme it. Then I perceaued that thys was the commaundement of the Lorde, and ſo I boughte the lāde from Hananeel of Anathoth, myne vncles ſonne, and weied hym there the moneye: euen ſeuen ſyckles and ten ſyluer pence.

C I cauſed hym alſo to make me a writing and to ſeale it: and called recorde therby, and weyed hym there the money vpon the wayghtes. So I toke the euidence with the copye, when it was orderlye ſealed and redde ouer, and I gaue the euidence vnto Baruch the ſonne of Neriah, the ſonne of Maaſiah in the ſyght of Hananeel my coſyne, and in the preſence of the witneſſes, that be named in the euidence: and before all the Iewes that were therby in the courte of the preſon:

I charged Baruch alſo before them ſayinge. The Lord of hoſtes the God of Iſraell commaundeth the, to take thys ſealed euydence with the copie: and to laye it in an earthen veſſell, that it maye longe contynue:

For the Lorde of hooſtes the God of Iſraell hath determyned that houſes, feldes, & vyneyardes ſhalbe poſſeſſed agayne in thys lande.

Now when I had deliuered the euidence vnto Baruch yͤ ſonne of Neriah, I beſought the Lorde, ſaying: O Lord God, *it is thou that haſte made heauen and earth with thy greate power and hie arme, and there is nothyng hyd from the. * Thou ſheweſt mercy vpon thouſandes, thou recōpenceſt the wickednes of the fathers, into the boſome of the children that come after them.

*Gen.i.a. Iere.x.b.

D

*Ex.xxxiiii.a

Thou art the greate and myghtye God, whoſe name is the Lorde of hooſtes: greate in counſell, and excellent in worke. Thyne eyes loke vpon all the wayes of mens chyldren, * to reward euery one after his waye: & according to the frutes of hys inuencions.

* Roma.ii.a.

* Thou haſte done greate tokens and wonders in the lande of Egypte, as we ſe thys daye, vpō the people of Iſrael and vpō thoſe men: to make thy name greate, as it is come to paſſe thys daye. Thou haſt brought thy people of Iſrael oute of yͤ land of Egipt, with tokens, with wonders, with a myghtye hande, with a ſterched oute arme and wͭ greate terriblenes: and haſt geuen them this lande, lyke as thou haddeſt promyſed vnto their fathers. Namely, that thou woldeſt geue them a lande, that floweth with mylke & honye.

*Exo.vij. vnto the.xv. chapter.

*Nowe when they came therin, and poſſeſſed it, they folowed not thy voyce, & walked not in thy lawe, *but all that thou commaundedeſt them to do, that haue they not done, and therfore come al theſe plages vpō them.

*Iudic.ii.iii iiii.vi.viii.

*Deu.v.b.

Beholde, there are bulworckes made now agaynſt the cytie, to take it: and it ſhall be wōne of the Chaldees that beſege it, with ſwearde, with honger and death, and looke what thou haſt ſpokē, that ſame ſhall come vpon them.

E For lo, all thynges are preſent vnto the. Yet (ſayſt thou vnto me, O Lorde God) and commaundeſt me, that I ſhall looſe a pece of lande vnto my ſelfe, and take wytneſſes therto: and yet in the meane ſeaſon the cytie is deliuered into the power of the Chaldees.

Then came the worde of the Lorde vnto me, ſayinge: Beholde, I am the Lorde God of all fleſhe, is there any thynge then to hard for me? Therfore thus ſaith the Lorde: * beholde, I ſhall delyuer thys cytie into the power of the Chaldees, and into the power of Nabuchodonoſor the kynge of Babylon, they ſhall take it. For the Chaldees ſhall come, and wynne this cytie, and ſet fyer vpō it, and burne it: wyth the gorgeouſe houſes in whoſe parlers they haue made ſacrifyce vnto Baal, and powred drynckofferynges vnto ſtraunge Goddes, to prouoke me vnto wrath.

*Iere.xxv.b. xxxix.b.

For ſeyng the chyldren of Iſrael, and the children of Iuda haue wrought wickednes before me euer frō their youth vp, what haue they els done, but prouoked me wᵗ yͤ workes of their awne handes, ſayth the Lorde.

Or what hath this cytie bene elles but a prouokinge of my wrath, euer ☞ ſence the ☞ daye that they buylded it, vnto thys houre wherin I caſte it out of my ſight, becauſe of the great blaſphemyes of the children of Iſrael & Juda, whiche they haue done to prouoke me: yee, they, their kynges, their prynces, their preſtes, their prophetes, the men of Juda, and the cyteſyns of Jeruſalem.

*Jere.C.d. *When I ſtode vp early, and taught thē F and inſtructed them, they turned their backes to me, and not their faces. They wolde not heare, to be refourmed and correct: ‡Jer.vij.d. ‡ but ſet their ydols in the houſe, that is halowed vnto my name, to defyle it. They haue bulded hye places for Baal in the valley of the chyldren of Hennom, to vowe theyr ſonnes and daughters vnto Moloch: which I neuer commaūded them: nether came it euer in my thoughte, to make Juda ſynne with ſoch abhominacion.

And nowe therfore, thus hath the Lorde God of Iſrael ſpoken, concernynge thys cytie, which (as ye your ſelues confeſſe) ſhalbe delyuered into the hande of the kynge of Babylon, when it is wonne with the ſwearde, *Deu.xxx.a with hōger and with peſtilence. *Beholde, I will gather them together from all lādes, wherin I haue ſcatered them in my wrath in my fearfull and great diſpleaſure: and wyll bring them agayne vnto thys place, where they ſhall dwell ſafely. And they ſhalbe my people, and I wilbe their God.

G *Pſ.cxix.c. *And I wyll geue thē one hert and one waye, that they maye feare me all the dayes of their lyfe, that they and their chyldren after them maye proſpere. *Eze.xxxvi.c. * And I wyll ſet vp an euerlaſtyng couenaunt with thē. Namelye, that I wyll neuer ceaſſe to do them good, and that I wyll put my feare in their hertes, ſo that they ſhall not runne awaye from me. *deu.xxxix.b Jere.xxxi.c *Yee, I wyll haue a luſt and pleaſure to do thē good, and faythfully to plante them in this lande with my whole herte and with all my ſoule.

For thus ſayth the Lorde: lyke as I haue brought all this great plage vpon this people, euen ſo wyll I alſo bring vpon them all the good, that I haue promiſed thē. And mē ſhall haue their poſſeſſiōs in this lāde, wherof ye ſaye nowe, that it ſhall nether be inhabited of people nor of catell: but be deliuered into the handes of the Chaldees. Yee, lande ſhalbe bought for money, & euidences made therupon, and ſealed before witneſſes in the countrey of Beniamin, and rounde aboute Jeruſalem, in the cities of Juda, in the cities that are vpon the moūtaynes, and in them that lye beneth: yee, and in yͤ cities that are in the ſouth. For I wyll brynge their preſoners hither agayne, ſayth the Lorde.

¶ The.xxxiij. Chapter.

¶ The prophete is monyſhed of the Lorde, to praye for the delyueraunce of the people, which the Lord promyſeth. God forgeueth ſynnes, and doth graciouſly to the people, for hys awne renowne. Of the byrth of Chriſt. The kyngdom of Chriſt in yͤ church ſhall neuer be ended.

Moreouer, yͤ worde of the Lorde A came vnto Jeremy on this maner, *when he was yet boūd in *Jer.xx.a and.xxxii.a the court of yͤ preſō. Thus ſaith the Lord, which fulfilleth yͤ thīg yͭ he ſpeaketh: the Lorde which perfourmeth the thing yͭ he taketh in hand: euen he, whoſe name is the Lorde: *crye vnto me, & I wyll *Exo.xiiii.d 1.Reg.vij.b. anſwere, and ſhewe the great and hye thinges, which were vnknowen vnto the.

Thus (I ſaye) ſpake the Lorde God of Iſrael, concerninge the houſes of thys cytie, and the houſes of the kinges of Juda, yͭ they are broken thorowe the ordinaunce and the ſweard. Becauſe the enhabitours of this citie haue come to fight againſt the Chaldees: and they are filled with the deed karcaſes of men, whom I haue ſlayne in my wrath and diſpleaſure: when I turned my face frō thys citye, becauſe of all her wickedues. Behold, ſayth the Lord, I wyll repayre & heale their woundes, and make thē whole: I will open them the large treaſure of peace and trueth.

And I will returne the captiuytie of Juda and Iſrael: and wyll ſet them vp agayne as they were afore. * From all myſdedes, *Eſa.xliii.d wherin they haue offended againſt me, I wil clenſe thē. And all their blaſphemyes which they haue done agaynſt me, whē they regarded me not, I will forgeue them.

And thys ſhall get me a name, a prayſe, B & honoure among all the people of the earth, which ſhall heare all the good, that I wyll ſhewe vnto them: yee, they ſhall be afrayed and aſtonyed at all the good dedes and benefytes that I will do for them. Moreouer, thus ſayth the Lorde: *In this place, wher- *Jer.vii.d. of ye ſaye that it ſhalbe a wyldernes, wherin nether people nor catell ſhall dwel: in like maner in the cyties of Juda & without Jeruſalem (whiche alſo ſhalbe ſo voyde, that nether people nor catell ſhall dwell there) ſhall the voyce of gladnes be hearde agayne, the voyce of the brydegrome & of the bryde, the voyce of them that ſhall ſinge: *Prayſe the *Pſ.cxvii.a i.Mach.iiii.d Lorde of hooſtes, for he is louynge and hys mercy endureth for euer: and the voyce of them that ſhal offer vp gyftes in the houſe of the Lorde. For I wyll reſtore the captiuitie of thys lande, as it was afore, ſayeth the Lorde: Thus ſayeth the Lorde of hooſtes It ſhall come yet therto, that in thys lande, whiche is voyde from men and catell, and in all the cityes of the lande, there ſhalbe ſet vp ſhepherdes cotages: in the cytyes vpon the

mountay-

moūtaynes: and in the cyties that lye vpon
the playne, and in the cyties of the ſouth.

In the lande of Ben Iamin, in the feldes
of Ieruſalem, and in the cyties of Iuda ſhall
the ſhepe be nombred agayne, vnder yͤ hāde
C of hym, that telleth them, ſayeth the Lorde:
*Ier.xxiii.a *Beholde, the tyme cōmeth, ſayeth yͤ Lord,
that I wyll perfourme that good thynge,
which I haue promyſed vnto the houſe of Iſrael
and to the houſe of Iuda. In thoſe dayes
and at yͤ ſame tyme, I wyl brynge forth vnto
Dauid, yͤ braunche of ryghteouſnes, ⁊ he
ſhal do equitie ⁊ ryghteouſneſſe in the lande.
*Eſa.xxxii.c In thoſe dayes ſhal Iuda be helped *and Ieruſalem
ſhall dwell ſafe, and he that ſhal cal
her is euē God our ryghteouſneſſe. For thus
*ii.re.vii.c the Lorde promyſeth. * Dauid ſhall neuer
want one, to ſyt vpon the throne of yͤ houſe
of Iſrael: *nether ſhall the preſtes and Leuites
*i.reg.ii.g want one to offre alway before me burnt
offerynges, to kyndle the meatofferynges, ⁊
to prepare the ſacrifices.

And the worde of the Lord came vnto Ieremy
D after thys maner. Thus ſayeth yͤ Lord
May yͤ couenaūt *which I haue made with
*Gen.viii.d. daye ⁊ nyght be broken, that there ſhuld not
be daye and nyght in due ſeaſon? Then maye
my couenaūt alſo be broken, whych I made
with Dauid my ſeruaūt, ⁊ ſo he not to haue
‡I.Pet.ii.a a ſonne to raygne in hys throne, ‡ſo ſhal alſo
the preſtes ⁊ Leuites neuer fayle, but ſerue
*Gene.xv.b. me. *For lyke as the ſtarres of heauen may
and.xxii.c not be nombred, neyther the ſande of the ſee
meaſured: ſo wyl I multiplye the ſede of Dauid
my ſeruaūt, ⁊ the Leuites my miniſters.

Moreouer, the worde of the Lord came
to Ieremy, ſayeng: Cōſidreſt thou not what
this people ſpeaketh? Two kynredes (ſaye
they) had the Lorde choſen, ⁊ thoſe ſame two
hath he caſt awaye. For ſo they haue deſpyſed
my people ⁊ they reputed thē as thoughe
they were no people. Therfore, thus ſayeth
yͤ Lord: Yf I haue made no couenaūt wͭ day
⁊ nyghte, ⁊ geuen no ſtatute vnto heauē and
earth: thē wyll I alſo caſt awaye the ſede of
Iacob ⁊ Dauid my ſeruaūt. ſo yͭ I wyl take
no prince out of hys ſede, to rule yͤ poſteritie
of Abrahā, Iſaac ⁊ Iacob. But yet I wyll
turne agayne theyr captiuite, ⁊ be mercyfull
vnto them.

¶The.xxxiiii.Chapter.

¶He threateneth that the cytie, and the kynge zedekiah
alſo, ſhalbe geuen into the handes of the kynge of Babylon.
He rebuketh thē that brought ſuch of theyr brethrē
into captiuite, as were pardoned to go at theyr lybertie.

A These are the wordes whych the Lord
*Ier.xxxix.a ſpake vnto Ieremye * what tyme as
Nabuchodonoſor the kynge of Babilon,
and all hys hooſtes (out of all the kyngdomes
that were vnder hys power) and all
hys people, fought agaynſt Ieruſalem and
all the cyties therof. Thus ſayeth the Lorde
God of Iſraell: Goo, and ſpeake to zedekiah
the kynge of Iuda, and tell hym. The Lorde
ſendeth the thys worde: Beholde, * I wyll *iiii.Reg.xxv.a
delyuer thys cytie into the hande of yͤ kynge Iere.xxxii.a
of Babylon, he ſhall burne it, and thou ſhalt and.xxxix.a
not eſcape hys hādes, but ſhalt be led awaye
preſoner, ⁊ delyuered into his power. Thou
ſhalte loke the kynge of Babilon in the face,
and he ſhal ſpeake with the, mouth to mouth
and thē ſhalt thou go to Babylon. Yet heare
the worde of yͤ Lord, O zedekiah thou kinge
of Iuda: Thus ſayeth the Lorde vnto the.
Thou ſhalt not be ſlayne with the ſwearde,
but ſhalt dye in peace. *Lyke as thy forefathers *i.Re.xxxi.e
the kynges, thy progenitours, were
brent: ſo ſhalt thou be brente alſo, and in thy
mournynge they ſhall ſaye: Oh Lorde. For
thus haue I determined, ſayeth the Lorde:

Then ſpake Ieremy the prophete al theſe
wordes vnto zedekiah kynge of Iuda in Ieruſalem:
what tyme as the kynge of Babylons
hooſt beſeged Ieruſalem, and the remnaunt
of the cyties. Namely, Lachis ⁊ Azecach,
whych yet remayned of the *ſtronge defenſed *ii.Par.xi.a
cyties of Iuda.

Theſe are the wordes that yͤ Lorde ſpake
vnto Ieremy yͤ prophet, whē zedekiah was
agreed wyth all the people at Ieruſalē, that
there ſhulde be proclaymed * a lybertie. ſo yͭ *Exod.xxi.a
euery man ſhulde let hys ſeruaunt and hand Leui.xxv.f,
mayde go fre, Hebrue, and Hebrueſſe, and no Deute.xv.b
Iewe to holde hys brother as a bondeman.
Nowe as they had conſented, all the princes
and all the people whych had gathered vnto
thys agremēt that euery mā ſhulde ſet at lybertie
his bōde ſeruaunt and bonde woman
and no longer to holde them bonde, euen ſo
they were obedient, ⁊ let them go fre. But afterwarde
they repented, and toke agayne yͤ
ſeruauntes and hande maydens, whom they
had let go fre, ⁊ ſo made them bonde agayne

For the which cauſe yͤ word of the Lord C
came vnto Ieremy frō the Lorde hym ſelfe,
ſayeng: Thus ſayeth yͤ Lorde God of Iſrael
*I made a couenaunt wyth your fathers, *Deu.xv.a
whē I brought thē out of Egipt, (that they Exod.xxi.a
ſhulde nomore be bondmen) ſayenge: When
ſeuen yeares are out, euery man ſhall let hys
bought ſeruaūt an Hebrue go fre, yf he haue
ſerued hym ſyxe yeares. But youre fathers
obeyed me not ⁊ herkened not vnto me. As
for you, ye were now turned, ⁊ dyd ryght before
me, in that ye proclamed, euery man to
let his neyghbour go fre, ⁊ in that ye made a
couenaūt before me, in the tēple that beareth
my name. But yet ye haue turned youre ſelues
agayne, and blaſphemed my name. In
thys, yͭ euery man hath requyred his ſeruaūt
⁊ hādmaydē agayn, whō ye had let go quyte
and fre, ⁊ compelled thē to ſerue you agayne,
and to be your bondmen, and bondwemen.
And therfore thus ſayeth the Lorde: ye haue
not obeyed me, euery man to proclame fre-

dome vnto hys brother ⁊ neyghboure: wherfore,
☞ ☞ I wyll cal you vnto a fredome, sayeth
the Lorde: euen vnto the swearde, to the
pestilence, ⁊ to hõger, ⁊ wyll make you to be
plaged in all the kyngdomes of the earth.
Yee, those men ỹ haue broken my couenaunt,
⁊ not kept the wordes of the appoyntement,
☞ which they made before me: *☞ when they
Gene.xv.b hewed the calfe in two, ⁊ when there wente
thorowe the two halues therof: The princes
of Juda, the princes of Jerusalẽ, the gelded
men, the Prestes and al the people of ỹ lande,
whych wente thorowe the two sydes of the
calfe. Those men wyll I gyue into the power
of theyr enemyes, and into the hãdes of
them that folowe vpon theyr lyues.

*Psa.lxxix.a Jere.vii.d * And theyr deed bodyes shalbe meate for
the foules of the ayre, ⁊ beastes of the felde.
As for zedekiah the kynge of Juda and hys
Princes, I wyll delyuer thẽ into the power
of theyr enemyes, and of them that desyre to
slaye them, and into the hande of the kynge
*Je.xxxvii.c of Babylons hoost *☞ whych nowe is departed
☞ from you: But thorow my commaũdement
(sayeth the Lorde) they shall come agayne
before thys cytie, they shall fyghte agaynst
it, wynne it, and burne it: Moreouer,
I wyll laye the cyties of Juda so wast, that
no man shall dwell therin.

¶ The.xxxv.Chapter.

¶ He propoundeth the obediẽce of the Rechabites, and therby confoundeth the pryde of the Jewes. The commaundement of Jonadab, the father of the Rechabites. He threateneth punyshment vnto the rebellious Jewes He promiseth prosperite vnto the Rechabites, for theyr obedience vnto theyr father.

A The wordes whych the Lord spake vnto
Jeremy, in the raigne of Jehoakim
the sonne of Josiah kynge of Juda are
*iiii.reg.x.c. these: Go vnto the house of * the Rechabites
and call them out, and brynge thẽ to ỹ house
of the Lorde into some commodious place,
and geue them wyne to drynke. Then toke
I Jazaniah the sonne of Jeremy the sonne of
Habaziniah, and hys brethren, and al his sõnes,
and the whole housholde of the Rechabites:
and broughte them to the house of the
Lorde into the closet of the chyldren of Hanan
the sonne of Jegedaliah the man of God
whych was by the closet of the Princes that
is aboue the closet of Maasiah the sonne of
B Selum, which is the treasurer. And before ỹ
sonnes of the kinred of the Rechabites, I set
pottes ful of wyne, and cuppes, and said vnto
them: Drynke wyne. But they sayd: we
wyll drynke no wyne for Jonadab the sõne
of Rechab our father commaunded vs, sayenge:
ye and your sõnes shall neyther drynke
*Jere.xxix.b wyne * buylde no houses, sowe no sede, plãte
no vynes, yee, ye shall haue no vyneyardes:
but for all your tyme ye shal dwel in tentes,
that ye maye lyue longe in the lande wherin
ye be straungers.

Thus haue we obeyed the cõmaũdement
of Jonadab the sonne of Rechab our father
in al that he hath charged vs, ⁊ so we drinke
no wyne all our lyfe longe: we, nor our wyues,
our sonnes and our daughters. Neyther
buyld we any house to dwel therin, we haue
also amonge vs neyther vyneyardes, nor
cornelande to sowe: but we dwell in tentes,
we obeye, and do accordynge vnto all, that
Jonadab our father commaunded vs.

But now that Nabuchodonosor the king
of Babilon came vp into the lande, we said,
come, let vs go to Jerusalem, that we maye
escape the hoost of the Caldees and the Assyrians:
C and so we dwell nowe at Jerusalem.
Thẽ came the worde of ỹ Lorde vnto Jeremy
sayeng. Thus sayeth ỹ Lorde of hoostes
the God of Israel: Go and tell ỹ mẽ of Juda
and ỹ inhabitours of Jerusalẽ: Wyl ye not be
refourmed, to obey my wordes sayth ỹ Lorde:
The wordes whych Jonadab the sõne of
Rechab cõmaunded his sonnes, ỹ they shuld
drynke no wyne, are fast and surely kept: for
vnto thys daye they drynke no wyne, but obeye
theyr fathers commaundemẽt. But as
*Jer.xviii.a and.xxv.a for me, * I haue stande vp early, I haue spoken
vnto you, ⁊ geuẽ you earnest warnyng:
⁊ yet haue ye not ben obedient vnto me. Yee,
I haue sent my seruauntes, all the prophetes
vnto you, I rose vp early, ⁊ sent you worde,
sayeng: O turne you, nowe euery mã frõ his
wycked waye: amende youre lyues, and go
not after straũge goddes to worshyp them:
that ye maye continue in the lande, whych I
haue geuen vnto you ⁊ youre fathers, but ye
wolde neyther heare me, nor folowe me.

D The chyldren of Jonadab Rechabs sõne
haue sted fastly kepte theyr fathers commaũdement,
ỹ he gaue thẽ, but thys people is not
obedient vnto me. And therfore thus sayeth
the Lorde of hoostes the God of Israel: Beholde,
I wyll brynge vpõ Juda ⁊ vpõ euery
one that dwelleth in Jerusalem, al ỹ trouble
*Pro.i.e Esay.lxv.b *Jere.vii.b. ỹ I haue deuysed agaynst thẽ. * For I haue
spokẽ vnto them, but they wold not folow.
I haue called vnto them, neuerthelesse they
wolde geue me no answere. Jeremy also
spake vnto ỹ housholde of the Rechabites:
Thus sayeth the Lord of Hostes the God of
Israel. For so muche as ye haue obeyed the
commaundement of Jonadab youre father,
and kepte all hys preceptes, and done accordyng
vnto all that he hath byddẽ you. Therfore
thus sayeth the Lorde of Hostes, ỹ God
*Je.xxxiij.c of Israel: * Jonadab the sonne of Rechab
shal not fayle, but haue one out of hys stocke
to stande alwaye before me.

¶ The.xxxvi.Chapter.

¶ Baruch wryteth (as Jeremy endyteth) the boke of the curses agaynst Juda and Israel. He is sente wyth the boke vnto the people, and readeth it before them al. He is called before the rulers, and readeth it before them also. The rulers shewe vnto the kynge the wordes of the boke Jehuda taketh the boke, and readeth a lytel of it, and casteth it in the fyre. There is another wrytten, at the commaundement of the Lorde.

A In the fourth yeare of Jehoakim the
ſonne of Joſiah kynge of Juda, came
the worde of the Lorde vnto Jeremy
*Jere.xxx.a. ſayenge: *Take a boke, and wryte therin al
the wordes, that I haue ſpoken to yͤ, againſt
Iſrael, agaynſt Juda, and againſt al the people,
from the tyme that I began for to ſpeak
vnto the (in the raygne of Joſiah) vnto this
daye. That whan the houſe of Juda heareth
of the plage, whych I haue deuyſed for them
*Jer.xviij.a they maye peraduenture *turne, euery man
frō hys wycked waye, that I maye forgeue
theyr offences and ſynnes:

Then dyd Jeremy cal Baruch the ſonne
*Jere.xlv.a. of Neriah, *and Baruch wrote in the boke
at the mouth of Jeremy, all the wordes of yͤ
Lorde whych he had ſpoken vnto hym. And
Jeremy cōmaunded Baruch, ſayenge: I am
in preſone, ſo that I maye not come into the
houſe of the Lorde: therfore go thou thyther,
and reade the boke, that thou haſt wryttē at
my mouth: Namely, the wordes of yͤ Lorde
B and reade them in the Lordes houſe vpon yͤ
faſtynge daye, that the people, whole Juda,
and al they that come out of the cyties, may
heare. Peraduenture, they wyll praye mekely
before the face of the Lorde, & turne euery
one from hys wycked waye. For greate is
the wrath and diſpleaſure, that yͤ Lord hath
taken agaynſt thys people.

So Baruch the ſonne of Neriah dyd, accordynge
vnto al that Jeremy the Prophet
cōmaunded hym, readynge the wordes of yͤ
Lorde out of the boke in the Lordes houſe.
And this was done in yͤ fyft yeare of Jehoakim
the ſonne of Joſiah kynge of Juda, in yͤ
ix. moneth *when it was commaūded, that
*Jone.iii.a all the people of Jeruſalem ſhulde faſt before
the Lord, and they alſo that were come from
the cyties of Juda vnto Jeruſalem.

C Then red Baruch the wordes of Jeremy
out of the boke within the houſe of the Lord
out of the treaſury of Gamariah the ſonne of
Saphā the ſcribe, whyche is beſyde the hyer
*Jere.xxvi.a lofte of the *newe dore of the Lordes houſe:
that all the people myght heare. Nowe whē
Micheah the ſonne of Gamariah the ſōne of
Saphan had herde al the wordes of yͤ Lorde
out of the boke, he wente downe to the kynges
palace into the Scribes chambres, for
there all the Prynces were ſet. Elyſama the
Scribe, Dalaiah the ſonne of Semei, Elnathan
the ſonne of Achbor, Gamariah yͤ ſōne
of Saphā, zedekiah the ſonne of Hananiah,
wyth all the prynces. And Micheach tolde
them all the wordes, that he hearde Baruch
reade out of the boke before the people.

D Then all the princes ſent Jehudi the ſōne
of Nathaniah, the ſonne of Selamiah, the
ſonne of Chuli, vnto Baruch, ſayeng: Take
in thyne hande the boke, whereout thou haſt
red before all the people, and come. So Baruch
the ſonne of Neriah toke the boke in his
hande, & came vnto thē. And they ſayd vnto
him. Syt downe, & rede the boke yͤ we maye
heare alſo. So Baruch red that they myght
heare. Nowe whē they had herde al the wordes,
they were abaſhed one vpon an other, &
ſayd vnto Baruch. We wyl certifye yͤ kinge
of all theſe wordes. And they examined Baruch,
ſayenge: tell vs, how dydeſt thou wryt
all theſe wordes out of hys mouth? Then
Baruch anſwered them: He ſpake all theſe
wordes vnto me with his mouth, & I wrote
them in the boke.

Then ſayd the princes vnto Baruch: Go E
thy waye, hyde yͤ wyth Jeremye, ſo that no
man knowe where ye be. And they wente in
to the kynge to the courte. But they kept the
boke in the chamber of Eliſama the Scribe,
and tolde the kynge all the wordes that he
myght heare. So the kynge ſente Jehudi to
fetch hym the boke which he brought out of
Eliſama the Scribes chamber: And Jehudi
red in it, that the kynge and all the princes,
whych were about him, myght heare. Now
the kynge ſat in the winter houſe, for it was
in the ix. moneth and there was a fyre before
hym. And when Jehudi had redde thre or
foure leaues therof, he cut the boke in peces
with a pēne knyfe, and *caſt it into the fyre *i.mach.ij.c
vpon the harth, vntyl the boke was al brent
in the fyre vpon the harth.

Yet no man was abaſhed therof, or rent F
his clothes: neyther the kynge hym ſelfe, nor
hys ſeruauntes, thoughe they herde all theſe
wordes. Neuertheleſſe Elnathā, Dalaiah, &
Gamariah beſought the kynge, yͭ he wolde
not burne the boke: not wythſtandynge the
kynge wolde not heare them, but commaunded
Jerahmael the ſonne of Amalech Saraiah
yͤ ſonne of Ezriel & Selamiah yͤ ſonne
of Abdiel, to laye handes vpon Baruch the
Scrybe, and vpon Jeremy the prophete: but
the Lorde kepte thē out of ſyght. After now
that the kynge had brent the boke, and yͤ ſermons
whyche Baruch wrote at the mouth
of Jeremy. The word of the Lorde came vnto
Jeremy, ſayenge: Take another boke, and
☞ wryte in it all the foreſayd ſermōs: that
were wrytten in the fyrſt boke, which Jehoakim
the kynge of Juda had brente.

And tel Jehoakim yͤ kynge of Juda: thus G
ſayeth the Lorde: thou haſt brent the boke, &
thoughteſt within thy ſelfe. Why haſt thou
wrytten therin, that the kynge of Babylon
ſhall come, and make thys lāde waſt: ſo that
he ſhal make both people and catel to be out
of it? Therfore thus the Lorde ſayeth of Jehoakim
yͤ kynge of Juda. *There ſhal none iiii.Reg. xxiiij b Jere.xxii.c
of hys generacion ſyt vpō the throne of Dauid.
Hys deed corſe ſhalbe caſt out, that the
heate of the daye, and the froſt of the nyghte
maye come vpon him. And I wyll vyſet the

wyckednes of hym, of hys ſede, ⁊ of hys ſeruauntes. Moreouer, all the euell that I haue promyſed them (though they herde me not) wyll I brynge vpon them, vpon the inhabitours of Jeruſalem, and vpon al Juda. Thẽ toke Jeremy another boke, and gaue it Baruch the Scribe the ſonne of Neriah, whyche wrote therin out of yͤ mouth of Jeremy: al yͤ ſermons that were in the fyrſt boke, whyche Jehoakim the kyng of Juda dyd burne. And there were added vnto thẽ many mo ſermõs then before.

¶The.xxxvii.Chapter.

¶zedekiah ſucceedeth Cononiah. He ſendeth vnto Jereremye to praye for hym. Jeremye goynge into the lande of Ben Jamin, is taken. He is beaten, and put in preſon He is delyuered by kynge zedekiah.

A ZEdekiah yͤ ſonne of Joſiah *which was made kynge thorowe Nabuchodonoſor kynge of Babilõ, raygned in the lande of Juda, in yͤ ſteade of Cononiah the ſonne of Jehoakim. But nether he, nor hys ſeruauntes, nor the people in the lãde wolde obeye yͤ wordes of the Lorde whych he ſpake by the prophete Jeremye.

*iiii.Reg xxiiii.d

*Jer.xxxi.a and.xxi.a

*Neuertheleſſe, zedekiah the kynge ſent Jehucal yͤ ſõne of Selemiah ⁊ Sophoniah the ſonne of Maaſiah the preſt to the prophet Jeremy, ſayenge: O praye thou vnto the Lord our God for vs. Nowe Jeremye walked fre amonge the people at that tyme, ⁊ was not put in preſon as yet. *Pharaos hooſt alſo was come out of Egypte: whiche when the Caldees that beſeged Jeruſalem perceaued, they departed from thence.

*Eze.xvii.b

B Then came the worde of the Lorde vnto Jeremy the prophete, ſayenge: Thus ſayeth the Lorde God of Iſrael, thys anſwere ſhal ye geue to the kynge of Juda, that ſente you vnto me for councell: *Beholde, Pharaos hooſt whych is come forth to helpe you, ſhall returne to Egypte into hys owne lande: but the Caldees ſhall come agayne and fyghte agaynſt thys cytie, wynne it, and ſet fyre vpon it. For thus ſayeth the Lord, diſceaue not your owne myndes, thynkynge on thys maner: Tuſh, the Caldees go nowe theyr waye from vs. No, they ſhal not go theyr waye. For though ye had ſlaine the whole hooſt of the Caldees, that beſege you, and euery one of yͤ ſlayne laye in hys tente, yet ſhulde they ſtande vp, and ſet fyre vpõ thys cytie. Now when the hooſt of the Caldees was broken vp from Jeruſalem, for feare of the Egipcians armye, Jeremye wente out of Jeruſalẽ towarde the lande of Ben Jamin, to get him from amonge the people. And when he came vnder Ben Jamins porte, there was a porter, C called Jeriah, the ſonne of Selemiah the ſonne of *Hananiah, whych fell vpon hym, and toke hym, ſayeng, thy mynde is to rũne to the Caldees. Then ſayd Jeremye. It is not ſo, I go not to the Caldees. Neuertheles, Jeriah wolde not beleue hym, but brought Jeremy boũde before the Princes. Wherfore the princes were angrye with Jeremy, and ſmote him, and layed hym in preſon in the houſe of Jonathas the ſcribe. For he was the ruler of the preſon. Thus was Jeremy put into the dongeon and preſon, ⁊ ſo laye there a longe tyme. *Then zedekiah the kynge ſente for him, ⁊ called him, and aſked hym quietly in hys owne houſe, ſayeng: thynkeſt thou thys buſynes (that nowe is in hande) commeth of the Lorde? Jeremy anſwered: yee, that it doth: and thou (ſayed he) ſhalt be delyuered into the kynge of Babilons power.

*Jere.xxvi.a

*Je.xxviii.b

*Je.xxxviii D

Moreouer, Jeremye ſayd vnto kynge zedekiah. What haue I offended agaynſt the, agaynſt thy ſeruaũtes, or agaynſt this people, that ye haue put me in preſon? *Where are your prophetes whych haue prophecyed vnto you, ⁊ ſayde, that the kynge of Babylon ſhulde not come againſt you ⁊ this lãde? And therfore heare nowe, O my lorde the kyng: let my prayer be accepted before the, ⁊ ſende me nomore into yͤ houſe of Jonathas the ſcrybe, that I dye not there. Then zedekiah the kynge commaunded to put Jeremye in the fore entrye of the preſon, and dayly to be gyuen hym a cake of breade out of the bakers ſtreate vntyll all the breade in the cytie was eaten vp. Thus Jeremy remayned in the fore entrye in the preſon.

*Je.xxviii.c

¶The.xxxviii.Chapter.

¶By the mocyon of the rulers Jeremye is put into a dongeon. At the requeſt of Abedmelech the chamberlayne, the kynge commaundeth Jeremye to be brought forth of the dongeon. Jeremy ſheweth the kynge howe he myght eſcape deeth.

SAphatiah the ſonne of Mathan, A Godoliah the ſonne of Phaſphur, Jucall the ſonne of Semeliah, and Phaſſhur yͤ ſonne of Melchiah perceaued the wordes, that Jeremy had ſpoken vnto all the people, namely on thys maner: Thus ſayeth the Lord: *Who ſo remaineth in thys cytie, ſhal peryſh, ether wͭ the ſwerde wyth honger or wyth the peſtilence: But who ſo falleth vnto the Caldees, ſhal eſcape wynnynge hys ſoule for a praye, and ſhall lyue. *For thus ſayeth the Lorde: Thys cytie (no doubte) muſt be delyuered into the power of the kynge of Babilon, and he alſo ſhall wynne it. Then ſayd the prynces vnto the kynge: Syr, we beſech you let thys mã be put to death. For thus he diſcorageth the handes of the ſoudyers that be in thys cytie, and the handes of all the people, when he ſpeaketh ſuch wordes vnto them. Thys mã verely laboureth not for peace of the people, but myſchefe. zedekiah the kynge anſwered ⁊ ſayd: lo, he is in your handes, for the kynge B maye denye you nothynge. Then toke they Jeremye, and caſt hym into the dongeon of

*Jere.xxi.b and.xxvii.a

*Jere.xxxii.a

Melchiah the ſonne of Hamelech, that dwelt in the fore entrye of the preſon. And they let downe Jeremy with coardes into a dongeõ, where ther was no water, but myre. So Jeremy ſtacke faſt in yͤ myre. Now when Abedmelech the Morian beynge a chamberlayne in the kynges courte, vnderſtode that they had caſt Jeremye into the dongeon: he wente out of the kynges houſe, ⁊ ſpake to yͤ kynge,
C (whych then ſat vnder the porte of Ben Jamin) theſe wordes: my lord the kyng, where as theſe men medle wyth Jeremye the prophete, they do hym wronge: Namely in that they haue put hym in preſon, there to dye of honger, for there is nomore breade in yͤ cytie. Then the kynge commaunded Abedmelech the Morian and ſaid: Take from hence .xxx. men whom thou wylt, ⁊ drawe vp Jeremy the prophet out of the dõgeon, before he dye. So Abedmelech toke the men wyth hym, ⁊ went to the houſe of the kynge, and there vnder the treaſurye he gat olde ragges ⁊ worne cloutes, and let them downe by a coarde, in to the dongeon to Jeremye.

D And Abedmelech the Morian ſayd vnto the prophete Jeremy: O, put theſe ragges ⁊ cloutes vnder thyne arme holes, betwyxte them and the coardes: ⁊ Jeremy dyd ſo. So they drewe vp Jeremy with coardes ⁊ toke hym out of the dongeon, ⁊ he remayned in yͤ
Je.xxxvii.c fore entrye of the preſon. Then *zedekiah the kynge ſent and cauſed Jeremy yͤ prophet to be called vnto hym, into the thyrd entrye that is in the houſe of the Lord. And yͤ kinge ſaid vnto Jeremy: I wyl aſke the ſomwhat but hyde nothinge from me. Thẽ Jeremye anſwered zedekiah: Yf I be playne vnto the, thou wilt cauſe me to ſuffre deeth: Yf I geue the councell, thou wylt not folowe me. So the kynge ſwore an ooth ſecretly vnto Jeremye, ſaynge: As truly as the Lorde lyueth yͭ made vs theſe ſoules, I wyll not ſlaye the, nor geue the into the hãdes of them that ſeke after thy lyfe.

E Then ſaid Jeremy vnto zedekiah. Thus ſayeth the Lord of hooſtes the God of Iſrael
*Je.xxxvii.c *Yf caſe be, that thou wilt go forth vnto the kynge of Babilons princes, thou ſhalt ſaue thy lyfe, and this cytie ſhal not be brent: yee, both thou and thy houſholde ſhall eſcape wᵗ your lyues. But yf thou wylt not go forth to the kynge of Babilons princes, then ſhall thys cytie be delyuered into the handes of the Caldees, whych ſhall ſet fyre vpon it, ⁊ thou ſhalt not be able to eſcape them. And zedekiah ſayd vnto Jeremye. I am afrayed for the Jewes, that are fled vnto the Caldees, leſte I come in theyr handes, and ſo they to haue me in deriſion.

F But Jeremy anſwered: No, they ſhal not betraye the: O herken vnto the voyce of the Lord (I beſech the) which I ſpeake vnto the ſo ſhalt thou be well, and ſaue thy lyfe. But yf thou wylt not go forth, yͤ Lord hath tolde me this playnly: Behold, al the wemen that are lefte in the kynge of Judas houſe, ſhal be led forth out of the kynge of Babilons princes. And they ſhal ſaye, yͭ thou art diſceaued: ⁊ the mẽ in whom thou dydeſt put thy truſt, haue gotten the vnder, ⁊ ſet thy fete faſt in yͤ myre, and gone theyr waye from the. Therfore al thy wyues wyth theyr chyldren ſhal they led forth vnto the Caldees, ⁊ thou ſhalt not eſcape theyr hãdes, but ſhalt be yͤ kynge of Babilons preſoner, ⁊ this cytie ſhalt thou cauſe to be brent. Then ſayd zedekiah vnto G
Jeremye: loke that no bodye knowe of theſe wordes, and thou ſhalt not dye. But yf the princes perceaue, that I haue talked with yͤ, ⁊ come vnto the, ſayenge: O ſpeake, what ſayd the king to the? hyde it not frõ vs, ⁊ we wyll not put the to deeth. Tell vs (we praye the) what ſayd the kynge to the? Se thou geue them thys anſwere: I haue humbly beſought the kynge, that he wyll let me lye no more in Jehonathans houſe, that I dye not there. Then came all the princes vnto Jeremy, and aſked hym. And he tolde them, after the maner as the kynge bad hym. Then they helde theyr peace, and let hym alone for they perceaued nothing. *So Jeremy abode ſtyl *Je.xxxix.c
in the fore entrye of the preſon, vntyl yͤ daye that Jeruſalem was wonne.

¶ The .xxxix. Chapter.

¶ Nabuchodonoſor beſegeth Jeruſalem, zedekiah fleeth. He is taken of the Chaldees. Hys ſonnes are ſlayne Hys eyes are thruſt out. Jeremy is prouyded for. Abedmelech is delyuered from captiuite, becauſe of the confydence that he had in God.

Nowe *when the cytie of Jeruſalem was taken (for in the .ix. yeare of zede- A
kiah kynge of Juda in the tenth Moneth, came Nabuchodonoſor the king of Babilon and all hys hooſt, and beſeged Jeruſalem ⁊ fought agaynſt it. And in the .xi. yeare of zedekiah in the .iiii. moneth the .ix. daye of the moneth, he brake into the cytie.) Then al the princes of the kynge of Babylon, came in, ⁊ ſat them downe vnder the porte: Nercgell, Sarezer, Samgarnebo, Sarſachim, Rabſaris, Neregell, Sarezer, Rabmag, wᵗ all the other princes of the kynge of Babilõ, *Jer.xxxii.a iiii.Reg. xxv.a
*Je.xxxiiii.a *And whan zedekiah the kynge of Juda wᵗ hys ſouldyers ſawe them, they fled, and departed out of the cytie by nyght thorowe the kynges garden, ⁊ thorowe the porte that is betwene the two walles, and ſo they wente towarde the wyldernesse.

B But the Caldees hooſt folowed faſte after them, and toke zedekiah in the felde of Jericho, and broughte hym preſoner to Nabuchodonoſor yͤ kynge of Babilon vnto Reblath, that lyeth in the lãde of Hemath where he gaue iudgement vnto him. So yͤ kyng of Babylon cauſed the chyldrẽ of zedekiah and all the nobles of Juda be ſlayne, before hys face at Reblath. And made zedekias eyes to be put out, and bounde hym wyth two chaynes, and ſent hym to Babylon.

C *iiii.Reg xxv d Jere.xxii.d. * Moreouer, the Caldees brente vp the kynges palace, wyth the other houſes of the people, and brake downe the walles of Jeruſalem. As for the remnaūt of the people that were in the cytie, and ſuche as were come to helpe thē (whatſoeuer was left of the cōmen ſorte) Nabuſaradan the chefe captayne caryed them to Babylon. But Nabuzaradan the chefe captayne let the raſcall people (and thoſe that had nothynge) dwell ſtyll in the lande of Juda. and gaue them vyneyardes ⁊ corne feldes at the ſame tyme. Nabuchodonoſor alſo the kynge of Babylon gaue Nabuzaradan yͤ chefe captayne a charge, concernyng Jeremy, ſayenge: take and cheryſh hym, and make much of him, ſe thou do hym no harme but intreate hym after hys owne deſyre:

So Nabuzaradan the chefe captayne, Nabuſazban Rabſares, Nergal Sarezer Rabmag and all the kynge of Babylons lordes ſent for Jeremy *Je.xxxviii d * and cauſed hym to be fette out of the fore entrye of the preſon, ⁊ cōmytted hym vnto Godoliah the ſonne of Abikā the ſonne of Saphan: yͭ he ſhulde carye hym home, *Jere.xl.b *and ſo he dwelte amonge the people Now whyle Jeremy laye yet bounde in the fore entrye of the preſon, yͤ worde of yͤ Lord came vnto hym, ſayenge: Go and tell Abedmelech the Morian: Thus ſayeth the Lorde of hooſtes the God of Iſrael: Beholde, the cruell and ſharpe plage that I haue deuyſed for thys cytie, wyll I brynge vpon thē, that thou ſhalt ſe it: but I wyll delyuer the (ſayth the Lorde) and thou ſhalt not come in yͤ handes of thoſe men, whome thou feareſt. For doutles I wyll ſaue the, ſo that thou ſhalte not peryſh with the ſweard: but thy lyfe ſhal be ſaued, and that becauſe thou haſt put thy truſt in me, ſayeth the Lorde.

¶The.xl.Chapter:

¶Jeremye hath lycence to go whether he wyl. He dwelleth with the people that remayneth at Jeruſalem, ouer whom Godolyah ruleth. Johanan propheceyeth deeth vnto Godoliah.

A *Jere. xlii.a *Jos.xviii.d THys is the worde that yͭ Lorde ſpake vnto Jeremy, *whan Nabuzaradan the chefe captayne had let hym go free frō ‡ Ramah, whether he had led him boūde amonge all the preſoners, that were caryed from Jeruſalem and Juda vnto Babylon. The chefe captayne called for Jeremye, and ſayd vnto hym. The Lorde thy God ſpake myghtelye before of the myſerye vpon thys place: Nowe the Lorde hath ſent it, and perfourmed it as he had promyſed. For ye haue ſynned agaynſt the Lorde, and haue not ben obedient vnto hys voyce, therfore commeth thys plage vpon you. Beholde, I lowſe the bandes from thy hādes thys daye: yf yͧ wylt nowe go wyth me vnto Babylon, vp then: for I wyll ſe to the, ⁊ prouyde for the. But yf thou wylt not go with me to Babilō, thē remayne here. * Beholde, all the lande is at thy wyll, loke where thou thynkeſt cōueniēt B *Gene.xiii.b Tobi.i.b and good for the to abyde, there dwell. For as yet he was not gone backe agayne to Godoliah, therfore he ſayd to hī: go back to Godoliah the ſonne of Ahikam, the ſōne of Saphan: * whome the kynge of Babilon hath *iiii.re.xxv.e made gouernoure ouer the cyties of Juda, ⁊ dwell wyth hym amonge the people, or remayne where ſoeuer it pleaſeth the. So the chefe captayne gaue hym hys expenſes with a rewarde, and let hym go. * Then wēt Jeremye *Jer.xxxix.e vnto Godoliah the ſonne of Ahikam to Mizpa, ⁊ dwelt there wyth hym amōge the people that were lefte in the lande.

C Nowe whan the captaynes of the hooſt of Juda (whyche wyth theyr felowes were ſcatred abrode on euery ſyde in the lande) vnderſtode yͭ the kynge of Babylon had made Godoliah the ſonne of Ahikam gouernoure in the lande, and yͤ man, wyfe ⁊ chylde, yee, ⁊ the poore mē in the lāde (yͭ were not led captiue to Babilon) ſhulde be vnder hys iuriſdiccion: They came to Godoliah vnto Mizpa: Namely, Iſmael the ſōne of Nathaniah, Johanan and Jonathan the ſonnes of Careah, Sareah the ſonne of Thanhometh, the ſōnes of Ophai the Netophatite, Jeſaniah the ſonne of Maachati, with theyr cōpanions. And Godaliah the ſonne of Ahikam, yͤ ſonne of Saphan, ſwore vnto them and theyr felowes in thys maner. * Be not afrayed to ſerue *iiii.re.xxv.c the Caldees, dwel in the lande, and do the kynge of Babilon ſeruice, ſo ſhal ye proſpere Beholde, I dwell at Mizpa to be an officer in the Caldees behalfe, and to ſatiſfye ſuche as come to vs. Therfore gather you wyne, corne and oyle, and kepe them in your ware houſes, and dwel in your cyties that ye haue in kepynge.

D Yee, all the Jewes alſo yͭ dwelt in Moab vnder the Ammonites, in Jdumea and in al the coūtreys, when they herde, that yͤ kynge of Babilon had made Godoliah the ſōne of Ahicam the ſonne of Saphan, gouernoure vpō thē that were left in Juda. All the Jues (I ſaye) returned out of al places where they were fled vnto: and came into the lāde of Juda to Godoliah vnto Mizpa, and gathered wyne ⁊ other frutes, ⁊ that very muche.

Moreouer, Johanan the ſonne of Careah and all the captaynes of the hooſt, that were ſcatred on euery ſyde in the lāde, came to Godoliah in Mizpa, ⁊ ſayd vnto him: Knoweſt thou not that Baalis kynge of the Ammonites hath ſente Iſmael the ſonne of Nathaniah, to ſlaye the: But Godoliah the ſōne of Ahikam beleued them not. Then ſayd Johanan the ſonne of Careah vnto Godoliah in Mizpa theſe wordes ſecretly. Let me go, I praye the, and I wyl ſlaye Iſmael yͤ ſonne of Nathaniah, ſo that no bodye ſhall knowe it. Wherfore wyll he kyll the, that al the Iewes whych reſorte vnto the, myghte be ſcatred and the remnaunt in Iuda peryſh? And Godoliah the ſonne of Ahikam ſayd to Iohanan the ſonne of Careah. Thou ſhalte not do it, for they are but lyes, that thou ſayeſt, of Iſmael.

¶The.xlj.Chapter:

¶Iſmael kylleth Godoliah gylefully, and many other wyth hym. Iohanan foloweth after Iſmael.

A *iiii.Reg. xxv. BUt in the ſeuenth moneth it happened, *that Iſmael the ſõne of Nathaniah the ſonne of Eliſama (one of the kynges bloude) came wyth them that were greateſt aboute the kynge, & ten men that were ſworne wyth hym: vnto Godoliah the ſonne of Ahicam to Mizpa, & they dyd eat together. And Iſmael the ſonne of Nathaniah with thoſe ten men that were ſworne to hym, ſtarte vp, and ſmote Godoliah the ſonne of Ahicã the ſonne of Saphan with the ſwearde, and ſlewe him, whom the kynge of Babylon had made gouernoure of the lande. Iſmael alſo ſlewe all the Iewes that were with Godoliah at Mizpa, and all the Caldees that he founde there waytynge vpon hym and thoſe that were able to fyght he ſlewe wyth them.

The nexte daye after that he had ſlayne Godoliah (the matter was yet vnknowen) and there came certayne men from Sichem, from Siloh and Samaria, to the nombre of lxxx. whych had ſhauen theyr beardes, rente theyr clothes, and were all heuye, bryngyng meatofferynges, and incenſe in theyr hãdes ☞to offre it in the houſe of the Lorde. And ☞ B Iſmael the ſonne of Nathaniah wente forth *Eccle.xli.c of Mizpa *weppynge, to mete them. Nowe when he met them, he ſayd: Go youre waye to Godoliah the ſonne of Ahicam. And whẽ they came in the myddeſt of the cytie, Iſmael the ſonne of Nathaniah (wyth them that were ſworne vnto hym) ſlewe them, euen at the myddeſt of the pyt. Amonge theſe .lxxx, men there were ten, that ſayd vnto Iſmael: Oh ſlay vs not, for we haue yet a great treaſure in the felde, of wheate, barley, oyle and hony. So he ſpared them, & ſlewe them not *iii.re.xxv.c wyth theyr brethren. Nowe the *pyt wherein Iſmael dyd caſt the deed bodyes of the mẽ (whome he ſlewe becauſe of Godoliah) had kynge Aſa cauſed to be made, for feare of Baaſa the kynge of Iſrael, and yͤ ſame pyt dyd Iſmael fyll with ſlayne men. As for the remnaunt of the people, the kynges daughters and all the people that were yet lefte at C Mizpa, vpon whom *Nabuſaradan yͤ cheſe *iiii.Reg xxv.c captayne had made Godoliah the ſõne of Ahicam gouernoure: Iſmael the ſonne of Nathaniah caried thẽ awaye preſoners toward the Ammonites. But when Iohanan yͤ ſõne of Careah and all they whych had bene captaynes ouer yͤ kynges hooſt wyth hym, herd of all the wyckednes that Iſmael the ſõne of Nathaniah had done: *they toke theyr companions, *Gen.xiiii.c i.Reg.xxx.b. & wente out for to fyght wyth Iſmael the ſonne of Nathaniah, & foũde hym by the great waters that are in Gibeon. Nowe whan all yͤ people, whom Iſmael led captiue, ſawe Iohanan the ſonne of Careah & al the other captaines of yͤ hooſt, they were glad. So al the people yͭ Iſmael had caryed awaye frõ Mizpa, were brought agayne.

And whẽ they returned, they came to Iohanan the ſonne of Careah. D But Iſmael the ſonne of Nathaniah fled from Iohanã with eyght of hys ſworne companions, & went to the Ammonites. Then Iohanan the ſonne of Careah & all the captaynes of the hooſt yͭ were wyth hym, toke all the remnaunt of yͤ people, whom Iſmael the ſonne of Nathaniah had led awaye. (When he had ſlayne Godoliah the ſonne of Ahicam) whom they alſo had reſeued from hym: fyghtynge men, wemen & chyldren, & gelded men, whome they brought agayne frõ Gibeõ: & went frõ thẽce & ſat thẽ downe at Geruth Canaam, which lyeth beſyde Bethlehem *that they myghte Iere.xliii.c go into Egypte for feare of the Caldees: of whome they were afraied, becauſe yͭ Iſmael the ſonne of Nathaniah had ſlayne Godoliah Ahicams ſonne *whom the kynge of Ba- *Iere.xl.a bylon had made gouernoure in the lande.

¶The.xlii.Chapter.

¶The captaynes aſke counſell of Ieremye what they ought to do. Ieremy amonyſheth the remnaunt of the people not to go into Egypte.

SO all the captaynes, & Iohanã the A ſonne of Kareah, Iezaniah yͤ ſonne of Oſaiah came wyth all the people frõ the leeſt vnto the mooſt, and ſayd vnto Ieremy the prophete. *O heare *Iere.xxi.a and.xxxvii.a our peticion, that thou mayeſt praye for vs vnto the Lorde thy God, namely, for all the rẽnaunt, wherof ther be very fewe of vs left of many, as thou ſeeſt vs: that the Lord, thy God may ſhewe vs a waye to go in, & tel vs what we ſhulde do. Then Ieremy yͤ prophet ſayd vnto them: I haue herde you. Beholde I wyl praye vnto God your Lorde as ye haue requyred me: & loke what anſwer yͤ Lorde geueth you, I ſhall certifye you therof, and kepe nothynge backe frõ you. And they ſayd vnto Ieremy. *The Lorde of trueth & faythfulnes be our record, that we wyl do al that *Ioſue i.e i.mach.ii.b Iere.xliiii.a the Lorde thy God commaundeth vs, whether it be good or euell. B We wyl herken vnto the voyce of our Lord God to whõ we ſend the, that we maye proſper, when we haue folowed the voyce of the Lorde our God:

And after ten dayes came the worde of the

Lorde vnto Jeremy. Thē called he Johanā
the ſonne of Kareah, ⁊ al the captaines of the
people that were wyth hym: yee, and all the
people from the leeſt to the mooſt, and ſayde
vnto them. Thus ſayeth the Lorde God of
Iſrael vnto whome ye ſent me, to laye forth
*Jere.xxi.b. your prayers before hym: *Yf ye wyll dwel
in thys lande, I ſhall buylde you vp, and not
breake you downe: I ſhall plante you, ⁊ not
rote you out: for ☞ I repent, as cōcernynge
☞ the trouble that I haue done to you. Feare
not the kynge of Babilon, of whom ye ſtāde
in awe. O, be not afrayed of hym, ſayeth the
Lorde: for I wyll be with you, to helpe you,
and delyuer you from hys hande. I wyl pardon
you, I wyll haue mercy vpon you, and
cauſe hym to pytie you, ⁊ bringe you agayne
into your owne lande.

C Neuertheles, yf ye purpoſe not to dwell
in thys lande, nor to folowe the voyce of the
Lorde your God: but wyl ſaye thus, we wil
not dwell here, but go into Egipt: where we
ſhall nether ſe warre, heare the noyſe of the
trompe, nor ſuffer hōger, there wyl we dwel.
Wherfore, heare now the word of the Lord,
*Je.xxvii.a O ye remnaunt of Juda. *Thus ſayeth the
Lorde of hooſtes the God of Iſrael: Yf ye be
wholy purpoſed to go into Egypt, and ye entre
*Jere.xli.c there to dwell as ſtraūgers: *the ſweard
that ye feared ſhal ouertake you in Egypte:
⁊ the honger wherof ye be here afrayed ſhall
hange vpon you and folowe you into Egipt
and there ye ſhall dye. And al they, that of ſet
purpoſe vndertake to go into Egypte to ſoiourne
there, ſhall peryſh wyth the ſwearde
wyth honger and peſtilence: not one of them
ſhall remayne, there ſhal none eſcape yͤ plage
that I wyll brynge vpon them.

For thus ſayeth the Lorde of hooſtes the
God of Iſrael: lyke as my wrath and indignacion
is moued agaynſt the inhabitours of
Jeruſalem, ſo ſhall my dyſpleaſure be kyndled
agaynſt you alſo, yf ye go into Egypte: ⁊
there ye ſhalbe reuiled, abhorred, brought to
ſhame and confuſion: and as for thys place,
D ye ſhall neuer ſe it more. The Lorde forbydeth
you, O ye rēnaūt of Juda, that ye ſhall
not go into Egypte.

And forget not that I haue warned you
earneſtly thys daye, for ye haue diſſembled
with me. *For ye ſent me vnto yͤ Lord your
*Jere.xlii.a God, and ſayd: O praye thou the Lorde our
God for vs: ⁊ loke what anſwere the Lorde
our God geueth the, that brynge vs againe,
and we ſhall do therafter. Nowe haue I ſhewed,
⁊ declared vnto you, but you haue not
obeyed the voyce of the Lorde your God, for
the which cauſe he hath ſent me to you. Now
*Deu.xxviii.c therfore, *yf ye wyll not folowe it, be ſure,
that ye ſhall peryſh wyth the ſwearde, with
honger and peſtilence: euen in the ſame place,
where your luſt is to go, and dwell.

¶ The.xliii.Chapter.

¶ Johanan caryed the remnaunt of the people into Egypte, contrary to the mynde of Jeremye. Jeremy prophecyed the deſtruccion of Egypte.

NOwe when Jeremy had ended all A
the wordes of the Lorde hys God
vnto the people whych to declare
the Lorde theyr God had ſent him
to them, (euen all theſe wordes I ſaye) Azariah
the ſonne of Oſaiah, and Johanan the
ſonne of Kareah wyth all the ſtubborne perſonnes,
ſayd vnto Jeremy: *Thou lyeſt, the *Jere.xlii.a
Lorde oure God hath not ſent the to ſpeake
vnto vs, that we ſhuld not go into Egipte, B
and dwell there: But Baruch the ſonne of
Neriah prouoketh the agaynſt vs, that he
myght brynge vs into the captiuitie of the
Caldees: that they myght ſlaye vs, and cary
vs awaye preſoners vnto Babilon.

So Johanan the ſonne of Kareah, and
al the captaynes of the hooſt, and al the people
folowed not the commaundement of the
Lorde: namely, to dwell in the lande of Juda.
But Johanan the ſonne of Kareah, and
all the captaynes of the hooſt, caryed awaye
all the remnaunt in Juda, *that were come *Jere.xl.c
together agayne from all yͤ Heythen (amōge
whom they had bene ſcatred) to dwell in the
lande of Juda: Men, wemen, chyldren, the
kynges daughters, all thoſe that Nabuzaradan
the chefe captayne had lefte wyth Godoliah
the ſonne of Ahikam, the ſonne of Saphan.
They caryed alſo awaye the prophete
Jeremy, Baruch the ſonne of Neriah, and ſo
came into Egipte: for they were not obedient,
vnto the cōmaundement of God. Thus
came they to Taphnis.

And in Taphnis the worde of the Lorde C
happened vnto Jeremy, ſaying: Take great
ſtones in thyne hande, and hyde them in the
brycke wall, vnder yͤ dore of Pharaos houſe
in Taphnis, that all the men of Juda maye
ſe, and ſaye vnto them: Thus ſayeth the
Lorde of hooſtes the God of Iſrael. *Beholde, *Jere.xlvi.c
I wyll ſende and call for Nabuchodonoſor
the kynge of Babylon my ſeruaunte,
and wyl ſet hys ſeate vpon theſe ſtones that
I haue hyd, and he ſhal ſprede hys tente ouer
them.

And when he commeth, he ſhall ſmyte the
lande of Egypte, ſome with ſlaughter, ſome D
with preſonment, ⁊ ſome with the ſwearde.
He ſhall ſet fyre vpō the tēples of the Egipcians
goddes, and burne them vp, ⁊ take thē
ſelues preſoners. Moreouer, he ſhal araye
hym ſelfe wyth the lande of Egipte, lyke as
a ſhepherde putteth on hys cote, and ſhal departe
his waye from thence in peace. The pylers
alſo of the ☞ temple of the Sunne yͭ is ☞
in Egypte: ſhall he breake in peces, and burne
the temples of the Egipcians goddes.

¶ The

¶ The.xliiii.Chapter.

¶ He reproueth the people for theyr ydolatrye they that ſet lyght by the threatynge of the Lord are chaſtened. The deſtruccyon of Egypte and the Jewes therin is propheſyed.

A This is the worde yͭ was ſhewed to Jeremy, cōcernynge all the Jewes: whych dwelt in Egypte: at Migdol, at Taphnis at Noph & in yͤ lāde of Patures. Thus ſayeth the Lorde of hoſtes, the God of Iſrael: Ye haue ſene all yͤ myſery, yͭ I haue brought vpō Jeruſalem, & vpon the cyties of Juda: ſo that thys daye they are deſolate, and no man dwellynge therin: and that becauſe of the greate blaſphemyes whych they cōmpted, to prouoke me vnto anger. In that they went backe to do ſacrifyce and worſhyp vnto ſtraunge goddes: whō nether ye, ner your fathers haue knowen. Howebeit, I ſent vnto them my ſeruauntes all the prophetes. * I roſe vp early, I ſent vnto them, and gaue them warnynge. O do no ſoche abhominable thynges, & thinges that I hate. But they wolde not folowe ner herkē, to turne from theyr wyckednes and to do nomore ſacrifyces vnto ſtraunge goddes.

* Jere.xxv.a and.xxix.c.

B Wherfore myne indignacyon and wrath was kyndled, and it brente vp the cyties of Juda, the feldes wyth the ſtretes of Jeruſalem, ſo that they were made waſte and deſolate, as it is come to paſſe thys daye. Nowe therfore, thus ſayth the Lorde of hooſtes, the God of Iſrael: howe happeneth it, that ye do ſo greate euyll vnto your awne ſoules: thus to deſtroye the men and wemen, chyldrē and babes of Juda: ſo that none of you is lefte, becauſe ye prouoke me vnto wrathe wyth the workes of youre awne hādes: when ye offer vnto ſtraunge goddes in the lande of Egypt, where as ye be gone to dwell. That ye myght vtterly peryſhe, & that ye myght be reuyled and ſhamefully intreated of all naciōs. Or haue ye nowe forgotten the wyckednes of your forefathers, the wyckednes of the kynges of Juda and theyr wyues, the wyckednes that ye youre ſelues & your wyues haue done in the lande of Juda, and in yͤ ſtretes of Jeruſalem.

C Yet are ye not ſory vnto this daye, ye feare not, nether walke ye in my lawe ād in my commaundementes, that I haue geuen vnto you and youre forefathers.

Therfore thus ſayeth the Lorde of hooſtes, the God of Iſrael: I am ſtedfaſtly aduiſed and determined to punyſhe you, & to rote out all Juda. As for the remnaunt of Juda, that purpoſly wente into Egypt, ther to dwell, I wyll take them, * and they ſhall all be deſtroyed. In the lande of Egypt ſhall they peryſhe, beynge conſumed wyth the ſwearde and with honger. For from the leeſt vnto the mooſt, they ſhall peryſhe with the ſwearde and wyth honger. Moreouer, they ſhalbe reuyled, abhorred, ſhamed, and confounded. For I wyll viſet them that dwell in Egypte, * as I haue viſyted Jeruſalem, with the ſwearde, with honger and with peſtilence. So that none of the remnaūt of Juda, which are gone to dwell in Egipte, ſhall be left to come agayne into the lande of Juda all though they thinke to come thyther agayne, and to dwell there. For none ſhall come agayne, but ſoch as are fledd awaye.

* Jere.xlii.c. and.xliii.a

* Jer.xxxix.a

D Then all the mē which knewe that theyr wyues had offred vnto ſtraūge goddes, and a greate ſorte of wyues that ſtode there, yee, and all the people that dwelt there in Egipt in the citie of Patures, anſwerede Jeremye, and ſayde. As for the wordes that thou haſt ſpoken vnto vs, in the name of the Lorde, we wyll in no wyſe heare them: but whatſoeuer goeth out of oure awne mouthe, that we wyll do We wyll do ſacrifyce and offer oblacyons vnto the quene of heauen, * lyke as we and oure forefathers, our kynges and our heades haue done in the cyties of Juda, and in the ſtretes and feldes of Jeruſalem. For then had we plenteouſnes of vitayles, then were we in proſperyte, and no myſfortune came vpon vs.

* Jere.vii.d.

E * But ſens we left to burne incenſe, & to do ſacrifyce vnto the quene of heauen, we haue had ſcarceneſſe of all thynges, and peryſhe wyth the ſwearde and honger. Laſt of all when we wemen dyd ſacryfyce and offered vnto the quene of heauen, dyd we make her cakes and powre vnto her drinckoffrynges, euen that ymage dyd we ſacrifyce & ſeruice, wythout oure huſbandes wylles?

* i.Mac.i.b

Then ſayde Jeremy vnto all the people, to the men, to the wemen, and to all the folke, whych had geuē hym that anſwere: Dyd not the Lorde remember the ſacrifyces that ye, youre forefathers, youre kynges and rulers, wyth all the people, haue offered in the cyties of Juda, in the ſtretes and lāde of Jeruſalem? and hath he not conſydered thys in hys mynde? In ſomoch that yͤ Lorde myght no longer ſuffre the wyckednes of youre inuencyons, and the abhomynable thynges, whych ye dyd? * Is not youre lande deſolate and voyde: yee, abhorred and accurſed, ſo that no man dwelleth therin eny more, as it is come to paſſe thys daye?

* Eſa.i.c.

F * Dyd not all thys happen vnto you, becauſe ye made ſoch ſacrifyces to ydols, and ſynned agaynſt the Lorde? ‡ Ye haue not folowed hys voyce, to walke in hys lawe, in hys ordynaunces and ſtatutes.

* iiii.re.xvii.b
Jere.ii.c.
iii.c.and.v.c.
‡ Baruc.iii.a

Yee, thys is the cauſe, that all myſfortune happened vnto you, as it is come to paſſe this daye. Moreouer, Jeremy ſpake vnto al the people and to all the wemen. Heare the worde of the Lorde all Juda, ye that be in

the lande of Egipt. Thus ſayth the Lord of
hooſtes the God of Iſrael. Ye and youre wyues
haue ſpoken wyth youre awne mouth, ẏ
thynge that ye haue fulfylled in dede.
*Ier.xliiij.c Yee, thus haue ye ſayde: We wyll not
fayle, but perfourme the vowes that we haue
vowed, we wyll do ſacrifyce & powre out
dryncke offeringes to the quene of heauē. Purpoſly
wyll ye ſet vp your awne meanynges
and perfourme youre vowes. And therfore,
heare the worde of the Lorde, all Iuda, ye
that dwell in the lande of Egypte.
G Beholde, *I haue ſworne by my greate
*Gene.xxij a name, ſayth the Lorde: that my name ſhall
not be rehearſed thorowe eny mans mouthe
of Iuda, in all the lande of Egypte, to ſaye:
The Lorde God lyueth, for I wyll watche,
*Iere.xlii.c. to plage them, and not for theyr wealthe. *
And all the men of Iuda that be in the lande
of Egypte ſhall peryſhe wyth the ſwearde,
and wyth honger, vntyll they be vtterly deſtroyed.
Neuertheles, thoſe that fledd awaye
for the ſwearde, ſhall come agayne into the
lande of Iuda: but there ſhall be very fewe
of them. And all the remnaunt of Iuda, that
are gone into Egypte, there to dwell, ſhall
knowe whoſe wordes ſhall be founde true:
theyrs or myne. Take thys for a token that
I wyll viſet you in this place, ſayth ẏ Lord:
and that ye maye knowe ẏ I (without doubte)
wyll perfourme my purpoſe vpon you
to punyſhe you. Beholde, ſayth the Lorde, I
wyll delyuer Pharao Hophrea kyng of Egipte
into the handes of his enemyes that ſeke
*iiii re.xxv a Iere.xxxix.b. after hys lyfe: *euen as I gaue Zedekias the
kynge of Iuda, into the handes of Nabuchodonoſor
kyng of Babylō his enemye which
ſought after hys lyfe.

¶The.xlv.Chapter.

¶Baruch is reproued of Ieremy.

A Iere.xxxvi.a These are the wordes that Ieremye
the prophete ſpake vnto Baruch the
ſonne of Neriah. * after that he had
wrytten theſe ſermons in a boke at
the mouth of Ieremy: In the fourth yeare of
Iehoakim the ſonne of Ioſias kynge of Iuda
ſayinge. Thus ſayeth the Lorde God of
Iſrael vnto the, O Baruch. In ſomoche as
thou thoughteſt thus, whē thou waſt wrytyng,
Wo is me, the Lorde hath geuē me ſorowe
vpon ſorowe. I haue weryed my ſelfe
wyth ſyghynge, and haue founde no reſt.
Therfore tell hym, O Ieremye, that the
Lorde ſayth thus: Beholde, the thing that I
B haue buylded, wyll I breake downe agayne
and rote out the thynge that I haue plāted.
yee, thys whole lande. And ſekeſt thou yet
promotiō? Loke not for it, and deſyre it not.
For I wyll brynge a miſerable plage vpon
*Iere.xxi.b. all fleſhe, ſayeth the Lorde. * But thy lyfe
wyll I geue the for a praye in all places,
whereſoeuer thou goeſt.

¶The.xlvj.Chapter.

¶He propheceyeth the deſtruceyon of Egypt. Delyueraunce is promyſed to Iſrael.

Here folowe the wordes of ẏ Lord A
to the prophete Ieremye, which he
ſpake agaynſt all the Gentyles.
Theſe wordes folowynge preached
he to * ẏ Egipciās cōcernyng *Eſa.xix.a. and.xx.a. Eze.xxix.a. xxx.and.xxxi ‡ iiii. Reg. xxiiii.b.
the hooſt of Pharao Necho kynge of Egypte:
‡when he was in Charcamis, beſyde the
water of Euphrates: what tyme as Nabuchodonoſor
the kinge of Babylō ſlewe him,
in the fourth yeare of Iehoakim the ſonne of
Ioſias kynge of Iuda.
*Make ready buckler and ſhylde, and go Ier.xxxvi.a.
forth to fyght: harnes youre horſes, and ſet
your ſelues vpon them: ſet your ſalettes faſt
on, bring forth ſpeares, ſcoure youre ſweardes,
and put on youre breſte plates.
But alas, howe happeneth it, ẏ I ſe you
ſo afrayde? why ſhryncke ye backe? Theyr
worthyes are ſlayne. Yee, they runne ſo faſt
awaye, that none of them looketh behynde
hym. Fearfulnes is fallen vpon euerychone
of them, ſayth the Lorde. The lyghteſt of fote
ſhall not fle awaye, and the worthyes ſhal
not eſcape.
Towarde the north by the water of Euphrates, B
they dyd ſtōble and fall. But what
is he this, ẏ ſwelleth vp, as it were a floude,
roarynge and ragynge lyke the ſtreames of
water? It is Egypte that ryſeth vp lyke the
floude, and caſteth out the waters wyth ſo
greate noyſe.
And he ſayde: I wyll go vp, & wyll couer
the earth, I wyll deſtroye the cytie wyth thē
that are therin. Get you vp ye horſes, rolle
forth ye charettes, come forth worthyes: ye
Morians, ye Libeans with youre bucklers,
ye Lideans with your bowes. This daye of
the Lord God of hoſtes, is a daye of vēgeaunce,
that he maye auenge hym of hys enemyes.
The ſwearde ſhall deuoure, it ſhalbe C
ſatiſfyed, and bathed in theyr bloude. For
the Lorde God of hoſtes ſhall haue a ſlayne
offeringe towarde the north, by the water of
Euphrates. Go vp, O Gilead, and brynge
triacle vnto the daughter of Egypt. But in
vayne ſhalt thou go to ſurgery: for thy wounde
ſhall not be ſtopped. The Heythen haue
hearde of thy ſhame, and the lande is full
of thy confuſyon: for one ſtronge man dyd
ſtomble vpon another, & they are fallē both
together.
*Theſe are the wordes ẏ the Lorde ſpake D
to the prophete Ieremy cōcernyng the commyng *Iere.xliiii b
of Nabuchodonoſor the kynge of Babylō,
whych was ſent to deſtroye the lāde of
Egipt. Preach out thorowe ẏ lāde of Egipt:
& cauſe it to be proclamed at Migdol, Noph
and

and Tapnis and ſaye: Stāde ſtyll make the ready, for the ſwearde ſhall conſume the rounde aboute.

Howe happeneth it ỷ thy myghtye worthyes are fallen? why ſtode they not faſt? Euen becauſe the Lorde thruſt them downe, The ſlaughter was greate, for one fell euer ſtyll vpō another. One cryed vpon another. Up, let vs go agayne to oure awne people, and to oure awne naturall contrey from the cruell ſwearde.

E They dyd crye euē there, O Pharao kyng of Egypt thou trobulous kynge: the tyme wyll brynge ſeditvon. As truly as I lyue, ſayth the kynge, *whoſe name is the Lorde of hoſtes, it ſhall come as the mount of Thabor, and as Libanus ỷ ſtode in the ſee. O thou daughter of Egypte make ready thy gere to flyt. For Noph ſhalbe voyde and deſolate, ſo that no mā ſhall dwell therin. The lande of Egypt is lyke a goodly fayre calfe: but deſtruccyō ſhall come out of the north, I ſaye it commeth. Her waged ſoudyers that be wyth her, are lyke fat calues. They alſo ſhall fle awaye together, and not abyde: for the daye of theyr ſlaughter, and the tyme of theyr viſytacyon ſhall come vpon them.

*Eſa.xlvij.a and.li.c.

F The crye of them ſhall make a noyſe, as the blaſt of a trompete. For they ſhall enter in with their hoſtes, and come with axes, as it were hewers downe of wodde. And they ſhall cut downe her wodde, ſayth the Lorde: They ſhalbe innumerable: for they ſhalbe mo in nōber then the greſhoppers, ſo that no man ſhalbe able to tell them. The daughter of Egypte is confounded, and delyuered in to the handes of the people of the north.

Thus ſayth the Lorde of hoſtes the God of Iſrael. Beholde, I wyll viſet that reſtles people of Alexandria, Pharao and Egypte: yee, bothe theyr goddes and theyr kynges: euen Pharao, and all them that putt theyr truſt in hym. Yee, I wyll delyuer them into the handes of thoſe, that ſeke after theyr lyues. Namely into the power of Nabuchodonoſor the kynge of Babylō, and into the power of hys ſeruauntes. And after all theſe thynges it ſhalbe inhabyted as afore tyme, ſayth the Lorde.

G But be not thou afrayed (O my ſeruaūt Jacob) feare not thou, O Iſrael. For lo, I wyll helpe the from farre, and thy ſeede frō the lande of theyr captyuite. Jacob alſo ſhall come agayne, and be in reſt: he ſhall proſpere and no man ſhall do hym harme. Feare thou not (O Jacob my ſeruaunt) ſayth the Lord, for I am with the: and wyll deſtroye all nacyons, amonge whom I haue ſcatered the. Neuertheleſſe, I wyll not conſume the: bnt chaſten the and correcte the: yee, & that with diſcrecyō: nether will I ſpare the as one that were fautleſſe.

¶The.xlvij.Chapter.

¶The worde of the Lorde agaynſt the Philiſtynes.

A These are the wordes, that the Lord ſpake vnto Jeremye the prophete, agaynſt ỷ Philiſtines, before that Pharao ſmote the cytye of Azah. Thus ſayth the Lorde: Beholde, there ſhall waters aryſe out of the north: & ſhall growe to a greate floude, runnynge ouer and coueryng the lande, the cyties, and them that dwell therin.

B And the men ſhall crye, and all they that dwell in the lande, ſhall mourne at the noyſe and ſtampinge of theyr ſtronge barbed horſes, at the ſhakynge of theyr charettes and at the romblynge of the wheles. The fathers ſhall not loke to theyr children, ſo feable and wery ſhall their handes be: at the ſame tyme when he ſhall be there, to deſtroye the whole lāde of the Philiſtines. He ſhall make waſte both Tirus, Sidon, and all other that are ſworne vnto them.

C For the Lorde wyll deſtroye the Philiſtines, the remnaunt of the yle of Caphtor ☞ Baldeneſſe is come vpon Azah, Aſcalō wyth her other valleys ſhall kepe her peace. ☜ Howe longe wilt thou ſlaye, O ỷ ſwearde of the Lorde? Whan wylt thou ceaſſe? Turne agayne into thy ſwete reſte, and leaue of. But howe can it ceaſe, when the Lorde hym ſelfe hath geuen him a charge agaynſte Aſcalon, and rayſed it vp agaynſt the cyties of the ſee coaſt?

¶The.xlviij.Chapter.

¶The worde of the Lorde agaynſt the Moabites.

A Thus ſayeth the Lorde of hooſtes the God of Iſrael agaynſt * Moab: wo be to the cytie of Nebo: for it is layed waſt, brought to confuſyon: and Kariathiarim taken, Miſgab is brought to ſhame and afrayed: Moab can boaſt nomore of Heſebō: for they haue deuyſed againſt it. Come, ſhal they ſaye, let vs rote them out, ỷ they maye be nomore amonge the nomber of the Gentiles, and that the Madmen maye nomore be thought vpon: and the ſwearde ſhall perſecute the. A voyce ſhall crye frō Horonaim: Wyth greate waſtynge and deſtruccyon is Moab made deſolate.

*Eſa.xv.a. xvi.a.&.xxv b Eze.xxv.b. Sopho.ij.b

Chyldren coulde tell of the crye therof. For at the goynge vp vnto Luyth, he aroſe with lamentacion and mournynge, & downe towarde Horonaim, they hearde a cruell & a deedly crye. Get you awaye, ſaue youre lyues, and be lyke vnto the heeth in the wilderneſſe. * For becauſe thou haſt truſted in thyne owne workes and treaſure, thou ſhalt be takē. B Chamos wyth his preſtes and princes ſhall go awaye into captiuyte.

*Eſa.ij.b. Iere.xvij.b Eze.xxix.a.

The deſtroyer ſhall come vpon all cyties none ſhall eſcape: The valleys ſhalbe deſtroyed, and the feldes ſhalbe layed waſte, lyke as the Lorde hath ſpoken.

Geue wynges vnto Moab, that ſhe get her awaye ſpedely: for her cyties ſhalbe made ſo deſolate, that no man ſhall dwell therin. Curſed be he that doth the worcke of the Lorde negligently, and curſed be he that kepet backe hys * ſwearde from ſheddynge of bloude. * Jer.xlviij.b

Moab hath euer bene ryche and careleſſe from her youth vp, ſhe hath ſytten and takẽ her eaſe wyth her treaſure. She was neuer yet put out of one veſſell into another (that is) ſhe neuer wente awaye into captiuyte, therfore her taſte remayneth, & her ſauoure is not yet chaunged.

C But lo, the tyme cõmeth ſayeth the Lord, that I ſhall ſende her truſſers to truſſe her vp: whych ſhall remoue her from her dwellynge: and to emptye her veſſels, and breake her wyne pottes. And Moab ſhalbe aſhamed of Chamos, lyke as Iſrael was aſhamed of * Bethel, wherin ſhe put her truſt. * iii.re.xii.a. Wherfore do ye thynke thus: we are myghtye and ſtronge men of warre? Moab is deſtroyed, and her cyties brent vp: her choſen yonge men be ſlayne, ſayth the kyng, whoſe name is the Lorde of hoſtes. The deſtruccyõ of Moab commeth on apace, and her fall is at hande:

All her neyghbours ſhall mourne for her, and all they that know her name ſhall ſaye, O howe happeneth it, that the ſtronge ſtafe and the goodly rodde is thus broken? And thou daughter Dibon, come downe frõ thy glory, & ſyt in thyrſt. For he that deſtroyeth Moab, ſhall come vp to the alſo, and breake downe thy ſtronge holdes.

D And thou that dwelleſt in Aroer, get the to the ſtrete, and loke aboute the: aſke them that are fledd and eſcaped, and ſaye: what thinge is happened? Oh, Moab is confounded and ouercome.

Mourne and crye, tell it out at Arnon, yͤ Moab is deſtroyed. For iudgment ſhall come vpon the playne lande: Namely, vpon Holon, and Iahazah, vpon Mephaath and Dibon, vpon Nabo and the houſe of Deblathaim, vpon Cariathiarim & vpõ the houſe Gamul, vpon the houſe Moan and Carioth vpon Bozrah and all the cyties in the lande of Moab, whether they lye farre or neare.

The horne of Moab is ſmytten downe and her arme broken, ſayth the Lorde. Make her dronken, for ſhe magnifyed her ſelfe aboue the Lorde, that mẽ maye clappe theyr hãdes at her vompte, and that ſhe alſo maye be laughed to ſcorne. O Iſrael, ſhalte thou not laugh him to ſcorne, when he is taken amonge theues: * Yee, because of thy wordes that thou haſt ſpoken agaynſte hym, thou ſhalt be dryuen awaye. * Nu.xxv.a Ye Moabites ſhall leaue the cyties, and dwell in rockes of ſtone and become lyke doues, that make theyr neſtes in holes.

E * As for Moabs pryde, we haue hearde of it: ſhe is verye hye mynded. * Eſa.xvi.b. Jere.xlix.c. I knowe her ſtoutnes, her boaſtynge, her arogancye, and the pryde of her ſtomack, ſayth the Lorde. I knowe (ſayeth the Lorde) her indignacyon, ſhe doth not ryght, her wordes are lyes, and they haue not delt truly. Therfore ſhall ther mournynge be made for Moab, & euery mã ſhall crye for Moabs ſake: a lamentacyon ſhalbe made to the men that ſtande vpõ the wall. So wyll I mourne for the alſo, O Iazer and for the, O thou vineyarde of Sabamah. Thy vyne braunches ſhall come ouer the ſee, and the braunches of Iazer but vnto the ſee: yͤ deſtroyer ſhall breake into thy haruest and grape gatherynge: myrth & cheare ſhalbe taken awaye from the tymbre felde, and from the whole lande of Moab.

There ſhalbe no ſwete wyne in the preſſe, the treader ſhall haue no ſtomacke to crye yee, ther ſhalbe none to crye vnto him: which afore tyme were heard frõ Heſebon to Eleale and Iahaz, whych lyfted vp theyr voyce frõ Zoar vnto Horonaim, that ☞ bullocke of thre yeare olde ſhall go mournynge. The waters alſo of Nemrim ſhalbe dryed vp.

F Moreouer, I will make Moab ceaſe, ſayeth the Lorde, from the offerynges and cenſyng that, ſhe hath made vnto her goddes in hye places: Wherfore my hert mourneth for Moab, lyke a crowde playẽge an heuy ſonge and for the mennes ſake of the brycke wall my herte mourneth alſo: euen as a pype that pypeth a dolefull ſonge: for they ſhalbe very fewe, and deſtroyed.

* All heades ſhalbe ſhauen, and all beerdes clypped of: all handes bõude, and loynes gyrded about wyth ſacke cloth. * Eſa.xv.a. Vpõ all the houſe toppes and ſtretes of Moab, ther ſhal be lamẽtable mournyng. For I wyll breake Moab lyke an vnprofytable veſſell, ſayth yͤ Lorde. O howe is ſhe deſtroyed? O howe mourneth ſhe? O howe doeth Moab hange downe her heade, & is aſhamed? Thus ſhall Moab be a laughing ſtock: & had in deriſion of all thẽ yͤ be rounde about her: * For thus ſayth the Lorde. * deu.xxviii.e Jere.xlix.d. Beholde, the enemye ſhall come flyẽg as an aegle: & ſprede hys wynges vpõ Moab. They ſhall clyme ouer the walles, & wynne the ſtrõgholdes. Then yͤ myghty mens hertes in Moab ſhalbe lyke the hert of a woman trauelynge wyth chylde.

G And Moab ſhalbe made ſo deſolate: that ſhe ſhal nomore, be a people, becauſe ſhe hath ſet vp her ſelfe agaynſt the Lorde. * Feare, pyt & ſnare ſhall come vpon the, O Moab, ſayeth the Lorde. * Eſa.xxiiii.e Whoſo eſcapeth the feare, ſhall fall in the pytte: and who ſo getteth out of the pyt, ſhalbe taken in the ſnare. For I wyll brynge a yeare of viſytacyon vpon Moab, ſayth the Lorde. They that are able to flye, ſhall ſtāde vnder the ſhadowe of Heſebon. For there ſhall go a fyre out of Heſebon, and a flame from Sion, and ſhall burne vp that proude people of Moab, & the toppe of thoſe ſedicyous chyldren.

Wo be vnto the, O Moab, for thou people of Chamos ſhalt periſhe. Yee, thy ſonnes and daughters ſhalbe leade awaye captiue. Yet at the laſte wyll I brynge Moab out of captiuite agayne, ſayeth the Lorde. Thus farre is of the plage of Moab.

¶The.xlix.Chapter.

¶The worde of the Lorde agaynſt the Ammonites, agaynſt Idumea, Damaſcus. Cedar and Elam.

*Eze.xxi.d. and.xxv.a. Amos.i.a.

A AS concernynge the * Ammonytes, thus the Lorde ſayth: Hath Iſrael no chyldren, or is he wᵗout an heyre? Why hath youre kynge then taken Gad in? Wherfore doth hys people dwell in his cyties? Beholde therfore, the tyme cōmeth, ſayth the Lord, yͭ I wyll brynge a noyſe of warre into Rabah of the Ammonites: and it ſhall be layed on a deſolate heape: & her cyties brent vp: & the Iſraelytes ſhalbe Lordes ouer thoſe that had them in poſſeſſiō afore, ſayeth the Lord. Heſebō ſhall mourne: for Ay ſhalbe roted out of the groūde, ſayth ☞ the Lorde. The cyties of ☞ Rabah ſhall crye out, and gyrde them ſelues wyth ſacke cloth: they ſhall mourne, & runne about the walles: for theyr king ſhalbe led awaye preſoner: yee, his preſtes & princes with hym.

B Wherfore truſteſt thou in the valley? thy valleye hath flowed awaye, O thou fearce daughter, & thynkeſt thou yͭ thou art ſo ſafe, by reaſon of thy treaſure, that no mā ſhall come to the? Beholde, I wyll brynge a feare vpon the, ſayth the Lorde God of hoſtes, frō all thoſe that be about the: ſo that ye ſhalbe ſcatered euery mā from another, and no mā ſhall gather them together agayne yͭ be fled. after that, I wyll brynge the Ammonytes alſo out of captiuyte agayne.

*Eſa.xxi.b. Eze.xxv.b.xx xix.c.and.xxv

*Upon the Edomites hath the Lorde of hooſtes ſpoken on thys maner: Is there no more wyſdome in Themā? Is there nomore good counſell amonge hys people? Is theyr wyſdome then turned clene to naught? Get you hence, turne youre backes, crepe downe into the depe, O ye cyteſyns of Dedan.

For I wyll bryng deſtructiō vpō Eſau: yee, and the daye of hys viſytacyon. If the grape gatherers came vpon the, ſhulde they not leaue ſome grapes? If the night robbers came vpon the, ſhulde they not take ſo moch as they thought were ynough?

C But I wyll make Eſau bare, and diſcouer his ſecretes, ſo that he ſhall not be able to hyde them. Hys ſede ſhalbe waſted awaye: yee, hys brethren and hys neyghbours, and he hym ſelfe ſhall not be lefte behynde.

*Iere.xxv.b Eze.ix.b. i.Pet.iiii.c.

Thou ſhalt leaue thy fatherleſſe chyldrē behynde the, and I wyll kepe them, and thy wyddowes ſhall take theyr comforte in me. For thus hath the Lorde ſpoken. *Beholde they that mē thought were vnmete to drinke of the cuppe, haue dronken with the fyrſt: and thynkeſt thou then to be fre?

No, no, thou ſhalt nether be quite nor fre: but thou muſt drinke alſo. For why? I haue ſworn ſe by myelfe, ſayth the Lorde, yͭ Bozrah ſhall become a wyldernes, an open ſhame, a laughyng ſtocke and curſynge: and all her cyties ſhalbe a continuall deſerte.

*Abd.i.a.

D For I am perfectly informed of the Lorde that he hath ſent a meſſage allredy vnto the Heathē. Gather you together, and go forth agaynſt them: make you ready to the battaylle: for lo, * I wyll make the but ſmall amonge the Heathen, and lytell regarded amonge men.

*eſa.xlviii.b Ier.xlviii.a.

*Ier.xlviii.b xix.b. and.i.b ‡Gene.xix.c.

*Thy hye ſtomacke and the pryde of thy herte hathe diſceaued the, becauſe thou wylt dwell in the holes of ſtony rockes, and haue the hye mountaynes in poſſeſſyō. Neuertheles, though thy neſte were as hye as the Eagles, yet wyll I caſt the downe, ſayeth the Lord. Moreouer, Idumea ſhalbe a wyldernes: *whoſo goth by it, ſhalbe abaſhed, and wonder at all her myſerable plages. ‡ Lyke as Sodome, Gomor, & the cyties that laye ther about were turned vp ſyde downe, ſaith the Lord, ſo ſhall no body dwell in Idumea, and no man ſhall haue his habitacyon there. Beholde, lyke as the lyō, ſo ſhal a deſtroyer come vp frō the pleaſaunt medowes of Iordane vnto the ſtrōge dwellyng place: & whē I haue made him quiet, I wyll make him to fle from her: and all choſen men, wyll I ſet in araye agaynſt her: Who is lyke vnto me? What is he that wyll ſtryue with me? What ſhepherde maye ſtande in my handes?

pſal.xxxvij.b

*Ier.xlviii c

*Therfore, heare the coūſell of the Lord, that he hath taken vpon Idumea: & hys purpoſe that he hath deuyſed vpon the cyteſyns of Theman. The leeſt of yͤ flocke ſhall teare them in peces, & loke what fayre thinge they haue, they ſhall make it waſte, & them ſelues alſo. E At the noyſe of their fall, the earth ſhall quake: yͤ crye of their voyce ſhalbe heard vnto the redd ſee. Beholde, * the enemye ſhall come & fle vp hyther, lyke as it were an Eagle, & ſprede his winges vpō Bozrah. Then ſhall the hertes of the worthyes in Edom be as the hert of woman trauelynge of chylde.

☞ *Eſa.xvii.a. Amos.i.a.

*Upō Damaſcus. ☞ Hemath and Arphad ſhall come cōfuſyō: for they ſhall heare euell tydynges: they ſhalbe toſſed to and fro lyke the ſee that cannot ſtande ſtyll. Damaſcus ſhalbe ſore afrayed, and ſhall flee, tremblynge ſhall come vpõ her. Sorowe & payne ſhall ouer take her as a womã trauelynge of childe. But howe ſhulde ſo worſhipful & glorious a cytie be forſaken? Heare therfore: her yonge men ſhall fall in the ſtretes, and all her mẽ of warre ſhalbe taken awaye in yͤ tyme, ſayth the Lorde of hooſtes. I wyll kyndle a fyre in the walles of Damaſcus, which ſhall conſume the palace of Benhadad.

* Eſa. xxi. c.

*As for Cedar and the kyngdom of Hazor, whõ Nabuchodonoſor the kyng of Babylon ſmote downe, the Lorde hath ſpoken thus vpon them: Aryſe, and get you vp vnto Cedar, and deſtroye the people towarde yͤ eaſte. Theyr tentes and theyr flockes ſhall they take awaye: yee, their hangynges and their veſſels. Their camels alſo ſhall they carye awaye wyth thẽ. They ſhall crye to thẽ: Feare is on euery ſyde.

F

Fle, get you ſone awaye, creape into caues, that ye maye dwell there, O ye inhabyters of Hazor, ſayth the Lorde: for Nabuchodonoſor the kynge of Babylon hath holden a counſell concernynge you: and concluded his deuyce agaynſt you. Aryſe, and get you vp agaynſt yonder ryche and careles people (ſayeth the Lorde) whych haue nether gates nor dore barres, but dwell alone. Theyr camels ſhalbe ſtollen, and the droue of theyr catell dryuen awaye.

Moreouer, thoſe wyll I ſcater towarde all the wyndes: and brynge them to deſtruccyon: yee, and that thorowe theyr awne famylyers, ſayth the Lorde. Hazor alſo ſhall be a dwellynge for dragõs, and an euerlaſtyng wyldernes: ſo yͭ no body ſhall dwell there: & no man haue there his habytacyon.

G

* Eze. xxxij. b
Dani. viij. a.

These are the wordes that the Lorde ſpake to the ꝓphete Ieremy, cõcernynge *Elã, in the begynnynge of the raygne of zedekiah kynge of Iuda. Thus ſayeth the Lorde of hoſtes: Beholde, I wyll breake the bowe of Elam, and take awaye theyr ſtrength: and vpon Elam I wyll brynge the foure wyndes from the foure quarters of heauen, and wyll ſcater thẽ agaynſt the ſame foure wyndes. And there ſhalbe no people, but ſome of Elam ſhall fle vnto them.

For I wyll cauſe Elam to be afrayed of theyr enemyes, and of them that ſeke theyr lyues: and wyll brynge vpon them the indignacyon of my wrath, ſayth the Lorde. And I wyll perſecute them wyth the ſwearde, ſo longe tyll I haue brought them to naught. I wyll ſet my throne in Elam, I wyll deſtroye both the kynge and the prynces from thence, ſayth the Lorde. But in proceſſe of tyme I wyll brynge Elam out of captiuyte agayne, ſayth the Lorde.

¶ The .l. Chapter.

¶ He propheceyth the deſtruccyon of Babylon, and the delyueraunce of Iſrael, whych was in captyuite.

A

* Eſa. xiij. a. and. xlvij. a
Iere. xxv. b and. li. a.

* Eſa. xlvi. a.

The wordes that the Lorde ſpake vnto the prophete Ieremy, cõcernynge Babylon, & the lãde of the Chaldees: *Preache amonge the Gentyles, let youre voyce be hearde, make a token, crye out, kepe no ſylẽce, but ſaye: Babylon is wonne. *Bel is confounded, and Merodach is ouercome.

‡ Dan. v. a.

☞

* I. Eſd. i. a.

‡Yee, theyr goddes be brought to ſhame: and theyr ymages burſt in peces. For out of the north ☞ there doth come a people agaynſt her: whych make her lande ſo waſte, that no body dwell therin, nether man nor beaſt: for they flye and departe from thẽce. *In thoſe dayes and at that tyme, ſayth the Lorde: the chyldren of Iſrael ſhall come, they & the chyldren of Iuda, wepinge and makynge haſte, and ſhall ſeke the Lorde theyr God. They ſhall aſke the waye to Sion, thyther ſhall they turne theyr faces, ſayinge: Come & we wyll cleaue to the Lord, in a couenaunt that neuer ſhalbe broken.

* Iere. xxiij. a
Eze. xxxiiij. a

☞

B

My people hathe bene a loſte *flocke, ☞ my ſhepherdes haue diſceaued thẽ, and haue made them go aſtraye vpon the hylles. They haue gone from the moũtayne to the lytle hyll, and forgotten theyr folde. All they that came vpon them, haue deuoured them: and theyr enemyes ſayde: We haue made no faute agaynſt them: for they haue diſpleaſed the Lorde: yee, euen the Lorde, whych is the bewtye of theyr ryghteouſneſſe and that defended theyr fathers. Yet ſhall ye flye from Babylon, and departe out of the lande of the Chaldees, and ☞ be ye as the rammes that goo before the flocke. *For loo, I wyll wake vp an hooſte of people from the northren lande, and brynge them vpon Babylõ: theſe ſhall laye ſege to it, and wynne it. Theyr arowes ſhall not myſſe, lyke as a connynge archer ſhuteth not wronge.

☞

* Iere. l. g.

* Eſa. xlvij. a

And the Chaldees ſhalbe ſpoyled, and all they that ſpoyle them, ſhalbe ſatiſfyed, ſayth the Lorde, *although ye were ſo chearfull and gladd, to treade downe myne herytage, and fulfylled youre pleaſures, as the calues in the graſſe, and triumphed ouer them lyke the bulles, when ye had gotten the victory. Youre mothers ſhalbe ſore confounded, and they that bare you, ſhall come to ſhame. She ſhalbe the leaſt ſet by amonge the nacions, voyde, waſted and dryed vp. No man ſhalbe able to dwell there, for the feare of yͤ Lorde, but ſhe ſhalbe whole deſolate. *All they that go by Babylon, ſhall ſtande ſtyll, and be abaſhed, and ſhall wondre at all her plages.

* Ier. xviij. b
xix. b. & xlix. c

Go forth in your araye agaynſt Babylõ rounde about, all ye that can handle bowes: ſhoute at her, ſpare no arowes: for ſhe hathe ſynned agaynſt the Lorde. Crye out: vpon her, vpon her, agaynſt her rounde about: ſhe

ſhall yelde her ſelfe, her foundaciōs ſhall fall
and her walles ſhal come downe: for it ſhalbe
*Exo.xxi.b. the vengeaunce of the Lorde. * Yee, vengeaunce
Leui.xxiiii.d ſhalbe taken of her, and as ſhe hath
Ioel.iij.b. done, ſo deale ye with her. Rote out yͤ ſower
from Babylon, and hym that handleth the
ſyckle in haruest. For feare of the ſwearde of
the enemye, euery man ſhall get hym to hys
awne people: and euery man ſhall flee to hys
awne lande. Iſrael is a ſcatred flocke, the
*iiii.re.xvii.e lyons haue diſperſed them. * Fyrſt the kyng
Eſa.x.a. of the Aſſirians deuoured them, ⁊ laſt of all
iiii.re.xxv.d. thys Nabuchodonoſor kynge of Babylon
hath broſed all theyr bones.

D Therfore, thus ſayth the Lorde of hoſtes
*iiii.re.xix.g. the God of Iſrael: Beholde, I wyll viſet the
Eſa.xiiii.d. kynge of Babylō and hys kyngdome as * I
haue viſited the kynge of the Aſſirians, and
wyll brynge Iſrael agayne to his pleaſaunt
paſture, that he maye fede vpon Charmel
and Baſan, and be ſatiſfyed vpon the moūt
*Iere.xl.c. of Ephraim and Galaad. * In thoſe dayes
☞ and at the ſame tyme, ſayth the Lord, ☞ yf
the offence of Iſrael be ſought for, there ſhall
none be founde. Yf men enquere for the ſynne
of Iuda, there ſhalbe none: for I wyll be
mercyfull vnto them, whom I ſuffre to remayne
ouer.

Go downe, O thou auenger, into the enemyes
lande, and viſet them that dwell therin:
downe with thē, and ſmyte them vpō the
backes, ſayth the Lorde: do accordyng to all
that I haue commaūded the. There is gone
aboute the lande a crye of a ſlaughter and
great murther, namely on this maner. How
happeneth it, that the hammer of the whole
worlde is thus broken and broſed in ſonder?
Howe chaunceth it, that Babilon is become
a wyldernеſſe amonge the Heathen on thys
maner? I my ſelfe haue layed wayte for the,
and thou art takē vnawares: art thou trapped
ād ſnared: for why? thou haſt prouoked
the Lorde vnto anger. The Lorde hath opened
his houſe of ordinaunce, ⁊ brought forth
the weapens of hys wrath. For the thynge
that is done in the lande of the Caldees, it is
the Lorde of hoſtes worcke.

E Come agaynſt her, for thys is her ende:
breake vp her cheſtes: threſhe her as ye threſhe
corne: deſtroye her, yͭ nothing ſhalbe left.
Slaye all theyr myghtye ſouldiers, and put
them to death. Woo be vnto them, for the
daye and tyme of their viſitacyon is at hande.
Me thynke I heare allready a crye, of
them that be fled and eſcaped out of the lāde
of Babylon, which ſhewe in Sion the vengeaunce
of the Lorde oure God, the vengeaunce
of his temple: yee, a voyce of them, that
crye agaynſte Babylon. Call vp all the archers
agaynſt Babilon, pytche your tentes
*Iere.l.c. rounde about her, that none eſcape. * Recōpence
Apo.xviij.b. her, as ſhe hath deſerued: and accordynge
as ſhe hath done, ſo deale wyth her agayne,
for ſhe hath * ſet vp her ſelfe agaynſt *ii.The.ii.a
the Lorde, agaynſt the holye one of Iſrael.
Therfore ſhall her yonge men fall downe in
the ſtretes, and all her men of warre ſhalbe
roted out in that daye, ſayth the Lorde. Beholde,
I ſpeake vnto the, O thou proude,
ſayth the Lorde God of hoſtes: for thy daye
ſhall come, euen the tyme of thy viſitacyon.
And the proude ſhal ſtomble and fall and no
man ſhall helpe him vp. I wyll burne vp his
cyties wyth fyer, and it ſhall cōſume all that
is rounde about hym.

Thus ſayth the Lorde of hooſtes: The F
chyldren of Iſrael and Iuda ſuffre vyolence
together. All they that haue them in captyuitie,
kepe them faſt, and wyll not let the go,
but theyr auenger and redemer is myghtye,
whoſe name is the Lorde of hooſtes: he ſhall
mainteyne their cauſe, he ſhal make the lāde
ſhake, and iudge them that dwell therin, one
wyth another. The ſwearde ſhall come vpō
the Chaldees, ſayth the Lorde, vpon them
that dwell in Babylon, vpon theyr princes,
and vpon their wyſe men. The ſwearde vpō
theyr ſothſayers, as for thoſe, they ſhall become
fooles. The ſwearde vpon their worthyes,
ſo that they ſhall ſtande in feare. The
ſwearde vpon their horſmen and charettes,
and vpon all the cōmon people that dwell
vnder them: ſo that they ſhall all become lyke
women. The ſwearde vpon their treaſure,
ſo that it ſhalbe ſtollē awaye. A drought
vpon their waters, ſo that they ſhalbe dryed
vp. For the lāde worſhyppeth ymages, and
delyteth in ſtraunge wondrefull thynges.
Therfore ſhall wylde beaſtes, lamia ⁊ catte
of mountaynes, and eſtriches dwell therin,
for there ſhall neuer man dwell there, nether
ſhall eny man haue hys habitacyon there for
euermore. Like as God deſtroyed * Sodom *Gene.xix.e
and Gomorre, with the cyties that laye ther
aboute, ſayth the Lorde. So ſhall no man
dwell there alſo, nether ſhall eny man haue
there hys habytacion. * Beholde, there ſhall *Iere.l.d.
come a people from the north wyth a greate Deu.xxviii.e
bonde of men, and many kynges ſhall ſtāde
vp from the endes of the earthe. They beare
bowes and bucklers, cruell are they and vnmercyfull.

Theyr voyce roareth lyke the ragyng ſee, G
they ryde vpon horſſes, and come weapened
to fyght agaynſt the, O Babylon. Aſſoone
as the kyng of Babylō heareth tell of them,
his handes ſhall waxe feable. Sorowe and
heuynes ſhall come vpon hym, as a woman
trauelynge wyth chylde. Beholde, * lyke as *Iere.xlix.e
the lyon cōmeth vp from the pleaſaunt medowes
of Iordane vnto the grene paſtures
of Ethan, ſo wyll I dryue them forth, and
make them runne agaynſt her. But whom
ſhall I choſe out: ⁊ ordeyne to ſoch a thynge?

*Job.xli.b *For who is lyke me, or who wyll stryue wᵗ me? or what ſhepherd maye ſtande agaynſt me? Therfore, heare the counſell yͭ the Lord hath geuen vpon Babilon, and the deuyce yͭ he hath takẽ vpon the lãde of the Chaldees. The leaſt among the people ſhall teare them in peces, and loke what pleaſaũt thyng they haue: they ſhall laye it waſte. The noyſe at the wynnynge of Babylon ſhall moue the earth, and the crye ſhalbe hearde amonge the Gentiles.

¶The.li.Chapter.

¶Howe Babylon ſhulde be ouerthrowen. Jeremy geueth hys booke to Saraias.

A *Jer.xxv.b and.l.a Thus hath the Lorde ſayde: *beholde, I wyll rayſe vp a perlous wynde agaynſt Babylon & her citezens, that beare euyll will agaynſt me. I wyll ſende alſo into Babylõ fanners, to fanne her ont, and to deſtroye her lãde: for in the daye of her trouble they ſhalbe aboute her on euery ſyde. Moreouer, the Lorde hath ſayd vnto the bowe mẽ, & to thẽ that clyme ouer the walles in breſt plates. Ye ſhall not ſpare her yõge men: kyll downe all her hoſt. Thus the ſlayne ſhal fall downe in the lande of the Chaldees, and the *Jere.l.d wounded in the ſtretes. *As for Iſrael and Juda, they ſhal not be forſakẽ of their God, of the Lorde of hoſtes for yͤ holy one of Iſraels ſake: no, though they haue fylled all their *eſa.xlviii.d lande full of ſynne. *Flye awaye from Babilon, euery man ſaue his lyfe, that ye be not roted out wyth her wyckedneſſe: for the tyme of the Lordes vengeaũce is come: yee, he ſhal rewarde her agayne. Babilõ hathe bene ☞ in the Lordes, hãde ☞ *a goldẽ cuppe that *Jer.xxv.c. maketh all landes dronckẽ. Of her wyne haue all people droncken: therfore, are they out *Eſa.xxi.b Apo.xviii.a of theyr wyttes. *But ſodenly is Babylon fallen, & deſtroyed. Mourne for her, brynge plaſters for her woũdes, yf ſhe maye paraduenture be healed agayne. We wolde haue made Babylon whole, ſaye they: but ſhe is not recouered. Therfore wyll we let her alone, B & go euery man into his awne countreye. For her iudgement is come into heauen, & is gone vp to the cloudes. The Lorde hathe brought forth oure ryghteouſnes. And therfore come on, we wyll ſhewe Siõ the worcke of the Lorde oure God.

Make ſharpe the arowes, and multiplye *Judic.g.c iii.Reg.xi.c youre ſhyldes: *for the Lorde ſhall rayſe vp the ſprete of the kinge of the Medees, which hath allready a deſyre to deſtroye Babylon. This ſhalbe the vengeaũce of the Lord, and the vengeaunce of hys temple.

Set vp tokens vpon the walles of Babylon: make youre watch ſtronge, ſet youre watchmen in araye: yee, holde preuye watches: and yet for all that ſhall the Lorde go forth wyth the deuyce, whych he hath taken vpon them that dwell in Babylon.

O thou that dwelleſt by the greate waters, O thou that haſt ſo great treaſure and riches, thyne ende is come, & the rekenynge *Amos.vi.c Jere.xxii.a of thy wynnynges. *The Lorde of hooſtes hath ſworne by him ſelfe, that he wyll ouerwhelme the wyth men, lyke greſhoppers in nõber, which with a corage ſhal crye, alarũ, *Jer.xxxv.b alarũ agaynſt the. *Yee, euen the Lorde of hoſtes, that wᵗ his power made the earth, wᵗ hys wyſdome prepared the rounde worlde, and with his diſcreciõ ſpred out the heauẽs. Aſſone as he letteth hys voyce be hearde, the *pſa.cxxxv.b waters in yͤ ayre waxe fearce. *He draweth vp the cloudes from the endes of the earth. He turneth yͤ lightnynges to rayne, he bringeth the wyndes out of theyr ſecrete places. If they be eſtemed by their wyſdome, all mẽ *Eſa.xliiii.c Baruc.vi.a are become fooles. *Confounded be all the caſters of ymages: for the thing yͭ they make is but diſceate, and hath no breath. Vayne is it and an erronyouſe worcke: and in the tyme of viſytacyon it ſhall peryſhe.

Neuertheles, the porciõ of Jacob is none C ſoch: but he yͭ made all thinges, whoſe name is the Lord of hooſtes, he is the rodde of hys enheritaũce. Thou haſt bene myne hammer and weapens for warre: for with the haue I broken the people in peces, and with the haue I deſtroyed kyngdomes. Thorowe the I haue beaten to poulder horſe and horſeman: yee, the charettes & ſoch as ſat vpõ thẽ. Thorowe the I haue brokẽ man & womã, olde & yonge, bacheler & mayden. Thorowe the I haue deſtroyed the ſhepherde and his flocke, the huſbandeman and his catell, the princes and the rulers. Therfore will I rewarde the cytie of Babilõ & all her citeſins, yͤ Chaldees wᵗ all the euyll whych they haue done vnto Siõ: yee, that ye your ſelues ſhall ſe it, ſayth the Lorde: Beholde, I come vpon the, ☞ yͧ ☞ noyſome hyll, ſayth the Lorde: thou that deſtroyeſt all landes: I wyll ſtretche oute my hande ouer the, and caſt the downe from the ſtony rockes: and wyll make the a brent hill: ſo that nether corner ſtones, ner pinacles, ner foundaciõs of ſtones ſhalbe taken eny more out of the, but waſte and deſolate ſhalt thou lye for euermore, ſayth the Lorde.

Set vp a token in the lande: blowe the trompettes amonge the Heathen: prouoke the nacyõs agaynſt her, call the kyndgomes of Ararat, Menni and Aſcanes agaynſt her. Set the prince agaynſt her: bring as great a ſorte of terrible horſes againſt her: as yf they were greſhoppers. Prepare agaynſt thẽ the people of the Meedes wᵗ theyr kynges, prynces and all their chefe rulers: yee, & the whole lande that is vnder hym.

The lãde alſo ſhall ſhake and be afrayed whẽ the deuyce of the Lorde ſhall come forth

agaynſt Babylon: to make the lande of Babylon ſo waſte, that no man ſhall dwell eny more therin. The worthyes of Babylõ ſhall leaue the batayll, and kepe them ſelues in ſtronge holdes, theyr ſtrength hath fayled them, they ſhalbe lyke wemen. Their dwellynge places ſhalbe brent vp, theyr barres ſhalbe broken. One purſeuaunt ſhall mete another, yee, one poſte ſhal come by another, to brynge the kynge of Babylon tydinges: that hys cytie is taken in on euery ſyde, the foordes occupied, the fennes brẽt vp, and the
D ſoudiers ſore afrayed.

For thus ſayeth the Lorde of hooſtes the God of Iſrael: the daughter of Babylõ hath bene in her tyme lyke as a threſhyng floore, but ſhortly ſhall her harueſt come. Nabuchodonoſor the kynge of Babylon hath deuoured & deſtroyed me, he hath made me an empty veſſell. He ſwalowed me vp lyke a dragon, and fylled his bely with my delycates: he hath caſt me oute, he hath taken my ſubſtaũce awaye, and the thynge that was left me hath he caried vnto Babylon, ſayeth the daughter that dwelleth in Syon: yee, & my bloude alſo vnto the Chaldees, ſayeth Jeruſalem. Therfore thus ſayeth the Lorde: Be-
E holde, I wyll defende thy cauſe, and auenge the: I wyll drycke vp her ſee, and drye vp her water ſprynges.

*Eſa.xiij.c.
*Babylon ſhall become an hepe of ſtones a dwellynge place for dragõs, a fearfulnes and wondrynge, becauſe no man dwelleth there. They ſhall roare together lyke lyons, and as the yonge lyons when they be angrye, ſo ſhall they bende them ſelues. In theyr heate I ſhall gyue them a dyner and
*Jere.ij.b.
they ſhalbe droncken for ioye. *Then ſhall they ſlepe an euerlaſtynge ſlepe, and neuer wake, ſayeth the Lorde. I ſhall carye them downe to be ſlayne lyke ſhepe, lyke wethers
☞ and goates. O, how was ☞ Seſach wonne? O, how was the glory of the whole lãde takẽ? how happeneth it, that Babylon is ſo wondred at amõge the Heathen? The ſee is ryſen ouer Babylõ, and hath couered her wͭ his greate waues. Her cities are layed waſte the lãde lyeth vnbuylded and voyde: it is a lande where no man dwelleth, and where no man trauayleth thorowe. Moreouer, *I
*Jere.l.a.
Eſa.xlvi.a.
Dani.xiiij.b.
wyll viſet Bel at Babylon: and the thynge that he hath ſwalowed vp, that ſame ſhall I plucke out of hys mouth. The Gentyls alſo ſhall runne nomore vnto hym, yee, and the walles of Babylon ſhall fall.

*Eſa.lij.b.
ij.Cor.vi.c.
O my people, *come out of Babylon, yͭ euery mã maye ſaue his lyfe, from the fearfull wrath of the Lorde. Be not faynte herted, and ☞ feare not at euery rumoure that
☞ ſhalbe herde in yͤ lande: for euery yeare bryngeth newe tydynges, & in yͤ yere folowynge newe tydinges, & robbynge in the lande, and Lorde vpon Lorde. And lo, the tyme cometh that I will viſet the ymages of Babylon, & yͤ whole lande ſhalbe cõfounded. yee, and her ſlayne ſhall lye in the myddeſt of her. Heauẽ & earth with all that is therin, ſhall reioyce ouer Babylõ, when yͤ deſtroyers ſhall come vpon her from the North, ſayeth the Lorde. F

*Jere.l.c.
*Lyke as Babylon hath beaten downe & ſlayne many out of Iſrael, ſo ſhall there fall many, and be ſlayne in all her kyngdome. Ye yͭ haue eſcaped the ſwearde, haſte you, ſtãde not ſtyll, remembre the Lorde a farre of, and thyncke vpon Jeruſalem, for we were aſhamed to heare yͤ blaſphemyes: our faces were couered wyth ſhame, becauſe the ſtraunge alcauntes came into the Sanctuary of the Lorde. Wherfore, beholde (ſayeth the Lord) the tyme commeth, that I wyll viſet yͤ ymages of Babylon, and thorowe yͤ whole lãde they ſhall monrne and fall. *Though Ba-
*Jere.xlix.d
bylon clymed vp into heauen, and kepte her power an hye: yet ſhal I ſende her deſtroyers ſayeth the Lorde.

A pyteous cry ſhalbe hearde from Babylon and a greate myſery from the lãde of the Caldees, when the Lorde deſtroyeth them, and when he dryueth out the hye ſtomacke & proude boaſtinge, wherwith they haue bene as furious as yͤ waues of greate water floudes, and made great crakes with their wordes. For the deſtroyers ſhall come vpon her (euen vpõ Babylon) which ſhall take theyr worthyes, and breake their bowes: for God is diſpoſed to auenge hym ſelfe vpon them, and ſufficiently to recompence them. Yee, ſayeth the Lorde. I wyll make theyr princes, theyr wyſe men, theyr chefe rulers, and all their worthyes, droncken: ſo yͭ they ſhall ſlepe an euerlaſtynge ſlepe, and neuer wake. Thus ſayeth the kynge, whoſe name is the Lorde of Hoſtes. G

Moreouer, thus ſayeth the Lorde of Hoſtes. The thycke wall of Babylon ſhalbe broken, and her hye gates ſhalbe brent vp. And the thynge that the Gentyles and the people haue wrought with greate trauayle and labour, ſhall come to naught and be cõſumed in the fyre.

Thys is the charge yͭ Jeremy gaue vnto Sariah the ſonne of Neriah, the ſonne of Maaſiah, when he went towarde Babylon with zedekiah the kyng of Juda, in yͤ fourth yeare of hys raygne. Nowe thys Saraiah was a peaceable prince. Jeremy wrote in a booke all the miſery that ſhulde come vpon Babylon, yee, and all theſe ſermons that be wrytten agaynſt Babylon, and gaue Saraiah this charge. When thou commeſt vnto Babylon, ſe that thou reade all theſe wordes, and ſaye. O Lord, thou art determined to rote out thys place, ſo that nether people ner catell ſhall dwell there eny more, but to lye waſte for euer: and when thou haſt redde out the booke, bynde a ſtone to it, and caſt it in the myddeſt of Euphrates, and ſaye, Euē thus ſhall Babylon ſyncke, and be thruſt downe with the burthen of trouble, that I wyll brynge vpon her: ſo that ſhe ſhall neuer come vp agayne. Thus farre are the preachynges of Jeremy.

¶ The.lij.Chapter.

¶ He repeteth the takynge of zedekiah. Jeruſalem is taken of the Chaldees, zedekias ſonnes are kylled before hys face, and hys eyes put oute. The cytie is burned. The tēple is ſpoyled and robbed. They that were lefte in Jeruſalem are caryed to Babylon. kynge Jeoachyn is brought forth of preſon, & fed lyke a kynge.

*iiij.Regū. xxiiij.d. ij.pa.xxxvi.d.

A ZEdekiah was * one and.xx. yeare olde, whē he was made kynge, and he raygned eleuen yeare in Jeruſalem. Hys mothers name was Hamutall, Jeremyes daughter of lybna. He lyued wyckedly before the Lorde euen as Jehoachin dyd. For yͤ Lorde was angry at Jeruſalem and Juda, ſo longe tyll he had caſt them out of hys preſence. And zedekiah fell frō the kynge of Babylō. * But in yͤ nynth yeare of hys raygne, In the tenth moneth, yͤ tenth daye of the moneth it happened, that Nabuchodonoſor the kyng of Babylō with all hys hooſte came before Jeruſalem, and beſeged it, and made them bulworckes roūde aboute it. And thys beſegynge of the cytie endured vnto the eleuenth yeare of kyng zedekiah.

*Jer.xxxix.a iiii.Re.xxv.a

*iiii.Regū xxv.a Jere.xxxviii. b.xxxix.a.

B * And in the fourth moneth, the.ix. daye of the moneth, there was ſo great honger in the cytie: that there were no more vytayles for the people of the lande. So all the ſoudiers brake awaye, and fled oute of the cytie by nyght thorow the waye of the porte betwene the two walles by the kynges gardē. Nowe the Caldees had compaſſed the cytie rounde aboute, yet went theſe men theyr waye towarde the wyldernes.

And ſo the Caldees folowed vpon them, and toke zedekiah the kynge in the felde of Jericho, whē hys hooſt was runne frō hym: So they caryed the kyng awaye priſoner to Reblath, vnto the kynge of Babylon in the lande of Hemath, * where he gaue iudgemēt vpon hym.

*Jer.xxxix.b

The kynge of Babylon alſo cauſed zedekiahs ſonnes to be ſlayne before his face, yee C and put all the prynces of Juda to death at Reblath. Moreouer, he put out the eyes of zedekiah, cauſed him to be boūde wyth two cheynes, to be caryed vnto Babylon: and let hym lye in preſon, tyll he dyed.

Nowe the tenth daye of the fyfth moneth in yͤ nynth yeare of Nabuchodonoſor kynge of Babylō, Nabuſaradan the chefe captayne and the kynge of Babylons ſeruauntes came vnto Jeruſalem, and brent vp yͤ houſe of the Lorde. He brent vp alſo the kynges palace, all the houſes and all the gorgeous buyldynges in Jeruſalem. And the whole hooſt of the Caldees that were with yͤ chefe captayne, brake downe all the walles of Jeruſalem rounde aboute.

D As for the poore people and ſoche folke as yet was lefte in yͤ cytie: which alſo were fallen to the kynge of Babylon, yee, and what people as yet remayned: Nabuzaradan the chefe captayne caryed thē awaye preſoners. But the poore people of the cōutre, dyd Nabuzaradan the chefe captayne leaue in the lande, to occuppye the vyneardes and feldes: The Chaldees alſo brake the braſen pyllers that were in the houſe of the Lorde, yee, the ſeate and the braſen lauer that was in the houſe of the Lorde: and caryed all the metall of them vnto Babylon. They toke awaye alſo the Cauldrons, ſhouels, fleſhehokes, ſprynklers, ſpones, and all the braſen veſſell that was occupied in the ſeruyce: wyth the baſens, colepannes, ſprynklers, pottes, candelſtyckes, ſpones, and cuppes: wherof ſome were of golde, and ſome of ſyluer.

E The chefe captayne toke alſo the two pillers, the lauer, the twelue braſen bullockes that ſtode vnder the ſeate * which kyng Salomon made in the houſe of the Lord: and all the veſſell conteyned ſo moche metall, that it myght not be weyed. For euery piller was eyghtene cubytes hye: and yͤ rope that went aboute it, was twelue cubytes, & foure fyngers thycke and rounde. Nowe vpō the rope were braſen knoppes, & euery knoppe was fyue cubytes hye: and vpon the knoppes were whopes, and pomgranates rounde about of cleane braſſe.

*iii.Re.vii.b

F After thys maner were both the pylers faſhyoned wᵗ the pōgranates, wherof there were an hundred and.xcvj. whych hanged vpon the whoopes rounde about. The chefe captayne alſo toke Sariah yͤ hye preſte, and Sophoniah that was chefe nexte hym, and the thre kepers of the treaſury. He toke oute of the cytie a chamberlayne whych was a captayne of the ſoudyers, and ſeuen men yͤ were the kynges ſeruauntes, whych were founde in the cytie: and Sepher a captayne that vſed to muſter the men of warre, wyth threſcore men of the countre that were taken in the cytie. Theſe, Nabuzaradan the chefe captayne toke, and caried them to the kynge of Babylon vnto Reblath: and the kyng of Babylon cauſed them to be put to death at Reblath in the lande of Hemath. And thus Juda was ledde awaye captyue, oute of his awne lande This is yͤ ſumme of the people, whō Nabuchodonoſor ledde awaye captiue

G In the ſeuenth yeare of his raygne, he caried awaye of yͤ Jewes, thre thouſande and thre and twenty. In the.xviij. yeare Nabuchodonoſor caryed awaye from Jeruſalem eyght hundreth thyrthy and two perſonnes In the .xxiij. yeare of Nabuchodonoſor Nabuzaradan the chefe captayne, toke awaye ſeuen hundreth fourty and fyue Jewes preſoners. The whole ſumme of all the preſoners, is foure thouſande and ſyxe hundreth.

In the .xxxvij. yeare after that Jeoachim the kynge of Juda was caryed awaye in the .xxv. daye of the .xij. moneth, Euilmerodach kynge of Babylon (the ſame yere that he reygned) gaue Jeoachim the kinge of Juda hys pardon, and let hym out of preſon, and ſpake louyngly to hym. And ſet hys trone aboue the trones of the other kynges yͤ were with him in Babylon. He chaunged alſo the clothes of hys preſon, yee, and he dyd eate wͭ hym all his lyfe longe. And he had a continuall lyuynge geuē him of the kynge of Babylon, euery daye a certayne thynge alowed him all the dayes of hys lyfe, untyll he dyed.

✠

¶The ende of the booke of the Prophete Jeremy.

¶The lamentacyons of Jeremy,

¶The fyrſt Chapter.

¶It happened after Iſrael was brought into captiuyte, and Jeruſalē deſtroyed, that Jeremy the prophete ſate weppynge, and ſorowfully bewayled Jeruſalem and ſyghynge and howlynge with an heuy and wofull herte, ſayde.

A ALas, howe ſytteth the cytie ſo deſolate, that ſomtyme was full of people? Howe is ſhe become lyke a wedowe, *whych was the lady of all nacyons? Howe is ſhe brought vnder trybute, ☞ that ruled all lādes. She wepeth ſore in yͤ nyght ſo that the teares runne downe her chekes: for amonge all her louers, there is none that geueth her eny comforte: *ye her nexte frendes trāſgreſſe agaynſt her, & are become her enemyes. Juda is taken preſoner, becauſe ſhe was defyled: and for ſeruynge ſo many ſtraunge goddes, ſhe dwelleth nowe amōge the Heythen. She fyndeth no reſt, all they yͤ perſecuted her, toke her, in ſtrayte places wher ſhe coulde not eſcape. B The ſtreates of Syon mourne, becauſe no man cōmeth no more to the ſolēpne feaſtes. All her gates are deſolat, her preſtes make lamentacyon, her maydēs are carefull: & ſhe her ſelfe is in great heuyneſſe. Her enemyes haue bene rulers ouer her, and her enemyes haue proſpered: becauſe the Lorde hath chaſtened her for her greate wyckednes: *her chyldren are led awaye captyue before their enemye. All the bewtye of yͤ daughter of Syō is awaye her princes are become lyke hertes yͤ fynde no paſture. They are dryuen awaye before their enemye, ſo yͤ they haue nomore power.

*ii. reg.iii.d iiij.Reg.xv.a

*Job.vi.b.

*Jere.iii.e.

C Nowe doth Jeruſalem remēbre the tyme of her myſery and diſobedience, yee, the ioye and pleaſure that ſhe hath had in tymes paſt ſeynge her people is brought downe thorow the power of theyr enemye, and there is no man for to helpe her: her enemyes ſtande lokynge at her, and laugh her Sabboth dayes to ſcorne. Jeruſalem hath ſynned euer, more and more, therfore is ſhe come in decaye. All they that had her in honoure deſpiſe her: for they haue ſene her fylthynes. Yee, ſhe ſygheth, and is aſhamed of her ſelfe.

☞ Her ſkyrtes are defyled, ſhe remembred not what wolde folowe: therfore is her fall ſo wonderfull, and there is no man to cōforte her. D O Lorde, conſydre my trouble, for myne enemye hath the vpperhande. The enemye hath put his hāde to all the precious thynges that ſhe had, yee, euē before her eyes came the Heathen in and out of yͤ Sanctuary: *whom thou (neuertheles) haſt forbydden to come wythin thy congregacyon.

*Deu.xxiii.e

*All her people ſeke theyr breade with heuynes, & loke what precyous thinge euery man hath, that geueth he for meate, to ſaue hys lyfe. Conſydre, O Lorde, and ſe, howe vyle I am become. Haue ye no regarde O all ye that go fore by, beholde and ſe, yf there be eny ſorowe lyke vnto myne, wherwith yͤ Lorde hath troubled me, in the daye of hys fearfull wrath. Frō aboue hath he ſent downe a fyre into my bones and it burneth them cruellye: he hath layed a net for my fete E and throwen me wyde open: he hath made me deſolate, ſo that I muſt euer be mournynge. The yocke of my tranſgreſſyon is come at the laſt, with his hāde hath he taken it vp, & put it aboute my necke. My ſtrēgth is gone: the Lorde hath delyuered me into thoſe handes, wherout I cannot quyte my ſelfe The Lorde hath deſtroyed all the mightye men, yͤ were in me. He hath proclaymed a feaſte, to ſlaughter all my beſt men. The Lorde hath troden downe the daughter of Juda, lyke as it were in a wyne preſſe.

*iiii. Re.vi.g Treno.ii.c.

*Therfore do I wepe, and myne eyes guſhe oute of water: for the comforte that ſhulde quycken me, is farre fro me.

*Jere.iiii.e. Treno.ii.c.

F My chyldren are dryuen awaye, for why? the enemy hath gotten the ouerhande.

Syon caſteth out her handes, and there is

no man to cõforte her. The Lord hath layed
the enemyes rounde aboute Jacob, and Jeruſalẽ
is become abominacyon in the myddeſt
*Danie.ix.a. of them. * The Lorde is ryghtuous,
for I haue prouoked his countenaunce vnto
anger. O take hede all ye peole, and cõſydre
my heuyneſſe. My maydens and my yonge
men are led awaye into captiuyte. I called
for my louers (but they begyled me) for
my preſtes and coũſellers, but they peryſhed
G euen whyle they ſought for meate, to ſaue
*Treno.ii.c. theyr lyues. * Conſydre (O Lorde) howe
I am troubled, my wombe is diſquyeted,
my hert turneth about in me, becauſe I rebelled
ſtoburnlye. The ſwearde hurteth me
wythoute, & wythin I am lyke vnto death.
They heare my mourninge, but there is none
that wyll cõforte me. All myne enemyes
haue hearde of my trouble & are glad therof,
becauſe thou haſt done it and yͭ haſt brought
forth the tyme which yͧ calledeſt, when they
alſo ſhalbe lyke vnto me. From the ſhall
come all their aduerſytie yͧ ſhalt plucke them
awaye euen as thou haſt pluked me, becauſe
of all my wikednes. For my ſorow is very
greate, & my hert is heuy.

The ſeconde Chapter.

A ALas, howe hath yͤ Lord darckened
*Tren.iiij.c. yͤ daughter of Syon ſo ſore
in hys wrath? As for yͤ honour
of Iſrael he hath caſt it downe
frõ heauẽ vnto the erth. Howe
*Eſa.xxix.a happeneth it, yͭ he remembred not hys awne
Pſal.xcviii.a * fote ſtole when he was angry? The
Lorde hath caſt downe all the habitacyons
of Jacob without any fauour: all the ſtrõge
places of the daughter Juda hath he broken
in his wrath, and throwen them downe to
the grounde: her kyngdome and her princes
hath he ſuſpended. In the wrath of hys
☞ indignacyõ he hath broken all ☞ the horne
of Iſrael: he hath wythdrawen hys ryghthãde
from the enemye: yee, a flame of fyre is
kyndled in Jacob, and hath cõſumed vp all
roũde aboute. He hath bent his bowe lyke
B an enemye, he hath faſtened hys ryght hãde
as an aduerſary: and euery thynge that was
pleaſaunt to ſe, he hath ſmytten it downe.
He hath powred out his wrath lyke a fyre,
into the tabernacle of the daughter of Syõ.

The Lorde is become lyke as it were an
enemye, he hath deuoured Iſrael and all hys
palaces: yee, all hys ſtronge holdes hath he
deſtroyed, and fylled the daughter of Juda
with moche ſorowe and heuyneſſe.

*Jere.vii.b * Her tabernacle (which was lyke a gardẽ
of pleaſure) hath he deſtroyed: her hye ſolẽpne
feaſtes hath he put downe. The Lorde
hath brought it ſo to paſſe, yͭ the hye ſolẽpne
feaſtes and Sabbothes in Syon, are cleane
forgotten. In hys heuy diſpleaſure hath he
made the kynge and preſtes to be deſpyſed.

The Lorde hath forſaken hys awne aulter,
and hath abhorred hys awne Sanctuarye,
and hath geuen the walles of theyr towres
into the hãdes of the enemye. Their
enemyes made a noyſe in the houſe of the C
Lord, as it had bene in a ſolẽpne feaſte daye.

The Lord thought to breake downe the
walles of the daughter of Syõ, he ſpred out
hys lyne, and drewe not in hys hãde, tyll he
had deſtroyed them: Therfore mourne the
turrettes and the broken walles together.

Her gates are ſoncke downe to the groũde,
her barres are broken and ſmytten in ſonder, *Jere.lii.b.
* her kynge & princes are caryed awaye
to the Gẽtyls. They haue nether lawe ner
prophetes, ner yet eny viſyon frõ the Lorde.

The ſenatours of the daughter Syõ ſyt
vpõ the groũde in ſilence: they haue ſtrawed
aſhes vpon theyr heades, and gyrded them
ſelues with ſack cloth. The maydens of Jeruſalem
hange downe their heades to yͤ grounde
Myne eyes begynne to fayle me thorowe D
weppynge, * my bodye is diſquyeted, Treno.i.a.
my lyuer is poured vpõ yͤ earth, for yͤ greate
hurte of my people, ſeynge the chyldren and
babes dyd ſowne in the ſtretes of the cyte.

Euen when they ſpake to their mothers:
where is meate and dryncke? for whyle they
ſo ſayde, they fell downe in the ſtretes of the
cytie, lyke as they had bene wounded, and
ſome dyed in theyr mothers boſome.

What ſhall I ſaye of the, O thou daughter
Jeruſalem, to whom ſhall I lyken the? E
To whom ſhall I cõpare the. O yͧ daughter
Syõ, to comforte the withall? Thy hurte
is lyke a mayne ſee, who maye heale the?

* Thy prophetes haue loked out vayne *Jere.v.b.
and folyſhe thynges for the, they haue not xiiii.b.xxiii.c
ſhewed the of thy wickednes, to kepe the frõ xxvii.b.and
captiuyte: but haue ouerladen the, and thorowe xxix.b.
falſhed ſcatred the abrode. All they
yͭ go by the, clappe their hãdes at yͤ: hiſſynge
and waggynge their heades vpon yͤ daughter
Jeruſalem, and ſaye: is thys the cyte that
men call ſo fayre: wherin the whole lande reioyſeth?
All thyne enemyes gape vpõ the:
whyſperinge and bytinge their teth, ſayinge
let vs deuoure, for the tyme that we loked
for, is come: we haue founde and ſene it.

The Lord hath fulfylled the thynge, that F
he was purpoſed to do: and perfourmed that
he had deuyſed lõge a go: he hath deſtroyed,
and not ſpared. He cauſed thyne aduerſarye
to triũphe ouer the, and ſet vp yͤ horne
of thyne enemye. * Let thyne herte crye *Deut.iiii.c.
vnto the Lorde, O thou cytie of the daughter and.xxx.a.
Syon: let thy teares runne downe lyke Jere.xxix.c.
a ryuer daye and nyght, reſt not, and let not
the aple of thyne eye leaue of Stande vp
and make thy prayer in the fyrſt watch of yͤ
nyght, poure oute thyne hert lyke water before
the Lorde, lyft vp thyne hãdes, for the

lyues

G lyues of thy yonge chyldrē, that dye of honger
in the ſtretes. Beholde, O Lord, and
conſydre, why haſt thou gathered me vp ſo
cleane? Shall yͤ wemen then eate their awne
frute, euen chyldren of a ſpanne longe? Shall
the preſtes and prophetes be ſlayne thus in
the Sanctuary of the Lorde? Yonge and
olde lye behynde the ſtretes vpō the groūde,
my maydēs and yonge men are ſlayne with
the ſwearde: whom thou in the daye of thy
wrathfull indignacyon haſt put to death:
yee, euen thou haſt put them to death, & not
ſpared them. My neyghboures that are
roūde aboute me, haſt thou called, as it were
to a feaſt daye: ſo that in the daye of the Lordes
wrath none eſcaped, nether was eny left
behynde. Thoſe that I haue brought and
noryſhed, hath myne enemy deſtroyed.

¶The.iij.Chapter.

A I Am the man, that (thorowe the
rodd of hys wrath) haue experience
of myſery: He droue me
forth, and led me: yee, into darckeneſſe,
but not into lyght. Agaynſt
me only he turneth his hāde, and layeth
it euer vpō me. My fleſhe and my ſkynne
hath he made olde, & my bones hath he bruſed.
He hath buylded rounde aboute me,
and cloſed me in with gall and trauayle.

He hath ſett me in darckenes, as they that
be deed for euer. He hath ſo hedged me in,
that I cannot get out, and hath layed heuy
lynckes vpon me. Though I crye and
call pyteouſly, yet heareth he not my prayer.

He hath ſtopped vp my wayes wͭ foure
ſquared ſtones, and made my pathes croked
B He layeth wayte for me lyke a beare, and
as a lyon in a hole. He hath marred my
wayes, and brokē me in peces, he hath layed
me waſte altogether. He hath bēt his bowe,
and made me as it were a marcke to ſhoute
at: The arowes of his quyuer hath he ſhot
*Jere.xx.b euen into my reynes. *I am laughed
to ſcorne of all my people, they make ſonges
vpon me all the daye longe. He hath fylled
me wͭ bitternes, and geuē me wormwod
to drycke. He hath ſmytten my teth in
peces with ſtones, and rolled me in the duſt.
C He hath put my ſoule out of reſt, I forget
all good thynges. I thought in my ſelfe:
I am vndone, there is no hope for me in the
Lorde. O remembre yet my myſery and
my trouble, the wormwod and the gall.

Yee, thou ſhalt remembre them, for my
ſoule melteth awaye in me. Whyle I conſydre
theſe thinges in my herte, I get a hope
agayne. Namely, it is of the Lordes mercyes
that we are not, vtterly conſumed. For
truyle his pytefull compaſſyō hath not ceaſſed.
Newe mercyes ſhall the Lord ſhewe
vpon the, erly, yee in the daye ſprynge, (O
Lorde) greate is thy faythfulneſſe.

*The Lorde is my porcyon, ſayeth my *Psal.xvi.a.
ſoule, therfore will I hope in him. O how
good is the Lorde vnto them, that put theyr
truſt in hym, and to yͤ ſoule that ſeketh after
hym? The good man with ſtylnes and pacience
taryeth, for the health of the Lorde.

O howe good is it for a man, to take the
yocke vpō him from his youth vp. He ſytteth
alone, he holdeth him ſtill, and dwelleth D
quyetly by hym ſelfe. He layeth hys face
vpon the earth, yf (percaſe) there happen to
be eny hope. He offreth his cheke to the
ſmyter, he wyll be content with reproues.

For the Lorde wyll not forſake for euer,
*but though he punyſhe him: yet according *i.Reg.ii.b.
to yͤ multitude of hys mercyes, he receaueth
to grace agayne: For he doth not plage, &
caſt out the chyldren of men from hys herte.

To treade all the preſoners of the earth
vnder hys fete. To moue the iudgement
of man before the moſt hygheſt.

To condempne a man in hys cauſe. The
Lorde hath not pleaſure in ſoche thynges.

What is he then that ſayeth: there ſhulde E
ſomthynge be done wythout the Lordes cōmaundement.
Out of the mouth of the
mooſt hygheſt goeth not euell and good?

Wherfore then murmureth the lyuynge
man? let him murmure at hys awne ſynne.

*Let vs loke, well vpō our awne wayes *Job.xxxi.d.
and remembre oure ſelues, and turne againe Psal.xiiij.a.
to the Lorde. Let vs lyft vp oure hertes
with oure handes vnto the Lorde that is in
heauen. We haue bene diſſemblers, and
haue offended, wylt thou therfore not be intreated?
Thou haſt couered vs in thy
wrath, and perſecuted vs, thou haſt ſlayne
vs without any fauoure. *Thou haſt *Ecc.xxxv.d
hyd thy ſelfe in a cloude, yͭ oure prayer ſhuld
not go thorowe. Thou haſt made vs out
caſtes, and to be deſpyſed amonge the people.
All oure enemyes gape vpon vs.

Feare and pytt is come vpon vs, yee, deceyte F
and deſtruccyon. *Whole ryuers *Treno.i.d
of water guſhe oute of myne eyes, for the
greate hurte of my people.

Myne eyes runne, and cannot ceaſſe, for
there is no reſt. O Lorde, whē wylt thou
loke downe fron heauen, and conſydre?

Myne eye breaketh my herte: becauſe of
all the daughters of my cyte. Myne enemyes
hunted me out ſharpely, lyke a byrde,
yee, and that without a cauſe. They haue
put downe my lyfe into a pytt, & they haue
caſt ſtones vpon me. They poured water
vpon my heade, then thought I: nowe am I
vndone. I called vpon thy name, O Lord,
out of the depe pyt. Thou haſt herde my
voyce: & haſt not turned awaye thyne eares
from my ſyghthyuge and cryenge. Thou
haſt enclyned thy ſelf vnto me, whē I called
vpon

vpō the, and haſte ſayde: feare not. Thou (O Lorde) haſt mayntened the cauſe of my ſoule, and haſt redemed my lyfe. O Lorde G ẏ haſt ſene my blaſphemers, take thou my cauſe vpon the. Thou haſt well cōſydred howe they go aboute to do me harme, ⁊ that all their coūcels are agaynſt me. Thou haſt hearde their deſpytefull wordes (O Lorde) yee, and all their ymaginacyōs agaynſt me.

The lyppes of myne enemyes, and theyr deuyces ẏ they take agaynſt me, all the daye lōge. Thou ſeyſt alſo their ſyttynge downe, and theyr ryſinge vp: they make theyr ſonges of nothynge but of me. Rewarde them (O Lorde) accordynge to the workes of theyr handes. Geue them an obſtinate herte: euen thy curſe. Perſecute them (O Lorde) wyth thyne indignacyon, and rote them out from vnder the heauen.

¶ The. iiij. Chapter.

A O Howe is the golde become ſo dymme? Howe is the goodly coloure of it ſo ſore chaunged? and the ſtones of the Sanctuary thus ſcatred in the corner of euery ſtrete. The chyldrē of Syō that were alwaye in honoure, and clothed with the moſt precious golde: howe are they nowe become lyke the erthen veſſels whych be made with the potters hande?

The dragōs geue theyr yonge ones ſuck wyth bare breſtes: but the daughter of my people is cruell, and dwelleth in the wylderneſſe: lyke the Eſtriches. The tonges of the ſuckynge chyldren, cleue to the rofe of their mouthes for very thyrſt. The yonge chyldrē aſke bread, but there is no man that geueth it them. They that were wonte to fare delycatly, peryſhe in the ſtreates: they ẏ afore were brought vp ī purple, make nowe B moche of donge. *Gene. xix. a The ſynne of the daughter of my people is become greater thē * the wyckednes of Sodome, that ſodenly was deſtroyed, and not taken wͭ handes. Her abſteyners (or Nazarees) were whyter then ẏ ſnowe or mylke: theyr coloure was freſſhe, reade as Corall, theyr be wtye lyke the Saphyre: But nowe their faces very blacke: In ſo moche, that thou ſhuldeſt not knowe *Pſal. cii. a them in the ſtreates. * Theyr ſkynne cleueth to theyr bones, It is wythered and become lyke a drye ſtocke. They ẏ be ſlayne with the ſwearde are happyer then ſoche as dye of honger, and peryſhe awaye, famy*Deu. xxviij. c. ſhynge for the frutes of the felde. * The iiij. Reg. vi. f. wemen (which of nature are pytiefull) haue ſoden theyr awne chyldrē with their hādes, that they myght be theyr meate in the myſerable deſtruccyon of the daughter of my people. *Treno. ij. a. * The Lorde hath perfourmed hys heuy wrath: he hath poured oute the furiouſnes of his diſpleaſure. He hath kyndled a fyre in Syon, which hath cōſumed the foundacyons therof.

Nether the kynges of the earth, ner all ẏ inhabitours of the worlde, wolde haue beleued ẏ the enemy and aduerſary ſhulde haue come in at the gates of the cytie of Jeruſalem. Which neuertheles is come to paſſe C for the ſynne of her prophetes, and for the wickednes of her preſtes: ẏ haue ſhede * innocentes bloude within her. *Gene. iiij. a So that the blynde men wente ſtomblynge in the ſtreates, and ſtayned them ſelues with bloude.

They wolde in no wyſe touche there garmentes. But they cryed vnto euery man flee the ſtaynynge, awaye, gett you hence, touche it not. Yee, they fleade and remoued from them yee, they haue ſayde amonge the hethen they ſhall nomore dwell in thys cytie.

The countenaunce of the Lorde hath banyſhed them, and ſhall neuer loke more vpō them. For they them ſelues nether regarded the preſtes, nor pytied theyr elders.

Wherfore yet oure eyes fayle vs, whyle we loke for vayne helpe: ſeynge we be euer D waytynge vpon a people, that can do vs no good. They laye ſo ſharpe wayte for vs that we cannot go ſafe vpon the ſtretes: for oure ende is come, oure dayes are fulfylled, oure ende is here. * Oure perſecuters are *Jere. iiij. a. Abac. i. b. ſwyfter then the Aegles of the ayre, they folowed vpon vs ouer the mountaynes, and layed wayte for vs in the wylderneſſe.

☞ The very * breth of oure mouth: euen ☞ *Gene. ij. b. the anoynted Lorde hym ſelfe was taken in their nett of whom we ſaye: Under hys ſhadowe we ſhalbe preſerued amonge the Heathen. And thou (O daughter Edom) that dwelleſt in the lande of Huz, be glad and reioyce: for the cuppe ſhall come vnto the alſo, whych whan thou ſuppeſt of, thou ſhalt be droncken. Thy ſynnes is well punyſhed, (O thou daughter Syon) he ſhall not ſuffre the to be caryed awaye eny more. But thy wyckednes (O daughter Edō) ſhall he vyſet, and for thy ſynnes ſake, he ſhall lede the into captyuite.

¶ The. v Chapter.

¶ The prayer of Jeremy.

A Call to remembraunce (O Lorde) what we haue ſuffred, conſydre, and ſe oure confuſyon. Oure enheritaunce is turned to ẏ ſtraungers and oure houſes to the aleauntes. We are become carefull and fatherles, and oure mothers are as the wyddowes. We are fayne to dryncke oure awne water for money, and oure awne wod muſt we bye with money. Oure neckes are vnder perſecucyō, we are weery, and haue no reſt.

B Afore tyme we yelded oure ſelues to the Egypcians, and nowe to the Aſſyriās, only that we myght haue bred ynough. * Oure *Jere. xxxi. c Eze. xviij. a. fathers (which now are gone) haue ſynned, ⁊ we muſt we must beare theyr wyckednes. Seruauntes haue the rule of vs, and no man delyuereth vs out of their hãdes. We must get oure lyuynge wyth the parell of oure lyues, because of the drouth of the wyldernes.

Oure ſkynne is as it had bene brent in an ouen, for very ſore honger. The wyues are raueſſhed in Syon, and the maydens in the cyties of Juda. The prynces are hanged vp with the hãde of the enemyes, they haue not ſpared yͤ olde ſage mẽ, they haue takẽ yonge mennes lyues frõ them, & the boyes are hanged vp vpon trees. The elders ſytt nomore vnder the gates, and the yonge men vſe nomore playenge of muſycke. The ioye of oure D herte is gone, oure mery queer is turned into mournynge. The garlande of oure heade is fallen: alas, that euer we ſynned ſo ſore.

Therfore, oure herte is full of heuynes, & oure eyes dymme: because of yͤ hyll of Syõ, that is deſtroyed. In ſo moch, that the foxes runne vpon it. But thou, O Lorde, that remayneſt for euermore, and thy ſeate worlde without ende: wherfore wylt thou ſtyll forget vs, and forſake vs ſo longe? *Jere. xxxi.c *O Lorde turne thou vs vnto the, and ſo ſhall we be turned. Renue oure dayes as in olde tymes, for thou haſt banyſhed vs nowe longe ynough, and haſt bene ſore diſpleaſed at vs. ∴ ∴

¶ The ende of the lamentacyons of Jeremy.

¶ The booke of the Prophete Ezechiel.

¶ The fyrſt Chapter.

¶ The tyme wheryn Ezechiel prophecyed and in what place. Hys offſprynge and offyce. The viſyon of the foure beaſtes. The viſyon of the wheles. The viſyon of the throne. and of the ymage aboue the throne.

A IT chaunſed in yͤ .xxx. yeare, the fyfte daye of the fourth moneth, that I was amõge the preſoners by the ryuer of ☞ Cobar: ☞ where the heauens opened, and I ſawe a viſyon of God. Nowe the fyfth daye of the moneth made out the fyfth yeare of kynge Joachins captyuite. At the ſame tyme came the worde of the Lorde vnto Ezechiel the ſonne of Buzi the preſte, in the lande of the Chaldees by the water of Cobar, *Eze.x.a. *where ◦+ the hande of the Lorde ◦+ came vpon hym.

And I loked, and beholde a ſtormy wynde B came out of the North with a greate cloude full of fyre, whych wᵗ hys glyſtre lyghtened all rounde aboute. And in the middeſt of the fyre it was all cleare lyke yͤ face of an aungell, and as it were the lykenes of foure beaſtes, and thys was there lykeneſſe. They were faſhyoned lyke a man: ſauynge, that euery one had foure faces & foure wynges.

Theyr legges were ſtreyght, but theyr fete were lyke bullockes fete, and they glyſtered, as it had bene fayre ſcoured metall. Under theyr wynges, vpon all the foure corners they had mens handes. Theyr faces and theyr wynges were towarde the foure corners: yet were the wynges ſo, that one ◦+ euer touched another. When they went, they turned them not aboute: but eche one went ſtreyght forwarde.

Furthermore thys was the ſymilitude C of theyr faces. *Eze.x.d. *Upõ the ryght ſyde of theſe foure, their faces were lyke the face of a mã, and the face of a lyon. But vpon yͤ lefte ſyde, they had the face of an oxe, and the face of an Aegle. Theyr faces alſo and theyr wynges were ſpred out aboue: ſo that two wynges of one touched euer two wynges of another and wyth the other they couered their body. Euery one when it wente, it wente ſtreght forwarde. Where as the ſprete led thẽ, thyther they wente, *Eze.x.c. *and turned not aboute in theyr goynge.

The faſhyon and countenaunce of the D beaſtes was lyke hoate coales of fyre, euen as though burnynge creſſettes had bene amonge the beaſtes: ☞ (thys was the viſyon) and ☞ the fyre gaue a glyſtre, and out of the fyre there went lyghtenynge. When the beaſtes wente forwarde & backwarde, one wolde haue thought it had lyghtened. Nowe when I had well conſydered the beaſtes, I ſawe a worcke of wheles vpõ the earth with foure faces alſo nye vnto the beaſtes.

The faſhyon and worke of the wheles was lyke yͤ ſee. The foure wheles were ioyned and made (to loke vpon) as it had bene one whele in another. When one wente forwarde, they wente all foure, and turned thẽ not about ĩ their goynges. They were large greate and horrible to loke vpõ. Their backes were full of eyes roũde aboute them all foure. E When the beaſtes wente, the wheles wente alſo with them. And whẽ the beaſtes lyfte them ſelues vp frõ the earth, the wheles were lyft vp alſo. Whitherſoeuer yͤ ſprete wente, thyther went they alſo, & the wheles were lyfte vp, and folowed thẽ: for the ſprete of lyfe was in the wheles. When the beaſtes wente forth, ſtode ſtyll, or lyft them ſelues from the earth, then the wheles alſo wente, ſtode ſtyll, and were lyfte vp, for the breth of lyfe was in the wheles.

Aboue, ouer yͤ heades of the beaſtes there
was a fyꝛmament, whych was faſhyoned
as it had bene of the moſt pure Criſtall, and
that was ſpꝛede oute aboue vpon their heades:
vnder the ſame fyꝛmament were theyꝛ
wynges layed abꝛode, one towarde another
F and two wynges couered the body of euery
beaſte. And when they wēte foꝛth, I hearde
the noyſe of their wynges, lyke the noyſe of
greate waters, as it had bene the voyce of
the greate God, and a ruſſhynge together
as it were of an hooſt of men. And whē they
ſtode ſtyll, they let downe theyꝛ wynges.
Nowe when they ſtode ſtyll, and had letten
doune their wynges, it thondꝛed in the fyꝛmamēt
that was aboue their heades. Aboue
the fyꝛmament that was ouer their heades,
there was yͤ faſhyō of a ſeate, as it had bene
G made of Saphyꝛ. Upon the ſeate there ſatt
*Eze.viij.a one lyke a man. *I behelde hym, and he was
lyke an aungell, as it had bene all of fyꝛe wͭ
in from his loynes vpwarde.

And beneth, when I loked vpō him vnder
yͤ loynes, me thought he was lyke a ſhynynge
fyꝛe, that geueth lyght on euery ſyde.
Yee, the ſhyne and glyſtre that lyghtened
roūde aboute, was lyke a raynbowe, which
in a raynye daye appeareth in the cloudes.
Euen ſo was the ſimplitude, wheryn yͤ gloꝛye
of the Loꝛde appeared. When I ſawe it,
I fell vpon my face, and herkened vnto the
voyce of hym that ſpake.

¶The.ij.Chapter.

¶The pꝛophete is ſente to call the people from theyꝛ erroure.

A ANd then ſayd he vnto me: Stāde
vp vpon thy fete (O yͧ ſonne
*Eze.iij.d. of man) and I wyll talke with
yͤ. *And as he was comoninge
with me, yͤ ſpꝛete came into me,
and ſet me vp vpon my fete: ſo that I marcked
the thynge, that he ſayde vnto me. And
he ſayde. Beholde, thou ſonne of man: I will
ſende the to the chyldꝛen of Iſraell, to thoſe
B runnagates and obſtinate people: foꝛ they
haue taken parte agaynſt me, and are runne
*Exo.xxxij.a. a waye fro me: *both they and theyꝛ foꝛefathers
vnto thys daye.

Yee, I wyll ſende the vnto a people that
haue rough viſages and ſtyffe ſtomakes: vnto
whō thou ſhalt ſaye on thys maner: This
the Loꝛde God hym ſelfe hath ſpoken, that
whether they be obediēt oꝛ no (foꝛ it is a frowarde
houſholde) they maye knowe yet yͭ
there hath bene a Pꝛophete amonge them.

*Jere.i.c. *Therfoꝛe (thou ſonne of man) feare thē
C not, nether be afrayed of their woꝛdes: foꝛ
pꝛouokers and thoꝛnes are wyth the. Yee,
thou doeſt dwell amonge ſcoꝛpiōs: but feare
not theyꝛ woꝛdes, be not abaſhed at theyꝛ
lookes, foꝛ it is a frowarde houſholde.

So that thou ſpeake my woꝛdes vnto
them, whether they be obedient oꝛ not, foꝛ
they are obſtynate. Therfoꝛe, thou ſonne of
man, obey thou all thynges that I ſaye vnto D
the, & be not thou ſtyfnecked, lyke as they
are a ſtyfnecked houſhold. Opē thy mouth,
and eate that I geue the.

So as I was lokynge vp, beholde, there
was ſent vnto me an hāde, wherin was cloſed
*a boke: and the hande opened it befoꝛe *Apoc.v.b.
me, and it was wꝛyttē within and without
full of carefull mourninges: alas, and woo.

¶The.iij.Chapter.

¶The pꝛophete beynge fedde wyth the woꝛde of God and wyth the conſtāt boldenes of the ſpꝛete, is ſent vnto the people that were in captiuyte. The punyſhment of a curate that ſheweth not the ❧ people theyꝛ ſynnes.

AFter thys, ſayde he vnto me: A
Thou ſonne of man, eate that,
whatſoeuer it be: yee, *eate yͤ *Jere.xv.c Apoc.x.b.
booke, and go thy waye, and iiij. Eſd.xiiij.c
ſpeake vnto the chyldꝛen of Iſrael:
So I opened my mouth, and he gaue
me the booke foꝛ to eate, and ſayde vnto me.
Thou ſonne of mā, thy bely ſhall eate, and
thy bowels ſhalbe fylled wyth the booke,
that I geue the. Then dyd I eate the boke,
*And it was in my mouth ſweter then hony.
And he ſayde vnto me: thou ſonne of mā, *Pſal.xix.b. and.cxix.n. Apoca.x.a.
‡get the ſoone vnto the houſe of Iſrael, and ‡Jere.i.c.
ſhewe them the woꝛdes, that I commaunde
the foꝛ I ſende the not to yͤ people that hath B
a ſtraunge, vnknowne, oꝛ hard ſpeache, but
vnto the houſe of Iſrael. Not to many nacyōs,
which haue diuerſe ſpeaches and harde
languages, whoſe woꝛdes thou vnderſtandeſt
not. *Neuertheleſſe, yf I ſent the to *Jone.iij.a.
thoſe people, they wolde folowe the. But yͤ
houſe of Iſrael will not folowe the, foꝛ they
wyll not folowe me: yee, all the houſe of Iſrael
haue ſtyffe foꝛheades and harde hertes.
*Beholde therfoꝛe, I wyll make thy face *Mich.iij.b.
pꝛeuayle agaynſt their faces, and hardē thy
foꝛeheade agaynſt theyꝛ foꝛeheades: ſo that
thy foꝛeheade ſhalbe harder then an *Adamant *Eſa.l.b.
oꝛ flynt ſtone: that thou mayeſt feare
them the leſſe, and be leſſe afrayed of them,
foꝛ they are a frowarde houſholde.

He ſayde moꝛeouer vnto me: thou ſonne
of man, take diligēt hede with thyne eares, C
to the woꝛdes that I ſpeake vnto the faſten
them in thyne herte: and go to the pꝛeſoners
of thy people, ſpeake vnto them, and ſaye on
thys maner: Thus the Loꝛde God hath ſpoken:
whether ye heare, oꝛ heare not. Wyth
that the ſpꝛete toke me vp. And I hearde the
noyſe of a greate ruſſhynge and remouynge
of the moſt bleſſed gloꝛy of the Loꝛde out of
hys place.

I hearde alſo the noyſe of the wynges of
the beaſtes, that ruſſhed one agaynſt another,

ther, yee, and the ratlyng of the wheles, that
were by them, whyche ruſhynge and noyſe
was very greate.

*Eze.viii.a and.xi.d *Nowe when the ſprete toke me vp, and
caryed me awaye, I wente wyth an heuy ⁊
a ſorowfull mynde, but the hande of yͤ Lorde
comforted me ryght ſoone.

D And ſo in the begynnynge of the moneth
*pſa.cxxxvii a. Abib, I came to the preſoners, *that dwelt
by the water of Cobar, ⁊ remayned in yͤ place,
where they were: And ſo contynued I amonge
them ſeuen dayes, beyng very ſory.

And when the ſeuen dayes were expyred,
*Eze.xxxiii.b the Lorde ſayde vnto me: *Thou ſonne of
man, I haue made the a watchmã vnto the
houſe of Iſraell: therfore take good hede to
the wordes of my mouthe, ⁊ geue them warnynge
at my commaundement.

E If I ſaye vnto the, concernynge the vngodly
man, that (wythout doubte) he muſte
dye, and thou geueſt him not warnynge, nor
ſpeakeſt vnto him, that he maye turne from
hys euell waye, and ſo to lyue: Then ſhall yͤ
ſame vngodly man dye in his awne vnrighteouſnes:
but hys bloude wyll I requyre of
thyne hand. Neuertheles, yf thou geue warnynge
vnto the wycked, and he yet forſake
not hys vngodlyneſſe: then ſhal he dye in his
awne wickedneſſe, but thou haſt diſcharged
thy ſoule.

Eze.xviii.a Nowe yf a ryghteous man go from hys
F ryghteouſneſſe, and do the thynge yͭ is euell:
I wyll laye a ſtomblynge block before him,
and he ſhall dye becauſe thou haſt not geuen
hym warnyng: yee, dye ſhall he in hys awne
ſynne, ſo that the vertue, whych he dyd before
ſhall not be thought vpon: but hys bloude
wyll I requyre of thyne hande.

Neuertheleſſe, yf thou exhorteſt the ryghteous,
that he ſynne not, ⁊ ſo the ryghteous
do not ſynne: then ſhall he lyue, becauſe he
hath receaued thy warnynge, and thou haſt
diſcharged thy ſoule. And there came yͤ hãde
of the Lorde vpon me, and he ſayd vnto me
Stãde vp, and go into the felde, that I may
there talke with the.

So when I had ryſen vp, and gone forth
into the felde: Beholde, the glory of the Lord
*Eze.i.a ſtode there, *lyke as I ſawe it afore, by the
water of Cobar.

*Eze.ii.a *Then fell I downe vpon my face, ⁊ the
G ſprete came in to me, whyche ſet me vp vpon
my fete, ⁊ ſayd thus vnto me: Go thy waye,
and ſparre thy ſelf in thyne houſe. Beholde,
(O thou ſonne of man) there ſhall chaynes
be brought for the, to bynde the wythall, ſo
that thou ſhalt not eſcape out of them. And
I wyll make thy tunge cleue ſo to the rofe of
thy mouth, that thou ſhalt be domme, ⁊ not
be as a chyder wyth them: for it is an obſtinate
houſholde.

But when I ſpeake vnto the, then open
thy mouth, and ſaye: Thus ſayeth yͤ Lorde
God: who ſo heareth, let hym heare: who ſo
wyll not let hym leaue, for it is an obſtynate
houſholde.

The.iiij.Chapter.

The beſege of the cytie of Ieruſalem is ſygnyfyed.
The longe contynuaunce of the captyuytye of Iſraell.
An honger is prophecyed to come in the captiuytye.

Thou ſonne of man: take a tyle ſtone, ⁊ A
laye it before the, and deſcrybe vpon
it the cytie of Ieruſalẽ, howe it is beſeged,
howe bulwarkes and ſtronge dyches
are grauen on euery ſyde of it: deſcrybe alſo
tentes, and an hooſt of men rounde about it,
wyth engynes of warre.

Moreouer, take an yron panne, and ſet it
betwyxt the and the cytie, in ſteade of an yrõ
wall. Then ſet thy face toward it, beſege it,
and laye ordynaunce agaynſt it, to wynne it.
Thys ſhalbe a token vnto the houſe of Iſrael.
But thou ſhalte ſlepe vpõ thy left ſyde,
and laye the ſynne of the houſe of Iſrael vpõ
the. Certayne dayes appoynted, thou ſhalte B
ſlepe vpon that ſyde, and beare their ſynnes. *dan.ix.d.
*Neuertheleſſe, I wyll appoynte the a tyme
(to put of their ſynnes) ⁊ the nombre of the
dayes: Thre hundreth and.xc. dayes muſte
thou beare the wyckedneſſe of the houſe of
Iſraell. Whẽ thou haſt fulfylled theſe dayes
lye downe agayne, and ſlepe vpon thy right
ſyde.xl. dayes, and beare the ſynnes of the
houſe of Iuda.

*A daye for a yeare, a daye (I ſaye) for a *nu.xiiii.e.
yeare, wyll I euer laye vpon the. Therfore
ſet nowe thy face agaynſt that beſeged Ieruſalem,
and diſcouer thyne arme, that thou
mayeſt prophecye agaynſt it.

Beholde, I wyll laye chaynes vpon the,
that thou ſhalt not turne the from one ſyde
to another, tyll thou haſt ended the dayes of
thy beſegynge.

Wherfore, take vnto the wheate, barly
beanes, growell ſede, Milium and fytches: C
and put theſe together in a veſſell, and make
the loaues of bread therof, accordynge to the
nombre of the dayes that thou muſt lye vpõ
thy ſyde: that thou mayeſt haue bread to eate,
for thre hundreth and.xc. dayes.

And the meate that thou eateſt, ſhall haue
a certayne wayghte appoynted: namely
twentye ſycles euery daye. Thys appoynted
meate ſhalt thou eate daylye, frõ the begynnynge
to the ende.

Thou ſhalt dryncke alſo a certayne meaſure
of water: Namely, the ſyxt parte of an
Hin ſhalt thou drynke dayly frõ the begynnyng
vnto the ende. Barly cakes ſhalt thou
eate, yet ſhalt thou fyrſt tooſt them at a fyre
made with mans dõge, that they maye ſe it.
And with that ſayde the Lorde: Euen thus
ſhall the chyldrẽ of Iſraell eate theyr defyled
bread in the myddeſt of the Gẽtyles, amõge
whom I wyll ſcatre them.

D Then ſayde I: Oh Lorde God. Beholde my ſoule was yet neuer ſtayned: for fro my youth vp vnto thys houre, I dyd neuer eate of a deed carcaſe, or of that whych was ſlayne of wylde beaſtes, nether came there euer eny vncleane fleſhe in my mouth.

Where vnto he anſwered me, and ſayd: well than, I wyll graunte yͤ to take cowes donge for the donge of a mã, and to toſte the bread wyth all before them.

And he ſayde vnto me: Beholde thou ſonne of man, *Eze. v. d and.xiiij.d : iiii.ix.e.xxv.a * I wyll mynyſh all the prouyſion of bread in Jeruſalẽ, ſo that they ſhall weye their bred: and eate it with ſcarceneſſe. But as for water, they ſhal haue a very lytle meaſure therof, to dryncke. And when they haue nomore bread nor water, one ſhall be deſtroyed with another, and famiſh awaye for theyr wyckedneſſe.

¶ The. v. Chapter.

¶ The ryddle of the heares, by whych is ſygnyfyed the deſtruccyon of the people. The cauſes of the anger of God towarde the people.

A O Thou ſonne of man, take the thẽ a ſharpe knyfe, namely, a raſoure. Take that, and ſhaue the heare of thy head & beerd: Then take the ſkales & the wayght, & deuyde the hearre a ſunder. And after thou haſt accõpliſhed yͤ dayes of the ſyege: burne yͤ thyrde parte therof in the fyre in the myddeſt of yͤ cytie, & cut the other thyrde parte in peces wyth a *Jere.viii.d. knyfe. * As for yͤ thyrde parte yͤ remayneth, caſt it in the wynde and I wyll drawe out yͤ ſwerde after them.

Yet afterwarde, take a lytle of the ſame, and bynde it in thy cote lappe. Then take a curtely of it, and caſte in the myddeſte of the fyre: & burne it in the fyre. Out of the ſame fyre ſhall there goo a flamme, vpon yͤ whole B houſe of Iſrael. Moreouer, thus ſayth the Lorde God: This ſame is Jeruſalem. I ſet her in the myddeſt of the Heathen & nacyons that are rounde aboute her, but ſhe hath deſpyſed my iudgementes more then the Gẽtiles them ſelues, and brokẽ my commaundementes more then yͤ nacyons, that lye rõude aboute her: For they haue caſt out myne ordinaunces, and not walked in my lawes.

*Leu.xxviii.d Therfore, thus ſayeth the Lord God: * For ſomoch as ye haue bene more augmented in nombre of people then the Heathen, yͤ dwell rõude aboute you: and ye haue not walcked in my lawes, nether haue ye kepte myne ordinaunces, and ye haue not lyued ſo ryghtwyſlye as the Hethen that are rounde about you: Therfore thus ſayeth the Lorde God: C I wyll alſo come vpon the, I my ſelfe I ſaye, for in the myddeſte of the wyll I ſyt in iudgemẽt, in the ſyght of the Heathen, & wyl handle the of ſuch a faſhyon, as I neuer dyd before, and as I neuer wyll do from that tyme forth, and that becauſe of all thyne abhominacyons. For in the, fathers * ſhalbe fayne *Deu.xxviij.c Threm.iiii.b. iiij.re.xvi.f to eate theyr awne ſonnes, and the ſonnes their awne fathers. Such a courte wyl I kepe in the, and the whole remnaũt of the wyll I ſcatre into all the wyndes.

Wherfore, as trulye as I lyue (ſayeth the Lord God) ſeyng thou haſt defyled my Sãctuary, with all maner of abhomynacions & wͭ all thy ſhamefull offences: For thys cauſe wyll I alſo deſtroye the. Myne eye ſhall not ouerſe the, nether wyll I ſpare the.

*Jere.xv.a. * One thyrde parte wythin the, ſhall dye of the peſtilence & of honger: Another thirde parte ſhall be ſlayne downe rounde aboute the with yͤ ſwerde: The other thyrde parte yͤ remayneth, wyll I ſcatre abroade towarde all the wyndes, and drawe out the ſwearde after them. Thus I wyll perfourme my indignació, D & ſet my wrath agaynſt them, and eaſe my ſelfe. So that whẽ I haue fulfylled myne anger agaynſt them, they ſhall knowe that I am the Lorde, whych wyth a feruent gelouſy haue ſpoken it. Moreouer, I wyll make the waſte and abhorred, before all the Heathẽ that dwell about the, & in the ſyghte of all them, that go by the: ſo that whẽ I punyſh the in my wrath, in myne anger, & with yͤ plage of my whole diſpleaſure: thou ſhalt be a very abhomynacion, ſhame, a gaſpyng & wondrynge ſtocke, amonge the Heathẽ that lye about the. Euẽ I the Lorde haue ſpoken it, and it ſhall come to paſſe, when I ſhote amonge them the perlous dartes of honger, which ſhalbe but death: Yee, therfore ſhall I ſhute them, becauſe I wyll deſtroye you: *Eze.iiii.c. * I wyll encreaſe hũger, and mynyſh al the prouiſion of bread amonge you.

Plages & miſery wyll I ſende you, yee, & wylde beaſtes alſo to deſtroye you. Peſtilẽce and blouddſhedynge ſhall come vpõ you, & the ſwearde wyll I brynge ouer you. Euen I the Lorde, haue ſayde it.

¶ The. vi. Chapter.

¶ He ſheweth that yͤ people ſhalbe plaged for the ſynne of Idolatry. He propheceyeth the repentaunce of the remnaunt of the people, and their deliueraunce. The deſtruccyon of the frowarde is propheceyed.

A AND the worde of the Lord came vnto me, ſayinge: Thou ſonne of man turne thy face to the * mountaynes of Iſrael, *Eze.xxxvi.a that thou mayeſt propheceye vnto them, and ſaye: Heare the worde of the Lord God, O ye mountaynes of Iſrael: Thus hath the Lorde God ſpoken to the mountaynes, hylles, valleys and dales.

Beholde I, I my ſelfe I ſaye: wyll brynge a ſwearde ouer you, and deſtroye youre hye places: I wyll caſt downe youre aulters, and breake downe youre ymages. Youre ſlayne men wyll I laye before youre goddes, and the deed carcaſes of the chyldren of Iſrael wyll I caſte before theyr Idoles, youre bones wyll I deſtroye rounde aboute youre aulters, and dwellyng places.

B The cyties ſhalbe deſolate, yͤ hyll chapels layed waſte: youre aulters deſtroyed, ⁊ broken: youre goddes caſt downe, and taken awaye, your tẽpels layde euẽ with the groũde, youre awne woꝛkes cleane roted oute.

Youre ſlayne men ſhall lye amonge you, that ye maye lerne to knowe, howe that I am the Loꝛde. Thoſe yͭ be amõge you ⁊ haue eſcaped the ſwearde, wyl I leaue amõge the Gentyles, foꝛ I wyll ſcatre you amonge the nacyons. And they that eſcape of you, ſhall thynke vpon me amõge the Heathen, where they ſhalbe in captyuytye.

As foꝛ that whoꝛyſh and vnfaythful herte of theirs, wherwyth they runne a waye fro me. I wyll breake it: yee, ⁊ put oute thoſe eyes of theirs, that commytte foꝛnycacion with their Idols.

C Then ſhall they be aſhamed and dyſpleaſed with their ſelues, foꝛ the wyckedneſſes and abhominacyons, which they haue done: and ſhal learne to knowe, yͭ I am the Loꝛde howe that it is not in vayne, that I yͤ Loꝛde ſpake, to brynge ſuch myſery vpon them.

The Loꝛd ſayde moꝛeouer vnto me: Smyte thyne handes together, and ſtampe wyth thy fete, and ſaye: Wo woꝛth all the abhominacions and wyckedneſſes of the houſe of Iſrael, foꝛ becauſe of them, they ſhall peryſh wͭ the ſwearde, wyth honger and with peſtilẽce. Who ſo is farre of, ſhall dye of the peſtilẽce: he that is nye at hande, ſhall peryſh wyth the ſwearde: and the other that remayne and that are beſeged, ſhall dye of hunger.

D Thus wyll I ſatiſfye my woꝛthfull dyſpleaſure vpon them. And ſo ſhall ye learne to knowe, that I am the Loꝛde, when youre ſlayne men lye amonge youre Idols, and aboute youre aulters: vpon all hye hylles and toppes of mountaynes, amonge all grene trees, amonge all thycke okes: euẽ in the places, where they dyd ſacryfice to all theyꝛ Idols. I wyll ſtretch myne hande oute vpon them, and wyll make the lande waſte: So yͭ it ſhall lye deſolate and voyde, frõ the wyldernesſe
E ☞ of ☞ Deblothah foꝛth, thoꝛowe al their habitaciõs: to learne thẽ foꝛ to knowe, that I am the Loꝛde.

¶ The.vij.Chapter.

¶ The ende of all the lande of Iſrael ſhall ſodenly come. The cauſe of the deſtruccion therof. The prophete is commaunded to ſhewe the ſumme of the euilles that are at hande.

A THe woꝛde of the Loꝛde came vnto me on this maner: The I call, O yͤ ſonne of man. Thus ſayeth the Loꝛde God vnto the lãde of Iſrael: The ende commeth, vpon the lande of Iſrael: yee, verely the ende cõmeth vpon all the foure coꝛners of yͤ lande.

But nowe ſhal yͤ ende come vpon the, foꝛ I wyll ſende my wꝛath vpon the, ⁊ wyll punyſhe yͤ, accoꝛdynge to thy wayes, ⁊ rewarde the after all thyne abhominaciõs. *Myne eye ſhall not ouerſe the, nether wyl I ſpare the: but rewarde yͤ, accoꝛdyng to thy wayes, and declare thyne abhominacyõs. Then ſhall ye knowe, that I am the Loꝛde.

*Ezec.vii.b and.ix.c

Thus ſayeth the Loꝛd God: Beholde, one myſery and plage ſhall come after another: the ende is here. The ende (I ſaye) is come, it watched foꝛ yͤ, beholde it is come all ready, thy deſtruccyon is erlye come agaynſt the, yͭ dwelleſt in the lande.

B The tyme is at hande, the daye of ſedicyõ is harde by, ⁊ the crye ſhall not be as the ſoũdynge agayne of the mountaynes. Therfoꝛe, I wyll ſhoꝛtly poure out my ſoꝛe diſpleaſure ouer the, and fulfyll my wꝛath vpõ the. I wyll iudge the after thy wayes, and recõpence the all thy abhominacyons.

C *Myne eye ſhall not ouerſe the, nether wyll I ſpare the: but rewarde the after thy wayes, ⁊ thyne abhominacions ſhall be puniſhed in the myddes of the, to learne you foꝛ to knowe, howe that I am the Loꝛde yͭ ſmyteth. Beholde, the daye is here, the daye is come, yͤ houre is rũne out, the rodde floꝛyſheth, pꝛyde waxeth grene, malycious vyolence is growne vp, and the vngodly waxe to a ſtaf. None of thẽ ſhal remayne ouer, none of their riches, not one of ther ſeede, and no lamentacion ſhalbe made foꝛ them.

*Eze.vii.b and.ix.c

The tyme cõmeth, the daye dꝛaweth nye: *Who ſo byeth, let hym not reioyce: he that ſelleth, let hym not be ſoꝛy: foꝛ why. ‡ Trouble ſhall come in the myddeſt of them all: ſo yͭ
D the ſeller ſhall not come agayne to the thinge he ſolde, all though theyꝛ lyfe be yet wyth yͤ lyuinge. Foꝛ whẽ the pꝛophecye was pꝛeached vnto all the people, none returned from theyꝛ ſynne, and noman toke ſtrength to him agaynſte hys wyckedneſſe, to ſaue his awne lyfe. The trompettes ſhall ye blowe, ⁊ make you all ready, but no mã ſhall goo to yͤ battell, foꝛ I am wꝛoth wyth all yͤ whole multitude.

*i.Coꝛ.vii.d

‡Iere.xv.b. i.theſ.vi.a

E The ſwearde ſhalbe wythout, peſtilence and hunger wythin: ſo that whoſo is in the felde, ſhalbe ſlayne wyth the ſwearde: and he that is in the cytie *ſhall peryſh wyth hũger and peſtilence.

*Deu.xxii.b

And ſuch as eſcape and fle from amonge them, ſhalbe vpõ the hylles, lyke as the doues in yͤ felde: euery one ſhalbe afrayed, becauſe of his awne wyckedneſſe.

All handes ſhalbe let downe, ⁊ all knees ſhalbe weake as the water: they ſhall gyꝛde
F them ſelues wyth ſackcloth, feare ſhall fall vpon them. Theyꝛ faces ſhalbe confounded, *and theyꝛ heades balde: theyꝛ ſyluer ſhall they caſt foꝛth in the ſtretes, and theyꝛ golde ſhalbe deſpyſed: *Yee, theyꝛ ſyluer ⁊ golde maye not delyuer thẽ, in the daye of yͤ fearfull wꝛath of the Loꝛde.

*Eſa.xv.d

*Soph.i.d. Eccl.v.b Pro.xi.a

They ſhall not ſatiſfye their hongry ſou-
les, nether fyll theyr emptye bellyes therw̄:
For it is become theyr awne decaye thorowe
*Osee.viii.a their wickednes: *And theyr bewtyful coſt-
ly ornamente that God had ordeyned to be
theyr greate glory, in it they haue ſet vp ab-
homynaciōs vnto theyr Idols. For this cau-
ſe wyll I make them and it to be abhorred.
Moreouer, I wyll geue it into the handes of
the ſtraungers to be ſpoyled: and to the wyc-
ked, for to be robbed, and they ſhall deſtroye
it. My face wyll I turne frō them, my trea-
ſury ſhalbe defiled: for the theues ſhall go in
to it, and ſuſpende it. Make a cheyne, for the
lande is whole defyled wyth vnryghteous
iudgement of innocent bloude, and the cytie
is full of violent oppreſſyon. Wherfore, I
G wyll brynge the moſt cruell tyrauntes from
amonge the Heathen, to take their houſes in
poſſeſſyon. I wyll make the pompe of the
proude to ceaſſe, and their ſanctuary ſhall be
defyled. When this trouble commeth, they
ſhall ſeke peace, but they ſhall haue none.
One myſchefe and ſorowe ſhall folowe ano-
ther, and one rumoure ſhall come after ano-
*Jer.xxxviii.c. ther: *Then ſhall they ſeke vyſions in vay-
ne at their Prophetes. The lawe ſhall be go-
ne from the preſtes, and wyſdome from the
elders. The kynge ſhall mourne, the Pryn-
ces ſhalbe clothed with heuyneſſe, and the hā-
des of the people in the lāde ſhall tremble for
feare. I wyll do vnto them after their awne
wayes, accordinge to their awne iudgemen-
tes wyll I iudge them: to learne them for to
knowe, that I am the Lorde.

¶ The.viii. Chapter.

¶ An appearaunce of the ſimplitude of God. Ezechiel is brought vnto Jeruſalē in the ſpirete. The Lorde ſheweth the Prophete the Idolatryes of the houſe of Iſrael, and chefely of the Preſtes.

A IT happened, that in the ſyxte yeare ẏ
fyfth daye of the ſyxte moneth. I ſat
in my houſe, and the Lordes of the coū-
ſell of Juda wyth me: and the hande of the
Lorde God fell euen there vpon me. And as
*Eze.i.c I loked vp, *I ſawe as it were a lickneſſe of
fyre from hys loynes downe warde, and frō
hys loynes vpwarde it ſhyned marueilous
*Eze.iii.b. and.xl.d cleare & lyke an angell to loke vpon. *Thys
ſymplitude ſtretched out an hande, and toke
B me by the hearye lockes of my head, and the
ſpryte lyft me vp betwyxte heauē and earth:
and broughte me in a vyſyon to Jeruſalem,
into the entrye of ẏ inner porte that lyeth to-
warde the north: there ſtode an ymage, with
whō he that hath all thynges in his power,
was very wroth.

And beholde, the glorye of the God of Iſ-
*Eze.i.a rael was in the ſame place: euen *as I had
ſene it afore in the felde. And he ſayde vnto
me: Thou ſonne of mā. O lyfte vp thyne ey-
es, and loke towarde the north. Then lyft I
C vp myne eyes towarde the north, & beholde:
beſyde the porte northwarde, there was an
aulter made vnto the ymage of prouocacion
in the very entryng in. And he ſayde further-
more vnto me: Thou ſonne of mā, ſeeſt thou
what theſe do? Seeſt thou the greate abho-
mynacyons that the houſe of Iſrael cōmyt-
te in thys place? to dryue me frō my ſanctua-
ry? But turne the aboute, and thou ſhalt ſe
yet greater abhomynacyons. And wyth that
brought he me to the courte gate: and whē I
loked, beholde. there was an hole in the wal.
Then ſayde he vnto me: Thou ſonne of mā,
dygge thorowe ẏ wall. And when I dygged D
thorowe the wal, beholde, there was a dore.
And he ſayde vnto me: Go thy waye in, and
loke what wycked abhominacyons they do
here. So I wente in, and ſawe: and beholde,
there were all maner ymages of wormes &
beaſtes, all Idoles and abhominacyons of
the houſe of Iſrael paynted euery one rōude
aboute the wall. Ther ſtode alſo before the
ymages. *lxx. Lordes of the counſell of the *Exo.xxiiii.b
houſe of Iſrael: and in the myddeſt of them
ſtode Iaazanih the ſonne of Saphan: And
euery one of thē had a cenſoure in hys hande,
and out of the incenſe, there wente a ſmoke,
as it had bene a cloude. Then ſayde he vnto
me. Thou ſonne of mā, haſte thou ſene what
the Senatoures of the houſe of Iſrael do ſe- E
cretly, euery one in hys chambre? *For they *Job.xxii.b. Eſa.xxix.c Jer.xxiii.d Eze.ix.c
ſaye: Tuſh, the Lorde ſeeth vs not, the Lor-
de regardeth not the worlde. And he ſayd vn
to me: Turne the yet agayne, and thou ſhalt
ſe yet greater abhomynaciōs ẏ they do. And
wyth that he broughte me to the dore of the
porte of the Lordes houſe, towarde the north
And beholde, there ſat women mournynge
for Tamus. Then ſayde he vnto me: haſte
thou ſene thys, thou ſonne of man? Turne ẏ F
aboute, and thou ſhalt ſe yet greater abhomi
nacyōs then theſe are. And ſo he broughte me
into the inwarde court of the Lordes houſe:
and beholde at the porte of ẏ Lordes houſe,
betwyxte the fore entry and the aulter, there
were fyue and twēty men, that turned theyr
backes vpon the temple of the Lorde, and
theyr faces towarde ẏ eaſte, and theſe wor-
ſhypped the ſonne.

And he ſaide vnto me: haſt thou ſene thys, G
thou ſonne of man? Thynketh the houſe of
Juda, that it is but a tryfle, to do theſe abho-
minacyons here? Shulde they fyll the lande
full of wyckedneſſe, and vndertake to pro-
uoke me vnto anger? Yee, and purpoſelye to
caſt vp theyr noſes vpon me? Therfore wyll
I alſo do ſome thynge in my wrathfull dyſ-
pleaſure, ſo ẏ myne eye ſhall not ouerſe thē,
nether wyll I ſpare them. *Yee, and though *Pro.i.c. Jere.xi.b. and.xxiiii.b Mich.iii.a
they crye in myne eares wyth loude voyce,
yet wyll I not heare them.

¶ The.ix. Chapter.

¶ The deſtruccyon of Idolatres, and the conuerſyon of the ryghtwes. They that ſhalbe ſaued are marked. They that are vnmarked are ſlayne. A complaynte of the Prophet for the deſtruccyon of the people.

A HE cryed alſo wyth a loude voyce in myne eares, ſayinge: Come, here ye rulers of the cytie, euerye man wyth hys weapened hande to the ſlaughter. Then came there ſyxe men out of the ſtrete of the vpper poorte towarde the north, and euery man a weapen in hys hande to yͤ ſlaughter. There was one amongeſt them, that had on hym a lynen rayment, & a wryters ynckhorne by hys ſyde.

B These wente in, & ſtode beſyde the braſen aulter: for the glorye of the Lorde was gone
*Exo.xl.c Naum.ix.c iij.re.viii.b awaye from the * Cherub whych was vpon hym, & was come downe to the threſholde of the houſe, and he called the man that had the lynen raymente vpon hym, and the wryters ynckhorne by hys ſyde, and the Lorde ſayde vnto hym: Go thy waye thorowe the cyte of
☞ Jeruſalem, and ☞ ſet a marke vpon the foreheades of them, that mourne and are ſorye for all the abhomynacions, that be done therin. And to the other, he ſayde that I myghte
*Judi.ii.a heare: * Go ye after hym thorowe the cytie,
C ſlaye, ouerſe none, ſpare none: kyll and deſtroye both olde men and yonge, maydens, chyldren, and wyues.

But as for thoſe, that haue the marcke
*Jere.xxv.d and.xlix.b i.Pet.iiii.c vpon them: ſe that ye touch thē not, * and begynne at my Sanctuary. Then they beganne at the elders, whyche were in the temple, for he had ſayde vnto thē: When ye haue defyled the temple, and fylled the courte wyth the ſlayne, thē go your waye forth. So they wente out, & ſlewe downe thorowe the cytie. Nowe when they had done the ſlaughter, & I yet eſcaped: I fell downe vpon my face, &
D cryed, ſayeng: O Lord God, wylt yͧ then deſtroye all the reſydue of Iſrael, in thy ſore diſpleaſure, that thou haſte poured vpon Jeruſalem? Then ſayde he vnto me: The wyckedneſſe of the houſe of Iſrael and Juda is very greate: ſo yͭ the lande is full of bloude, and the cytie ful of vnfaithfulneſſe: For they
*Job.xxii.b Eſai.xxix.c. Eccli.xxiii.d Eze.viii.a ſaye: * Tuſh, the Lorde regardeth not the earth, he ſeeth vs not. Therfore wyll I vpō them, ⁊ myne eye ſhall not ouerſe thē, nether wyll I ſpare thē, but wyll recompenſe theyr wyckedneſſe vpon theyr heades. And beholde, the man that had the lynen raymente vpon hym, and the wryters ynckorne by his ſyde: tolde al yͤ matter howe it happened, and ſayde: Lorde as thou haſte commaunded me, ſo haue I done.

¶ The .x. Chapter.

¶ Of the man that toke whote burnynge coles oute of the mydle of the wheles & of the Cherubyns, in tokē of the burnynge of Jeruſalem. A reherſall of the viſion of the wheles, of the beaſtes, and of the Cherubyns.

A AND as I loked, beholde, in the firmament that was aboue the Cherubyns there appeared the ſimilitude of a ſtole of Saphyr vpon them: * Then ſayde he *Eze.ix.a that ſat therin, to hym that had the lynē rayment vpon hym: Crepe in betwene the wheles that are vnder the Cherubyns, and take thyne hande full of hoate coles oute from betwene the Cherubyns, and caſt them ouer yͤ cytie. And he crepte in, that I myght ſe.

Now the Cherubyns ſtode vpō the ryght ſyde of the houſe, when the man wente in, & the cloude fylled the inner courte. * But the *ij.par.vij.a glorye of the Lorde remoued from the Cherubyns, and came vpon the threſholde of the houſe: ſo that the temple was full of cloudes, and the courte was full of the ſhyne of the Lordes glory. Yee, and the ſoūde of the Cherubyns wynges was hearde into the fore courte, lyke as it had bene the voyce of the almyghtye God, when he ſpeaketh. Nowe when he had bydden the man that was clothed in lynen, to go and take the hoate coales from the myddeſt of the wheles, whiche were vnder the Cherubyns: he wēte & ſtode beſyde the wheles. Thē the one Cherub reached forth hys hande from vnder the Cherubyns, vnto the fyre that was betwene the Cherubyns, and toke therof, and gaue it vnto hym that had on the lynen rayment in hys hande: which toke it, & went out. B And vnder the wynges of the Cherubyns, there appeared the lykeneſſe of a mans hāde: I ſawe alſo foure wheles beſyde the Cherubyns, ſo yͭ by euery Cherub there ſtode a whele. And yͤ wheles were (to loke vpon) after the faſhion of the precyous ſtone of Tharſys: yee (vnto the ſyght) they were all .iiij. of one faſhyon, as yf one whele had bene in another.

C When they wente forth, they wente all foure together, not turnynge aboute in theyr goinge. But where the fyrſt wente, thyther wente they after alſo, ſo that they turned not aboute in theyr goyng. Their whole bodyes, theyr backes, theyr handes & wynges, yee, and the wheles alſo, were all ful of eyes rounde aboute them all foure. And I hearde hym call the wheles. * Euery one of thē had *Eze.i.b foure faces: ſo that the one face was the face of a Cherub, the ſeconde of a man, the thyrde of a lyon, the fourth of an Aegle, & they were lyfted vp aboue. This is the beaſt, that I ſawe at the water of Cobar. Nowe whē the Cherubyns wente, the wheles wente wyth them, and when the Cherubyns ſhoke theyr wynges to lyft thē ſelues vpwarde, yͤ wheles remayned not behynde, but were wyth them alſo. Shortly, when they ſtode, theſe ſtode alſo. And when they were lyft vp, the wheles were lyft vp alſo with them, for the ſprete of lyfe was in the wheles. D

*Eze.xi.d xliij.a * Then the glory of the Lorde was lyfte vp from the thresholde of the temple, and remayned vpon the Cherubyns. And the Cherubyns flackered wyth their wynges, and lyfte them selues vp from the earth: so that I sawe when they wente, and the wheles with them. And they stode at the east syde of the porte that is in the house of the Lorde. So the glory of the Lorde was vpō them. This is the beast ỹ I sawe vnder the God of Israel, by the water of Chobar. And I perceaued, that it was the Cherubyns. Euery one had foure faces, & euery one foure wynges, and vnder their wynges, as it were mens handes. Now the fygure of their faces was, euen as I had sene them, by the water of Chobar, and so was the countenaunce of thē. Euery one in hys goynge wente straight forwarde.

¶ The .xi. Chapter.

¶ Of the [illegible] people of Israel. [illegible]

A Moreouer, the sprete of the Lorde lyfte me vp, and brought me vnto the East porte of the Lordes house. And beholde, there were .xxv. men vnder the dore amonge whom I sawe Iaazaniah the sonne of Azur, and Pheltiah the sonne of Banaiah, the rulers of the people. Then sayde the Lord vnto me: Thou sonne of man: these men ymagyne myschefe, and a wycked councell take they in thys cyte, sayinge: Tush, there is no destruccion at hande, let vs buylde houses: this Ierusalem is the caldron, and we be the flesh. Therfore shalt thou prophecye vnto them, yee, prophecye shalt thou vnto them, O sonne of mã. And wyth that fell the sprete of the Lorde vpon me, and sayde vnto me: Speake, thus sayeth the Lorde: On this maner haue ye spoken, O ye house of Israel, & I knowe the ymagynacyons of youre hertes. B Many one haue ye murthured in thys cyte, and fylled the stretes full of the slayne. Therfore thus sayeth the Lorde God: The slayne men that ye haue layed on the grounde in thys cyte, are the flesh, and this cyte is the caldron: But I wyll brynge you out of it. Ye haue feared the swearde, & I wyll brynge a swearde vpon you, sayeth the Lorde God. I wyll dryue you out of thys cyte and delyuer you into youre enemyes hande, and wyll punysh you. Ye shalbe slayne in all the borders of Israel, I wyll be auenged of you: to knowe, that I am the Lorde. This cyte shall not be youre caldron, nether shall ye be ỹ flesh therin: but in the borders of Israel wyll I punysh you, that ye maye knowe, that I am the Lorde: in whose commaundementes ye haue not walked, nor kepte hys lawes: but haue done after ỹ maners of the heathen, that lye rounde aboute you.

C Now when I preached, Pheltiah the sonne of Banaiah dyed. Then fell I downe vpon my face, & cryed wyth a loude voyce, saying: O Lorde God, wylt thou thē vtterly destroye all the remnaunt in Israel? And so the worde of the Lorde came to me on thys maner: Thou sonne of man thy brethren, thy kynsfolke, & the whole house of Iuda, which dwell at Ierusalem, saye: Withdrawe ye farre from the Lorde, for the lāde is geuē vs in possessyon. Therfore tell thē, thus sayeth ỹ Lorde God: I wyll sende you farre of amonge the Gentyles, and scatre you amonge the nacyons, and I wyll halowe you but a lytle, in the landes where ye shall come. Tell thē also, thus sayeth the Lorde God: I wyll gather you agayne out of the nacyons, and brynge you from the countrees where ye be scatred, and wyll geue you the lande of Israel agayne. And they shall comme thyther. And they shall take awaye all other Idols & all their abhomynacions from thence.

D ✚ And I wyll geue you one herte, and I wyl plante a newe sprete wythin your bowels. That stony herte wyl I take out of your body, and geue you ☞ a fleshy herte: that ye maye walke in my commaundementes, and kepe myne ordinaunces, and do them: ỹ ye maye be my people, & I youre God. But loke whose hertes are dysposed to folowe their abhomynacyons and wycked lyuynges: those mens dedes wyll I brynge vpon their awne heades, sayeth the Lorde God. After thys dyd the Cherubyns lyft vp their wynges, and the wheles wente wyth them, and the glorye of the Lorde was vpon them. ✚ So the glory of the Lorde wente vp frō the myddest of the cyte & stode vpon the mounte of the cyte towarde the East: ✚ But the wynde toke me vp, and in a vysyon which came by the sprete of God, it brought me agayne into Caldea amonge the presoners. Then the vysyon that I had sene vanyshed awaye fro me. So I spake vnto the presoners all the wordes of the Lorde, which he had shewed me.

¶ The .xii. Chapter.

¶ [illegible]

A The worde of ỹ Lord came vnto me, sayinge: Thou sonne of mã, ỹ dwellest in the myddest of a frowarde housholde: ✚ which haue eyes to se, & yet se not: eares haue they to heare, and yet heare they not. For they are an obstinate housholde. Therfore O thou sonne of man, make thy gere ready to flye, and go forth by fayre daye lyght, that they maye se. Yee, euen

in theyr ſyghte ſhalt thou go from thy place to an other place: yf paraduenture they wyll cōſydre, yͭ they be an diſobedient houſholde: Thy gere yͭ thou haſt made redy to flyt with all, ſhalt thou beare out by fayre daye lyght that they maye ſe: and thou thy ſelfe ſhalt go forth alſo at euē in their ſight, as a mā doth when he flytteth. Dygge thorowe the wall, that they maye ſe & beare thorowe it yͤ ſame thyng, that thou tokeſt vp in theyr ſight. In
B their ſight ſhalt yͧ beare vpon thy ſhulders, & cary it forthe in the darcke. Hyde thy face yͭ thou ſe not yͤ earth, for I haue made the a ſhewtoken vnto the houſe of Iſrael. Nowe as the Lorde commaunded me, ſo I dyd: the geare yͭ I had made readie brought I out by daye. At euē I brake downe an hole thorow the wal, wyth my hande: and when it was darcke, I toke the gere vpon my ſhoulders, and bare them out in theyr ſyght.

C And in the mornynge, came the word of the Lorde vnto me, ſayinge: Thou ſonne of mā, yf Iſrael that frowarde houſholde aſke the, and ſaye: what doeſt thou there? Then tell thē: Thus ſayeth the Lorde God: Thys punyſhment toucheth the chefe rulers at Ieruſalem, and all the houſe of Iſrael, that dwell amonge them: Tell them: I am youre ſhewe token: lyke as I haue done, ſo ſhall it happen vnto you: Flyt ſhall ye alſo, and go into captiuitye. * The chefeſt that is amōge you, ſhall lade hys ſhulders in the darcke, &
D get hym awaye. He ſhall breake downe the wal, to carye ſtuffe ther thorowe: He ſhal couer his face, that he ſe not the grounde, wyth his eyes. * My lyne wyll I ſprede oute vpon hym, and catch him in my net, and cary hym to Babylon, in yͤ lāde of the Caldees: which he ſhall not ſe, and yet ſhall he dye there. As for all hys helpers, & all his Hoſtes, that be about hym. I wyll ſcatre them towarde all the wyndes, and drawe out a ſwearde after them. * So when I haue ſcatred them amōge the Heathen, and ſtrowed them in the landes they ſhall knowe, that I am the Lorde. But, I wyll leaue a lytle nōbre of them frō the ſwearde, hunger and peſtilence: to tell all theyr abhominacyons amonge the Heathen, where they come: yͭ they maye knowe, howe that I am the Lorde.

*Jer.xxi.b xxxiiii.b.and xxxii.a.

*Eze.xvii.a. and.xxxii.a.

*Eze.xv.b. and.xxv.b.

E Moreouer, the worde of the Lorde came vnto me ſayenge: Thou ſonne of man wyth a fearfull tremblinge ſhalt yͧ eate thy bread, wyth carefulneſſe & ſorowe ſhalt thou drynke thy water. And vnto the people of the lāde, ſpeake thou on this maner: Thus ſayeth the Lorde God, to them that dwell in Ieruſalem, and to the lande of Iſrael: Ye ſhall eate youre bread wyth ſorowe, and dryncke youre water wyth heuyneſſe: Yee, the lande wyth the fulneſſe therof ſhalbe layde waſte, for the wyckedneſſe of them that dwell therin. And the cyties yͭ nowe be well occupyed, ſhall be voyde, and the lāde deſolate: that ye may knowe, howe that I am the Lorde.

Yet came the worde of the Lorde vnto me F agayne, ſayinge: Thou ſonne of man, what maner of byworde is that, whych ye vſe in yͤ lāde of Iſrael, ſayenge: Tuſh, * ſeynge that the dayes are ſo ſlacke in commynge, all the viſyons are of none effecte: Tell them therfore, thus ſayeth the Lorde God: I wyl make that by worde to ceaſſe, ſo that it ſhall nomore be commenly vſed in Iſrael.

*ii.Pe.iii.b.

But ſaye thys vnto them: the dayes are at hāde, that euery thynge whych hath bene G prophecyed, ſhalbe fulfylled. There ſhall no viſyō be in vayne, nether eny prophecye fayle amonge the chyldren of Iſrael: For it is I the Lorde, that ſpeake it: and whatſoeuer I yͤ Lorde ſpeaketh, it ſhal be perfourmed, and not be ſlacke in commynge.

Yee, euen in youre dayes (O ye frowarde houſholde) wyll I deuyſe ſome thynge, and brynge it to paſſe, ſayeth the Lord God. And yͤ worde of the Lorde came vnto me ſaying: Beholde, thou ſonne of man: The houſe of Iſraell ſayeth on thys maner: Tuſh, as for yͤ viſyon that he hath ſene, it wyll be manye a daye or it come to paſſe: It is farre of yet, the thynge that he prophecyeth. Therfore ſaye vnto them: Thus ſayeth the Lorde God: All my wordes ſhall no more be ſlacke: Loke what I ſpeake, that ſame ſhall come to paſſe, ſayeth the Lorde.

¶ The.xiij. Chapter.

¶ The worde of the Lord agaynſt falſe prophetes, which teach the people the counſels of theyr awne hertes.

THe worde of the Lorde came vnto A me, ſayenge: Thou ſonne of man. Speake, prophecye agaynſte thoſe prophetes, that preach in Iſrael: and ſaye thou vnto them that prophecye out of theyr awne hertes: Heare the worde of the Lorde, thus ſayeth the Lorde God: * Wo be vnto thoſe folyſhe prophetes, that folowe theyr awne ſprete and ſpeake where they ſe nothing. O Iſrael, thy prophetes are lyke the foxes vpon the drye felde: For they ſtande not in the gappes, nether make they an hedge for the houſe of Iſrael, that men myghte abyde the battell in the daye of the Lorde. Vayne thynges they ſe, and tell lyes, to * mayntayne their preachynges wythall. The Lord (ſayth they) hath ſpoken it, whan in very dede the Lorde hath not ſent them. Vayne viſyons haue ye ſene, and ſpokē falſe prophecyes, whē ye ſaye: the Lorde hath ſpoken it, where as I neuer ſayde it.

*Eze.xxxiii.a

*Jere.xxii.c

Therfore, thus ſayeth the Lord God: Be- B cauſe youre wordes be vayne, and ye ſeke out lyes: Beholde, I wyll vpon you, ſayeth the Lorde. Myne hādes ſhall come vpon the

prophetes that loke out vayne thynges, and
preach lyes: they ſhall not be in thy counſell
of my people, ner wrytten in the boke of the
houſe of Iſrael, nether ſhall they come in the
lande of Iſrael: yͭ ye maye knowe, howe yͭ I
am the Lorde God. And that for by cauſe:
*Iere.viii.b they haue dyſceaued my people, * and tolde
thē of peace, where no peace was. One ſetteth
vp a wall, and they dawbe it wyth looſe
clape. Therfore tell them whych dawbe it
*Mat.vii.c. with vntempered morter, that it ſhall fall *
For there ſhall come a great ſhower of rayne,
greate hayle ſtones ſhall fall vpon it, & a
ſore ſtorme of wynde ſhall breake it, ſo ſhal
the wall come downe. Shall it not than be
ſayde vnto you: where is nowe the morter,
that ye dawbed it with all? Therfore thus
ſayeth the Lorde God: I wyll breake out in
my worthfull dyſpleaſure wyth a ſtormye
wynde, ſo that in myne anger there ſhall come
a myghty ſhower of rayne, & hayle ſtones
in my wrath, to deſtroye wythall.

C As for the wall that ye haue dawbed wᵗ
vntempered morter, I wyll breake it downe,
make it euen wyth the grounde: ſo yͭ the
foundacyon therof ſhall remoue, and it ſhal
fall, yee and ye youre ſelues ſhall peryſhe in
the myddeſt therof: to learne you for to knowe,
that I am the Lorde: Thus wyll I perfourme
my wrath vpon thys wall, and vpō
them that haue dawbed it wyth vntempered
morter, and then wyll I ſaye vnto you:
The wall is gone, and the dawbers are awaye.
Theſe are the prophetes of Iſrael,
whych prophecye vnto yͤ citie of Ieruſalem.
and loke out vyſyōs of peace for them, where
as no peace is, ſayeth the Lorre God. Wherfore
(O thou ſōne of mā) ſet thy face againſt
the daughters of thy people, whyche prophecye
out of theyr awne hertes: and ſpeake
thou prophecye agaynſt thē, and ſaye Thus
ſayeth the Lorde God: Wo be vnto you, yͭ
ſowe pylowes vnder all arme holes, and bolſters
D *Eſa.v.e Mich.iii.b vnder the heades both of yōge and olde,
to catch ſoules wyth all. For whan ye
haue gotten the ſoules of my people in youre
captiuyte, ye promyſe them lyfe and dyſhonoure
me to my people, for an handful of barly,
and for a pece of bread: whan ye kyl the
ſoules of thē, that dye not, and promes lyfe
to them, that lyue not: Thus ye diſſemble wᵗ
my people, that beleueth youre lyes.

Wherfore thus ſayth the Lord God: Beholde,
I wyll alſo vpon the pyllowes, wher
wyth ye catch the ſoules in flyinge: thē wyl
I take from youre armes, and let the ſoules
go, that ye catch in flyēge. Youre bolſters alſo
will I teare in peces, and delyuer my people
out of your hādes ſo that they ſhall come
nomore in youre handes to be ſpoyled, and
ye ſhal knowe, that I am the Lorde. Seing
that with youre lyes ye diſcomforte the herte
of the ryghteous, whom I haue not diſcōforted.
Agayne: For ſo moch * as ye corage *Oſee.iiii.b
the hande of the wycked, ſo that he may not
turne from hys wycked waye and lyue: therfore
ſhal ye ſpye out nomore vanytie, ner prophecye
youre awne geſſynges: for I wyll delyuer
my people out of youre hande, that ye
maye knowe, howe, that I am the Lorde.

The, xiiij. Chapter.

¶ The Lorde denyeth his worde to the people for their ſynnes ſake. The deſpyſers of the worde doth the Lorde ſometyme deceaue by falſe prophetes. A comforte of them that fledde vnto Babylon.

There reſorted * vnto me certaine A
of the elders of Iſrael, & ſat downe *Eze.xx,a.
by me. Then came the worde
of the Lord vnto me ſayēg: Thou
ſonne of man, theſe men beare theyr vnclennes
in theyr hertes, and go purpoſlye vpon
the ſtomblynge blocke of theyr awne wyckedneſſe:
ſhulde I then anſwer at theyr requeſt?
Therfore ſpeake vnto them, and ſaye:
thus ſayeth the Lorde God: Euery man of
the houſe of Iſraell that beareth hys vncleane
Idols in his herte, purpoſynge to ſtomble
in hys awne wyckedneſſe, and commeth
to a prophet. to enquyre eny thynge at me by
hym: vnto that mā wyll I the Lorde my ſelf
geue anſwere, accordynge to the multytude
of hys Idols: that the houſe of Iſrael maye
be ſnared in theyr awne hertes, becauſe they
be clene gone fro me, for their abhominaciōs
ſakes.

Wherfore, tell the houſe of Iſrael: thus B
ſayeth the Lorde God: * Be conuerted, forſake *Eze.xx.c.
youre Idols, and turne youre wyues
from youre fylthyneſſe, and turne youre faces
frō all youre abhomynacions. For euery
man, (whether he be of the houſe of Iſrael or
a ſtraunger, yͭ ſogeorneth in Iſrael) whyche
departeth fro me, and caryeth Idols in hys
herte, purpoſynge to go ſtyll ſtōblyng in hys
awne wyckedneſſe, and commeth to a Prophet,
for to aſke counſell at me thorow hym:
vnto that man wyll I the Lord geue anſwere,
by myne awne ſelfe. I wyll ſet my face agaynſt
that man, and wyll make hym to be C
an example for other, yee, and a comen byworde:
and wyll rote hym out of my people,
that he may know, howe that I am the Lorde,
* & yf that Prophete be dyſceaued, when *iii.re.xxii.b
he telleth hym a worde: then I the Lord my Iob.xii.c.
ſelfe haue diſceaued that prophet, and wyll
ſtretch forth myne hande vpon hym, to roote
hym out of my people of Iſrael: & they both
ſhalbe punyſhed for theyr wyckednes. According
to the ſynne of hym that aſketh, ſhall
the ſynne of the Prophette be: that the houſe
of Iſrael be led nomore fro me thorowe erroure,
& be nomore defyled in their wyckedneſſe:
but that they maye be my people,
and I theyr God, ſayeth the Lorde God.
And the worde of the Lorde came vnto
me,

me, ſayenge: Thou ſonne of man, when the lande ſynneth agaynſt me, & goeth forth in wyckedneſſe: I will ſtretch out myne hande vpon it, *& deſtroye all the prouiſyō of their bred, and ſende derth vpon them, to deſtroye man & beeſt in the lande. ‡ And though Noe, Daniel & Job, theſe thre men were amonge them, yet ſhall they in theyr ryghtuouſneſſe delyuer but their awne ſoules, ſayeth yͤ Lorde God. If I brynge noyſome beaſtes into the lande, to waſte it vp, & it be ſo deſolate, that no man may go therin for beaſtes: yf theſe thre men alſo were in the lande, as truly as I lyue (ſayeth yͤ Lorde God) they ſhall ſaue nether ſonnes ner dauhgters, but be only delyuered them ſelues: and as for the lāde, it ſhall be waſte.

*Eze.iii.d. and.iiii.b.
‡Iere.xv.a

E

F Or yf I brynge a ſwearde into the lande, & charge it to go thorowe the lāde: ſo that I ſlaye downe man & beaſt in it, & yf theſe thre men were therin: As truly as I lyue (ſayeth yͤ Lorde God) they ſhall delyuer nether ſonnes ner daughters, but only be ſaued them ſelues. If I ſende a peſtilence into the lande, & poure out my ſore indignacyon vpon it in bloude, ſo that I rote out of it both man and beaſt. And yf Noe, Daniel & Job were therin: as truly as I lyue (ſayeth yͤ Lorde God) they ſhall delyuer nether ſonnes ner daughters, but ſaue their awne ſoules in their righ tuouſnes. Moreouer, thus ſayeth the Lorde God: Much more when I ſende my * foure troublous plages vpon Jeruſalem: the ſwearde honger, perelous beaſtes & peſtylēce, to deſtroye mā and beaſt out of it. Beholde ther ſhall be a remnaūt ſaued therin, which ſhall bringe forth their ſonnes and daughters. Beholde, they ſhall come forth vnto you, and ye ſhall ſe their waye, and what they take in hande, and ye ſhall be cōforted, as touchinge all the plages that I haue brought vpon Jeruſalem. They ſhall comforte you, when ye ſe their waye and worckes: and ye ſhall knowe, howe that it is not without a cauſe, that I haue done ſo agaynſt Jeruſalem, as I dyd, ſayeth the Lorde God.

*Iere.xxvii.b

G

¶ The.xv. Chapter.

¶ As the vnprofytable wod of the vyne tree is caſt in to the fyre, ſo ſayeth he that Hieruſalem ſhalbe brent.

A The worde of the Lorde came vnto me, ſayinge: Thou ſonne of man: What cōmeth of the vyne amonge all other trees: & of the wylde vyne ſtock amonge all other tymbre of the groaue? Do men take wod of it, to make any worcke with all? Or maye there a nayle be made of it, to hange any thynge vpon: Beholde, it is caſt in yͤ fyre to be brent, the fyre conſumeth both the endes of it. the myddeſt is brent to aſſhes. Is it mete then for any worcke? No.

B Seynge then, that it was mete for no worcke, beinge whole: moch leſſe maye there any thinge be made of it, when the fyre hath cōſumed & brent it. And therfore thus ſayeth the Lorde God: Lyke as I caſt yͤ vyne into yͤ fyre for to be brēt, as other trees of yͤ wod: Euen ſo will I do with them that dwell in Jeruſalem, & ſet my face agaynſt them: they ſhall go out from the fyre, & yet the fyre ſhall cōſume them. * Thē ſhall ye knowe, that I am the Lorde, when I ſet my face agaynſt thē, & make yͤ lande waſte: becauſe they haue ſo ſore offended, ſayeth the Lord God.

*Eze.xii.c and.xxi.b.

¶ The.xvi. Chapter.

¶ The prophete entendynge to ſpeake of the obhominacyons of Jeruſalem: doth fyrſt ſhewe the benefytes of God towarde it. Jeruſalem is reproued of vnkyndenes: for her fornicacyon with Idolles He iuſtifyeth the wickednes of other people in cōparyſon of the ſynnes of Jeruſalem. The cauſe of the abhominacyons in to whych the Sodomytes fell. Mercy is promyſed to the repentaunt.

A Agayne, the worde of yͤ Lorde ſpake vnto me, ſayinge: Thou ſonne of mā, ſhewe the cytie of Jeruſalem their abhominaciōs, & ſaye: thus ſayeth yͤ Lord God vnto Jeruſalem: Thy progeny and kynred came out of the lāde of Canaan * thy father was an Amoryte, thy mother a Cethyte, thus was the maner of thy byrth. In yͤ daye of thy byrth when thou waſt borne, yͤ ſtringe of thy nauell was not cut of: yͧ waſt not bathed in water to make the clene: Thou waſt nether rubbed wͭ ſalt, ner ſwadeled ī cloutes: No mā regarded yͤ ſo moch, as to do any of theſe thinges for the, or to ſhewe the ſoch fauoure, but yͧ waſt vtterly caſt out vpon yͤ felde, yee, deſpiſed waſt yͧ in yͤ daye of thy birth

Then came I by the, and ſawe yͤ troden downe in thyne awne bloude, & ſaide vnto the: Lyue, although thou be defyled in thyne awne bloude, yea euē I (I tell the) ſayde vnto yͤ lyue, although thou be defyled in thyne awne bloude. * So I plāted yͤ, as yͤ bloſſome of the felde: yͧ art growē vp, & waxē greate: yͧ haſt gotten a maruelous pleaſaūt beutie, thy breaſtes are come vp, thy hearre is goodly growē, where as yͧ waſt naked & bare afore.

*Eſa.v.a. Iere.xi.c.

B Nowe whan I wēte by the, & loked vpon the: beholde, thy tyme was come, yee, euē the tyme to wowe the. Then ſpred I my clothes ouer yͤ to couer thy diſhoneſtye: yee. I made an othe vnto the, * & maried my ſelfe with the (ſayeth the Lord God) and ſo thou becameſt myne awne. Then waſhed I the with water, and pourged thy bloude from the. I anoynted the with oyle, I gaue the chaunge of raymentes, I made the ſhoes of Taxus lether: I gyrded yͤ aboute with white ſylcke I clothed the with kercheſes, I decked the wͭ coſtly apparell, I put rynges vpon thy fyngers: a chayne aboute thy necke, ſpanges vpon thy foreheade, eareringes vpō thyne eares, and ſet a bewtyfull crowne vpō thyne head. Thus waſt thou deckte with ſyluer & golde, & thy raymēt was of fyne white ſylke

*Iere.iii.a Oſee.ii.a

of nedle worke and of diuers coloures.

*Jere.i.iii. and.x.b

Thou dyddeſt eate nothinge but ſymnels, hony ⁊ oyle: marueloꝰ goodly waſt thou and beutyfull: yee euen a very Quene waſt yͧ In ſo moch, that thy beuty was ſpoken of amonge the Heathen, for thou waſt excellent in my beuty, which I put vpon the ſayeth the Lorde God. But thou haſt put confidence in thyne awne beuty, ⁊ played the harlot. when thou haddeſt gotten the a name. Thou haſt cõmitted whoredome, wyth all that wente by the, ⁊ haſt fulfylled theyr deſyres: yee, thou haſt taken thy garmentes of diuerſe coloures, ⁊ deckte thyne aulters therwith, where vpon yͧ myghteſt fulfyll thyne whoredome, *and of ſuch a faſhyõ, as neuer was done, ner ſhalbe.

‡Eſa.xlvi.a Oſee.ii.b. and.xiii.a. Eze.vii.d. ⁊.xx.d.

‡The godly ornamentes ⁊ Jewels whych I gaue the of myne awne golde and ſyluer, haſt thou taken, and made the mens ymages therof, ⁊ commytted whoredome withall.

C

*Leu.xviii.c and.xx.a. Deu.xvii.b. ⁊.xxxii.c. Jere.vii.d. Eze.xx.d. Pſal.cv.a.

Thy garmentes of diuerſe couloures haſt thou taken, and deckte them therwith: myne oyle ⁊ incenſe haſt thou ſet before them. My meate whych I gaue the, as ſymnels, oyle ⁊ hony: (to fede the wythall) that haſt thou ſett before them, for a ſwete ſauoure. And thys came alſo to paſſe, ſayeth the Lorde God: *Thou haſt taken thine awne ſõnes ⁊ daughters, whom thou haddeſt begottem vnto me: and theſe haſt thou offred vp vnto thẽ, to be theyr meate. Is thys but a ſmall whoredome of thine (thinckeſt thou) that thou ſlayeſt my chyldren, and geueſt them ouer, to be brent vnto the? And yet in all thy abhominacyons and whoredomet, thou haſt no remembred the dayes of thy youth, howe naked ⁊ bare thou waſt at that tyme, and trodẽ downe in thyne awne bloude. After all theſe thy wyckedneſſes (wo wo vnto the, ſayeth the Lorde) ☞ (thou haſt buylded thy ſtewes ⁊ brodel houſes in euery place) Thou haſt buylte hye places, yee, at yͤ head of euery ſtrete haſt yͧ buylded yͤ an aulter. Thou haſt made thy beuty to be abhorred, yͧ haſt layed out thy legges to euery one that came by, ⁊ multiplyed thyne whoredome.

D

*Eze.xxiii.d

*Thou haſt commytted fornicacyon wͭ the Egypcyans thy neyghbeurs, whych had moch fleſhe: and thus haſt yͧ encreaſed thyne whoredome, to anger me.

*Eze.iiii.b. v,d.xiiii.c.

*Eze.xxiii.a.

Beholde, I dyd ſtretch out myne hande ouer the, and dyd *miniſhe thy ſtoare of fode, and deliuered yͤ ouer into yͤ willes of the Philiſtines thyne enemyes, whych are aſhamed of thy abhominable waye. *Thou haſt played the whore alſo with the Aſſyriãs, becauſe thou waſt inſatyable: Yee, yͧ haſt (I ſaye) wyth them played the harlot, and yet haddeſt thou not ynough. Thus haſt yͧ forthermore cõmytted thy fornicacion from the lande of Canaã vnto the Caldees, ⁊ yet thy luſt not ſatiſfyed. Howe obſtinate is thine herte (ſayeth the Lorde God) ſeynge thou doeſt all theſe workes of an erraũt whore: buyldinge thy ſtewes at yͤ head of euery ſtrete, ⁊ thy brodell houſes in all places? Thou haſt not bene as an other whore, yͭ holdeth ſcorne of a ſmal rewarde, but a wife yͭ breaketh wedlocke, ⁊ taketh other in ſteade of her huſbãde. Gyftes are geuẽ to all other whores, but thou geueſt rewardes vnto all thy louers: ⁊ offreſt them gyftes, to come vnto yͤ out of all places, ⁊ to cõmytte fornicacyõ wͭ the. It is come to paſſe wͭ the in thy whoredomes contrary to the vſe of other women: yee, there hath no ſoch fornicacyon bene cõmitted after yͤ, ſeynge that thou profferest gyftes vnto other, and no rewarde is geuen the: this is a cõtrary thynge

*iiii.re.xvi.a and.xvii.c.

*Eſa.xlvii.a Naum.iii.a.

Therfore, heare the worde of the Lorde, O thou harlot: thus ſayeth the Lorde God: For ſo moch as yͧ haſt ſette forth thy youth to whoredome ⁊ diſcouered thy ſhame, thorow thy whoredome with all thy louers, and with all the Idoles of thy abhominacions in the bloud of thy chyldrẽ, *whom thou haſt geuẽ them: Beholde therfore, I will gather together all thy louers, vnto whome yͧ haſt made thy ſelfe commen: yee, and all them whome yͧ fauoureſt, ⁊ euery one that thou hateſt: I wil (I ſaye) gather them together rounde about the, and *wil diſcouer thy ſhame before them that they may ſee all thy fylthynes.

‡Eze.xxiii.c.

E

Leui.xx.b.

*iiii.Regum xxv.b.

‡Moreouer, I wyll iudge the as a breaker of wedlocke and a mortherer, and recompence yͤ thine owne bloude in wrath ⁊ geloſy. I wyll gyue the ouer in to theyr power, that breake downe thy ſtues, and deſtroy thy brodell houſes: they ſhall ſtrype yͤ oute of thy clothes, all thy fayre and beutyful Jewels ſhall they take from the, ⁊ ſo let the ſyt naked and bare: *yee: they ſhal bring yͤ comẽ people vpon yͤ whiche ſhal ſtone the, ⁊ ſlaye yͤ downe wͭ their ſwerdes. *They ſhal burne vp thy houſes, ⁊ punyſhe the in yͤ ſight of many wemen. Thus wyl I make thy whoredome to ceaſſe, ſo yͭ thou ſhalte geue out no more rewardes.

Shulde I make my wrath to be ſtyll, take my gelouſe from the, be content, ⁊ no more to be dyſpleaſed? ſeynge thou remẽbreſt not the dayes of thy youthe, but haſt prouoked me to wrath in all theſe thynges? Beholde therfore I wyl bringe thyne owne waies vpon thyne heade, ſayeth the Lorde God: howe be it, I neuer did vnto the accordyng to thy wyckedneſſe and all thy abhomynations. Beholde, all they that vſe common prouerbes, ſhal vſe thys prouerbe alſo agaynſte the: ſuche a mother ſuche a daughter.

*Eze.xvi.a.

F

Thou art euen thy mothers owne daughter, yͭ hath caſt of hyr houſbande ⁊ hyr chyldren: Yee, thou arte the ſyſter of thy ſyſters, whiche forſoke theyr huſbandes ⁊ their chyldren. *Youre mother is a Cethyte, and youre father an Amoryte. Thyne eldeſte ſyſter is Samaria, ſhe and her daughters that dwell

vpon thy left hande.
F But thy yongeſt ſyſter that dwelleth on
thy ryght hande, is Sodoma and her daughters.
Yet haſt thou not walked after theyr
wayes, ner done after theyr abhominacions:
but yͧ ſtodeſt a lytell ⁊ very ſmall tyme, and
in all thy wayes yͧ haſt bene more corrupte
then they. As truly as I lyue, ſayeth ẏ Lorde
God: Sodoma thy ſyſter wͭ her daughters,
hath not done ſo euell, as yͧ and thy daughters.
*Gene.xiii.c ⁊.xviii.c.⁊ xix.b.c. Beholde, *the ſynnes of thy ſyſter Sodoma
were theſe: Pryde, fulneſſe of meate,
aboundaunce ⁊ Idilneſſe: theſe thynges had
ſhe ⁊ hyr daughters. Beſides ẏ they reached
not theyr hande to the poore and nedy, but
were proude, and dyd abhomynable thynges
before me: therfore I toke them awaye, as
pleaſed me. Nether hath Samaria done half
*Jere.iii.c. of thy ſynnes, *yee thou haſt exceaded them
in wickedneſſe: In ſo moch that in comparyſon
of all ẏ abhominacyōs which yͧ haſt done
yͧ haſt made thy ſyſters good wemen. Therfore
thou (whych dydeſt condēpne thy ſyſter)
beare thyne awne ſhame, for thyne awne offences,
that yͧ haſt committed, more abhominable
then they dyd, whych in dead are more
ryghteous, then yͧ art, be thou (I ſaye) aſhamed,
and beare thy ſhamfull rebuke, ſeynge
ẏ thou haſt proued thy ſyſters in comparyſon
of the ryghtwyſe.

G As for theyr captiuite, namely ẏ captiuite
of Sodoma, ⁊ her daughters: ẏ captiuite of
Samaria ⁊ her daughters: I will bringe thē
agayne, ſo wyll I alſo bringe agayne thy captyuite
amonge them: yͭ yͧ mayeſt take thyne
awne confuſion vpon ẏ, ⁊ be aſhamed of all yͭ
thou haſt done, ⁊ to conforte them. Thus thy
ſyſters (namely) Sodoma ⁊ her daughters:
Samaria and her daughters, wͭ thy ſelfe, ⁊
thy daughters, ſhalbe brought agayne to
youre olde eſtate. When yͧ waſt in thy pryde,
⁊ before thy wickedneſſe came to lyght: thou
woldeſt not heare ſpeake of thy ſyſter Sodoma,
vntyll the tyme yͭ the Syrians wyth all
their townes, ⁊ the Philiſtines wyth all that
lye rounde aboute thē, brought the to ſhame
⁊ confuſyon: yͭ yͧ myghteſt beare thyne awne
fylthynes ⁊ abhominacyon, ſayeth ẏ Lorde.

For thus ſayeth the Lorde God: I ſhulde
(by right) deale wyth the, as thou haſt done.
Thou haſt deſpyſed the oth, and broken the
couenaunte. Neuertheleſſe, I wyll remēbre ẏ
couenaūt that I made wyth the in thy youth
in ſo moch that it ſhalbe an euerlaſtynge couenaunt:
ſo that yͧ alſo remēbre thy wayes, ⁊
be aſhamed of them: then ſhalt thou receaue
of me thy elder ⁊ yonger ſyſters, whō I wyll
make thy daughters, and that beſyde thy couenaūt.
*Jere.xxxi.e. Ebr.viii.b. *And ſo wyll I renue my couenaunt
with the, that thou mayeſt knowe that I am
the Lorde: that thou mayeſt thyncke vpon it,
be aſhamed, and excuſe thyne awne confuſiō
nomore: when I haue forgeuen the, all that
thou haſt done, ſayeth the Lorde God.

¶ The.xvii.Chapter.

¶ The parable of the two Aegles.

The worde of the Lorde came vnto me, A
ſayenge: Thou ſonne of mā: put forth
*a darcke ſpeakynge and a parable, *Eze.xiiii.a
vnto ẏ houſe of Iſrael, ⁊ ſaye: Thus ſayeth ẏ
Lorde God: There came a great *Aegle wͭ *Dani.vii.a
greate wynges, yee, wyth a myghtye longe
bodye, and full of fethers of diuerſe coloures,
vpon the mount of Libanus, ⁊ toke the hyeſt
braunch frō a Cedre tree, ⁊ brake of the toppe
of his twygge, ⁊ caryed it into ẏ lande of Canaā,
⁊ ſet it in a cytie of marchaūtes. He toke
alſo of the ſeade of the lande, ⁊ planted it in a
frutefull grounde, he brought it vnto greate
waters, and ſet it as a wyllowe tree therby.
Then dyd it growe, and was a greate vyne
ſtocke. but low: by the grounde whoſe braūches
turned in to it ſelfe, ⁊ the rotes of it, were
faſtened vnder it, thus there came of it a vyne,
and it brought forth bloſſomes, and ſpred
out braūches. But there was another Aegle, B
a great one, which had greate wynges ⁊ many
fethers: ⁊ beholde, the rotes of thys vyne
had an hunger after hym, and ſpred out hys
braunches towarde hym, yͭ he myght water
her with the orcherd that he had planted. Neuertheles,
it was planted vpon a good groūd
beſyde greate waters: ſo yͭ (by reaſon) it ſhulde
haue brought out braunches ⁊ frute, ⁊ haue
bene a goodly vyne. Speake yͧ therfore,
C thus ſayeth ẏ Lorde God: Shall thys vyne
proſpere? ſhall not hys rotes be pluckte oute,
hys frute be broken of, hys grene braunches
wither ⁊ fade awaye? ye wythout ether ſtrōge
arme or many people, ſhall it be plucked
vp by ẏ rotes. Beholde, it was planted: ſhall
it proſpere therfore? Shall it not be dryed vp ⁊
withered, yee, euen in the ſhutinge out of his
bloſſomes, as ſoone as ẏ eaſt wide bloweth?

Moreouer, ẏ worde of the Lord came vnto
me ſaynge: Speake to ẏ frowarde houſholde: D
knowe ye not, what theſe thynges do ſignifye?
Tell thē: Beholde, *ẏ kynge of Babylon *iiii.Regum xxiiii.c.
came to Ieruſalē, ⁊ toke the kynge and
his prynces, and ledde them to Babylon.

He toke of the kynges ſede, and made a
couenaunt wyth hym, and toke an othe of
hym: The prynces of the lande toke he wyth
hym alſo, that the lande myght be holden in
ſubieccyon, and not to rebelle, but kepe the
couenaunt, and fulfyll it. But he fell from
him, and ſent his Embaſſytoures into Egipt
that he might haue horſes and moche people.
Shulde that proſpere? Shulde he be kepte
ſafe, that doth ſoch thynges? Or ſhulde he
eſcape, that breaketh hys couenaunt? As
E truly as I lyue ſayeth the Lorde God: He
ſhall dye at Babylon, in the place where the
kynge dwelleth, ẏ made hym kynge: whoſe
othe he

othe he hath deſpyſed, and whoſe couenaunt he hath broken. Nether ſhall Pharao wyth his greate hoſt & multitude of people, mayntayne him in the warre: when they caſt vp diches, and ſet vp bulworkes to deſtroye moch people: For ſeynge he hath deſpyſed the othe, and broken the couenaunt (where as he yet gaue hys hande ther vpon) and done all theſe thynges, he ſhall not eſcape.

*Eze.xii.b. and.xxxii.a.

Therfore thus ſayeth the Lorde God, As truly as I lyue, I wyll brynge myne othe ẏ he hath deſpyſed, and my couenaunt that he hath broken, vpon hys awne head. *I wyll caſt my net aboute hym, and catch him in my yarne. To Babylon wyll I carie hym, there wyll I puniſhe him, because of the greate offence that he made me. As for thoſe that fle from hym out of the hooſt, they ſhalbe ſlayne wyth the ſwearde. The reſydue ſhalbe ſcatred to warde all the wyndes: and ye ſhall knowe, that I the Lorde haue ſpoken it.

G

Thus ſayeth the Lorde God: I wyll alſo take a braunche from an hye Cedre tree, and will ſet it, & take ẏ vppermoſt twygge, ẏ yet is but tendre, and plante it vpon an hye hyll: Namely, vpon the hye hyll of Iſrael wyll I plante it: ẏ it maye brynge forth twygges, & geue frute, and be a greate Cedre tree: ſo that all maner of foules maye bylde in it, & make their neſtes vnder ẏ ſhadow of his brãuches.

And al the trees of the felde ſhall knowe that I the Lorde haue brought downe ẏ hye tree, and ſet the lowe tree vp: ẏ I haue dryed vp the grene tree, and made the drye tree to floriſhe: Euen I the Lorde that ſpake it, haue alſo brought it to paſſe.

The.xviii. Chapter.

He ſheweth that euery man ſhall beare his awne ſynne. To him that amendeth, is ſaluacion promyſed. Deeth is prophecyed to the ryghtwesſe, whych turneth backe from the ryghtwaye.

A

*Iere.xxxi.e

The word of ẏ Lord came vnto me, on thys maner: what meane ye by thys comen prouerbe, ẏ ye vſe in the lande of Iſrael, ſayenge: *The fathers haue eaten ſoure grapes, & ẏ chyldrẽs tethe are ſet on edge: As truly as I lyue, ſayeth ẏ Lorde God, ye ſhall vſe this byworde nomore in Iſraell.

B

*Pſa.xxiiii.a

*Leu.xviii.a

*Mat.xxv.c.

‡Pſal.xv.a.

Beholde *all ſoules are myne: Lyke as ẏ father is myne, ſo is ẏ ſonne myne alſo. The ſoule ẏ ſynneth, ſhall dye. *If a man be godly, and do the thinge ẏ is equall and ryght, he eateth not vpon the hilles: he lyfteth not hys eyes vp to the foule Idols of Iſraell: he defyleth not hys neyghbours wyfe: he medleth wt no menſtrous woman: he greueth no body: he geueth his detter his pledge agayne, he taketh none other mans good by violence: *he parteth hys mete wt the hongrye: he clotheth the naked: ‡he lendeth nothynge vpon vſury he taketh nothynge ouer: he wythdraweth hys hande from doynge wronge: he dealeth faythfully betwixte man and mã: & walketh in my commaundementes, and kepeth my lawes, and perfourmeth them faythfully: *This is a ryghtuous mã, he ſhall ſurely lyue ſayeth the Lorde God.

*Roma.x.a.

*Iaco.ii.b.

If he nowe gett a ſonne, that is a murtherer, a ſheder of bloude: yf he do one of theſe thinges *(though he do not all) he eateth vpõ the hylles: he defyleth hys neyghbours wyfe he greueth ẏ poore and nedy: he robbeth and ſpoyleth: he geueth not the detter hys pledge agayne, he lyfteth vp hys eyes vnto Idols & medleth with abhominable thynges: he lendeth vpon vſury, & taketh more ouer. Shall this man lyue? He ſhall not lyue. Seynge he hath done all theſe abhominacyons, he ſhall dye, his bloude ſhalbe vpon hym.

C

Nowe yf thys man get a ſonne alſo, that ſeeth all hys fathers ſynnes, whych he hath done: and feareth, nether doth ſoch lyke: Namely, he eateth not vpon the moũtaynes: he lyfteth not hys eyes vp to ẏ Idols of Iſraell: he defileth not hys neyghbours wyfe: he vexeth no mã: he kepeth no mans pledge: he nether ſpoyleth, ner robbeth eny mã: he dealeth his meate wt the hõgrye: he clotheth ẏ naked: he oppreſſeth not the poore: he receaueth no vſury, ne any thynge ouer: he kepeth my lawes, & walcketh in my commaundementes. Thys mã ſhall not dye in hys fathers ſynne, but ſhall lyue wythout fayle. As for hys father: because he oppreſſed & ſpoyled hys brother, and dyd wyckedly amonge hys people: lo, he is deed in hys awne ſynne. And yet ſaye ye: Wherfore thẽ ſhulde not thys ſonne beare hys fathers ſynne? Therfore: because ẏ ſonne hath done equytie & ryght, hath kepte all my cõmaundementes, & done them: therfore ſhall he lyue in dede. The ſame ſoule that ſynneth, ſhall dye. *The ſonne ſhall not beare the fathers offence, nether ſhal the father beare the ſonnes offence. The ryghteouſnes of ẏ ryghtuous ſhall be vpõ him, & the wyckednes of ẏ wicked ſhall be vpõ him ſelfe alſo. *But yf ẏ vngodly wyll turne awaye from all his ſynnes ẏ he hath done, and kepe all my cõmaundemẽtes, and do the thinge that is equall and ryght: doutles he ſhall lyue, and not dye. As for all hys ſynnes ẏ he dyd before, they ſhall not be thought vpõ: but in his ryghteouſnes that he hath done, he ſhall lyue. *For haue I eny pleaſure in ẏ death of a ſynner, ſayeth the Lord God, but rather ẏ he cõuerte, and lyue?

*deu.xxiiii.c iiii.Re.xiiii.c ii.Par.xxv.d

*Iere.xviii. a. Eze.xxxiii.c.

*ii.Pet.iii.b

Agayne: yf ẏ ryghtuous turne awaye frõ his ryghtuouſnes, and do iniquite, accordynge to all the abhominacyõs, that the wycked mã doth: ſhall he lyue? All the ryghtuouſnes ẏ he hath done, ſhall not be thought vpõ: but in ẏ faute that he hath offended withall, and in the ſynne that he hath done, he ſhall dye.

*Eze.xxxiii. b.

And yet ye ſaye: Tuſh *ẏ waye of ẏ Lord is not indifferent. Heare therfore ye houſe of Iſraell: Is not my waye ryght? Or are not

youre

*Eze.xxxiii.c youre wayes rather wycked: *Whẽ a ryghtuous man turneth awaye from hys ryghtuouſneſſe, and medleth wyth vngodlynes: he muſt dye therin: yee, for the vnryghtuouſnes that he hath done, muſt he dye. Agayne:
*Eſa.lv.b. *when the wycked mã turneth awaye from his wyckedneſſe, that he hath done, and doth the thynge which is equall and ryght: he ſhall
G ſaue his ſoule alyue. For in ſo moch as he remembreth hym ſelfe, & turneth hym from all the vngodlynes that he hath vſed, he ſhall lyue and not dye.

And yet ſayeth the houſe of Iſrael. Tuſh, the waye of the Lorde is not equall. Are my wayes vnryght? O ye houſe of Iſraell: Are not youre wayes rather vnequal? As for me, I wyll iudge euery man, accordynge to hys wayes, O ye houſe of Iſrael, ſayeth the Lorde God. *Wherfore, be conuerted, and turne
*Eſa.lv.b. Mat.iii.a. you cleane from all your wyckedneſſe, ſo ſhal there no ſynne do you harme. Caſt awaye frõ you all youre vngodlyneſſe, that ye haue done: *make you newe hertes & a newe ſprete,
*Eze.xi.d. & .xxxvi.e. Wherfore wyll ye dye, O ye houſe of Iſrael? ſeynge I haue no pleaſure in the death of him that dyeth, ſayeth the Lord God. Turne you then, and ye ſhall lyue.

The.xix. Chapter.

The captyuyte of Ioahaz & of Iehoachin is ſygnifyed by the lyons whelpes, & by the lyon. He ſetteth out ẏ proſperitye of the cytie of Ieruſalem that is paſt, & the myſerye ther of that is preſent.

A BUt thou ſonne of man mourne thou for the prynces of Iſraell, and ſaye. Wherfore laye thy mother that lyoneſſe amõge the lyons, and noryſhed her yonge ones amonge the lyons whelpes? One of her whelpes ſhe brought vp, and it became a lyon, it learned to ſpoyle, and to deuoure folke. The Heathen herde of him, and toke hym in theyr nettes, and brought hym in chaynes vnto the lande of Egypte.

B Nowe when the damme ſawe, that all her hope and comforte was awaye, ſhe toke another of her whelpes, and made a lyon of hym: which wente amõge the lyons, and became a fearce lyon: learned to ſpoyle and to deuoure folcke: he deſtroyed theyr palaces, and made their cities waſte. In ſo moch that the whole lande & euery thinge therin, were vtterly deſolate, thorowe ẏ very voyce of his roaringe.

Then came the Heathen together on euery ſyde oute of all countrees agaynſt hym, layed theyr nettes for hym, and toke hym in
*iiii. Re.xxv a. Iere.xxxix.a. and.lii.a. their pytte. *So they boũde hym with chaynes, and brought hym to the kyng of Babylon: which put hym in preſon, that hys voyce ſhulde nomore be herde vpon the mountaynes of Iſraell. As for thy mother, ſhe is lyke a vyne in thy bloude, planted by the water ſyde: her frutes and braũches are growẽ out of many waters, her ſtalkes were ſo ſtronge, that mẽ myght haue made ſtaues therof for officers: ſhe grewe ſo hye in her ſtalkes.

So whan men ſawe that ſhe exceaded the heygth & multitude of her braũches, ſhe was roted out in dyſpleaſure, and caſt downe to ẏ groũde. The Eaſt wynde dryed vp her frute, her ſtronge ſtalkes were brokẽ of, wythered and brent in the fyre. But now ſhe is planted in the wylderneſſe, in a drye & thurſtye grounde. And there is a fyre gone out of her ſtalckes, whych hath brent vp her braũches and her frute: ſo that ſhe hath no mo ſtronge ſtalckes, to be ſtaues for offycers. Thys is a pyteous and miſerable thinge.

The.xx. Chapter.

The Lorde denyeth that he wyll anſwere them when they praye, for the offence of vnkyndenes whych he here obiecteth. He promyſeth that hys people ſhall returne from captyuytye. By the wood that ſhulde be brent is ſygnyfyed the burnynge of Ieruſalem.

IN the.vii. yeare the.x. daye of the.v moneth, *it happened, ẏ certayne of the elders of Iſraell came vnto me, for to aſke counſell at the Lorde — A *Eze.xiiii.a.
and ſat thẽ downe by me. Thẽ came ẏ worde of the Lorde vnto me on thys maner: Thou ſonne of man: ſpeake vnto ẏ elders of Iſrael, and ſaye vnto them: Thus ſayeth the Lorde God: are ye come hyther to aſke eny thynge at me? As truly as I lyue (ſayeth the Lorde) I wyll geue you no anſwere. Wylt thou not reproue them (thou ſonne of man) wylt thou not reproue them? Shewe them the abhominacyons of theyr fore fathers and tell them. — B *Exo.iii.b.
Thus ſayeth the Lorde God: *In the daye when I choſe Iſraell, and lyft vp myne hande vpon the ſede of the houſe of Iacob, & ſhewed my ſelfe vnto them in the lande of Egypte: Yee when I lyfte vp myne hande ouer them, and ſayde: I am the Lorde youre God, euen in the daye that I lyft vp myne hande ouer them, to bringe them out of the lande of Egypte, into a lande that I had prouided for thẽ, which floweth wyth mylcke & hony, and is a pleaſunt lande amonge all other. Then ſayde I vnto them: *Caſt awaye euery man — *Deut.vii.a.
the abhominacyons that he hath before him, and defyle not youre ſelues wyth the Idoles of Egypte, for I am the Lorde youre God.

But they rebelled agaynſt me, and wolde not folowe me: to caſt awaye euery man the abhomynacyons of hys eyes, and to forſake the Idoles of Egypte. Then I made me to poure myne indignacyon ouer them, & to ſatiſfye my wrath vpon them: yee euen in the myddeſt of ẏ lande of Egypte. But I wolde not do it, for my names ſake: that it ſhulde not be vnhalowed before ẏ Heathen, amonge whom they dwelt, & amonge whõ I ſhewed my ſelfe vnto them, ẏ I wolde brynge them out of the lande of Egypt. Nowe whẽ I had caryed them out of the lande of Egypte, and brought them into the wylderneſſe: I gaue them my commaundementes, & ſhewed them my lawes. * whych whoſo kepeth ſhall lyue in them: I gaue them alſo my holy dayes, to be a token betwyxte me & them, & therby to knowe, that I am the Lorde, whych halowe them. And yet the houſe of Iſraell rebelled agaynſt me in ỹ wylderneſſe, they wolde not walcke in my commaundementes, they haue caſt awaye my lawes (whych whoſo kepeth ſhall lyue in them) and my Sabboth dayes haue they greatly vnhalowed.

* Deu.iiii.b.
Gala.iii.b.
Leui.xviii.a.
Exo.xvi.c.
xxxi.c. xxxii.c

* Then I made me to poure out myne indignacyon vpon thē, & to cōſume them in the wylderneſſe. Yet I wolde not do it, for my names ſake: leſt it ſhulde be diſhonoured before the Heathen, from the whych I had caryed them awaye. But I ſwore vnto them in the wylderneſſe, that I wolde not brynge them into the lande, whych I gaue them: a lande that floweth wyth mylcke and hony, & is a pleaſure of all landes: and that becauſe they refuſed my lawes, and walcked not in my commaundementes, but had vnhalowed my Sabbothes, for their herte was gone after their ydoles. Neuertheleſſe, myne eye ſpared them, ſo ỹ I wolde not vtterly ſlaye thē, and conſume them in the wyldernes. Moreouer, I ſayde vnto their ſonnes in the wylderneſſe: * walcke not in the ſtatutes of youre fore fathers, kepe not theyr ordinaunces, and defyle not your ſelues wyth their ydoles, for I am the Lorde youre God. But walcke in my ſtatutes, kepe my lawes & do them, halowe my Sabbothes: * for they are a token betwyxte me & you, ỹ ye maye knowe howe ỹ I am the Lorde your God. Not wyth ſtandynge theyr ſonnes * rebelled agaynſt me alſo: they walked not in my ſtatutes they kepte not my lawes to fulfyll thē (whych he ỹ doth ſhall lyue in them) nether halowed they my Sabboth dayes. Then I made me agayne to poure out my indignacyon ouer them, & to ſatiſfye my wrath vpon thē in the wylderneſſe. Neuertheleſſe. I wythdrewe my hande for my names ſake, leſt it ſhulde be vnhalowed amonge the Heathen, before whō I had brought thē forth. I lyft vp myne hāde ouer thē alſo in the wylderneſſe, ỹ I wolde ſcatre them amonge the Heathen, and ſtrawe them amonge the nacyons, becauſe they had not kepte my lawes, but caſt aſyde my cōmaundementes, vnhalowed my Sabbothes, and lyft vp theyr eyes to theyr fathers Idoles. Wherfore I gaue thē alſo cōmaundementes not good, & lawes thorowe they whych they ſhulde not lyue, & I vnhalowed them in their awne giftes * (whē I appoynted for my ſelfe all their fyrſt borne) to make them deſolate: ỹ they myght knowe, howe ỹ I am the Lorde.

* Nu.xiiii.b.
Pſal.xcv.b.

C

* Exo.xviii.b

* Exo.xvi.c.
xxxi.c.

* Nu.xxv.a.
Leui.xviii.a.
Gala.iii.b.
Roma.x.a.

D

* Exo.xiii.a.

E

Therfore (O thou ſonne of man, tell the houſe of Iſrael, thus ſayeth the Lorde God) Beſyde all thys, youre fathers haue yet blaſphemed me more, and greatly offended agaynſt me. For after I had broughte them in to the lande, that I promyſed to geue thē, when they ſawe euery hye hyll & all ỹ thycke trees: they made there their offrynges, & prouoked me wyth theyr oblacyons, makynge ſwete ſauoures there, and powred out theyr drinckoffrynges. Then I aſked thē what is ỹ hyll altare ỹ ye go to it? And therfore is it called ỹ hye place vnto this daye. Wherfore, ſpeake vnto ỹ houſe of Iſraell: Thus ſayeth the Lord God: ye are euen as vnclene as youre fore fathers and commyte whoredome alſo wyth theyr abhomynacyons. In all youre ydoles, where vnto ye brynge your oblaciōs, * and to whoſe honoure ye burne youre chyldren: ye defyle youre ſelues, euen vnto thys daye: howe darre ye then come, and aſke any queſtyon at me? O ye houſholde of Iſraell? As truly as I lyue (ſayeth the Lorde God) ye get no anſwere of me: and as for the thynge that ye go aboute, it ſhall not come to paſſe, where as ye ſaye: we wyll be as the Heathen, and do as other people in the lāde, wood and ſtone wyll we worſhyppe.

* Iere.xix.a.
Deu.xii.d.
xviii.b.
Eze.xix.c.
iiii.Re.xvii.
c.xvi.a.
ii.par.xviii.a

F

As truly as I lyue, ſayeth the Lorde God, I my ſelfe wyll rule you wᵗ a myghtye hande, wyth a ſtretched out arme, & wyth indygnacyon powred out ouer you: and wyll brynge you out of the nacyons and landes, wheryn ye are ſcatred, and gather you together with a myghtye hande, wyth a ſtretched out arme & wᵗ indygnacyon poured out vpon you: and wyll brynge you in to the wylderneſſe of the people, & there I wyll reaſon wyth you face to face. Lyke as I punyſhed youre fore fathers in the wylderneſſe of Egypt, ſo will I punyſhe you alſo, ſayeth ỹ Lord God. I wyll brynge you vnder my iuriſdiccyon, & vnder ỹ bonde of the couenaunt. The forſakers alſo and the tranſgreſſoures wyll I take from amonge you, & bringe them out of the lande of youre habitacyon: as for the lande of Iſraell, they ſhall not come in it: ỹ you maye knowe howe that I am the Lorde.

Go to nowe then (ſayeth the Lorde God) ye houſe of Iſraell * Euery one of you folowe your ydols, and ſerue them ſeynge ye refuſe to obeye me. And my holy name ſhall ye nomore vnhalowe wyth your offrynges and Idoles. For vpon my holy hill euen vpon the hye hill of Iſrael ſayth ỹ Lord God, ſhall all the houſe of Iſrael and all that is in the lāde, worſhyppe me: * and in the ſame place wyll I fauoure thē, and there wyll I requyre your heaue offrynges and the fyrſtlynges of your oblacyons, wyth all youre holy thynges.

* Eſa.ii.c.
xxx.b.
Eze.xiiii.a.

* Deu.xv.a.
xiiii.b.

G

I will accepte youre ſwete ſauoure, whē I brynge you from the nacyons, and gather you together out of the landes, wherin ye be ſcatred: that I maye be halowed in you before the Heathen, and that ye maye knowe, that I am the Lorde, whych haue brought you into the lãde of Iſraell: yee, into the ſame lande, that I ſwore to geue vnto youre forefathers. There ſhall ye call to remembraunce youre awne wayes & all your ymaginacyons, wheryn ye haue bene defyled: * and ye ſhall iudge youre ſelues worthy to be deſtroyed, for all youre wyckednes, ẏ ye haue done. And ye ſhall knowe, ẏ I am ẏ Lord: whẽ I entreate you after my name, not after youre wycked wayes, ner accordĩge to youre corrupte workes: O ye houſe of Iſrael, ſayeth ẏ lorde.

*Iere.viii.a. xviii.a.xxxi.c

Moreouer. the worde of the Lorde came vnto me, ſayinge: Thou ſonne of mã, ſet thy face towarde the ſouth, & ſpeake to the ſouth winde, & ſaye to the wood towarde the ſouth: Heare the worde of the Lorde, thus ſayeth the Lorde God: Behold, I wyll kyndle a fyre in the, that ſhall cõſume the grene trees with the drye. No man ſhalbe able to quench hys flame but all that loketh from the ſougth to the north, ſhalbe brent therin: and all fleſhe ſhall ſe, that I the Lorde haue kyndled it, ſo that no man maye quench it. Then ſayde I: O Lorde, they wyll ſaye of me: * Tuſh, they are but fables, that he telleth.

*Ieremi.xx.b

¶ The.xxi.Chapter.

¶ He threateneth the ſwerde, ẏ is to ſaye, deſtruccyon to the cytie of Ieruſalem. He ſheweth the fall of kynge zedekiah. He is commãded to prophecy the deſtruccyon of the chyldren of Ammon. After ẏ ſlaughter of other, at the laſt the Lord threateneth deeth vnto Nabuchodonoſor hym ſelfe.

A THe worde of ẏ Lorde came to me, ſayinge: Thou ſonne of man, ſet thy face towarde Ieruſalem, ſpeake agaynſt the Sanctuary, and prophecie agaynſt the lande of Iſrael, ſaye to the lande of Iſrael. Thus ſayeth the Lorde: Beholde, I wyll vpon the, & wyll drawe my ſwearde out of the ſheath, and rote out of the both the ryghtuous & the wycked Seynge then ẏ I wyll rote out of ẏ both the rightuous & wicked, therfore ſhal my ſwearde go out of his ſheath agaynſt all fleſh from the north to the ſouth: ẏ all fleſh maye knowe howe ẏ I the Lorde haue drawẽ my ſwearde out of ẏ ſheath: & it ſhall not be put in againe.

B Mourne therfore (O thou ſonne of man) ẏ thy loynes crack wythall, ye mourne bytterly for thẽ i theyr preſẽce. And yf they ſaye, wherfore mourneſt thou? Then tell thẽ: for the tidynges that commeth, at the whych all hertes ſhall melt, all handes ſhalbe letten downe, all ſtomackes ſhal faynte, and all knees ſhall waxe feble. Beholde, it cõmeth & ſhalbe fulfylled, ſayeth the Lorde God.

Agayne, the worde of the Lorde came vnto me, ſayinge: Thou ſonne of man, prophecye, and ſpeake. Thus ſayeth the Lord God: ſpeake. The ſwearde, the ſwearde is ſharpened and well ſcoured. Sharpened is it for the ſlaughter, & ſcoured that it maye be bryght, Shal we thẽ make myrth? Agaynſt ẏ * tribe of my ſonne it is gone forthe deſtroyinge all trees. He hath put hys ſwearde to the dyghtinge, ẏ good holde maye be taken of it. This ſwearde is ſharpened & dyght, that it maye be geuen vnto the hande of the manſlayer.

*Eſa.x.a.

Crye (O thou ſonne of man, & howle, for this ſwearde ſhall ſmyte my people, & all the rulers in Iſraell) my people ſhalbe feared thorowe thys ſwearde. Smite therfore thou vpõ thy thyghe, for it is gone forthe to make a tryall. And what a tryall ſhall this be, whẽ euẽ my ſcepter ſhall be reproued? Yt ſhall not be ſayeth the Lorde God. Prophecy ẏ ſonne D of man, & ſmyte thyne hãdes together: make ẏ ſwearde two edged, yee make it thre edged, that manſlayers ſwearde, that ſwearde of the greate ſlaughter, whych ſhall ſmyte thẽ, euen in theyr preuychambres: to make them abaſhed & faynt at ẏ hertes, and in all gates to make ſome of them fall. I haue geuen that fearfull ſwerde. O howe bryght and ſharpe is it, howe well dight and mete for ẏ ſlaughter. Get the ſome place alone, ether vpon the ryght hande or on the lefte, whyther ſo euer thy face turneth. I wyll ſmyte my handes together alſo & ſatyſfie my wrathfull indignacyon: Euen I the Lorde haue ſayde it.

The worde of the Lorde came yet vnto me agayne ſayinge: Thou ſonne of man, make the two ſtretes, ẏ the ſwearde of the kynge of Babylon maye come. E Both theſe ſtretes ſhall go out of one kynges lande. And choſe ẏ a place, at the heade of the ſtrete choſe out a corner. Make ẏ a ſtrete, ẏ the ſwearde maye come towarde Rabath of the Ammonytes, & to the ſtronge cytie of Ieruſalẽ. For the kynge of Babylon ſhall ſtande in the turnynge of the waye, at the head of the two ſtretes: * to aſke counſell at the ſotheſayers, caſtinge the lottes wᵗ hys arowes, to aſke counſell at the Idole, and to loke in the lyuer. But the ſotheſayinge ſhall poynte to ẏ ryght ſyde vpon Ieruſalem, that he maye ſet men of warre, to ſmyte it wᵗ a greate noyſe, to crye out Alarũ, to ſet battell rammes agaynſt the gates, to graue vp diches, and to make bulworckes.

*Leui.xix.f. g.xx.a. Deu.xviii.d

Neuertheles, as for the ſotheſayinge, they ſhall holde it but for vanite. And eſteame thẽ as thoſe to whome they haue often ſworne, Not withſtandinge he ſhall remembre theyr wyckedneſſe, ſo that by ryght they muſt be taken and wonne. Therfore ſayeth the Lord God. For ſo moch as ye youre ſelues ſhewe your offence, and haue opened youre wickedneſſe, ſo that in all youre workes men maye F ſe your ſynnes: therfore are ye come to remẽbraũce, and ye ſhalbe taken by violence.

O thou ſhamefull wycked guyde of Iſrael whoſe daye is come: euen the tyme that wyckedneſſe ſhall haue an ende. Thus ſayeth the Lorde God: take awaye the garland, and put of the crowne, and ſo is it awaye: the humble is

ble is exalted, and the proude brought lowe
Punyſhe, punyſhe, yee, punyſhe thē wyll I, &
deſtroye them: and that ſhall not be fulfylled
vntyll he come, to whom the iudgement belongeth,
& to whō I haue geuen it. And thou
* Iere.xlix.d (O ſonne of man) prophecy, & ſpeake: Thus
Eze.xxi.a. ſayeth the Lorde God to yͤ children of * Ammon,
Amos.i.c. G & to theyr blaſphemy, ſpeake thou: The
ſwearde, yͤ ſwearde, is drawen forth all redy
to the ſlaughter, & ſcoured to conſume that it
gliſtreth (becauſe thou haſt loked the out vanytyes,
and prophecyed lyes) that it maye come
vpon thy necke, lyke as vpon the other
vngodly, whych be ſlayne: whoſe daye came,
whan theyr wyckedneſſe was full.

Shulde I put it vp agayne? Naye I
wyll punyſhe the, in yͤ lande where thou waſt
noryſhed & borne, and poure my indignacyō
vpon the and will blowe vpon the in the fyre
of my wrath, and delyuer the vnto cruel people,
whych are lerned to deſtroye. Thou ſhalt
fede the fyre and thy bloude ſhall be ſhed in yͤ
lande, that thou mayeſt be put out of remembraunce.
Euen I the Lorde haue ſpoken it.

¶ The.xxii. Chapter.

¶ The worde of the Lorde agaynſt Ieruſalem for
man ſlaughter, & denyinge due honour vnto theyr
fathers & mothers, & other wyckedneſſes. Of the
wycked doctryne of the falſe Prophetes & preſtes,
& of their vnſacyable couetouſnes. The Tyrannye
of rulers. The wyckednes of the people.

A MOreouer, the worde of yͤ Lorde came
vnto me, & ſayde: thou ſonne of man,
wylt thou not reproue thys bloudthurſtye
cyte? Shew them theyr abhomynacyons,
and tell them: Thus ſayeth the Lorde
God: O thou cyte, that ſheddeſt bloude in yͤ
myddeſt of yͤ, that thy tyme maye come alſo:
and makeſt the Idoles to defyle the with all.
Thou haſt made thy ſelfe gylty, in yͤ bloude
that thou haſt ſhed: and defyled yͤ in the Idoles,
which thou haſt made. Thou haſt cauſed
thy dayes to drawe die, and made the time of
B thy yeares to come. Therfore wyll I make yͤ
to be confounded amonge the Heathen, and
to be deſpyſed in all the landes, whether they
be nye or farre from the: they ſhall laugh the
to ſcorne, thou that haſt gotten the ſo foule a
name, & art full of myſchefe. Beholde, the rulers
of Iſraell haue brought euery man hys
* Deut.v.c. power, to ſhed bloude in the. * In the haue
&.xxvii.c. they deſpyſed father & mother, in yͤ haue they
oppreſſed the ſtraunger, in the haue they vexed
the wydowe and the fatherleſſe. Thou
haſt deſpyſed my Sanctuary, and vnhalowed
my Sabboth. Murtherers are there in
the, that ſhede bloude, & eate vpon the hylles,
and in the they vſe abhomynacyon.

* Leui.xviii. a. * In the haue they diſcouered theyr fathers
C ſhame, in the haue they vexed wemen in their
ſickneſſe. Euery man hath deatle ſhamefully
wyth his neyghbours wyfe, & abhominably
defyled hys daughter in lawe. In the hath
euery mā forced hys awne ſyſter, euen his fathers

daughter: yee. * gyftes haue bene receaued * Deu.xxvii.c
in the, to ſhedde bloude. ‡ Thou haſt Eze.xviii.b.
taken vſury and encreace, thou haſt oppreſſed ‡ Exo.xxii.c.
thy neyghbours by extorcyon, and forgotten
me, ſayeth the Lorde God. Beholde, D
I haue ſmyten my handes vpon thy couetouſneſſe,
that thou haſt vſed, and vpon the
bloude whych hath bene ſhed in the. Is thy
herte able to endure it, or may thy handes defende
them ſelues, in the tyme yͤ I ſhall brynge
vpon the? Euen I the Lorde that ſpeake
it, wyll brynge it alſo to paſſe. * I wyll ſcatre * Eze.xii.c.
the amonge the Heathen, and ſtrowe the and.xv.b.
aboute in the landes, and wyll cauſe thy fylthyneſſe
to ceaſſe out of yͤ: yee, and thou ſhalt
be thyne awne enheritaunce and not myne in
the ſyght of the Heathen, that thou mayeſt
knowe, that I am the Lorde.

And the worde of the Lorde came vnto
me, ſayinge: Thou ſonne of man, * the houſe * Eſa.i.c.
of Iſraell is turned to droſſe. All they yͤ ſhulde
be braſſe, tynne, yron and leade are in yͤ fyre
become droſſe. Therfore, thus ſayeth the
Lorde God. For ſo moche as ye al are turned
in to droſſe, beholde: I wyll brynge you together
vnto Ieruſalem, like as ſyluer, braſſe,
yron, tynne and leade are put together in the
fornace, and the fyre blowen there vnder to
melt them. Euen ſo wyll I gather you, put E
you in together, and melt you in my wrath &
indygnacyon. I wyll brynge you together, &
kyndle the fyre of my cruell dyſpleaſure vnder
you, that ye maye be melted therin.

Lyke as the ſyluer is melted in the fyre, ſo
ſhall ye alſo be melted therin: that ye maye
knowe, howe that I the Lorde haue powred
my wrath vpon you.

And the worde of the Lorde came vnto me
ſayinge. Thou ſonne of man, tell her. Thou
art an vnclene lāde, which is not rayned vpō F
in the daye of the cruell wrath: * thy Prophetes * Mich.iii.a.
that are in the, are ſworne together to deuoure
ſoules, lyke as a roarynge Lyon, that
lyueth by his praye. They receaue riches and
good, & make many wyddowes in the. Thy
preſtes breake my lawe, and defyle my Sāctuary.
* They put no difference betwene the * Leui.x.c.
holye and vnholye, nether dyſcerne betwene
the cleane & vncleane: they turne theyr eyes
from my Sabbothes, & I am vnhalowed amōge
the. Thy rulers in the are lyke rauyſhynge
wolues, to ſhed bloude, & to deſtroye ſoules,
for theyr awne couetous lucre. * As for * Mich.iii.c.
thy Prophetes, they dawbe wyth vntempered Sopho.iii.b.
claye, they ſe vanytyes, & prophecye lyes Eze.xiii.b.
vnto them, ſayinge: the Lorde God ſayeth
ſo, where as the Lorde hath not ſpoken. The
people in the lande vſeth wycked extorcyon &
robbery. They vexe the poore and nedye and * Exo.xx.c.
* oppreſſe the ſtraunger agaynſt ryght. And
I ſought in the lande for a man, that wolde
make vp the hedge, and ſet hym ſelfe in the

gappe before me in the landes behalfe, yͭ yt ſhulde not be corrupted: but I coulde fynde none. Therfore, I wyll poure out my cruell dyſpleaſure vpō thē, & burne themin the fyre of my wrath: theyr awne wayes will I recōpence vpō theyr heades ſayeth yͤ Lord God.

¶The.xxiij.Chapter.

¶Of the fornycacyon, that is to ſaye, of the Idolatrye of Samaria and Jeruſalem, vnder the names of Oholath & Oholibah. In comparyſon of Samaria he ſheweth yͭ yͤ fornicacion of Jeruſalem is yͤ filthyer. The deſtruccyon of Jeruſalem is prophecied. The aduoutrye of both the whores is founde oute. Theyr deſtruccyon.

A The worde of the Lord came vnto me ſayeng: Thou ſōne of mā, ther were two wemen, yͭ had one mother. Theſe (whē they were yōge) beganne to playe the harlottes * in Egypt. There were theyr breſtes broſed, and the pappes of theyr maydenhead dyd the Egyptiaus deſtroye. The eldeſt of them was called Oholah & her yongeſt ſyſter Oholibah: Theſe two were my wyues, & bare ſonnes & daughters. Theyr names were Samaria, & yͭ was Oholah: & Jeruſalē, yͭ was Oholibah. As for Oholah ſhe begāne to go a whoring, whē I had takē her to me: * She was ſet on fyre vpon her louers yͤ Aſſiriās as her neyghbours which had to do wͭ her: euen the princes & lordes yͭ were deckte ī coſtly araye fayre yonge men, luſty ryders of horſes.

*Eze.xx.a.

* iiii.re.xv.d

B Thus thorow her whoredome, ſhe cleued vnto all the yonge men of Aſſiria. Yee, ſhe was mad vpon thē, & defyled her ſelfe wͭ all theyr Idols. Nether ceaſſed ſhe frō yͤ fornicacion, that ſhe vſed wͭ the Egipcyans: for in her youth they laye wͭ her, they broſed yͤ breſtes of her maydēhead, & poured theyr whoredome vpō her. Wherfore, * I delyuered her into the handes of her louers, euen the Aſſirians, whom ſhe ſo loued. Theſe diſcouered her ſhame, toke her ſonnes & daughters, and ſlewe her wͭ the ſwearde: An euell name gat ſhe of all people, and they puniſhed her.

*iiii.re.xvii.c

* Her ſiſter Oholibah ſawe this, and deſtroyed her ſelfe with inordinate loue, more then ſhe, and exceded her ſiſter in whoredome * ſhe loued the Aſſirians (which alſo laye wͭ her) namely, yͤ prīces & great lordes, yͭ were clothed withal maner of gorgious apparell all luſty horſmen & fayre yonge perſonnes.

*Jere.iii.b.

*iiii.re.xvi.b
Eze.xxi.c.

C Then I ſawe, that they both were defyled a lyke. But ſhe increaſed ſtyl in whoredome, for when ſhe ſawe men paynted vpō the wall, yͤ ymages of the Chaldees ſet forth wͭ freſh coulours, wͭ fayre gyrdles about them & goodly bonettes vpō theyr heades, loking all lyke prynces (after the maner of the Babyloniās and Chaldees in theyr awne lande where they be borne) immediatly, as ſoone as ſhe ſawe thē, ſhe brent in loue vpon them, and ſent meſſaungers for them into yͤ lande of the Chaldees.

Nowe when the Babylonians came to her, they laye with her and defyled her with theyr whoredome, and ſo was ſhe polluted with them. And when her luſt was abated from them, * her whoredome and ſhame was diſcouered and ſene: then my herte forſoke her, lyke as my herte was gone from her ſyſter alſo. Neuertheleſſe, ſhe vſed her whoredome euer the longer the more, and remembred the dayes of her youth, wherin ſhe had played the harlot in the lande of Egipt: * ſhe brent in luſt vpon them, whoſe fleſhe was lyke the fleſh of Aſſes, and theyr ſede lyke yͤ ſede of horſes. Thus thou haſt renued the fylthyneſſe of thy youth, when thy louers broſed thy pappes, and marred thy breſtes in Egypte.

*Eſa.xlvii.a
Naum.iii.d.
Eze.xvi.d.

*Eze.xvi.c.

D Therfore (O Oholibah) thus ſaieth the Lord God. I will rayſe vp thy louers (with whom thou haſt ſatiſfyed thy luſt) agaynſt the, and gather them together rōude aboute the: namely the Babylonyans, and all the Chaldees, rulers, mightye men & tyrauntes, wͭ all the Aſſirians: all yonge & fayre louers: prynces and lordes, knyghtes and gentelmen, whiche be all good horſmē. Theſe ſhall come vpon the with horſes, charrettes, and a greate multytude of people: which ſhalbe harneſſed aboute the on euery ſyde, wͭ breſtplates, ſhyldes & helmettes. I wyll punyſhe the before them, yee, they them ſelues ſhall punyſh the, accordyng to theyr awne iudgement. I wyll put my gelouſy vpon the, ſo that they ſhall deale cruelly with the. They ſhall cut of thy noſe and thyne eares, and the remnaunt ſhall fall thorow the ſwearde. They ſhall cary awaye thy ſonnes and daughters, and the reſydue ſhalbe brente in the fyre. They ſhall ſtryppe the oute of thy clothes, & cary thy coſtly Jewels awaye wyth them.

E Thus wyll I make an ende of thy fylthyneſſe and whoredome, whyche thou haſte brought oute of the lande of Egypte: ſo that thou ſhalt turne thyne eyes nomore after thē and caſte thy mynde nomore vpon Egypte. For thus ſayeth the Lorde, beholde I wyll delyuer the into the handes of them, whome thou hateſt, yee, euen into the handes of them, wyth whome thou haſt fulfylled thy luſt, whyche ſhall deale cruelly wyth the.

All thy laboure ſhall they take wyth them, and leaue the naked and bare, and thus the ſhame of thy fylthye whoredome ſhall come to lyght. All theſe thynges ſhall happen vnto the, becauſe of thy whoredome whiche thou haſt vſed amonge the Gentyls with whoſe Idols thou haſt defyled thy ſelf. Thou haſte walked in the waye of thy ſiſter therfore wyll I geue the her cuppe in thy hande.

Thus ſayeth the Lord God: Thou ſhalt

drynke of thy ſyſters cuppe, howe depe and
farre ſo euer it be to yͤ botome. Thou ſhalte
be laughed to ſcorne, and had as greatly in
deriſyon, as is poſſible. Thou ſhalt be ful of
dronkennes and ſorowe, for the cuppe of thy
ſyſter Samaria is a cuppe of deſtrucciō and
waſtynge: the ſame ſhalt thou drynke, and
ſuppe it out euen to the dregges, yee, thou
ſhalt eat vp the broken peces of it, & ſo teare
thyne awne breſtes: For euen I haue ſpokē
it ſayeth the Lorde God.

Therfore, thus ſayeth yͤ Lorde God: For
F ſomoch as thou haſt forgotten me, and caſte
me aſyde behynde the, ſo beare nowe thyne
awne fylthynes and whordome. The Lorde
ſayde moreouer vnto me: Thou ſonne of mā
wilt yͧ not reproue Oholah and Oholibah?
Shewe them theyr abhominacions: namely
that they haue broken theyr wedlocke, and
ſtayned theyr handes wͭ bloude: yee, euen wͭ
theyr ydols haue they committed aduoutry
*iiii.re.xxi.a Eze.xvi.c *and offred them by the fyre their awne children
(to be deuoured) whom they had borne
vnto me. Yee, & thys haue they done vnto
me alſo: they haue defyled my Sanctuary in
that ſame daye, & haue vnhalowed my Sabboth.
For when they had ſlayne their childrē
for theyr Idols, they came the ſame daye into
my Sanctuary to defyle it.

Lo, thys haue they done in my houſe: Beſyde
all thys, thou haſt ſent they meſſaungers
for men out of farre countrees: & when they
came, thou haſt bathed & painted thyne eyes
wͭ colours, trymmed & ſet forth thy ſelfe of yͤ
beſt faſſhiō: thou ſatteſt vpon a goodly bed &
a table ſpred before the: wherupō thou haſte
*Exo.xxx.d. ſet myne *incenſe and myne oyle.

G Then was there great chere with her to
optaynne peace, and though with thoſe men
many men came, yet were ther alſo brought
men of Saba frome the wyldernesse: whiche
gaue thē bracelettes vpon theyr handes, and
ſet glorious crownes vpon theyr heades: &
I ſayde vnto her: that ſeinge ſhe was ſtrykē
in age in her whordōmes: now ſhall her fornications
come to an ende wͭ her. And they
wente into her as vnto a comen harlot. Euē
ſo wēt they, (I ſay) to Oholah & Oholibah
thoſe fylthy wemen. O all ye that loue vertue
& ryghteouſnes, iudge thē, puniſhe them:
*Leui.xx.b. Eze.xvi.d. *as aduoutrers & murtherers oughte to be
iudged & puniſhed. For they are breakers of
wedlocke, & the bloude is in theyr handes.
Wherfore thus ſayeth the Lorde God I wil
bringe a greate multitude of people vpō thē,
& make thē be ſcatred and ſpoyled: theſe ſhall
ſtone thē, & gore thē wͭ their ſweardes: They
ſhall ſlaye theyr ſonnes & daughters, & burn
vp theyr houſes with fyre.

Thus wyll I deſtroye all ſoch fylthynes
out of the land: that al wemen maye learne,
not to do after your vnclennes.

And ſo they ſhall laye your fylthynes vpō
youre awne ſelues, and ye ſhalbe punyſhed
for the ſynnes that ye haue cōmytted wyth
your Idols: and ye ſhall knowe that I am yͤ
Lorde God.

¶ The.xxiiij. Chapter.

¶ He proueth the fyrynge of Ieruſalem by a parable
of a ſething potte. The parable of Ezechiels wyfe
beyng deed, which he after expoundeth.

IN the nynth yeare, in yͤ tenth moneth, A
the tenth daye of the moneth
came, the worde of the Lord vnto
me, ſayenge. O thou ſonne of mā,
wryte vp the name of thys daye, yee, euen yͤ
houre of thys preſent daye: when the kynge
of Babilon ſet hym ſelfe againſt Ieruſalem.
Shew that obſtinate houſholde * a parable *Eze.xvii.a.
and ſpeake vnto them: Thus ſayeth yͤ Lord ‡Eze.xi.b.
God: Get the a ‡ potte, ſet it on, and powre
water into it: put all the peces together in it
all the good peces: the loyne & the ſhulder, &
fyll it wyth the beſt bones. Take one of the
beſt ſhepe, and an heape of bones withall: let
it boyle wel, and let the bones ſethe wel therin.
With that ſayde the Lorde God on thys B
maner.* Wo be vnto the bloudy cytye of *Naum.iii.c Abac.ii.b.
the pot, wherupon the ruſtynes hangeth, &
is not yet ſcoured awaye. Take out the peces
that are in it, one after another: there
neade not lottes be caſte therfore, for yͤ bloud
is yet in it. Upon a playne drye ſtone hath
ſhe powred it, and not vpon the grounde, yͭ
it myght be couered with duſt. And therfore
haue I letten her powre her blonde vpon a
playne drye ſtony rocke, becauſe it ſhuld not
be hyd, and that I myghte brynge my
wrothfull indignacyon & vengeaunce vpon
her.

Wherfore, thus ſayth the Lord God: O,
wo be vnto that bloud thurſty citie, for whō C
euen I my ſelfe will make a greate fyre and
ſet moche woode, and kyndell the fyre and
ſeath the fleſhe, and ſpyce the potte, ſo that
the very bones ſhall be brent: Moreouer I
wyll ſet the potte empty vpon the coles, ſo
yͭ hys metall ſhall be brent & molten alſo for
heate, & the fylthynes of it ſhall be molten in
it, & yͤ droſſe of it ſhal be conſumed. Thou tokeſt
great payne thys to defyle thy ſelfe.
And it will not be purged frō the exceadinge
droſſe in it: but thorowe fyre ſhall the droſſe D
of it be puryfyed. In thy fylthynes euen in
thy myſcheuous dedes, yͧ doſt cōtynue & becauſe
thy fylthyneſſe is abhomynable, for I
haue clenſed the, but thou art not clenſed.
Thou ſhalt not be pourged frō thyne vnclenneſſe,
tyll I haue powred my wrothful indignacion
vpon yͤ. Euē I yͤ Lorde haue ſo deuyſed.
Yee, it is come therto all ready, yͭ I wyll
do it. I will not go backe, I will not ſpare,
I wil not be intreated: but according to thy E
wayes & ymaginaciōs, yͧ ſhalt be punyſhed,
ſayeth the Lorde God. And the worde of
the Lorde

the Lord came vnto me, ſaiēge: Thou ſonne of man, beholde, I will take awaye yͤ pleaſure of thyne eyes wᵗ a plage: yet ſhalt thou nether mourne, nor wepe, nor water thy chekes therfore: yͧ mayeſt mourne by thy ſelfe alone, but vſe no deadly lamentaciō. Holde on thy bonet, and put on thy ſhoes vpō thy fete, couer not thy face, and eat no mourners bread. So I ſpake vnto yͤ people by tymes in yͤ mornyng, & at euen my wyfe dyed: then F vpō yͤ next morowe, I dyd as I was cōmaūded. And yͤ people ſayde vnto me, wilt thou not tell vs what thys ſignyfyeth towarde vs, for thys yͧ doeſt for our ſake. I anſwered them, yͤ word of yͤ Lord came vnto me ſaiēg: Tell yͤ houſe of Iſrael, thus ſayeth the Lord God: beholde, I will ſuſpēde my ſanctuary: euen the glory of your power, the pleaſure of your eyes, and the thing that ye loue: youre ſonnes and daughters whome ye haue left, ſhall fall thorow the ſwearde.

Lyke as I haue done, ſo ſhall ye do alſo: Ye ſhall not hyde your faces, ye ſhall eate no mourners bread: youre bonnettes ſhall ye haue vpon your heades, & ſhoes vpon youre fete. Ye ſhal nether mourne nor wepe, but, in your ſynnes ye ſhalbe ſorowfull, & one repēt with another. Thus Ezechiel is your ſhewe token. For loke as he hath done, ſo (whē this commeth) ye ſhall do alſo: that ye maye lern G to knowe, yͭ I am yͤ Lord God. But beholde O thou ſonne of man: In the daye when I take from them theyr power, theyr ioye & honour, the luſt of theyr eyes, the burthen of theyr lyues: namely, theyr ſonnes and daughters, ſhall not this be knowen? Then ſhall there one eſcape, and come vnto the, for to ſhew the. In yͭ daye ſhall thy mouth be opened to him, which is eſcaped, yͭ thou mayeſt ſpeake, and be nomore dōme. Yee, and thou ſhalt be theyr ſhewtoken yͭ they maye know howe that I am the Lorde.

¶ The.xxv. Chapter.

¶ The worde of the Lord vpon the ſonnes of Ammon, which reioyced at the fall of Ieruſalē. Agaynſt Moab and Seyr. Agaynſt Idumea. Agaynſt the Phylyſtynes.

A The worde of the Lorde came vnto me, ſayeng: Thou ſonne of mā, ſet thy face agaynſt the * Ammonytes, prophecye vpon them, and ſaye vnto the Ammonytes: heare the worde of the Lorde God. Thus ſayeth the Lorde God: For ſo moche as thou ſpeakeſt ouer my ſanctuary. A, ha, I trowe it be nowe ſuſpended: and ouer the lande of Iſraell, I trowe it be nowe deſolat, yee, and ouer the houſe of Iuda, I trowe they be now led awaye preſonners: Behold, I will delyuer the to the people of the eaſt, yͭ they maye haue yͤ in poſſeſſion: theſe ſhall ſet theyr caſtels and houſes in the. They ſhall eate thy frute, & drincke vp thy mylke: As for Rabath, I will make of it a ſtal for camels, and of Ammon a ſhepefolde: and ye ſhall knowe that I am the Lorde.

* Eze.xxi.d. Iere.xlix.a.

For thus ſayeth yͤ Lord God: In ſo moche as thou haſt clapped with thyne handes, & B ſtāped with thy fete, yee, reioyſed in thyne herte ouer the lande of Iſrael with deſpyte: beholde: I will ſtretch out myne hande ouer the alſo, and delyuer the, to be ſpoyled of the Heathen, and rote the out from amonge the people, and cauſe the to be deſtroyed oute of all landes, yee, I wyll make the to be layed waſte, that thou mayeſt knowe, that I am the Lorde.

Thus ſayeth the Lord God: For ſo moch as * Moab & Seir do ſaye: As for the houſe of Iuda, it is but lyke as all other Gentyles be: Therfore beholde, I wyl open the ſyde of Moab, & take awaye theyr ſtrēgth, their cyties & chefe coaſtes of their lande, which are yͤ pleaſures of yͤ coūtre. As namely. Bethieſimoth, Baalmeon and Cariathaim: theſe will I open vnto thē of the eaſt, yͭ they maye fall vpō yͤ Ammonites: & will geue them in poſſeſſion: ſo yͭ the Ammonites ſhall nomore be had in remembraunce amonge yͤ Heathen C Euen thus wyll I punyſh Moab alſo, that they maye know, how that I am the Lord.

* Eſa.xv.xvi and.xlviij.a.g Sopho.ij.c.

Moreouer, thus ſayeth yͤ Lord God: Becauſe that * Edom hath auenged and eaſed hym ſelfe vpon the houſe of Iuda, and hath done great offēce & auēged hym ſelfe vpō thē: therfore, thus ſayeth the Lord: I will reache out myne hande vpon Edom, & take awaye man & beaſt out of it. From Theman vnto Dedā wyll I make it deſolate, they ſhall be ſlayne wᵗ the ſwerde. * Thorowe my people of Iſrael wyll I auēge me agayne vpō Edō they ſhall hādle him, according to my wrath and indignacion, ſo that they ſhall know my vengeaunce, ſayeth the Lorde God.

* Eſ.xxxiiii.a Iere.xlix.b. Eze.xxii.k & xxxv.a. pſa.cxxxvij.b Gene.xxv.d.

* ii.Mac.v.a

D Thus ſayeth the Lord God: For ſo moch as the * Philiſtines haue done thys: namely taken vengeaunce with deſpitefull ſtomackes, and of an olde euell will ſet them ſelues to deſtroye: Therfore, thus ſayeth yͤ Lorde God: Behold, I will ſtretch out myne hāde ouer yͤ Philiſtines, & deſtroye the deſtroyer, and cauſe all the remnaunt of the ſee coaſt, to peryſh. A great vengeaūce wyll I take vpō them, and punyſh them cruelly: yͭ they maye know, how that I am the Lord, which haue auenged me of them.

* Eſa.xiiii.e. Ie.xlvi.i.a. Soph.ii.a

¶ The.xxvj. Chapter.

¶ He prophecyeth that Tyrus ſhalbe ouer thorowē becauſe it reioyced at the deſtruccyon of Ieruſalem. The wonderyng and aſtoniſhement of the marchaūtes, for the deſolacyon of Tyrus.

IT happened, that in the eleuenth A yeare, the fyrſte daye of yͤ moneth the worde of the Lorde came vnto me, ſayenge: Thou ſonne of man,

* Eſa.xxiii.a Iere.xlvii.b. Eze.xxvii.b. and.xxviii.

*becauſe that Tyre hath ſpokẽ vpon Ieruſalem: A, ha, now I trowe the portes of the people be broken, and ſhe turned vnto me, for now yͭ ſhe is deſtroyed I ſhall be fylled. Yee, therfore, ſayeth yͤ Lorde God: Beholde O Tyre, I wyll vpõ yͤ, I wil bringe a great multitude of people agaynſt yͤ lyke as when the ſee aryſeth with hys waues: Theſe ſhall breake the walles of Tyre, and caſt downe her towres: I will ſcrape the grounde from her, and make her a bare ſtone: yee, as the dryenge place, where the fyſhers hange vp theyr nettes by yͤ ſee ſyde. Euẽ I haue ſpokẽ it, ſayeth the Lorde God. The Gẽtyls ſhall ſpoyle her: her daughters vpon yͤ felde ſhall peryſh wͭ the ſwearde, that they maye know how that I am the Lorde.

B For thus ſayeth the Lord God: Behold, I will bring hyther Nabuchonoſor (whiche is the kynge of Babylon, and a kynge of kynges) from yͤ North vpõ Tyre: wͭ horſes, charettes, horſmen, and with a greate multitude of people. Thy daughters that are in the lande, ſhal he ſlaye with the ſweard: but agaynſte the, he ſhall make bulworckes and graue vp dyches aboute the, and lyft vp his ſhylde agaynſt the. Hys ſlynges and batellrammes ſhall he prepare for thy walles, and with his weapẽs breake downe thy towres. The duſt of hys horſes ſhall couer the, they ſhalbe ſo many: thy walles ſhall ſhake at yͤ noyſe of the horſmen, charettes and wheles when he commeth to thy portes, as men do into an open cytie. With yͤ hoffes of his horſe fete, ſhall he treade downe all thy ſtretes.

He ſhal ſlaye the people with the ſweard, C and breake downe the pylers of thy ſtrẽgth: They ſhal waſte awaye thy ryches, & ſpoyle thy marchaundyſe. Thy walles ſhall they breake downe, & deſtroye thy houſes of pleaſure. Thy ſtones, thy tymbre and foũdaciõs ſhall they caſt in the water.

* Iere.vii.b.

* Thus will I bring yͤ melody of thy ſonges, and the voyce of thy mynſtrelſy to an ende, ſo that they ſhall nomore be herde. I wyll make a bare ſtone of the, yee, a dryinge place for nettes, & yͧ ſhalt neuer be buylded agayne: For euen I the Lord haue ſpokẽ it, ſayeth the Lorde God: thus hath the Lorde God ſpoken concernynge Tyre. The Iles ſhall be moued at the noyſe of thy fall, & at the crye of the ſlayne, yͭ ſhall be murthered in the. All kynges of the ſee ſhall come downe from theyr ſeates regall: they ſhal laye a way theyr roabes, and put of their coſtly clothĩg. Yee, with tremblynge ſhall they be clothed, D they ſhall ſyt vpon the grounde: they ſhalbe afrayed at thy ſoden fall, and be abaſſhed at the.

* Treno i.a. Apo.xviii.c.

They ſhall mourne for the, and ſaye vnto the. * O thou noble cytie, that haſt bene ſo greatly occupyed of olde, thou that haſte bene the ſtrongeſt vpon the ſee wyth thyne inhabitours, of whom all men ſtode in feare. How arte thou nowe ſo vtterly deſtroyed? Now at yͤ tyme of thy fal the inhabitours of the Iles, yee, and the Iles them ſelues, ſhall ſtande in feare at thy ende. For thus ſayeth the Lorde God: when I make the a deſolate cytie (as other cyties be, that no man dwell in) and when I bringe the depe vpon yͤ that greate waters maye couer the. Then will I caſt the downe vnto them, that deſcende into the pitte: vnto a people that hath bene longe deed, and ſet the in a lande that is beneth, lyke the olde wildernes, with them whiche go downe to theyr graues, ſo that no man ſhall dwell more in the. And I will make the to be nomore in honoure, in the lande of the lyuynge. I will make an ende of the, and thou ſhalt be gone. Though thou be ſoughte for, yet ſhalte thou not be founde for euermore, ſayeth the Lorde God.

The.xxvij.Chapter.

The prophete is moued to bewayle the deſolacyon of Tyrus. He ſetteth out the peaple of Tyrus for the hauntynge of marchauntes therto.

* Eze.xxi.a. xxviii.

A The worde of the Lord came vnto me ſayeng: O yͧ ſonne of mã, make a lamẽtable cõplainte vpõ * Tyre & ſaye vpõ Tyre, thou which art a porte of yͤ ſee, yͭ occupieth wͭ moche people, & many Iles: thus ſpeaketh yͤ Lorde God: O Tyre, yͧ haſt ſayd: what, I am a noble cytye thy borders are in the middeſt of the ſee, and thy buylders haue made yͤ maruelous goodly. All thy tables haue they made of cypres trees of yͤ mount Sanyr. Frõ Libanus haue they taken Cedre trees, to make the maſtes: and the Okes of Baſan to make yͤ rowers.

Thy boordes haue they made of yuery, B & of coſtely wood out of the Ile of Cethim. Thy ſayle was of dyuers colours, ſmall nedle worke out of the lande of Egypt, to hãge vpon thy maſt: & thy hãginges of yelow ſylke purple, out of the Iles of Eliſah. They of Sydon & Arnad were thy marynERS, and yͤ wyſeſt in Tyre were thy ſhypmaſters. The eldeſt and wyſeſt at ☞ Gebal were they, yͭ mended & ſtopped thy ſhyppes. All ſhyppes of the ſee with theyr ſhypmẽ occupyed theyr marchaundies in yͤ. The Perſes, Lydians & Phutens were in thyne hoſte, & helped the to fyghte: theſe hanged vp theyr ſhyldes & helmettes with the, theſe ſet forth thy bewty.

They of Arnad were wyth thyne hooſte C rounde aboute thy walles, & yͤ Pigmenians were thy watchmen vpon thy towres, theſe hanged vp theyr quiuers rounde about thy walles, and made the maruelous goodly. Tharſis occupyed wyth the in all maner of wares, in ſyluer, yron, tynne and lead, and made thy market greate. Iauan, Tubal and Meſech were thy marchauntes, whiche brought the men, and ornamentes of metall for thy occupiēg. They of the houſe of Thogarma brought vnto the at the tyme of thy marte, horſe, horſmen and mules. They of *Dedan were thy marchauntes: and many other Iles that occupyed with the, broughte the weathers, Elephant bones & Peacockes for a preſent. The Sirians occupied wyth yͤ because of thy diuerſe worckes, and increaſed thy marchaundies, with Smaragdes, with ſcarlet, with nedle worke, wyth whyte lynen cloth, wyth ſylke, and wyth criſtall.

*Eze.xxv.c.

D Iuda and the lande of Iſrael occupied wͭ the & broughte vnto thy markettes, wheat, of Minnith and pānag, balme, hony, oyle, & tryacle. Damaſcus alſo vſed marchaūdyes wͭ the, in the beſt wyne of Helbon & wͭ woll: because thy occupieng was ſo great, and thy wares ſo many, Dan, Iauan & Meuſall haue brought vnto thy marckettes, yron redy made, with Caſſia & Calamus, according to thyne occupienge. Dedan occupied with the in fayre tapeſtrye worke and cuſſhyns. Arabia & all the princes of Cedar haue occupyed with the, in ſhepe, wethers and goates,

The marchauntes of Seba and Rema haue occupyed alſo with the, in all coſtly ſpyces, in all precyous ſtones and golde, which they brought vnto thy marckettes. Haram, Chene and Eden, the marchauntes of Saba, Aſſiria, and Chelmad, were all doers wͭ the, and occupyed with the. In coſtly rayment, of yelow ſylcke and nedle worcke (very precious, and therfore packte and bounde E together with roapes.) Yee, and in Cedre woode, at the tyme of thy marckettes. The ſhyppes of Tharſis were the chefe of thy occupyenge.

Thus thou art full, and in greate worſhip, euen in the myddeſt of the ſee. Thy robbers ſhall brynge the into great waters, the eaſte wynde ſhall ouerbeare the into the middeſt of the ſee: ſo that thy wares, thy marchaundies, thy ryches, thy maryners, thy ſhypmaſters, thy buylders of thy broken places, thy occupyers (that brought yͤ thynges neceſſary) the men of warre that are in the: yee, and all thy comens ſhall peryſhe in the myddeſt of the ſee: in the daye of thy fall. The ſuburbes ſhall ſhake at the loude crye of thy ſhypmen. Al whyrry mē, & al maryners vpon the ſee, ſhal leape out of theyr boates, & ſet them ſelues vpon the lande. They ſhall lyft vp theyr voyce because of the and make a lamentable cry. They ſhall caſt duſt vpon theyr heades, and lye downe in the aſſhes. They ſhall ſhaue them ſelues; and put ſacke cloth vpon them for thy ſake.

They ſhall mourne for the with hertfull ſorow, and heuy lamentacyon, yee, they alſo ſhall wepe for the. Alas, what cytie hath ſo bene deſtroyed in yͤ ſee, as Tyre is? When G thy wares and marchaundies came from the ſees, yͤ gaueſt al people ynough. The kinges of the earth haſt thou made ryche, thorow yͤ multitude of thy watres & occupienge. But thou art now caſt downe into the depe of the ſee, all thy reſorte of people is peryſhed with the. All they that dwell in the Iles are abaſſhed at the, & all theyr kynges are afrayed, yee, theyr faces haue chaūged couloure. The marchauntes of the nacions wondre at the. In that thou art ſo clenē brought to naught and commeſt nomore vp.

¶ The.xxviij. Chapter.

¶ The worde of God agaynſt the kyng of Tyrus for his pryde. Daniel the prophet is moued to bewayle the kyng of Tyrus. The worde of the Lorde agaynſt Sydon. The Lord promyſeth that he wyl gather together the chyldren of Iſrael.

The worde of yͤ Lorde came vnto A me ſayēge: thou ſonne of man, tell the prince of *Tyre: Thus ſaieth the Lorde God, because thou haſt a proude herte and haſt ſayde: *I am a God I haue my ſeate in the myddeſt of the ſee lyke a God: where as thou arte but a man and not God, and yet ſtandeſt in thyne awn conceate, that thou arte God: Beholde, thou thynckeſt thy ſelfe ☞ wyſer then *Daniel, that there is no ſecretes hyd from the. Wyth thy wyſdome and thy vnderſtanding thou haſte gotten the greate welthynes, and gathered treaſure of ſyluer and golde. Wyth thy greate wyſdome and occupieng, haſt thou increaſed thy power, & because of thy great rycheſſe, thy herte is proude.

*Eze.xxvi. xxvii.

*Eſa.xiiii.c.

☞ *Dan.ii.d.

B Therfore, thus ſayeth the Lorde God: For ſo moch as thou haſt lyft vp thyne hert as though thou were God: Beholde, I wyll brynge ennemyes vpon the, euen the tyrauntes of the Heathē: theſe ſhall drawe out their ſweardes vpon thy bewty and wyſdome, & ſhal defyle thy glory. They ſhal caſt yͤ down to the pitte, ſo that thou ſhalt dye in the middeſt of the ſee, as they that be ſlayne. Let ſe, yf thou wylt ſaye then (before them that ſlaye the) I am God: where as thou art but a man and not God, in the handes of them that ſlaye the. Dye ſhalt thou, euen as the vncircumciſed in the handes of the enemyes for I my ſelfe haue ſpoken it, ſayeth yͤ Lorde God.

C Moreouer, the worde of the Lorde came vnto me, ſayeng: Thou ſonne of man, make a lamentable complaynte ouer the kynge of Tyre, and tell hym: Thus ſayeth the Lorde God: thou art a ſeale of a lykeneſſe, full of wyſdome & excellēt bewty. Thou haſt bene in the pleaſaunt garden of God: thou art deckte with al maner of precious ſtones: with Ruby, Topas, Cryſtall, Iacynte, Onix, Jaſpis, Saphyr, Smaragde, Carbouncle, and golde. Thy bewty and the holes ẏ be in the, were ſet forth in ẏ daye of thy creacyon. ⁜ ⁜ Thou arte a fayre Cherub exalted by the anoyntynge, ſtretched wyde out for to couer:

D I haue ſet the in this dignite vpon ẏ holy mount of God, there haſt ẏ bene, ⁊ walcked amōge ẏ fayre glyſteringe ſtones. From the tyme of thy creacion ẏ haſt bene ryght excellent, tyll wickednes was foūde in the. *Esa.ii.b. * Becauſe of thy great marchaundiſe, thy hert is full of wyckedneſſe, and thou haſt offended. Therfore, wyll I caſt ẏ from ẏ moūt of God (O thou couering Cherub) and deſtroye the amonge the glyſterynge ſtones. Thy herte was proude in thy fayre beuty, and thorowe thy bewty ẏ haſt deſtroyed thy wyſdome. I will caſt the downe to ẏ grounde, ⁊ ẏ in the ſight of kynges. Thou haſt defyled thy Sāctuary, wᵗ the greate wyckednes of thy vnryghteous occupienges. I wyll brynge a fyre E frō the myddeſt of the, to conſume the: ⁊ will make the to aſſhes, in the ſight of all them ẏ loke vpō ẏ. All they that haue bene acquaynted with the amōge the Heathen ſhalbe abaſſhed at the, ſeyng thou art ſo clene broughte to naught, and commeſt nomore vp:

And the worde of the Lorde came vnto me, ſayenge: Thou ſonne of man, ſet thy face agaynſt Sydon. *Joe.iii.a zacha.ix.a. * Prophecye vpon it, and F ſpeake: Thus ſayeth the Lorde God: Beholde, O Sydon I wyll vpon the, and get me honoure in the: that it maye be knowne, howe that I am the Lorde: when I punyſhe her, and get me honoure in her. For I wyll ſende peſtilence and bloudſhedding in to her ſtreates, ſo that thoſe which be ſlayne wyth the ſwearde, ſhall lye rounde aboute in the myddeſt of her: and they ſhal knowe, that I am the Lorde. She ſhall nomore be a prycking thorne, and an hurtyng breer vnto the houſe of Iſraell, nor vnto them ẏ lye rounde aboute her, and hate her, ⁊ they ſhall knowe that I am the Lorde.

G Thus ſayeth ẏ Lorde God: whā I gather the houſholde of Iſrael together agayne frō the nacions amonge whome they be ſcatered then ſhall I be ſanctifyed in thē, in the ſyght of the Gētyles, ⁊ they ſhall dwel in ẏ lāde, ẏ I gaue to my ſeruaunt Jacob. They ſhall dwell ſafely therin, buylde houſes, ⁊ plante vyneyardes: yee, ſafely *deu.xxviii.c Esa.lxv.d. * ſhall they dwell therin: when I haue puniſſhed al thoſe, that deſpyſe thē rounde aboute: ⁊ then ſhall they knowe, that I am the Lorde theyr God.

¶ The.xxix. Chapter.

¶ He prophecyeth agaynſt Pharao. He prophecyeth the deſolacyon of Egypte, ⁊ the ſparklynge abroade of the Egypcyans. The Lord promyſeth ẏ he will reſtoare Egypte agayne after.xl.yeares. Egypte is the reward of kynge Nabuchodonoſor for the laboure which he toke agaynſt Tyrus.

IN the tenth yeare, vpō the twelueth daye of the tenth moneth, the worde of the Lorde came vnto me, ſayenge: A *Esa.xix.a. xx.a Jere.xlvi.a. Eze.xxx.xxxi. and.xxxii.a. * O thou ſonne of man (ſet now thy face agaynſt Pharao the kynge of Egypte) Prophecye agaynſt hym, and agaynſt the whole lande of Egypt. Speake, and tell him, thus ſayeth the Lorde God: behold, O Pharao ẏ kynge of Egypte, I will vpon the ☞ thou great dragon, that lyeſt in the waters: thou ẏ ſayeſt: the water is myne. I haue made it my ſelfe. I wyll put an hoke in thy chawes and hange all the fyſhe in thy waters vpon thy ſkales: after that I wyll drawe the oute of thy waters, yee, and all the fyſh of thy waters that hange vpon thy ſkales. ☞ I will caſt the out vpō the drye lande with the fyſh of thy waters, ſo ẏ ẏ ſhalt lye vpon the felde. Thou ſhalt not be gathered nor taken vp: but ſhalt be meate for the beaſtes of the feld, ⁊ for ẏ foules of ẏ ayre: that all they whiche dwell in Egypte, maye knowe, that I am ẏ Lorde: becauſe ☞ thou haſte bene a * ſtaf of rede to the houſe of Iſraell. iiii.re.xviii.d Esa.xxx.a. xxxi.a.xxxvi.a. When they toke holde of the with theyr hande thou brakeſt ⁊ pryckedſt them on euery ſyde: and yf they leaned vpon the, thou brakeſt and hurtedſt the reynes of theyr backes. Therfore, thus ſayeth the Lord God: beholde, I wyll brynge a ſwearde vpon the, ⁊ rote out of ẏ both man ⁊ beaſt. Yee, the lande of Egipte ſhalbe deſolate ⁊ waſte, and they ſhall knowe, ẏ I am ẏ Lorde. Becauſe he ſayde: the water is myne I my ſelfe haue made it. Beholde therfore, I wyll vpon the, and vpon thy waters: I wyll make the lande of Egipt waſte and deſolate ⁊ in abaſhment, from ẏ tower of Syenes vnto the borders of the Morians lande: C ſo that in fourtye yeares there ſhall no fote of man walke there, nether fote of catell go there, nether ſhal it be inhabited. I will make the lande of Egipte to be deſolat, amonge other waſte countrees, and her cytyes to lye voyde fourtye yeares, amonge other voyde cyties. And I will ſcatre the Egypcyans amonge the Heathē and nacions, and ſtrawe them in the landes about.

Agayne, thus ſayeth the Lorde God: Jere.xlvi.e. * When the.xl. yeares are expyred, I wyll gather the Egipcians together agayne, out of the nacions, among whom they were ſcatred, and wyll bryng ẏ preſoners of Egypte agayne into ẏ land of Pathures theyr awne natyue countre, that they maye be there a lowly ſmall kyngdome: yee, they ſhalbe the ſmalleſt amonge other kingdomes, leſt they exalte them ſelues aboue the Heathen: for I wyll ſo mynyſh them that they ſhall nomore rule the Heathen. They ſhall nomore be an hope vnto ẏ houſe of Iſraell, nether prouoke them any more to wyckednes, to cauſe thē turne backe, and to folowe them: and they ſhall knowe that I am the Lorde God:

D In the.xxvij.yeare, the fyrſte daye of the fyrſt moneth, came the worde of ẏ Lord vnto me ſaieng: Thou ſonne of mã, Nabuchodonoſor the kyng of Babylõ hath made his hooſt, with great trauayle & labour to come before Tyre: that euery head maye be balde and euery ſhoulder bare. Yet hath Tyre geuen nether hym nor hys hooſt any rewarde, for the greate trauayll that he hath taken there. Therfore, thus ſayeth the Lorde God: beholde, I will geue the lãde of Egipt vnto Nabuchodonoſor the kynge of Babylon, that he maye take awaye al her ſubſtaunce, robbe her robberyes, & ſpoyle her ſpoyles, to paye hys hooſte theyr wagyes withall. I will geue hym the lande of Egypte for hys labour, that he toke for me before Tyre. At the ſame tyme will I cauſe the horne of the houſe of Iſraell to growe forth, and opẽ thy mouth agayne among them: that they maye knowe, how that I am the Lorde.

¶The.xxx.Chapter.

¶The deſtruccyon of Egypt and of hys cityes, is bewayled.

A The worde of ẏ Lorde came more ouer vnto me, ſayenge: thou ſonne of man, prophecye and ſpeake: thus ſayeth the Lorde God: Mourne, wo worth this daye, for the daye is here, the daye of the Lorde is come ☞ the darke daye of the Heathen, the houre is at hande, the ſwearde cõmeth vpon Egypte. When the wounded mẽ fal downe in Egypte, when her people are taken a way and when her foundacyons are deſtroyed, ẏ Moryans lande ſhall be afrayed, yee, ẏ Moryans lande, Libia and Lidia, all theyr comen people, and Chub, and all that be confederat vnto them, ſhall fall with them thorow the ſwearde.

B Thus ſayeth the Lorde: The maynteyners of the lande of Egypte ſhall fall, the pryde of her power ſhall come downe euen vnto ẏ tower of Syenes ſhal they be ſlayne downe with the ſwearde, ſayeth the Lorde God: amonge other deſolate coũtrees they ſhalbe made deſolate, & amonge other waſte cyties they ſhalbe waſted. And they ſhall knowe, that I am the Lord, when I kyndle a fyre in Egypte, and when all her helpers are deſtroyed. At that tyme, ſhal theyr meſſaungers go forth frõ me in ſhyppes, to make the careleſſe Moriãs afrayed, and ſorow ſhall come vpon them accordinge to the day C of Egypte, for doubtles it ſhall come.

Thus ſayeth the Lord God: I wil make an ende of the people of Egypt thorowe the hande of Nabuchodonoſor the kyng of Babylon. He and hys people with hym: yee, and the cruell tyrauntes of the Heathen ſhalbe brought to deſtroye the lande; They ſhall drawe out theyr ſweardes vpon Egypte, & fyll the lande full of ſlayne men. I will drye vp theyr floudes of water, and ſell the lande into the handes of wicked people. The lande & all ẏ is therin, will I deſtroye thorow the enemyes. Euen I the Lorde haue ſayde it.

And thus ſayeth the Lord God: *I will deſtroye the Idols, and brynge the ymages of ☞ Noph to an ende. There ſhall no more be a prynce of Egypte, and a fearfulnes wil I ſende into the Egipciãs lãde. As for Pathures, I wyll make it deſolate, & kyndle a fyre in zoan the citie. No I punyſh, & poure my wrathfull indignaciõ vpon Sin, which is the ſtrength of Egipt. All the ſubſtaunce of Alexandria wyll I deſtroye, and kyndle a fyre in Egypte.

*zacha.xiii.a

Sin ſhalbe in greate heuyneſſe, Alexandria ſhalbe roted oute, and Noph ſhall haue E daylye ſorow. The beſt men of Helyopolys and Bubaſto ſhalbe ſlayne with ẏ ſwearde, and caryed awaye captyue. At Caphnis the daye ſhalbe darcke, when I breake there the ſcepter of the lande of Egypt, and when the põpe of her power ſhall haue an ende. ☞ A cloude ſhall couer her, & her daughters ſhall be led awaye into captiuite. Thus wil I punyſh Egypt, ẏ they maye knowe how that I am the Lorde.

It happened in the eleuenth yeare, vpon the ſeuenth daye of the fyrſt moneth, that ẏ Lordes worde came vnto me, ſayenge: Beholde, thou ſonne of man, I will breake the arme of Pharao kynge of Egypte: and lo, it ſhall not be bounde vp to be healed, nother F ſhall any playſtre be layed vpõ it, for to eaſe it, or to make it ſo ſtronge, as to holde a ſwearde. Therfore, thus ſayeth the Lorde God: Beholde, I will vpon Pharao ẏ kyng of Egypt, and bruſe his ſtronge arme (yet is it but a broken one) & wyll ſmyte ẏ ſwearde out of hys handes.

As for the Egypcians. I will ſcatre thẽ amonge the Heathen, and ſtrowe them in the landes aboute. Agayne I wyll ſtrength the arme of the kyng of Babylon, & geue hym a ſweard in his hande: but I will breake Pharaos arme ſo that he ſhal holde it before him pyteouſly, lyke a wounded man.

G Yee, I wyll ſtablyſh the kynge of Babilons arme, & the armes of Pharao ſhall fall downe: that it maye be knowne, ẏ I am the Lord, which geue the kyng of Babylon my ſwearde in his hande, that he maye drawe it out vpon the lande of Egypte, & that when I ſcatre the Egypcians amonge the Gẽtils and ſtrowe them in the landes aboute, they maye knowe, that I am the Lorde.

¶The.xxxj.Chapter.

¶A comparyſon of the proſperite of Pharao with the proſperyte of the Aſſirians. He prophecyeth a lyke deſtruccyon vnto them bothe.

A Moreouer, it happened in the eleuenth
yeare, the fyrſte daye of the thyrd moneth,
that yͤ worde of the Lorde came
vnto me, ſayeng: thou ſonne of man, ſpeake
vnto Pharao the kynge of Egypte, and to
all hys people. Whome arte thou lyke in
thy greatneſſe? Beholde, Aſſur was lyke a
Cedre tree vpon the moũt of Lybanus with
fayre braunches: ſo thycke, that he gaue ſhadowes
and ſhot out very hye. Hys toppe
reached vnto yͤ cloudes. The waters made
hym greate, and the depe ſet hym vp an
hye. Rounde aboute the rotes of hym ranne
there floudes of water, he ſente out hys lytle
ryuers vnto all the trees of the felde. Therfore
B was he hyer then all the trees of the felde,
and thorowe the multytude of waters yͭ
he ſent from hym, he optayned many longe
braũches. All foules of the ayre made theyr
neſtes in hys braũches: vnder his bowes gendred
all the beaſtes of the felde, and vnder
hys ſhadow dwelt all people. Fayre & bewtifull
was he in his greatnes & in the length
of hys braunches, for hys rote ſtode beſyde
☞ great waters, ☞ no Cedre tre myght hyde
hym. In the pleaſaunt garden of God, there
C was no fyrre tre lyke his braũches, yͤ playne
trees were not lyke the bowes of hym.
All the trees in yͤ garden of God myght not
be compared vnto hym in hys bewty, ſo fayre
and goodly had I made hym wͭ the multytude
of hys braunches. In ſo moche that
all the trees in yͤ pleaſaunt garden of God
had enuye at hym. Therfore, thus ſaieth the
D Lorde God: for ſo moch as he hath lyfte vp
hym ſelfe ſo hye, and ſtretched hys toppe into
the cloudes, and ſeinge his hert is proude
in his hyghneſſe. I wyll delyuer hym into yͤ
handes of the myghtyeſt amonge the Heathen,
which ſhall rote hym out. Accordynge
to hys wyckedneſſe wyll I caſt him awaye,
the enemye ſhall deſtroye him, & the myghty
men of the Heathen ſhall ſo ſcatre hym that
hys braunches ſhall lye vpon all mountaynes
and in all valleyes: hys bowes ſhall be
broken downe to the grounde thorowe oute
E the lande. Then all the people of the lande
ſhall go from his ſhadowe, and forſake him.
When he is fallen, all the foules of the ayre
ſhall ſyt vpon hym, and all wylde beaſtes
of the felde ſhall go aboute ☞ amonge hys
☞ braunches: ſo that from hence forth, no tree
in the water ſhall attayne to hys hyghneſſe,
nor reach hys toppe vnto yͤ cloudes, nether
ſhall any tre of the water ſtande ſo hye, as
he hath done. For vnto death ſhall they all
be delyuered vnder the earth, and go downe
to the graue lyke other men.
F Moreouer, thus ſayeth the Lord God: In
the daye when he goeth downe to the graue
I will cauſe a lamentacyon to be made, I
will couer the depe vpon hym, I will ſtaũch
his floudes, and the great waters ſhalbe reſtrayned.
I ſhal cauſe Lybanus to be ſorowfull!
for hys ſake, and all the trees of the felde
ſhall beſmytten. I wyll make the Heathen
ſhake at the ſounde of hys fall, when I caſte
hym downe to * hell with them that deſcẽde * Eſai. xiiii. c
into the pytte. All the trees of Eden, with Ezec. xxxii. c
all the choſen & beſte trees of Lybanus, yee,
and all they that are planted vpon the waters,
ſhall mourne wyth hym alſo in the lower
habitacions: for they ſhall go downe to
hell with hym, vnto them that be ſlayne wͭ G
the ſwearde, whiche dwelt afore vnder the
ſhadowe of hys arme amonge the Heathen.
To whome ſhalt thou be lykened, that arte
ſo glorious and greate, amonge the trees of
Eden? Yet art thou caſte downe vnder the
earth (amonge yͤ trees of Eden) where thou
muſt lye amonge vncircũcyſed, with them yͭ
be ſlayne with the ſwearde. Euen thus is it
with Pharao and all hys people, ſayeth the
Lorde God.

❡ The. xxxij. Chapter.

❡ The prophete is commaunded to bewayle Pharao the kynge of Egypt. He prophecyeth that deſtruccyon ſhall come vnto Egypt thorow the kyng of Babylon.

☞ IN the eleuenth yeare, yͤ fyrſte ☞ A
daye of the twelueth moneth, the
worde of yͤ Lorde came vnto me
ſayinge: thou ſonne of man, take
vp a lamentaciõ vpõ * Pharao yͤ * Eze. xxix. and. xxxi.
king of Egypt, & ſaye vnto him: thou art reputed
as a lyon of the Heathẽ, & as a whalfyſh
in yͤ ſee: Thou caſteſt thy waters about
the, thou troubleſt the waters with thy fete
and ſtampeſte in their floudes. Thus ſayeth
the Lorde God: * I wyll ſprede my net ouer * Eze. xii. b. xvii. c
the, namely, a greate multytude of people:
theſe ſhall dryue yͤ ito my yarne, for I wyll
caſt the vpon the lande, and let the lye vpon
the felde, that all yͤ foules of the ayre maye
ſytt vpon the. I wyll geue all the beaſtes of
the felde ynough of yͤ. Thy fleſh wyll I caſt
vpon the hylles, and fyll the Valleys wyth B
thy hyghneſſe. I wyll water the lande with
the aboundaunce of thy bloude euen to the
mountaynes, and yͤ ryuers ſhal be ful of thy
bloude. When yͧ art put out, I wyll couer yͤ
heauen, and make his ſtarres dymme. * I
wyll ſprede a cloude ouer the Sunne, & the Eſai. xiii. b
Mone ſhall not geue her lyght. All yͤ lyghtes
of heauẽ wyll I put out ouer yͤ, & brĩg darckenes
vpon thy lãde, ſayeth the Lorde God.
I wyll trouble the hertes of many people,
when I bring thy deſtrucciõ among yͤ Heathen
& cõtrees, whom yͧ knoweſt not. Yee
I wyll make many people wͭ theyr kynges
ſo afrayed thorow the, yͭ theyr heare ſhall
ſtãde vp, when I ſhake my ſwearde at their
faces. Sodenly ſhall they be aſtonyed, euery
man in hym ſelfe, at the daye of thy fall.

C For thus ſayeth the Lorde God, yͤ kynge of Babylons ſwearde ſhall come vpon the, wyth the ſweardes of the worthyes wyll I ſmyte downe thy people. All they that be myghtye amonge the Gentyls ſhal waſt the proude pompe of Egypte, & brynge downe all her people. All the cattell alſo of Egypte wyll I deſtroye, that they ſhal come nomore vpõ the waters: ſo that nether mãs fote nor beaſtes clawe, ſhall ſtere them any more.

Thẽ wil I make theyr waters depe, & cauſe theyr floudes to runne lyke oyle, ſayeth the Lorde God. When I make yͤ lande of Egipt deſolate, and when the countre wyth al that is therin, ſhalbe layde waſt, & whẽ I ſmyte all them whych dwell in it, that they maye knowe, that I am the Lord. This is yͤ mournynge, that yͤ daughters of yͤ Heathen ſhall make: Yee, a ſorow & lamentacion ſhal they take vp, vpon Egypte, and all her people, ſayeth the Lorde God.

*Esa.xiiii.e. Ezech.xxxi.c.

D In the.xii.yeare, the.xv.daye of the moneth, came the worde of the Lorde vnto me, ſayenge: Thou ſonne of man. Take vp a lamentacion vpon the people of Egypt, & caſt thẽ downe, yee, them I ſaye, & the myghtye people of yͤ heathẽ alſo, euen wyth thẽ * that dwell beneth: and with them that go downe into the graue. Downe (how fayre ſo euer yͤ be) & laye the with the vncircũciſed. Amõge thoſe yͭ be ſlayne with the ſwerde, ſhall they lye. To the ſweard is ſhe already delyuered: therfore plucke downe to yͤ groũde, her & all her multitude. The myghtye worthies ſhall ſpeake to him out of yͤ hell & to his helpers, yͭ be gone downe & lye vncircũciſed and wyth them that be ſlayne wyth the ſwearde.

E Aſſur is there alſo wyth hys company, & theyr groues rounde aboute, whyche were ſlayne & fel al with the ſwearde, whoſe graues lye beſyde him in the lowe pytte. Hys cõmens are buryed rounde aboute hys graue, all together wounded and ſlayne wyth the ſwearde, whyche men afore tyme broughte feare into the lande of the lyuynge.

*Iere.xlix.f. Dani.viii.a

* There is Elam alſo wyth all his people, and theyr graues rounde aboute: whych all beynge wounded & ſlayne with yͤ ſwerde are gone downe vncircũciſed vnder yͤ earth, whych neuertheleſſe ſomtyme brought fear into the lande of the lyuynge: for the whyche they beare theyr ſhame, wyth the other that be gone downe to the graue.

F Theyr buryal is geuen them and al theyr people, amonge them that be ſlayne. Theyr graues are roũde aboute all them, whych be vncircũciſed, & wyth thẽ that be ſlayne thorow yͤ ſweard: for ſeynge that in tymes paſt they made the lande of the lyuynge afrayed they muſte nowe beare theyr owne ſhame, wͭ them that go downe to the pytte, and lye amonge them that be ſlayne.

There is Meſech alſo and Tuball, and theyr people, & theyr graues rounde aboute. Theſe all are amonge the vncircũciſed, and them that be ſlayne wyth the ſwerd, becauſe afore tyme they made yͤ lande of the lyuynge afrayed.

Shulde not they then lye alſo amonge the worthyes, & vncircũciſed Gyauntes: which wyth theyr weapens are gone downe to hel whoſe ſweardes are layed vnder theyr heades, whoſe wyckednes is vpon theyr bones: becauſe yͭ as worthyes, they haue broughte feare into the lande of the lyuynge. Yee, amonge the vncircumciſed ſhalte thou be deſtroyed, and ſlepe wyth them, that peryſhed thorowe the ſwearde.

*Iere.xlix.b Ezech.xxv.b. and.xxxv.a

There is the lande of * Edom wyth her kynges and princes alſo, whych wyth theyr ſtrength are layed by them that were ſlayne wyth the ſwearde: yee, amonge the vncircũciſed, and them whych are gone downe into the pytte. More ouer, there be al the princes of the north, with all the Sidonians, which are gone downe to the ſlayne. G

Wyth theyr feare and ſtrength they are come to confuſion, & lye there vncircumciſed amonge thoſe that be ſlayne with yͤ ſweard: and beare theyr owne ſhame, wyth thẽ that be gone downe to the pytte. Now whẽ Pharao ſeyth thys, he ſhalbe comforted ouer all hys people, that is ſlayne wyth the ſwerde: both Pharao and all hys hooſte, ſayeth the Lorde God. For I haue geuen my feare in yͤ lande of the lyuynge. But Pharao and all hys people ſhall lye amonge the vncircumciſed, and amonge them that be ſlayne wyth the ſwearde ſayeth the Lorde God.

¶ The.xxxiii.Chapter.

¶ He ſetteth out the offyce of a curate that preacheth the Goſpell. He ſtrengtheneth them that dyſpayre, and boldeneth them wyth the promes of mercye. The worde of the Lorde agaynſt the remnaunt of the people. Agaynſte the mockers of the wordes of the prophete.

*[illegible]

AGayne, the worde of the Lorde came vnto me, ſayenge: Thou ſonne of man: Speake to yͤ chyldren of thy people, and tel them: Whan I ſende a ſwearde vpon a lande, yf the people of the lande take a man of theyr coũtre, & ſet him to be theyr * watchman, the ſame man (when he ſeyth yͤ ſwerde come vpon the lande) ſhall blowe the trõpet and warne the people. A

Yf a man nowe heare the noyſe of the trõpet & wyll not be warned, and the ſwearde come: and take hym awaye: hys bloude ſhall be vpon hys owne heade: for he herde yͤ ſoũd of the trompet, & wolde not take hede, therfore his bloude be vpon hym. But yf he wyl receaue warnynge, he ſhall ſaue his lyfe.

B Agayne, yf the watch man ſe yͤ ſwearde come, and ſhewe it not with the trompet, ſo yͭ the people is not warned: yf yͤ ſwearde come then, & take any man from amonge them: yͤ ſame ſhalbe takẽ a waye in hys owne ſynne, but hys bloude wyll I requyꝛe of the watch mans hande.

*Ezech. iii. c *And nowe (O thou ſõne of mã) I haue made the a watchman vnto the houſe of Iſrael: that where as thou heareſt any thynge out of my mouth, thou mayeſt warne them on my behalfe. Yf I ſaye vnto the wycked thou wycked, thou ſhalte ſurelye dye & thou geueſt hym not warnynge, that he maye beware of hys vngodlye waye: then ſhall the wicked dye in his owne ſynne, but his bloud wyll I requyꝛe of thy hande. Neuertheles, yf thou warne the wycked of hys waye, to turne frõ it, where as he yet wyll not be turned from it, then ſhal he dye becauſe of his ſynne but thou haſt delyuered thy ſoule.

C Therfoꝛe (O thou ſonne of man) ſpeake vnto yͤ houſe of Iſrael. Ye, ſaye thus: Our offences and ſynnes lye vpon vs, and we be coꝛrupte in them, howe ſhulde we then be reſtored vnto lyfe? *Eze. xviii. c Tell them: *As truely as I lyue ſayeth the Loꝛde God, I haue no pleaſure in yͤ death of the wycked, but muche rather that the wycked turne frõ hys waye, & lyue. Turne you, turne you from youre vngodly wayes, O ye of the houſe of Iſrael. Oh wherfoꝛe wyll ye dye?

*Eze. xviii. d Thou ſonne of man, tell the chyldꝛen of thy people: *The ryghteouſnes of the ryghteous ſhal not ſaue him, whanſoeuer he turneth a waye vnfaythfully. Agayne, the wyckednes of the wycked ſhall not hurte hym, whan ſo euer he conuerteth from his vngodlyneſſe.

And the ryghteouſneſſe of the ryghteous ſhall not ſaue hys lyfe, whanſoeuer he ſynneth. Yf I ſaye vnto the ryghteous, that he ſhall ſurely lyue, and ſo he truſt to hys owne ryghteouſneſſe, and do ſynne, then ſhall hys ryghteouſnes be nomoꝛe thought vpon, but D in the wyckedneſſe that he hath done he ſhal dye. *Eſay. lv. b Iere. xviii. a *Agayne, yf I ſaye vnto the wycked: thou ſhalte ſurelye dye: and ſo he turne from hys ſynnes, and do yͤ thynge that is lawfull and ryght: In ſo much that the ſame wicked man geueth yͤ pledge agayne, reſtoꝛeth that he had taken a waye by robbery, walketh in the commaundementes of lyfe, and doth no wꝛonge. Then ſhall he ſurely lyue, & not dye Yee, the ſynnes that he hath done, ſhall neuer be thought vpon. Foꝛ in ſo much as he doth nowe the thynge that is lawfull and ryght, he ſhall lyue. And yet the chyldꝛen of thy people ſaye: Tuſh, the waye of the Loꝛde is not ryghte, but they lye, where as theyꝛ owne waye is rather vnryght.

When yͤ ryghteous turneth frõ hys ryghteouſnes and doth yͤ thynge that is wycked he ſhall dye therfoꝛe. But yf yͤ wycked turne from hys wyckedneſſe, doynge the thynge yͭ is lawfull and ryght, he ſhall lyue therfoꝛe. *Eze. xviii. f ‡Roma. ii. a Yet ye ſaye: *the waye of the Loꝛde is not equall: O ye houſe of Iſrael ‡I wyll iudge euery one of you after hys wayes.

E In the. xii. yeare, the. v. day of yͤ tenth moneth of oure captiuite, it happened, that one whych was fled out of Jeruſalẽ, came vnto me, and ſayd: the cytie is deſtroyed. Now the hande of the Loꝛd had bene vpon me the euenynge afoꝛe thys man (which was eſcaped) came vnto me, & had ☞ opened my mouth, ☞ vntyl the moꝛninge that he came to me: yee, he opened my mouth, ſo that I was nomoꝛe domme. Then came the woꝛde of the Loꝛde vnto me, & ſayd: Thou ſoune of man, theſe yͭ dwell in the waſted lande of Iſrael, ſaye: Abꝛaham was but one man, and he had yͤ lãde in poſſeſſion: nowe are we many & the lande is geuen vs to poſſeſſe alſo. And therfoꝛe tell thẽ. F Thus ſayeth yͤ Loꝛde God: *Levi. xvii. d ‡Deute. iii. c. *In yͤ bloud haue ye eaten, your eyes haue ye lyfte vp to Idoles, ‡and haue ſhed bloude: ſhall ye then haue the lande in poſſeſſion?

Ye leane vpon your ſweardes, ye woꝛke abhominacions, euery one defyleth his neghbours wyfe: & ſhal ye then poſſeſſe the lande? Saye thou theſe woꝛdes vnto them. Thus ſayeth the Loꝛde God. As truly as I lyue al ye that dwel in this wyldernes, ſhalbe ſlaine wyth the ſwearde: what ſo euer is vpon the felde, wyll I geue vnto the beaſtes to be deuoured: thoſe that be in ſtronge holdes & dennes, ſhall dye of the peſtilenee. Foꝛ I wyll make the lande ſo deſolate and waſte, and yͤ pompe of her ſtrength ſhall come to an ende. The mountaynes in Iſraell ſhalbe ſo waſte that no man ſhall trauayle therby.

G *Ezec. xxv. c. *Then ſhall they lerne to knowe, that I am the Loꝛde, when I make the lande waſt and deſolate, becauſe of all theyꝛ abhominacions, that they haue wꝛought. And thou ſonne of man, the chyldꝛen of thy people that talke of the, by the walles and in the doꝛes of theyꝛ houſes, ſayenge one to another: Come, let vs hear, what woꝛd is gone foꝛth frõ the Loꝛde. These come yͤ vnto the, after maner of a great people: yee, as who ſayeth they were my people, they ſyt downe befoꝛe the, and heare thy woꝛdes, but they do not therafter *foꝛ in their mouthes they make a ieſte of them, & theyꝛ herte goeth after theyꝛ owne couetous lucre: *Eſa. xxix. c. Math. xv. a. And as a balet that hath a ſwete tune, and is pleaſaũt to ſynge, ſo ſhalt thou be vnto them: thy woꝛdes ſhall they heare, but they wyll not do therafter. Whan thys commeth to paſſe (foꝛ lo: it commeth in dede) then ſhall they knowe, yͭ there hath bene a pꝛophete amonge them.

¶ The.xxxiiii. Chapter.

¶ Agaynſt Byſhoppes & curates that deſpyſe the flocke of Chriſt, and ſeke theyr owne. The Lorde ſayeth that he wyll vyſet hys diſparſed flocke, and gather them together. He reproueth the malyce of certen of the flocke. He promyſeth the true ſhepherde Chriſte, and wyth hym peace.

A AND the worde of the Lorde came
vnto me ſayenge: Thou ſonne of
man, prophecye agaynſt the ſhepherdes
of Iſraell, prophecye and
ſpeake vnto them. Thus ſayeth
*Eze.xiii.a Iere.xxiii.b and.xxiii.a the Lorde God. *Wo be vnto the ſheperdes
of Iſrael, that fede them ſelues. Shulde not
the ſhepherdes fede the flockes?

Ye haue eaten vp the fat, ye haue clothed
you wyth the woll: yͤ beſt fed haue ye ſlaine,
but the flocke haue ye not noryſhed. The
*Luke.iiii.b weake haue ye not holden vp *the ſicke haue
ye not healed: the broken haue ye not boũde
together, the out caſtes haue ye not brought
*i.Pet.v.a agayne: yͤ loſt haue ye not ſought, but *churlyſhly
& cruelly haue ye ruled thẽ. Thus are
they ſcatred here & there wythout a ſhepherd
yee, al the beaſtes of the felde deuoure them,
and they go aſtraye.

My ſhepe go wandrynge vpon al mountaynes
B and vpõ euery hye hyll. Yee, they be
ſcatred abrode in all feldes, and there is no
man, that careth for them, or ſeketh after thẽ.
Therfore, O ye ſhepherdes, heare the word
of the Lorde. Thus ſayeth yͤ Lorde God: As
truly as I lyue, for ſo much as my ſhepe are
robbed, and deuoured of all the wylde beaſtes
of the felde, hauynge no ſhepherde: and
ſeynge that my ſhepherdes take no regarde
of my ſhepe, but fede them ſelues onely, and
not my ſhepe. Therfore, heare the worde of
C the Lorde (O ye ſhepherdes) Thus ſayeth yͤ
Lorde God: Beholde, I my ſelfe wyll vpon
the ſhepherdes: and requyre my ſhepe from
theyr handes, and make them ceaſſe from fedynge
of my ſhepe: yee, the ſhepherdes ſhall
fede them ſelues nomore. For I wyl deliuer
my ſhepe out of theyr mouthes, ſo that they
ſhall not deuoure them after thys: For thus
D ſayeth the Lorde God: * Beholde, I wyll
*Ioh.x.a Hebr.xiii.d i.Pe.ii.c.v.a loke to my ſhepe my ſelfe, & ſeke them. Lyke
as a ſhepeherde amonge the flocke ſeketh after
the ſhepe that are ſcatred abrode, euen ſo
wyll I ſeke after my ſhepe, & gather them together
out of al places, where they haue ben
ſcatred in the cloudy and darke daye. I wyll
brynge them out from all people, and gather
them together out of al landes. I wyl bringe
them into theyr owne lande, and fede them
vpon the mountaynes of Iſrael, by yͤ ryuers
and in all the places of the coũtre. I wyl fede
them in ryghte good paſtures and vpon the
hye mountaynes of Iſrael ſhall theyr foldes
be. There ſhall they lye in a good folde, and
in a fat paſture ſhall they fede: euen vpon the
mountaynes of Iſrael.

I wyl fede my ſhepe my ſelfe, and bringe
them to theyr reſt, ſayeth the Lorde God.
*Such as be loſte, wyll I ſeke: ſuche as go *Luke.iiii.b Ioh.x.a
aſtraye: wyll I brynge agayne: ſuche as be
woũded, wyl I bynde vp: ſuch as be weake,
wyl I make ſtronge: ſuch as be fat & ſtrõge,
thoſe wyl I roote out, and fede them wyth yͤ
thynge that is lawfull. And as for you (O E
my ſhepe) ſayeth yͤ Lorde God. *I wyll put Math.xxv.e
a difference amonge the ſhepe, amõge the wethers
and the goates. Was it not ynough for
you, to eat vp the good paſture, but ye muſt
treade downe the reſydue of your paſture wᵗ
your fete alſo? Was it not ynough for you to
drynke cleare water, but ye muſt trouble the
reſydue alſo wyth your fete?

Thus my ſhepe muſt be fayne to eate the
thynge, that ye haue troden downe wᵗ youre
fete, and to drinke it, that ye with youre fete
haue defyled. Therfore, thus ſayeth yͤ Lord
God vnto them: Behold, I wyl ſeuer the fat
ſhepe from the leane: for ſo muche as ye haue
ſhot the weake ſhepe vpon the ſydes & ſhoulders,
and runne vpon them wyth youre hornes,
ſo longe tyll ye haue vtterly ſcatred thẽ
abrode. I wyll helpe my ſhepe, ſo that they
ſhall nomore be ſpoyled: yee, I wyll diſcerne
one ſhepe from another. I wyll rayſe vp
vnto them one onely ſhepeherde, euẽ my
ſeruaunte * Dauid, he ſhall † fede them and *Iere.xxx.b
he ſhall be theyr ſhepeherd. I the Lorde wyl †Actes.ii.c
be theyr God, and my ſeruaunte * Dauid *Miche.v.a
ſhalbe theyr prince. Euen I the Lorde haue F
ſpoken it.

Moreouer, I wyll make a couenaunt of
peace wyth them and dryue all euell beaſtes
out of the lande: ſo that they maye dwell ſafely
in the wyldernes, and ſlepe in the woddes.
Good fortune & proſperite wyll I geue
them, and vnto all that be rounde about my
hyll. *A proſperous ſhower and rayne wyll *Deute.xi.b
I ſende them in due ſeaſon, that the trees in and.xxviii.b
the wodde maye brynge forth theyr frutes &
the grounde her increaſe. They ſhalbe ſafe in
theyr laude, and ſhall knowe, that I am the
Lorde, whych haue broken theyr yocke and
delyuered them out of the handes of thoſe, yͭ
helde them in ſubieccion.

They ſhall nomore be ſpoyled of the heathen, G
nor deuoured wyth the beaſtes of the
lande: but ſafely ſhall they dwell, and nomã
ſhall fraye them. I wyll ſet vp an excellente
plante for them, ſo that they ſhall ſuffre no
more honger in the lande, neyther beare the
reprofe of the Heathẽ any more. Thus ſhall
they vnderſtande, yͭ I the Lorde thyr God
am with them, and that they (euen the houſe
of Iſrael) are my people ſayeth yͤ Lord God
Ye men are my flocke *ye are the ſhepe of my *Psal.xcv.b
paſture: and I am your God, ſayeth yͤ Lord and.xcix.b
God.

The

¶The.xxxv.Chapter.

¶The deſtruccion that ſhall come on the hyll Seyr, that is, on the Idumeans, becauſe they troubled the people of the Lorde.

A MOreouer, the worde of the Lorde
came vnto me, ſayeng: Thou ſõne
of man, turne thy face towarde yͤ
*Eſay.xxxiiii.a Iere.xlix.b Ezech.xxxv.b and.xxxii.f and.xxv a and.xxxvi.a mount *Seyr, prophecy vpon it,
and ſaye vnto it. Thus ſayeth yͤ Lorde God:
Beholde (O thou mount Seyr) I wyll vpõ
the, I wyll reach out myne hande ouer the,
yee, waſte and deſolate wyll I make the.
Thy cyties wyl I breake downe, and thou
ſhalte lye voyde: that thou mayeſt knowe,
*Num.xx.c Deute.ii.a howe that I am the Lord. *For ſo much as
thou beareſt an olde enemytie agaynſt yͤ children
of Iſrael, & haſt drawen the chyldren of
Iſrael vpon the ſwerde, what tyme as they
were troubled and puniſhed for theyr ſynne:
Therfore, as truly as I lyue, ſayeth yͤ Lord
God, I wyll prepare the vnto bloude, yee,
B ☞ bloud ſhal folow vpon the: *ſeyng thou
☞ *i.mach.v.a layeſt wayte for bloud, therfore ſhal bloude
perſecute the. Thus wyl I make the mount
Seir deſolate and waſt, and brynge to paſſe
that there ſhall no man go thyther, nor come
from thence. Hys mountaynes wyll I fyll
wyth hys ſlayne men: thy hylles, valleys, &
ryuers, ſhall lye full of them, that are ſlayne
wyth the ſwerde. I wyl make the a perpetuall
wyldernesse, ſo that thy cyties ſhal not return
to theyr former eſtate that ye maye
knowe, howe that I am the Lorde.

☞ And becauſe yͧ haſt ſayd: what, ☞ both
C theſe nacions and both theſe landes muſt be
*Exod.xxv.c myne, & I wyl haue thẽ in poſſeſſion *where
as the Lorde was there. Therfore, thus ſayeth
the Lord God: As truly as I lyue, I wil
handle the accordynge to thy wrath and gelouſy,
lyke as thou haſte dealt cruelly wyth
them, that I maye be knowen amõge them,
how I haue puniſhed the. Yee, and that thou
alſo mayeſt be ſure, that I yͤ Lord haue herd
all thy deſpytfull wordes, whych thou haſte
ſpoken agaynſt the mountaynes of Iſraell,
D ſayenge: Lo, they are made waſt, and geuen
vs to deuoure. Thus wyth your mouthes ye
haue made your boaſt agaynſt me, yee, and
multiplyed your proud wordes agaynſt me
which I haue herde altogether. Wher vnto,
thus ſayeth the Lorde God: to the ioye of all
*Eze.xxv.a and.xxvi.a the worlde wyll I make yͤ waſt. *And lyke
as thou (O mount Seir) waſt glad, becauſe
the heritage of the houſe of Iſraell was deſtroyed:
euen ſo wyll I do vnto the alſo, that
thou and whole Edom ſhalbe deſtroied, and
knowe, that I am the Lorde.

¶The.xxxvi.Chapter.

¶He promyſeth the delyueraunce of the Gentyls vnto Iſrael. The benefytes done vnto the Iewes are to be aſcribed to the mercye of God, not vnto theyr deſeruynges. God renueth our hertes that we may walke in his commaundementes.

THou ſonne of man, prophecye vpõ the A
mountaynes of Iſraell, and ſpeake:
*Heare the worde of the Lorde, O ye *Ezech.vi.a
moũtaynes of Iſrael. Thus ſayeth the Lord
God. Becauſe your enemye hath ſayd vpon
you: ☞ A, ha, the hye euerlaſtynge places
are nowe become ours, prophecy therfore, & ☜
ſpeake: thus ſayeth the Lorde God. Seyng
ye be waſted and trodẽ downe on euery ſyde
and become a poſſeſſion vnto the reſydue of
the Gentyls: whych haue brought you into
mens mouthes and vnto an euell name amonge
the people. Therfore, heare the word
of the Lorde God, O ye mountaynes of Iſraell.
Thus ſayeth the Lorde God vnto the
mountaynes and hylles, valleys and dales,
to the voyde wyldernesse & deſolate cyties,
whych are ſpoyled, & had in deriſion on euery
ſyde, amonge the reſydue of the Heathen.
Yee, euẽ thus ſayeth the Lorde God. In the
fyre of my gelouſye haue I takẽ a deuyce, agaynſt B
the reſydue of the Gentyls, & againſt
all *Edom: whych haue takẽ in my lande vnto *Eze.xxxv.a
them ſelues for a poſſeſſion: which alſo reioyced
frõ theyr whole herte with a deſpytefull
ſtomacke, to waſt it, and to ſpoyle it.

Prophecye therfore vpon the lande of Iſrael,
ſpeake vnto the mountaines & hylles to
valleys and dales, thus ſayeth yͤ Lorde God
Beholde, thys haue I deuyſed in my gelouſye
and terrible wrath. For ſo muche as ye
haue ſuffred reprofe of the Heathen, therfore
thus ſayeth yͤ Lord God. ☞ I haue ſworne
that the Gentyls whych lye about you, ſhal ☜
beare theyr confuſion them ſelues. And for
you (O mountaynes of Iſrael) ye ſhal ſhote
out your braunches, and brynge forth youre
frute to my people of Iſrael, for it is hard by
that it wyl come. Behold, I come vnto you,
and vnto you wyll I turne me, that ye may C
be tylled and ſowen.

☞ I wyll ſende you much people, which
ſhalbe all of the houſe of Iſraell, the cyties ☜
ſhalbe inhabyted, & the decayed places ſhall
be repayred agayne, I wyll prouyde you wt
much people and catell, whych ſhall increaſe
and brynge frute, I wyll reſtore you alſo to
youre olde eſtate & ſhewe you more kyndnes
thẽ euer ye had before: wherby ye ſhal know
that I am the Lorde. Yee, people wyll I ſẽde
vnto you (O my folke of Iſrael) whych ſhal
haue the in poſſeſſion, and thou ſhalt be their
enheritaunce, ſo that thou ſhalte nomore be
wythout them. Agayne thus ſayeth yͤ Lord
God. For ſo muche as they ſaye vnto you,
thou arte an eater vp of men, and a waſter
of thy people: therfore thou ſhalte eate no
mo men, neyther deſtroye thy people any
more, ſayeth the Lorde God. And I wyl not
ſuffre the, for to beare thyne owne confuſion
amonge the Gentyls frõ hence forth. Thou
ſhalt not beare the reprofe of the naciõs, nor

caſt out thyne owne people any more, ſayeth the Lorde God.

Moreouer the worde of the Lorde came vnto me, ſaynge. O thou ſonne of man, whē the house of Iſrael dwelt vpon theyr owne groũde, they defyled them ſelues wyth theyr owne wayes and ymaginacions: ſo yͭ in my ſyght theyr waye was lyke the vnclenneſſe of a menſtruous womã. Wherfore, I poured my wrothful diſpleaſure vpon them, ☞ because of the bloude that they had ſhed in the lande, & because of theyr Idols, wherwyth they had defyled thē ſelues. I ſcatred thē alſo amonge the heathen, ſo yͭ they were ſtrawed about in yͤ lãdes. Accordyng to theyr wayes & after theyr owne inuencions, ſo dyd I punyſh them.

E *Nowe when they were gone vnto the Heathen, & come in amonge thē, they diſhonoured my holy name: ſo that it was ſayde of them. Are theſe the people of God, & muſt go out of theyr owne lãde? Thē ſpared I my holy name, which yͤ house of Iſrael had diſhonoured amonge the Gentyls, to whom they came. Therfore tell the house of Iſrael: Thus ſayeth yͤ Lord God: I do not this for your ſakes (O house of Iſrael) but for my holy names ſake, whych ye dyſhonoured amõg the Heathen, when ye came to them. Therfore, I wyll hallowe my great name againe whych amonge the Gentyls is euell ſpoken of: for ye youre ſelues haue dyſhonoured it amonge them. And the Gentyls ſhal knowe that I am the Lorde, whan I am honoured in you before theyr eyes, ſayeth the Lorde God.

*Eſay.lii.b Roma.ii.c

As for you, I wyl take you from amõge the heathen, and gather you together out of all countrees, and bryng you agayne into your owne lande. *Thē wyll I poure cleare water vpon you, and ye ſhalbe clene: yee, from all youre vnclenneſſe and from al your Idols ſhall I clenſe you. A newe herte alſo wyl I geue you, and a new ſprete wyl I put into you. As for that ſtony herte, I wil take it out of your body, & gyue you a fleſhly hert F I wyll geue my ſprete amonge you * & cauſe you to walke in my commaundementes to kepe my lawes, and to fulfyll them.

*Eſa.xliiii.a Iere.xvii.c

*Deu.viii.d

And ſo ye ſhall dwell in the lande, that I gaue to youre forefathers, and ye ſhalbe my people, and I wyl be your God. I wyl helpe you out of all your vnclennes. I wyl call for the corne, and wyl encreaſe it, & let you haue no honger. I wyl multiplye the frutes of the trees and the increaſe of the felde for you, ſo that ye ſhal beare nomore reprofe of honger, amonge the Heathen. Then ſhall ye remember your owne wycked wayes, & your ymaginacions, whych were not good: ſo that ye ſhall thynke that ye were worthye to be deſtroyed: for your ſynnes and abhominacions

G But I wyll not do thys for youre ſakes (ſayeth the Lord God) be ye ſure of it. Therfore, O ye house of Iſraell, be aſhamed of your ſynnes. Moreouer, thus ſayeth yͤ Lord God: what tyme as I ſhall clenſe you from all youre offences, then wyll I make the cyties to be occupyed agayne, and wyl repayre the places that be decayed. The deſolate lãd ſhalbe buylded agayne, whyche afore tyme laye waſt in the ſyght of all them that went by. Then ſhall it be ſayde: thys waſte lande is become lyke a garden of pleaſure, and the voyde, deſolate and brokē downe cyties are nowe ſtronge, & defenſed agayne. Then the reſydue of the Heathen that lye roũde aboute you, ſhal knowe that I am yͤ Lorde, whyche repayre that yͭ was brokē downe, and plãte agayne, that yͭ was made waſte. Euen I the Lorde haue ſpoken it, and wyl do it in dede.

Thus ſayeth the Lorde God: I wyl yet once be founde againe of the house of Iſrael, and do thys for them: *I ſhal increaſe them as a flocke of mē. Like as the holy flocke and the flocke of Ieruſalē are in yͤ hye ſolempne feaſtes: ſo ſhall alſo the wylde waſted cyties be fylled wyth flockes of men: and they ſhall knowe that I am the Lorde.

*Ieremy.l.a

¶The.xxxvii.Chapter.

¶He prophecyeth the bryngynge agayne of the people beynge in captiuite. He ſheweth the vnion of the ten tribes wyth the two.

A The hande of the Lorde came vnto me and caryed me out in the ſprete of the Lorde, and let me downe in a playne felde, that laye full of bones, and he led me rounde aboute by them: and beholde the bones that laye vpon the felde, were very many, and marueilous drye alſo. Then ſayde he vnto me. Thou ſonne of man: thynkeſt thou theſe bones maye lyue agayne? I anſwered O Lorde God, thou knoweſt. And he ſayde vnto me. Prophecy thou vpon theſe bones, and ſpeake vnto them. Ye drye bones, heare the word of yͤ Lorde. Thus ſayeth the Lorde God vnto theſe bones. B Beholde, I wyll put breth vnto you, that ye maye lyue: I wyll gyue you ſynowes, and make fleſhe growe vpon you, and couer you ouer wyth ſkynne: and ſo geue you *breth, that ye maye lyue, & knowe that I am the Lorde.

*Gene.ii.b

So I prophecyed, as he had commaũded me. And as I was prophecyeng, there came a noyſe & a great mocyon, ſo that the bones rãne euery one to another. Nowe whē I had loked, beholde, they had ſynowes, and fleſh grewe vpon them: and aboue they were couered wyth ſkynne, but there was no breth in them. Then ſayde he vnto me. Thou ſõne of man prophecye thou towarde the wynde: prophecye: and ſpeake to the wynde. Thus sayeth the Loꝛde God. Come (O thou ayꝛe) ☞ from the foure windes, and ☞ blowe vpon C these slaine that they may be restoꝛed to lyfe So I pꝛophecyed as he had commaũded me: then came the bꝛeth into them, and they receiued lyfe, and stode vp vpon theyꝛ fete, a maruelous great soꝛte.

Moꝛeouer, he said vnto me: Thou sonne of mã, these bones are the whole house of Israel. Beholde, they saye: Oure bones dꝛyed vp, oure hope is gone, we are clene cut of.

D Therfoꝛe pꝛophecye thou, and speake vnto them. thus sayeth the Loꝛde God. Beholde, I wyll open youre graues (O my people) & take you out of your sepulchres, and bꝛynge you into the lande of Israel againe. So shal ye knowe that I am the Loꝛd, when I open your graues, and bꝛynge you out of them. My spꝛete also wyll I put in you, & ye shall lyue: I wyll set you agayne in youre owne lande, and ye shal knowe, that I am yͤ Loꝛd whych haue sayd it, and fulfylled it in dede.

The woꝛde of the Loꝛde came vnto me, sayenge: thou sonne of man, take a stycke & wꝛyte vpon it. Unto Juda and to the chldꝛẽ of Israel hys companions. Then take another stycke, and wꝛyte vpon it: Unto Joseph the stocke of Ephꝛaim, and to all the householde of Israel hys companions. E And then, take both these together in thyne hande, so shall there be one stycke therof. Nowe yf the chyldꝛen of thy people saye vnto the: wylte thou not shewe vs, what thou meanest by these? Then geue them thys answere: *Osee.i.b thus sayeth the Loꝛde God: beholde, *I wyl take the stock of Joseph, which is in the hande of Ephꝛaim and of the tribes of Israell hys felowes, and wyl put them to the stocke of Juda, and make them one stocke, and they shall be one in my hãde. And yͤ two styckes where vpon thou wꝛytest, shalt thou haue in thyne hande, that they maye se, and shalt saye vnto them.

Thus sayeth the Loꝛde God: beholde, I F wyl take awaye the chyldꝛen of Israel from amonge the Heathen, vnto whome they be gone, and wyll gather them together on euery syde, and bꝛynge them agayne into theyꝛ owne lande: yee, I wyll make one people of them in the lande, vpon the mountaynes of Israel, and they al shal haue but one kynge. They shall no moꝛe be two peoples frõ hẽce foꝛth, neyther be deuyded into two kyngdomes: they shall also defyle thẽ selues no moꝛe wyth theyꝛ abhominacions, Idoles, and all theyꝛ wycked doynges. I wyll helpe thẽ out of all theyꝛ dwellynge places, wherin they haue synned: and wyll so clense them, that they shalbe my people, and I theyꝛ God.

G David my seruaũt shalbe theyꝛ kynge, & they all shall haue one sheperde onely. They shall walke in my lawes, & my commaundementes shal they both kepe and fulfyl. They shall dwel in the lãde, that I gaue vnto Jacob my seruaunt, where as your fathers also haue dwelte: Yee, euen in the same lande shall they, theyꝛ chyldꝛen, & theyꝛ chylders chyldꝛen dwel foꝛ euermoꝛe, and my seruaũt David shalbe theyꝛ euerlastynge pꝛince. Moꝛeouer, I wyl make ☞ a bõde of peace ☞ with them, which shalbe vnto them an euerlastynge couenaunt. I wyll setle them also, and multyplye them, my Sanctuary wyl I set amonge them foꝛ euermoꝛe: * My dwellynge shalbe wyth them: *Leui.xxvi.b yee, I wyl be theyꝛ God, and they shalbe my people. Thus the Heathen also shall knowe, that I the Loꝛde am the holy maker of Israel: when my sanctuary shalbe amonge them foꝛ euermoꝛe.

¶ The.xxxviii.Chapter.

¶ He pꝛophecyeth that Gog & Magog shall come with an appoynted hoost into the lande of pꝛomes. Theyꝛ entent. He rehersceth that the commynge of Gog was befoꝛe pꝛophecyed of the pꝛophetes. The destruccio̅ of him

ANd the woꝛde of the Loꝛde came A vnto me, sayenge: Thou sonne of man, turne thy face ☞ towarde ☞ Gog the lande of Magog whych is the chefe pꝛince at Mesech and Tuball: pꝛophecye agaynst hym, and saye. Thus sayeth the Loꝛd God: *O Gog thou *Eze.xxxix.b Apoca.xx.c chefe pꝛince of Mesech and Tubal: beholde, I wyll vpon the, and wyll turne the aboute and put a bytt in thy chawes: I wyl bꝛynge the foꝛth and all thyne hoost, both hoꝛse and hoꝛsemen, whyche be al weapened of the best fassion: a greate people, that handle altogether speares, shyldes, and swerdes: the Perses, Moꝛians and wyth them the Libians, whyche all beare shyldes and helmettes: Gomer and al hys hoostes: the house of Thogoꝛma out of the noꝛth quarters, and al his hoostes, yee, and much people wyth the.

Therfoꝛe pꝛepare the, set thy selfe in araye wyth al thy people, that are come vnto the by heapes. & be thou theyꝛ defence. After many dayes thou shalte be vysited, and in yͤ latter yeares thou shalt come into the lande that hath bene destroyed wyth the swearde, & nowe is replenyshed agayne wyth diuerse people vpõ yͤ mountaynes of Israel, whych haue longe lyen waste. Yee, they be bꝛought out of the nacions, and dwell all safe. Thou shalt come vp lyke a stoꝛmy wether, to couer the lãde, and as it were a darcke cloude, thou with al thyne hostes, and a great multitude of people wyth the.

Moꝛeouer, thus sayeth the Loꝛde God: At the same tyme shal many thynges come into thy mynde, so that thou shalt ymagyn myschefe, and saye: I wyll vp to yonder playne lande, seynge they syt at ease, & dwell so safely (foꝛ

ſely (for they dwell all wythout any walles
D they haue nether barres nor dores) to ſpoyle
them, to robbe thẽ, to lay hãde vpon theyr ſo
well inhabited wylderneſſes: agaynſt that
people, that is gathered together frõ amõge
the heathen, whych haue gottẽ cattel & good
and dwell in the myddeſt of the lande. Then
ſhall Saba, and Dedan, and the marchauntes
of Tharſis wyth all theyr worthyes
ſaye vnto the: Art thou come to robbe? haſt
thou gathered thy people together, becauſe
thou wylt ſpoyle? to take ſyluer and golde: to
carye awaye catell and good, and to haue a
E great praye?

Therfore, O thou ſonne of mã, thou ſhalt
prophecie, and ſaye vnto Gog. Thus ſayeth
the Lorde God. In ẏ daye thou ſhalt knowe
that my people of Iſrael dwelleth ſafe: and
ſhalte come from thy place out of the northe
partes: thou & much people with the, whych
ryde vpon horſes, where of there is a greate
multitude & an innumerable ſorte. Yee, thou
ſhalte come vpon my people of Iſraell, as a
cloude to couer the lande. Thys ſhall come to
paſſe in the latter dayes: I wyll brynge the
vp into my lande, that ẏ heathẽ may knowe
me, whã I get me honour vpõ the (O Gog)
before theyr eyes.

F Thus ſayeth the Lorde God: Thou arte
he of whom I haue ſpokẽ afore tyme by my
ſeruauntes the prophetes of Iſraell, whyche
prophecied in thoſe dayes and yeares, that I
ſhulde brynge the vpon them. At the ſame tyme,
when God commeth vp into the lãde of
Iſrael (ſayeth the Lord God) ſhall my indignacion
go forth in my wrath. For in my gelouſy
and hote diſpleaſure I haue deuiſed* ẏ
there ſhalbe a great trouble in the lãde of Iſrael
at that tyme. The very fyſhes in the ſee
the foules of the ayre, the beaſtes of the feld,
and all the men that are vpon the earth, ſhal
tremble for feare of me.

*Dan.xii.a
Mat.xxiiii.b
Luk.xxi.c

G The hylles alſo ſhalbe turned vp ſyde
downe, the ſtayers of ſtone ſhall fall, and all
walles ſhall ſynke to the grounde. I wyl cal
for a ſwearde vpon them in all my moũtaynes
ſayeth the Lorde God: ſo that euery mãs
ſwearde ſhalbe vpon an other. Wyth peſtilence
and bloude wyll I punyſh hym: ſtormy
rayne and hayle ſtones, fyre and brimſtone
wyll I cauſe to rayne vpon hym and all hys
heape, yee, and vpon all that greate people
that is wyth hym. Thus wyll I be magnifyed,
honoured, & knowen amonge the Heathen:
that they may be ſure, howe that I am
the Lorde.

¶The.xxxix.Chapter.

¶He ſheweth the deſtrucciõ of Gog and Magog. The graue of Gog and of hys hooſt. He prophecyeth that Gog and hys company ſhalbe deuoured of byrdes and beaſtes, wherfore the houſe of Iſrael is waſted. Theyr bryugynge agayne from captiuite is promyſed.

A Therfore, O thou ſonne of mã, prophecye
agaynſt Gog, and ſpeake. Thus
ſayeth the Lorde God: Beholde * O
Gog: thou chefe prince at Meſech and Tuball,
I wyll vpon the, and ☞ punyſhe the wͭ
ſyxe plages, and leade the from the north partes,
and bringe the vp to the mountaynes of
Iſrael. As for thy bowe, I wyll ſmyte it out
of thy lyft hande, and caſt thyne arowes out
of thy ryght hande. Thou wyth all thyne
heape, and all the people that is wͭ the, muſte
fall vpon the mountaynes of Iſrael. Then
wyl I geue the vnto foules and wylde beaſtes
of the felde, to be deuoured: there muſte
thou lye vpon the felde: for euen I the Lord
haue ſpoken it, ſayeth the Lorde God.

*eze.xxxviii.c

B Into Magog, and amonge thoſe that ſyt
ſo careleſſe in the Iles: wyl I ſende a fyre, &
they ſhal knowe, that I am the Lord, I wyl
make alſo ẏ name of my holyneſſe to be knowen
amõge my people of Iſrael: and I wyl
not let my holy name be euell ſpoken of any
more: but the very Heathen alſo ſhal know,
thot I am the Lorde, the holy one of Iſraell.
Beholde, it commeth, and ſhalbe fulfylled
in dede, ſayeth the Lorde God. Thys is the
daye wherof I haue ſpokẽ. They that dwel
in the cyties of Iſraell, ſhall go forth and ſet
fyre vpon the weapens, and burne thẽ: ſhyldes
and ſpeares, bowes and arowes, bylles
& clubbes: ſeuẽ yeares ſhal they be burnynge
therof, ſo ẏ they ſhall els brynge no ſtyckes
frõ ẏ felde, nether haue nede to hewe downe
any out of the wodde. For they ſhall haue
weapens ynough to burne. They ſhal robbe
C thoſe that robbed them, & ſpoyle thoſe ẏ ſpoyled
them ſayeth the Lorde God. At the ſame
tyme wil I geue vnto Gog, a place to be buryed
in, in Iſrael, euẽ the valley, where thorowe
men go from the eaſt to the ſee warde.
Thoſe that trauaile therby, ſhal ſtoppe their
noſes for ſtence. There ſhall Gog and al hys
people be buryed: and it ſhalbe called the valley
of the people of Gog. Seuen monethes
longe ſhal the houſe of Iſrael be buryeng of
them that they maye clenſe the lande. Yee, al
the people of the lande ſhall burye them. O,
it ſhall be a glorious daye, when I get me ẏ
honoure, ſayeth the Lorde God. They ſhall
D ordeyne men alſo to be deed buryers, euer goynge
thorowe the lande, and appoynte them
certayne places to burye thoſe in, whych remayne
vpon the felde, that the lande may be
clenſed. From ende to ende ſhall they ſeke, &
that ſeuen monethes longe. Now thoſe ẏ go
thorow ẏ lande, where they ſe a mans bone,
they ſhal ſet vp a token by it, tyl the deed buryers
haue buryed it alſo, in the valley of the
people of Gog. And ẏ name of the cytie ſhall
be called, hamonah (ẏ is a multitude) Thus
ſhall they make the lande clene.

And thou ſonne of man: thus ſayeth the

Lorde God. Speake vnto all the foules and
euery byrde, yee, and to al the wylde beaſtes
of the feld, heape you together and come, gather
you rounde aboute vpon my ſlaughter,
yͤ I haue ſlayne for you: euen a great ſlaughter
vpon the moũtaynes of Iſrael, eate fleſh
Apoca.xix.d and drynke bloude. Ye ſhall * eate the fleſhe
of the worthyes, and drynke the bloude of yͤ
princes of the lande: of the wethers, of the lãbes,
of the goates, and of the oxen that be all
ſlayne at Baſan. Eate the fat your belly ful,
and drynke bloude, tyll ye be dronken of the
ſlaughter, whych I haue ſlayne vnto you.
Fyll you at my table wyth horſes & ſtronge
horſemen, wyth captaynes and mẽ of warre
ſayeth the Lorde God.

F I wyl brynge my glory alſo amonge the
Gentyls, that all the heathen may ſe my iudgement,
that I haue kept, & my hãde whych
I haue layed vpõ them: that the houſe of Iſrael
maye knowe, howe that I am the Lord
theyr God frõ that daye forth. And the heathen
ſhall knowe, that where as the houſe of
Iſraell were ledde into captiuite: it was for
theyr wyckednes ſake, becauſe they offended
me.

For the whych cauſe I hyd my face from
them and delyuered them into the handes of
theyr enemyes. that they myght al be ſlayne
wyth the ſwearde. Accordyng to theyr vnclẽneſſe
& vnfaythfull dealynges, ſo haue I entreated
them, and hyd my face from them.

G Therfore thus ſayeth the Lorde God: Now
wyl I brynge agayne yͤ captaynes of Iacob
& haue mercy vpon the whole houſe of Iſrael,
and be gelous for my holy names ſake.
Al theyr cõfuſion and offence that they haue
done agaynſt me ſhalbe taken a waye: and ſo
ſafely ſhall they dwel in theyr lande, that no
man ſhall make them afrayed. And when I
haue brought them agayne frõ amonge the
people, whẽ I haue gathered them together
out of theyr enemyes lãdes, and am prayſed
in them before many heathen: Thẽ ſhal they
knowe, that I am yͤ Lord theyr God whych
ſuffered thẽ to be led into captiuitie amonge
the Heathẽ, but nowe haue I brought them
agayne into theyr owne lande, and not lefte
one of them yonder.

After that, wyll I hyde my face nomore
*eze.xxxvi.d frõ them * but wyl poure out my ſprete vpõ
the houſe of Iſrael, ſayeth the Lorde God.

¶ The.xl. Chapter.

¶ The reſtorynge of the cyties and of the temple that
was to come is ſhewed vnto the prophete.

A IN the.xxv. yeare of oure captiuite, in
the begynnyng of the yeare, the tenth
daye of the moneth: that is the.xiiii.
yeare, after that yͤ cytie was ſmyttẽ downe:
the ſame daye came the hande of the Lorde
vpon me, and caryed me forth: euen into the
lande of Iſrael brought he me in the vyſiõs
of God: and ſet me downe vpon a maruelous
hye mountayne, where vpon ther was
a buyldyng (as it had ben of a cytte) toward
the north.

Thyther he caryed me, and beholde, there
was a mã, whoſe ſimilitude was lyke braſſe
which had a threde of flaxe in his hande, and
a meterode alſo. He ſtode in the dore, & ſayde
vnto me: thou ſonne of man marcke well wͭ
thyne eyes, herken to wyth thyne eares, & faſten
it in thyne herte, whatſoeuer I ſhall
ſhewe the, for to yͤ intent that they myghte
be ſhewed the, therfore arte thou brought hyther.
And whatſoeuer thou ſeyſt, thou ſhalte
certify the houſe of Iſrael therof.

Beholde, there was a wall on yͤ outſyde B
rounde about the houſe: the meterodde that
he had in hys hande, was ſyxe cubites lõge &
a ſpanne. So he meaſured the bredth of the
buyldyng, which was a meterodde, and the
heygth alſo a meterode. Then came he vnto
the eaſt dore, & wente vp the ſteares, & meaſured
the poſtes of yͤ dore, wherof euery one
was a meterodde thicke. Euery chãber was
a meterodde lõge & brode: betwene the chambers
were fyue cubytes. The poſt of yͤ dore
within the porche, was one meterodde. He
meaſured alſo the porche of yͤ ynnermer dore
whych conteyned a meterodde. Then meaſured
he the entrye of the dore, that conteyned
eyght cubytes, & hys pylers two cubytes: &
thys entrye ſtode inwarde.

The chãbers of the dore eaſtwarde, were C
thre on euery ſyde: a lyke brode and longe.
The pylers alſo that ſtode of both the ſydes
were of one meaſure. After thys, he meaſured
the wydeneſſe of the dore, whych was.x.
cubytes, & the heygth of the dore.xiii.cubytes.
The edge before the chambers was one
cubyte brode vpon both the ſydes, and the
chãbers ſyxe cubytes wyde of eyther ſyde.
He meaſured the dore from the rydge of one
chamber to another, whoſe wydneſſe was
xxv.cubytes, & one dore ſtode agaynſt another.
He made pylers alſo.lx.cubytes hye,
roũde aboute the courte dore. Before the inwarde
parte vnto the fore entry of the ynnermer
dore, were L.cubytes. The chambers &
theyr pylers wythin, rounde about vnto the
dore, had ſyde wyndowes. So had the fore
entryes alſo, whoſe wyndowes went roũde
aboute wythin. And vpon the pylers there
ſtode date trees.

Then brought he me into the fore courte
where as were chambers & paued workes,
made in the fore courte rounde aboute.xxx.
chambers vpõ one paued worke. Nowe the
paued worke was a longe beſyde the dores
& yͤ was the lower paued worke. After this
he meaſured the bredth from the lower dore,
vnto the ynnermer courte of the outſyde, D
which had an.C. cubytes vpon the eaſt & the

north parte. And the dore in the vttermoſte court towarde the north, measured he after the lēgth and bredth: hys thre chambres alſo on ether ſyde wͭ hys pillers and forentryes: whych had euē the measure of the fyrſt dore. His heygth was.l.cubytes, the bredth.xxv. cubytes, hys wyndowes ⁊ porches with his date trees, had euen lyke measure as the dore towarde the eaſt: there were.vii.ſteppes to go vp vpon, and their porche before them. Nowe the dore of the ynnermer court ſtode ſtreyght ouer agaynſt the dore, yͭ was towarde the northeaſt. Frō one dore to another he measured.C.cubytes.

After that, he brought me to the ſouthſyde, where there ſtode a dore towarde the ſouth: whoſe pyllers and porches he measured, theſe had the fyrſt measure, and wyth their porches they had wyndowes roūde about, like the fyrſt wyndowes. The heygth was.l.cubytes, the bredth.xxv. wyth ſteppes to go vp vpon: hys porche ſtode before wyth hys pyllers and date trees on ether ſyde. And the dore of the ynnermer courte ſtode towarde the ſouth, and he measured from one dore to another an.C.cubytes. So he brought me into the ynnermer court, thorowe the dore of yͤ ſouthſyde, whych he measured: ⁊ it had the measure aforeſayde. In lyke maner, hys chambres, pyllers and forentreys, had euen the foreſayde measure alſo. And he had wͭ his porches roūde about wyndowes of fifty cubytes heygth, and xxv. cubytes broade. The porches rounde about were.xxv.cubytes longe, and.v.cubytes broad: and his porche reached vnto the vttermoſt court, vpon hys pyllers, there were date trees, and eyght ſteppes to go vp vpon.

E He brought me alſo into the ynmoſt court vpō the eaſt ſyde, and measured the dore, accordyng to the measure aforeſayd, his chambers, pyllers and porches had euen the ſame measure, as the fyrſt had: and with hys porches, he had wyndowes rounde about. The heygth was.l.cubytes, the bredth.xxv.cubytes: hys porches reached vnto the vttermoſt court: his pilliers alſo had date trees on ether ſyde, and.vii.ſteppes to go vp vpon. And he brought me to the north dore ⁊ measured it: which alſo had yͤ forſayde measure. His chābres, pillers ⁊ porches had windowes roūde about: whoſe heyght was.l.cubites, and the bredth.xxv. Hys pyllers ſtode towarde the vtmoſt court, and vpō them both were date trees, and.viii.ſteppes to go vp vpon. Ther ſtode a chambre alſo, whoſe intraunce was at the dore pyllers, and there the burntofferynges were waſſhed.

F In the dore porche, there ſtode on eyther ſyde two tables for the ſlaughtinge: to ſleye the brentofferynges, ſynofferynges and treſpace offeringes therupō. And on the outſide as men go forth to the north dore, there ſtode two tables. Foure tables ſtode on ether ſyde of the dore, that is.viii.tables: wherupon they ſlaughted. Foure tables were of hewē ſtone for the burntoffrynges, of a cubyte and a halfe longe and brode, and one cubyte hye: wherupon were layed the veſſels and ornamentes, whych were vſed to the burnt and ſlayne offeringes: whā they were ſlaughted. And within, there were hokes foure finrges brode, faſtened roūde about to hange fleſhe vpon, and vpō the tables was layed the offring fleſhe. On the out ſyde of the ynnermer dore were the ſyngers chambers in the inwarde court beſyde the north dore ouer agaynſt the ſouth. There ſtode one alſo, beſyde the eaſt dore northwarde.

G And he ſayde vnto me: This chambre on the ſouth ſyde belongeth to the preſtes, that kepe the habytacyon: and thys towarde the north, *is the preſtes that wayte vpon the aulter: which be the ſonnes of ‡Sadoch, that do ſeruyce before the Lorde in ſteade of the chyldren of Leui. So he measured the fore court, which had in lēgth an.C.cubytes, and aſmoch in bredth by the foure corners. Now the aulter ſtode before yͤ houſe. And he brought me to the fore entrye of the houſe, and measured the walles by yͤ entry dore: whych were.v.cubytes longe on eyther ſyde. The thycknes alſo of the dore on eyther ſyde was thre cubytes. The length of the porche was xx.cubytes, the bredth.xi.cubites, and vpon ſteppes went men vp to it: by the walles alſo were pyllers on eyther ſyde one.

*i. Pa.xxv.a

‡iii.Reg.ii.f

¶The.xli.Chapter.

¶The diſpoſytion and deuyce of buyldynge agayne the temple, ⁊ of the other thynges thereto belōgynge.

A After thys, he brought me to yͤ tēple, ⁊ measured the poſtes, which were of both ſydes ſyxe cubites thycke, accordynge to the widenes of the tabernacle. The bredth of the dore was.x.cubites, and the walles of the dore on eyther ſyde.v.cubytes. He measured the lēgth therof, whych cōteyned.xl.cubytes, ⁊ the bredth xx. Then went he in ⁊ measured the dore poſtes: which were two cubytes thicke: but the dore it ſelfe was ſyxe cubytes, ād the bredth of the dore was.vii.cubytes. He measured yͤ length and bredth therof, whych were euery one.xx.cubytes, before the temple.

And he ſayde vnto me: this is the holyeſt of all. He measured alſo the wall of the houſe, whych was.vi.cubytes. The chambres yͭ ſtode roūde about the houſe, were euery one iiii.cubites wyde: and one ſtode harde vpon another, wherof ther were.xxxiii. ther ſtode poſtes beneth by the walles roūde about the houſe, to beare thē vp: but in the wall of the houſe, they were not faſtened. The ſyde chā-

bres were, the hyer the wyder, and had ſteppes
thorowe them rounde about the houſe.
Thus was it wyder aboue, yͤ frõ the loweſt
B men myght go to the hyeſt by the mydd chãbres.
I ſawe alſo yͤ the houſe was very hye
rounde aboute, The foundacyon of the ſyde
chãbres was a meterodde, yͤ is. vi. cubytes
broade. The thicknes of the ſyde wall without,
conteyned. v. cubites, and ſo dyd the out
wall of the chambres in the houſe.

Betwene the chambres was the wydenes. xx. cubites
rounde about the houſe. The
chambre dores ſtode ouer agaynſt the outwall,
the one dore was towarde yͤ north, the
other towarde the ſouth: and the thyckneſſe
of the out wal was. v. cubytes rounde about.
Nowe the buylding that was ſeparated towarde
the weſt, was. lxx. cubytes wyde: the
wall of the buylding was. v. cubytes thycke
rounde about, and the length foure ſcore cubites
& ten. So he meaſured the houſe which
was an. C. cubytes longe, and the ſeparated
buylding with the wall were an. C. cubites
longe alſo. The wydenes before the houſe, &
of it that was ſeparated towarde the eaſt,
was an. C. cubytes.

C And he meaſured the length of the buyldynge
before and behynde with the chãbres
vpon both the ſydes: and it conteyned an. C.
cubytes. The ynnermer temple, the porch of
the fore court, the ſyde poſtes, theſe thre had
ſyde wyndowes and pyllers rounde about
oueragaynſt the poſtes, from the groũde vp
to the wyndowes. The wyndowes thẽ ſelues
were ſyled ouer wyth bordes: and thus
was it aboue yͤ dore vnto the ynmoſt houſe:
and wythout alſo. Yee, the whole wall on
euery ſyde both within and without was ſyled
D ouer wyth great bordes. There were cherubins
and date trees made alſo, ſo that one
date tree ſtode euer betwixte to cherubyns.
One cherub had two faces, the face of a mã
lokyng aſyde towarde the date tree, & a liõs
face on the other ſyde. Thus was it made
rounde about in all the houſe. Yee, the cherubyns
and date trees were made frõ the grounde
vp aboue the dore, and ſo ſtode they alſo
vpon the wall of the temple,

The by poſtes of the temple were foureſquared,
and the faſhyon of the ſanctuarye
was *euẽ as it appeared vnto me afore in yͤ
viſiõ. ‡The table was of wodde. iii. cubytes
hye and. ii. cubytes longe: hys corners, the
length & the walles were of wodde. And he
ſayde vnto me: Thys is the table, that ſhall
ſtande before the Lorde. The temple and the
holyeſt of all had eyther of them two dores:
and euery dore had. ii. lytle wickettes which
were foldẽ in one vpõ another, on euery ſyde
two. And vpõ the dores of the temple, there
were made cherubins and date trees, like as
vpon the walles: and a greate thycke balke
of wodde was before on the out ſyde of the
porche. Vpon both the ſydes of the walles of
the porch, there were made depe wyndowes
and date trees, hauyng beames and balkes,
lyke as the houſe had.

* Eze. i. c.
‡ Exo. xxv. b.

¶ The. xlii. Chapter.

¶ Of the chambres of the temple for the preſtes, and the holy thynges.

Then caryed he me out into the fore A
court towarde the north, and brought
me into the chãbre that ſtode
oueragaynſt the backbuyldynge
north warde, whych had the length of an. C.
cubites: whoſe dore turned toward yͤ north.
The wydenes conteyned. l. cubytes: oueragaynſt
the. xx. cubytes of yͤ ynnermer court,
and agaynſt the paued worke that was in
the court, beſyde al theſe thre, there ſtode pillers,
one oueragaynſt another. And before
thys chambre there was a walkynge place
of. x. cubites wyde, and within was a waye
of one cubyte wyde and theyr dores toward
the north. Thus the hyeſt chãbres were alwaye
narower then the loweſt and myddelmoſt
of the buyldynge: for they bare chambre
vpon chambre, and ſtode thre together
one vpõ another, not hauynge pyllers lyke
yͤ fore court: therfore were they ſmaller then
thoſe beneth and in the myddeſt to reken frõ
the grounde vpwarde.

The wall without that ſtode by the chãbres B
towarde the vtmoſt court vpõ the fore
ſyde of the chambres, was. l. cubytes longe:
for the length of the vtmoſt chambres in the
fore court was. l. cubytes alſo: but the lẽgth
therof before the temple was an. C. cubytes.
Theſe chambres had vnder them an intraũce
of the eaſt ſyde, wherby a man myght go
in to them out of the fore court, thorowe the
thicke wall of the fore court towarde yͤ eaſt,
ryght oueragaynſt the ſeparated buyldyng.
Before the ſame buyldynge vpõ thys ſyde,
there were chãbres alſo whych had a waye
vnto them, like as the chambre on the north
ſyde of the ſame length and wydeneſſe.

Theyr intraunce, faſhyõ and dores were C
alſo of the ſame maner. Yee, euen lyke as the
other chambre dores were: ſo were thoſe alſo
of the ſouth ſyde. And before the waye towarde
the ſyngers ſteppes on the eaſt ſyde,
there ſtode a dore to go in at. Then ſayde he
vnto me: The chãbers towarde the north &
the ſouth whych ſtãde before the backe buyldynge:
thoſe be holy habytacyons, wherein
the preſtes that do ſeruyce before the Lorde,
muſt eate the moſt holy offerynges: & there
muſt they laye yͤ moſt holy offeringes, meat
offerynges, ſynne offerynges, and treſpace
offerynges: for it is an holy place. When the
preſtes come therin, they ſhall not go out in
to the fore courte: but (ſeynge they be holy)
they ſhall leaue the clothes of their miniſtracion,

cyon, and put on other garmẽtes, whẽ they haue any thynge to do wyth the people.

D Nowe whẽ he had meaſured all the ynnermer houſe, he brought me forth thorowe the eaſt parte, and meaſured the ſame rounde about. He meaſured the eaſt ſyde with the meterode, which rounde about conteyned. v.C. meterroddes: And the north ſyde meaſured he whych conteyned rounde about euẽ ſo moch. The other two ſydes alſo towarde the ſouth and the weſt, which he meaſured, conteyned ether of them. v.C. meterroddes. So he meaſured all the foure ſydes, where there went a wall rounde aboute. v.C. meterroddes lõge, and as broade alſo which ſeparated the holy from the vnholy.

¶ The. xliij. Chapter.

¶ He ſeeth the glory of God goynge into the temple, from whence it had before departed. He mencyoneth the ydolatrye of the chyldren of Iſrael, for whych they were conſumed and brought to naught. He is cõmaũded to call them agayne to repentaunce.

A SO he brought me to the dore ẏ turneth toward the eaſt. Beholde, then came the glory of ẏ God of Iſrael frõ out of ẏ eaſt, whoſe voyce was lyke a great noyſe of waters, and the earth was lyghtened with his glory. His ſyght to loke vpon was *lyke the fyrſt, that I ſawe whẽ I went in what tyme as the cytie ſhuld haue bene deſtroyed: *and like the viſyon ẏ I ſawe by the water of Cobar. Then fell I vpõ my face: but the glory of the Lord came into the houſe, thorowe the eaſt dore. So a wynde toke me vp, and brought me into the ynnermer court: and beholde, the houſe was full of the glory of the Lorde.

*Eze. x. d. xi.

*Ezec. i. a. x. c. and. xi. d

B I hearde one ſpeakynge vnto me out of ẏ houſe: and there ſtode one by me, that ſayde vnto me: O thou ſonne of man, *thys rowme is my ſeate, ⁊ the place of my fotſteppes, where as I wyll dwell amonge the chyldren of Iſrael for euermore: ſo that the houſe of Iſrael ſhall nomore defyle my holy name: nether they, ner theyr kynges thorowe theyr whordome, thorowe their hye places, ⁊ thorowe the deed bodyes of theyr kiges: whych haue builded their threſholdes i maner hard vpõ my threſholdes, ⁊ their poſtes almoſt at my poſtes: ⁊ a wall betwyxte me and them.

*Eſa. vi. a and. lxvi. a. Apoc. xxi. a

Thus haue they defyled my holy name wᵗ their abhominacions, ẏ they haue cõmytted. Wherfore, I haue deſtroyed them in my wrath. But now they ſhall put awaye their whordome ⁊ the deed bodyes of their kiges C out of my ſyght, ẏ I maye dwell amõge thẽ for euermore. *Therfore, O yͧ ſonne of mã, ſhewe thou the houſholde of Iſrael a tẽple, ẏ they maye be aſhamed of theyr wyckednes, and meaſure them ſelues an example therat.

*Zacha. ij. a

And when they be aſhamed of all theyr workes, then ſhewe them the fourme ⁊ faſhyon of the temple, the commynge in, the goynge out, all the maner and deſcrypcyon therof. yee, all the vſes ⁊ ordinaunces of it, ẏ they maye kepe and fulfyll all the faſhyons and cuſtomes therof.

D This is the deſcripciõ of the houſe. Aboue, vpon the moũt roũde about all the corners, it ſhalbe ẏ holyeſt of all. Beholde, that is the deſcripcyon and faſhyon of the houſe. Thys is the meaſure of the aultar, after the true cubite: whych is a ſpanne longer then another cubyte, his botome in the myddeſt was a cubite longe and wyde, and the ledge that wẽt roũde about it, was a ſpanne broade. Thys is the heygth of the aulter. From the groũde to the lower ſteppes, the length is two cubytes: and the bredth one cubyte: and from the lower ſteppes to the hygher, are foure cubytes, and the bredth but one cubyte.

*The aultar was. iiij. cubytes hye, and from the aultar vpwarde ſtode. iiij. hornes, and it was. xij. cubytes lõge and. xii. cubytes broade, vpon the foure corners: the couering of the aultar was. xiiii. cubytes lõge ⁊ broad vpon the foure corners, and the ledge that went rounde about had halfe a cubyte, ⁊ the E botome therof rounde about one cubyte: his ſteppes ſtode towarde the eaſt. And he ſayd vnto me: Thou ſonne of man, thus ſayth the Lorde God: theſe are the ordynaunces and lawes of the aultar: in the daye, whan it is made to offer burntofferinges, and to ſprenckle bloude therupon. To the preſtes, to the leuites that be of the ſede of *Sadoch, and treade before me to do me ſeruyce, ſayeth the Lorde God. Unto theſe geue thou a yonge bullocke for a ſynofferyng: ⁊ take the bloude of hym, and ſprenckle his foure hornes wyth all: and the foure corners of the aultar couerynge, with ẏ ledge that goeth roũde about her with ſhalt thou clenſe it, and recõcyle it. *Thou ſhalte take the bullocke alſo of the F ſynofferynge, ⁊ burne hym in a ſeuerall place wythout the ſanctuary.

*Exo. xxvij. a.

*Eze. xliiij. b and. xlviij. a

*Leui. xvi. f.

The nexte daye, take a goatbucke, wᵗout blemyſh for a ſynofferynge, to reconcyle the aultar withall, lyke as it was reconcyled wᵗ the bullocke. Nowe whan thou haſt made it cleane, then offre a yõge bullocke *wythout blemyſh, and a rãme out of the flocke wythout blemyſh alſo. Offer thẽ before the Lord: ⁊ let the preſte caſt *ſalt therupõ, ⁊ geue thẽ ſo vnto the Lord for a burntofferyng. Seuẽ G dayes ſhalt thou brynge euery daye a goatbuck for ſynne. A yonge bullocke ⁊ a ramme of the flocke, both wythout blemyſh, ſhall they offre. Seuen dayes ſhall they reconcyle and clenſe the aultar, and offre vpon it. Whẽ theſe dayes are expyred, then vpõ the eyght daye and ſo forth, the preſtes ſhall offre their burntofferynges and healthofferynges vpõ the aultar: ſo wyll I be mercyfull vnto you, ſayth the Lorde God.

*Leui. xxij. e

*Leui. ij. b.

The.xliiii.Chapter.

He ſheweth what dore of the temple is ſhut. He is cōmaunded to vpbrayd the people with their offence. The vncircumciſed in hert and in the fleſhe. Who are to be admitted to the ſeruice of the tēple: and who to be refuſed. He ſheweth what preſtes he wolde haue admytted into the holy place, and alſo theyr offyce.

A After thys, he brought me agayne
to the out warde dore of the ſanctuary
on the eaſt ſyde, and that
was ſhut. Thē ſayd yͤ Lord vnto
me: This dore ſhalbe ſtyll ſhut: &
not opened for eny mā to go thorowe it: but
only for the Lord God of Iſrael: yee, he ſhall
go thorowe it, els ſhall it be ſhut ſtyll. The
prince hym ſelfe ſhall come thorowe it, that
he maye eate bread before the Lorde. At the
porche ſhall he come in, and there ſhall he go
out agayne. Then brought he me to the dore
vpon the north ſyde of the houſe. And as I
*exo.xxxiiii.d and.xl.e. Nume.ix.c. iiii.Re.viii.b ii.Para.vii.a loked aboute me, beholde, * the glory of the
Lord fylled the houſe: and I fell downe vpō
my face. So the Lorde ſpake vnto me: O yͤ
B ſonne of man, faſten thys to thyne herte: beholde,
and take diligent hede to all yͭ I wyll
ſaye vnto the, concernyng all the ordinaunces
of the Lord, & all his lawes: pondre well
with thyne hert the cōmynge in of the houſe
and the goynge forth of the ſanctuary: & tell
that obſtynate houſholde of Iſrael. Thus
ſayth the Lorde God: O houſe of Iſrael, ye
haue nowe done ynough wythal your abhominacyons,
ſeyng that ye haue brought into
my ſanctuary ſtraūgers, hauynge vncircumcyſed
hertes and fleſhe, where thorowe
my ſanctuary is defyled, when ye offre me
bread, fat, and bloude.

Thus with all youre abhominacyons ye
haue broken my couenaūt, and not kepte the
holy ordynaunces of my ſanctuary: but ſet
kepers of my ſāctuary, euē after your owne
mynde. Therfore thus ſayth the Lorde
C God: of all the ſtraūgers that dwell amōge
the chyldren of Iſrael, no ſtraunger (whoſe
hert and fleſhe is not circumcyſed) ſhall come
wythin my ſanctuary: No, ner the leuites
that be gone backe fro me: and haue diſceaued
the people of Iſrael wyth all erroures,
goyng after theyr ydoles: therfore ſhal they
beare theyr awne wyckednes. Shulde they
be ſet and ordeined to miniſtre vnder the dores
of the houſe of my ſanctuary? And to do
ſeruice in the houſe: to ſlaye burntofferinges
and ſacryfyces for the people: to ſtande before
them, and to ſerue them, ſeynge the ſeruyce
that they do them, is before theyr ydoles,
and cauſe the houſe of Iſrael to ſtomble
D *iii.Reg.ii.e thorowe theyr wickednes. * For the which
cauſe I haue pluckt oute myne hande ouer
thē, ſayth yͤ Lord God, ſo yͭ nowe they muſt
beare theyr awne iniquitie, and not to come
nye me, to ſerue me wyth theyr preſthode, in
my ſanctuary, and mooſt holyeſt of all: that
they maye beare theyr awne ſhame and abhominaciōs,
whych they haue done. Shulde
I vſe them to be porters of the houſe, and to
all the ſeruyce that is done therin? But the
preſtes, the leuites, the ſonne of * Sadoch, *Eze.xliii.b. and.xlviii.b.
that kepte the holy ordynaunces of my ſanctuary,
whē the chyldrē of Iſrael were gone
fro me, ſhall come to me, to do me ſeruyce, to
ſtande before me, and to offre me the fat and
the bloude, ſayth the Lorde God.

They ſhall go into my ſanctuary, and E
treade before my table: to do me ſeruyce, and
to wayte vpon myne ordynaunces. Nowe
when they go in at yͤ dores of the ynnermer
court: they ſhall put on lynen clothes, ſo that
no wollyne come vpon them whyle they do
ſeruyce vnder the dores of yͤ ynnermer court,
and within. They ſhal haue fayre lynen bonettes
vpon their heades, and lynen breches
vpō their loynes, which in theyr labour they
ſhall not put about them. And when they go
forth to the people into the out warde court,
they ſhall put of the clothes wherin they haue
miniſtred, and laye them in the habitacyō
of the ſanctuary, and put on other apparell,
leſt they vnhalowe the people wyth theyr
clothes.

* They ſhall not ſhaue theyr heades, ner F *Leui.xix.f. and.xxi.a.
noryſh the buſhe of theyr heare, but rounde
theyr heades onely. * All the preſtes that go *Leui.x.c.
into the ynmoſt court, ſhall dryncke no wyne.
‡ They ſhal mary no wydow, nether one ‡Leui.xxi.b Oſee.i.a.iiii
that is put frō her huſbande: but a mayde of
the ſeede of the houſe of Iſrael, or a wedowe
that hath had a preſte before.

* They ſhall ſhewe my people the difference *Deu.xvii.c
betwene the holy and vnholy, betwixt
the cleane and vncleane. If any diſcord aryſe,
they ſhall diſcerne it: & geue ſentence after
my iudgementes. My ſolempne feaſtes, my G
lawes and ordinaunces ſhall they kepe, and
halowe my ſabbothes. ☞ * They ſhall come ☞
at no deed perſonne to defyle thē ſelues, *Leui.xxi.a. Nume.vi.d.
except it be father or mother, ſone or daughter,
brother or ſyſter, that hath had yet no huſbande,
in ſuch maye they be defyled.

And when he is clenſed, there ſhalbe rekened
vnto hym. vii. dayes: & yf he go into the
ſanctuary agayne to do ſeruyce, he ſhal brīg
a ſynofferynge, ſayth the Lord God. * They *Deu.xviii.a Num.xviii.c Ioſue.xiii.b.
ſhall haue an herytage: yee, I my ſelfe wyll
be theyr heritage: els ſhal ye geue thē no poſſeſſyon
in Iſrael, for I am theyr poſſeſſyon.
The meatofferynge, ſynofferynge and treſpaceofferinge
ſhall they eate, & ☞ euery dedicate
thynge in Iſrael, ſhalbe theyrs. The
fyrſtlynges of all the fyrſt frutes, and all frewyllofferinges
ſhalbe the preſtes.

Ye ſhall geue vnto the preſte alſo all the
fyrſt frute of your fyrſt borne, all I ſaye, & al
that is ſeparated vnto God, all youre heue
offeringes (I ſaye) ſhalbe the preſtes, & alſo yͤ
fyrſtlinges of your dough, yͭ God maye proſpere

*Exo.xxii.d. Leui.xxii.a. ſwere the reſidue. *But no deed caryon ſhall
ẏ preſt eate, ner ſuch as is deuoured of wilde
beaſtes, foules or catell.

¶The.xlv.Chapter.

¶Out of all the lāde of promes are there ſeparate.iiii. porcyons, of whych the fyrſt is geuen to the preſtes and to the temple, the ſeconde to the leuytes: the thyrde to the cytie: the fourth to the prynce. An exhortacyon to the heades of Iſrael. Of iuſt weyghtes and meaſures. Of fyrſt frutes &c.

A When ye deuyde the lāde by the lot
*Eze.xlviii.b ye ſhall put aſyde one *parte for
the Lorde, to be holy from other
landes: namely.xxv.M.meteroddes
lōge, and.x.M.broade. This
ſhalbe holy, as wyde as it is rounde about.
Of thys parte there ſhall belonge vnto the
ſanctuary.v.C.meteroddes in all the foure
corners, &.l. cubites wyde rounde about to
the ſuburbes. And from this meaſure, namely
of.xxv.M.meteroddes lōge, &.x.M.broade,
thou ſhalt meaſure, wherin the ſanctuary
and the holyeſt of all maye ſtande.

The reſydue of that holy grounde ſhalbe
the preſtes, which do ſeruyce in the ſanctuary
of the Lorde, and goo in before the Lorde
to ſerue hym, that they maye haue rowme to
B dwell in.

As for the ſanctuary, it ſhall ſtande for it
ſelfe: and to the leuites that ſerue in the houſe,
there ſhalbe geuen.xx.habitations, of the
xxv.M.legth and.x.M.bredth: ye ſhall geue
alſo vnto the citye a poſſeſſion of.v.M.
meteroddes brode, and.xxv.M.lōge, beſide
*Eze.xlviii.b the parte of the ſanctuary: that ſhalbe for the
whole houſe of Iſrael. *Upon both the ſydes
C of the ſanctuaryes parte, and by the cytie,
there ſhalbe geuen vnto the prince, what
ſoeuer lyeth ouer agaynſt the cytie, as farre
as reacheth weſtwarde & eaſtwarde: which
ſhalbe as longe as one parte, from the weſt
vnto the eaſt.

This ſhalbe hys awne lande in Iſrael, ẏ
my prynces be nomore chargeable vnto my
people. And ſuch as remayneth yet ouer in ẏ
lande, ſhalbe geuen to the houſe of Iſrael according
to theyr trybes. Thus ſayth ẏ Lord
God: O ye princes, ye haue nowe oppreſſed
and deſtroyed ynough: nowe leaue of, handle
nowe according to the thinge ẏ is equall
and lawfull: & thruſt out my people nomore
*Leui.xix.g. Deu.xxv.c Pro.xx.b ſayth the Lorde God. *Ye ſhall haue a true
weyght, a true Ephah, & a true bath. The
ephah and the bath ſhalbe a lyke. One bath
D ſhall conteyne the tenth parte of an homer,
*Exo.xxx.b. Leui.xxvii.d. Nume.iii. and ſo ſhall one ephah do: their meaſure ſhall
E be after the homer. *One ſyckle maketh.xx.
gerras. So twentye ſycles, &.xxv.and.xv.
ſycles make a pounde. Thys is the heaue offerynge,
that ye ſhall geue to be heaued: namely:
the.xvi.parte of an ephah, out of an
homer of wheate, and the.xvi.parte of an
ephah, out of an homer of barly. The oyle
ſhalbe meaſured with the bath: euen the teth
parte of one bath out of a cor.

Ten bathes make one homer: for one homer
fylleth.x.bathes. And one lābe frō.ii.C.
ſhepe out of the paſture of Iſrael: for a meatofferyng,
burntofferyng, & healthoffryng, to
reconcyle them, ſayth the Lorde God. Al the
people of the lande ſhall geue thys heaueofferynge
with a fre wyll for ẏ people of Iſrael.
Agayne, it ſhalbe the princes parte to offre
burnt offerynges, meateofferinges & drinckofferinges
vnto the Lorde, in the holy dayes,
newe moones, ſabbothes, and in all the hye
feaſtes of the houſe of Iſrael. The ſynofferyng, F
meateofferyng, burntoffring & healthofferyng
ſhall he geue to reconcyle the houſe
of Iſrael. Thus ſayth the Lorde God: The
fyrſt daye of the firſt moneth thou ſhalt take
a yonge bullocke without blemyſh, and clēſe
the ſanctuarye. So the preſte ſhall take of
the bloude of the ſynofferyng, and ſprynckle
it vnto the poſtes of the houſe, and vpon the
foure corners of the aulter, with the doreposte
of the ynnermer courte. And thus ſhalt
thou do alſo the ſeuenth daye of the moneth
*(for ſuch as haue ſynned of ignoraunce, or *Nume.xv.e
beynge diſceaued) to reconcyle the houſe wtall.
*Upon the.xiiii.daye of the fyrſt moneth, *Exo.xii.a. Leui.xxiii.a Deu.xvi.a
ye ſhall kepe eaſter. Seuen dayes ſhall
the feaſte contynue, wherin there ſhall no
ſowre ner leuened breed be eaten.

Upon the ſame daye ſhall the prince geue
for him ſelfe & all the people of the lande, G
a bullocke for a ſynofferyng. And in the feaſt
of the ſeuen dayes he ſhall offre euery daye a
bullocke and a ram, ẏ are without blemyſh,
for a burntoffering vnto ẏ Lorde: and an hegoate
daylye for a ſynoffering. For ẏ meatofferynges
he ſhall geue euer an ephah to a
bullocke, an ephah to a ram, and an hyn of
oyle to an ephah. Upon the fyfteenth daye of
the ſeuenth moneth, he ſhall kepe the ſeuen
dayes holy, one after another, euen as the
other ſeuen dayes: wt the ſynoffering, burntoffering,
meatoffering, and with the oyle.

¶The.xlvi.Chapter.

The ſacrifyces of the Sabboth and of the newe mones. Thorowe which dores they muſt go in or come out of the temple.&c.

Thus ſaith the Lorde God: ẏ dore A
of the innermer court towarde ẏ
eaſt ſhalbe ſhut the.vi.workinge
dayes: but in the ſabboth and in
the daye of the newe moone, it
ſhalbe opened. Then ſhall ẏ prince come vnder
the dore porche, and ſtande ſtill wtout by
the dore check. So the preſtes ſhall offre vp
his burnt and healthofferinges. And he ſhall
worſhyp at the dorepoſte, and go hys waye
forth agayne: but the dore ſhall nomore be
ſhut tyll the euenynge.

On the ſame maner ſhall the people of the
lande alſo do their worſhyp before ẏ Lorde
without thys dore vpon the ſabbothes and B

newe moones. This is nowe the burntofferyng, yͤ the prince ſhall bryng vnto yͤ Lorde vpon the ſabboth, ſyxe lambes without blemyſh, and a ram without blemiſh, & an ephah for a meatoffering, with the ram. As for the lãbes, he maye geue as many meateofferinges to them as he will: and an hyn of oyle to an ephah. In the daye of the newe moneth, it ſhalbe a yonge bullocke without blemiſh, ſyxe lãbes and a ram alſo Without blemiſh: With the bullocke he ſhall geue an ephah, & with the ram an ephah alſo for a meate offering. but to the lambes, what he maye come by. And euer an hyn of oyle to an ephah.

C When the prince commeth, he ſhall go vnder the dore porche, and euen there departe forth agayne. But when the people of the lande come before the Lord in the hye ſolẽpne feaſte, as many as come in by the north dore to do worſhyp, ſhall go out agayne at the ſouth dore. And they that come in at the ſouth dore, ſhall go forth agayne at yͤ north dore. There ſhall none goo out at the dore, where he came in, but ſhall go ryght forth ouer on the other ſyde, and the prynce ſhall go in and out amonge them.

D Upon the ſolempne and hye feaſte dayes this ſhalbe the meatofferyng. An ephah to a bullocke and an ephah to a ram, and to the lambes, as many as he will: but euer an hyn of oyle to an ephah. Nowe when the prynce bringeth a burntofferyng or an healthofferinge with a fre wyll vnto the Lorde, yͤ eaſt dore ſhalbe opened vnto hym, that he maye do with his burnt and healthofferinges, as he doth vpon the ſabboth: and when he goth forth, the dore ſhalbe ſhut after him agayne. He ſhall dayly bryng vnto the Lorde a lãbe of a yeare olde without blemyſh for a burnt offering: this ſhall he do euery morning.

E And for a meatoffering, he ſhall geue the ſyxte parte of an ephah, and the third part of an hyn of oyle, to myngle with the cakes, euery morning. Yee, this ſhalbe a dayly meatofferinge vnto the Lorde: for an euerlaſtinge ordinaunce: & thus ſhall the lambe the meatoffering and oyle be geuen euery morning, for a daylye burnt offeringe.

Moreouer, thus ſayeth the Lorde God:
If the prynce gyue a gyfte vnto any of hys
ſonnes, then ſhall it be hys ſonnes herytage
perpetuall, that he maye poſſeſſe it. But yf
he wyll geue one of hys ſeruauntes, ſome of
☞ hys herytage, it ſhalbe hys ☞ to the * fre
* Leui.xxv.a yeare, and then to returne agayne vnto the
Nu.xxxvi.c. prince: for hys herytage ſhalbe hys ſonnes
F iii.Re.xxi.a. onely. * The prince alſo ſhall take none of
ii.Reg.ix.b. the peoples enheritaunce, ner put them from
theyr poſſeſſion: but to his awne ſonnes ſhall
he geue his poſſeſſion, that my people be not
ſcatered abroade, but that euery man maye
haue hys awne.

And he brought me thorowe the entraũce
at the ſyde of the dore to the habitatyõ of the
ſanctuary, that belongeth to the preſtes and
ſtode towarde the north, and beholde, there
was a place vpon the weſt ſyde, then ſayde
he vnto me. This is the place where the preſtes G
ſhall dyght the treſpace and ſynofferynges,
and bake yͤ meatcofferinges, yͤ they nede
not beare them into the outwarde court: and
ſo to vnhalowe the people. So he brought
me into the vtmoſt courte, rounde about all
the foure corners. Beholde, in euery corner
of the court, there was yet a lytle courte. Yee
in all the foure corners of yͤ court, there was
made a lytle court of .xl. cubites lõge, & .xxx.
cubites broode: theſe foure lytle courtes were
of one like meaſure: and there went a ridge
wall rounde about them all foure, vnder
the which there were harthes made rounde
about. Then ſayde he vnto me: Thys is the
kechin where the miniſtres of the houſe ſhall
dyght the ſlayne offeringes of the people.

The .xlvii. Chapter.

The viſyon of the waters that came out of the temple. The coaſtes of the lande of promes, and yͤ diuiſyon therof by trybes.

After this, he brought me agayne A
before the dore of the houſe:
and beholde, there guſhed oute
waters from vnder the poſtes
of the houſe eaſtwarde, for the
houſe ſtode towarde the eaſt, that ran downe
vpon the ryghte ſyde of the houſe, whiche
lyeth to yͤ aulter ſouthwarde. Then caryed
he me out to the north dore, and brought me
forth there rounde about by the vtmoſt dore
that turneth eaſtwarde. * Beholde, there came * zaca.xiiii.a.
forth the water vpõ the right ſyde. Now amo.xiiii.b.
whã the man that had the meterodde in hys
hande went vnto the eaſt dore, he meaſured
a. M. cubites, and then he brought me thorowe
the water, euẽ to the ancles: ſo he meaſured
yet a thouſande, and brought me thorowe
the water agayne vnto the knees: yet
meaſured he a thouſande, and brought me
thorowe the water vnto the loynes. After
this he meaſured a thouſande agayne, then
was it ſuch a ryuer, that I myght not wade B
thorowe it. The water was ſo depe, that it
was nedeful to haue ſwimmed, for it might
not be waded ouer. And he ſayde vnto me:
haſt thou ſene thys, O thou ſonne of man?
and with that, he brought me to the ryuer
banck agayne.

Nowe when I came there, there ſtode many trees vpon ether ſyde of the ryuer bancke. Then ſayde he vnto me: Thys water that floweth oute towarde the eaſt, and runneth downe into the playne felde, commeth into the ſee: and from the ſee it runneth out: & maketh the waters whole. Yee, all that lyue & moue, wherunto thys ryuer commeth, ſhall

recouer,

*Mat. iiii. c. recouer. *And where this water commeth,
and. xiiii. c. there ſhalbe much fyſch. For all that ‡cōmeth
‡Joh. iiii. d to this water, ſhalbe luſty and whole. By
and. vii. d. this ryuer ſhall the fyſchers ſtāde from En-
gaddy vnto En Eglaim, & there ſpread out
their nettes: for there ſhalbe great heapes of
fyſch, lyke as in the mayne ſee. As for his cla-
yr and pyttes, they ſhall not be whole, for
why? it ſhalbe occupyed for ſalt.

By this ryuer vpon both the ſydes of the
C ſhore, there ſhall growe all maner of frute-
full trees, whoſe leaues ſhall not fall of, ne-
ther ſhall their frute peryſch: but euer be rype
at theyr monethes: for theyr water runneth
oute of theyr ſanctuarye. Hys frute is good
to eate, and his leafe profytable for medicy-
ne. Thus ſayth the Lorde God. Let thys be
the border, wherin ye ſhall deuyde the lande
vnto the. xii. tribes of Iſrael, with the lyne.
Parte it indyfferētly vnto one as vnto an-
*Gen. xxvi. c. other: *of the which lāde I ſwore vnto your
fathers, that it ſhulde fall to youre enhery-
taunce.

This is the border of the lande vpon the
northſyde, from the mayne ſee, as men go to
zadada: namely Hemath, Berotha, Saba-
rim, from the borders of Damaſcus and He-
math vnto Hazar Tychon, and yͤ lieth vpon
the coaſtes of Haueran. Thus the borders
frō the ſee forth, ſhalbe Hazar Euan the bor
der of Damaſcus, the north and the borders
of Hemath, that is the north parte.

The eaſt ſyde ſhall ye meaſure from Ha-
D ueran and Damaſcus, from Galead and the
lande of Iſrael by Jordane and ſo forth, frō
the ſee coaſt, that lyeth eaſtewarde: and this
is the eaſt parte.

The ſouthſyde is, from Thamar forth to
*Num. xx. b. the *waters of ſtryfe vnto Cades the ryuer
Exod. xvii. b to the mayne ſee: and that is the ſouth parte.

The weſt parte: namely the greate ſee frō
the broders therof, tyll a mā come vnto He-
math: thys is the weſt parte.

*Nu. xxxiiii. c *Thys lande ſhall ye parte amonge you,
according to the trybes of Iſrael, and deuy-
‡Leui. xix. g. de it to be an heritage for you, ‡and for the
Deu. x. d. ſtraungers that dwell amonge you, and be-
and. xxii. c. get children. For ye ſhall take them amonge
the chyldren of Iſrael, lyke as though they
were of youre owne houſholde and contrey,
and they ſhall haue heritage wͭ you amonge
the chyldren of Iſrael.

Loke in what trybe the ſtraunger dwel-
leth, in the ſame trybe ſhall ye geue hym hys
heritage, ſayth the Lord God.

¶ The. xlviii. Chapter.

¶ The lottes of the. vii. trybes. The partes of the poſſeſſion of the preſtes and of the temple, of the leuites, of the citye, of te prince are rehearced. The lottes of the other trybes. The gates of the citye.

A These are the names of the trybes that
lye vpon the northſyde, by the waye
of Hetlon, tyll thou cōmeſt vnto He-
math and Hazar Enam, the borders of Da-
maſcus towarde the north beſyde Hemath:
Dan ſhall haue hys porcyon from the caſte
quarter vnto the weſt. Upon the borders of
Dan from the eaſt ſyde vnto the weſt, ſhall
Aſſer haue his porcion. Upon the borders of
Aſſer from the eaſt parte vnto the weſt ſhall
Nephtaly haue his porcion.

Upon the borders of Nephtaly from the
eaſt quarter vnto the weſt, ſhall Manaſſes
haue his porcion. Upon the borders of Ma-
naſſes from the eaſt ſide vnto the weſt, ſhall
Ephraim haue hys porcyon. Upon the bor-
ders of Ephraim from the eaſt parte vnto yͤ
weſt, ſhall Ruben haue hys porcyon. Upon
the borders of Ruben from the eaſt quarter
vnto the weſt, ſhall Juda haue his porcyon.
Upon the borders of Juda frō the eaſt parte
vnto the weſt, ye ſhall ſet aſyde one porcyon
of. xxv. M. meterroddes longe ad brode, like
as an another porcyon frō the eaſt ſyde vnto
the weſt, wherin the ſanctuary ſhall ſtande.

*As for the porcyon that ye ſhall ſepara- *Eze. xlv. a.
te, out for the Lorde, it ſhalbe. xxv. M. longe
& x. M. brode: which ſeparated holy porcyon
ſhall belonge vnto theſe: namely to the pre-
ſtes, towarde the north. xxv. M. and towar-
de the weſt. x. M. brode, towarde the eaſt. x.
M. brode alſo, & towarde the ſouth. xxv. M.
longe. wherin yͤ ſanctuary of the Lorde ſhall
ſtāde. Yee, this ſame place ſhalbe yͤ preſtes,
that are of the children of *Sadoch and ha- *Eze. xliiii. b
ue kept my holy ordinaunce which went not and. xliiii. c.
aſtraye in the erroure of the children of Iſ- B
rael, lyke as the leuites ar gone aſtraye: and
thys ſeparated pece that they haue of lande,
ſhalbe the moſt holy, harde vpō the borders
of the leuites. And next vnto yͤ preſtes ſhall
the leuites haue. xxv. M. longe, and. x. M.
broade. Thys ſhalbe on euery ſyde. xxv. M.
longe, and. x. M. brode. Of this porcyō they
ſhall ſell nothing, ner make any permutatiō
therof, leſt the chefe of the lande fall vnto
other, for it is halowed vnto the Lorde.

The other. v. M. after the bredth yͭ lyeth
by the. xxv. M. ſhalbe comē: it ſhall belonge
to the citye and to the ſuburbes for habita-
tions, and the citye ſhall ſtāde in the middeſt
therof. Let this be the meaſure: towarde the
north parte. v. C. & iiii. M. towarde yͤ ſouth
parte. v. C. & iiii. M. towarde the eaſt part,
v. C. & iiii. M. towarde the weſt parte. v. C.
and. iiii. M.

The ſuburbes harde vpon the citye, ſhall
haue towarde the north. l. and. ii. C. toward
the ſouth. l. and. ii. C. towarde the eaſt. l. and
ii. C. towarde the weſt alſo. l. and. ii. C. As
for the reſidue of the length, that lyeth harde
vpon the ſeparated holy grounde: namely. x.
M. towarde the eaſt, and. x. M. towarde the
weſt, nexte vnto the holy porcion: it and
the increaſe therof ſhall ſerue for their meat:

that laboure in the citye. They that laboure for the wealth of the citye, ſhall maynteyne thys alſo, out of what trybe ſoeuer they be in Iſrael.

All that is ſeparated of the .xxv. M. lõge and .xxv. M. brode on the foure partes, that ſhall ye put aſyde for the ſeparated porcyon
C of the ſanctuary, and for the poſſeſſion of the citye. The reſydue vpon both the ſides of the ſanctuary and poſſeſſyon of the citye, ſhall belonge to the prynce, before the place of the .xxv. M. vnto the eaſt ende, & before the place of the .xxv. M. weſtwarde vnto the borders of the citye: this ſhalbe the prynces porcyon. Thys ſhalbe the holy place, and the houſe of the ſanctuary ſhall ſtande in the myddeſt. Moreouer, from the leuytes and the cityes poſſeſſion, that lye in the myddeſt of the prynces parte: loke what remayneth betwixt the border of Juda and the border of BẽJamin, it ſhalbe the prynces.

Nowe of the other trybes.

From the eaſt parte vnto the weſt, ſhall BenaJmin haue his porcion. Upon the borders of BenJamin from the eaſt ſyde vnto ẏ weſt, ſhall Simeon haue his porcion. Upon the borders of Symeon from the eaſt parte vnto the weſt, ſhall Iſakar haue his porcion.
D Upon the borders of Iſakar from the eaſt ſyde vnto the weſt, ſhall zabulon haue hys porcyon. Upon the borders of zabulon from the eaſt parte vnto the weſt, ſhall Gad haue his porcyõ. Upon the borders of Gad ſouthward, the cooſtes ſhall reach from Thamar forth vnto the waters of ſtryfe to Cades, & to the floude, euen vnto the mayne ſee.

* Num. xxxiiii. Joſ. xiii. xiiii. c.

Thys is the lande with hys * porcyons, which ye ſhall dyſtribute vnto the trybes of Iſrael, ſayeth the Lorde God. Thus wyde ſhall the citye reach vpon the north parte .v. C. and .iiii. M. meaſures. The portes of the citye, ſhall haue the names of the trybes of Iſrael. Thre portes of the northſyde: one Ruben, another Juda, the thyrde Leui.

Upon the eaſtſyde .v. C. and .iiii. M. meaſures, with thre portes: the one Joſeph, another BenJamin, the thyrde Dan. Upon the ſouthſyde .v. C. and .iiii. M. meaſures, with the thre portes: the one Symeon, another Izachar, the thyrde zabulon. And vpon the weſtſide .v. C. & .iiii. M. meaſures, with thre portes alſo: the one Gad, another Aſſer, the thyrde Nephtali. Thus ſhall it haue, xviii. M. meaſures rõude about. And from that tyme forth, the name of the citye ſhalbe, the Lorde is there.

The ende of the prophecye of Ezechiel.

The booke of the prophete Daniel.

The fyrſt Chapter.

The prophete ſheweth ẏ captyuitie of Jehoakim kynge of Juda. Of the ſonnes that were in captyuitie, the kynge commaundeth to choſe which of them ſhulde be taught the learnynge and language of the Chaldees. They are alowed ẏ kynges fedynge. Daniel abſteyneth from the meate of the kynge of babylon,

A IN the thyrde yeare of ẏ raygne of Jehoakim king of Juda, came Nabuchodonoſor kynge of Babylon vnto Jeruſalem, & beſeged it: * and the Lorde delyuered Jehoakim the kynge of Juda into hys hande, with certayne ornamentes of the houſe of God, which he caryed awaye vnto the lande of Sẽnar, to the houſe of his God, and there he brought them into hys goddes treaſury. And the kynge ſpake vnto Aſphanaz the chefe chamberlayne, that he ſhulde brynge hym certayne of the chyldren of Iſrael, that were come of the kynges ſede and of prynces, yonge ſpryngaldes without eny blemyſh, but fayre and wel fauored, inſtruct in all wyſedome, connynge and vnderſtandynge: which were able to ſtande in the kynges palace, to reade and to learne for to ſpeake Chaldeyſh.

B Unto theſe the kynge appoynted a certayne porcyon of his owne meate and of the wyne, which he drancke hym ſelfe, ſo to noryſh them thre yeare: that afterwarde they myght ſtande before the kynge. Amonge theſe nowe were certayne of the chyldren of Juda: namely Daniel, Ananias, Miſael and Azarias. Unto theſe, the chefe chãberlayne gaue other names, and called Daniel, Balthaſar: Ananias, Sidrach, Miſael, Miſach: and Aſarias, Abednago. But Daniel was at a poynt with hym ſelfe, * that he wolde not be defyled thorowe the kynges meate,
C ner the wyne which he dronke. And thys he deſyred of the chefe chãberlayn, leſt he ſhuld defyle hym ſelfe. So God gaue Daniel fauoure and grace before the chefe chãberlayn that he ſayde vnto him: I am afrayde of my Lorde the kyng, which hath appoynted you your meate and drincke: leſt he ſpye your faces to be worſe lykyng then the other ſpringaldes of your age, and ſo ye ſhall make me loſe my head vnto the kynge.

Then Daniel anſwered Melaſſar, whom the chefe chamberlayne had ſet ouer Daniel, Ananias, Miſael and Aſarias, and ſayd: O proue but ten dayes with thy ſeruaũtes, and let vs haue potage to eate, & water to drincke: then loke vpon oure faces, & theyrs that eate of the kinges meate. And as thou ſeyſt, ſo deale with thy ſeruaũtes. So he conſented to them in this mater, & proued them .x. dayes. And after the ten dayes, theyr faces were better lykinge and fatter, then all the yonge ſpringaldes, which dyd eate of ẏ kinges meate.

D Thus Melaſſar toke awaye theyr meate and wyne, and gaue them potage therfore. God gaue nowe theſe foure ſpringaldes cōnynge and lernyng in all ſcripture and wyſdome: but vnto Daniel ſpecialy, he gaue vnderſtandinge of all vyſions and dreames. Nowe whē the tyme was expired, that the kynge had appoynted to bring in theſe yong ſpringaldes vnto hym, the chefe chāberlayne brought thē before Nabuchodonoſor and the kinge communed with them. But amōg them all were founde none ſuche as Daniel, Ananias, Miſael, and Aſarias. Therfore ſtode they before the kinge which in al wyſdome and matters of vnderſtandinge, that he enquyred of them, foūde them ten tymes better, then all the ſothſayers and charmers ẏ were in all his realme. And Daniel abode ſtyll, vnto the firſt yere of kynge Cyrus.

¶ The .ii. Chapter.

The dreame of Nabuchodonoſor. He calleth vnto hym ſothſayers & requireth of thē both the dreame & the interpretation therof. They anſwer that they cannot ſhewe it. The kynge commaundeth all the wiſe men of Babilon to be ſlaine. Daniel requireth tyme to ſolute the queſtion. The lorde openethe the myſtery vnto Daniel. Daniel is brought vnto the kynge, & ſheweth hym his dreame and the interprecion therof. Of the euerlaſtinge kingdom of Chriſt

A IN the ſecond yere of the reygne of Nabuchodonoſor, had Nabuchodonoſor a dreame, *wherthrough his ſpirite was vexed, and his ſlepe breake from him. Then the kynge commaūded to call to gether all the ſothſayers, charmers, witches and Chaldes, for to ſhewe ẏ kynge his dreame. So they came, and ſtode before the kynge. And the kynge ſayde vnto them: I haue dreamed a dreame, & my ſprete was ſo troubled therwith, that I haue clene ☞ forgotten, what I dreamed. Upon this the Chaldees anſwered the kynge ☜ in ẏ Syrians ſpeche: O kynge, God ſaue thy lyfe for euer. Shewe thy ſeruaũtes thy dreame, and we ſhall ſhewe the, what it meaneth. The kynge gaue ẏ Chaldes theyr anſwere and ſayde: It is gone fro me. Yf ye wyll not make me vnderſtande the dreame with the interpretation therof, ye ſhall dye, and youre houſes ſhalbe pryſed. But yf ye tell me the dreame and the meanynge therof B ye ſhall haue of me gyftes, rewardes and greate honoure: onely ſhewe me the dreame and the ſingnification of it. They anſwered agayne, and ſayd: the kyng muſt ſhewe his ſeruaũtes the dreame, and ſo ſhall we declare what it meaneth. Then the kinge anſwered, ſaying: I perceaue of a truth, that ye do but prolonge the tyme, forſo moche as ye ſe that the thing is gone fro me. Therfore if ye wyl not tell me the dreame, ye ſhall all haue one iudgement. But ye fayne & diſſemble wͭ vayne wordes, which ye ſpake before me, to put of the tyme. Therfore tell me the dreame & ſo ſhal I knowe yf ye can ſhewe me what it meaneth. Upō this, ẏ Chaldees gaue anſwere before the kinge. & ſaid: there is no mā vpon erth, that can tell the thinge, whiche ẏ kynge ſpeaketh of: yee, there is nether kyng prince ne lorde, that euer aſked ſuche thynges at a ſouthſaier, charmer or Caldey: for it is a very harde mater, that the kyng requireth. Nether is there any, that can certifye the kynge therof, excepte the goddes: whoſe dwellyng is not amonge the creatures. For the whiche cauſe the kynge was wroth C with great indignation, and cōmaunded to deſtroye all the wyſe men at Babilon: & the proclamation went forth, and the wyſe mē were ſlayne. They ſought alſo to ſlaye Daniel with his companions. Then Daniel enquyred of Arioch the kinges ſtewarde, of ẏ iudgement & ſentence, that was gone forth al redy to kil ſuch as were wyſe at Babilō. he anſwered and ſayde vnto Arioch beinge then the kinges deputie. Why hath the king proclaymed ſo cruell a ſentence? So Arioch tolde Daniel the mater. Upon this, wente Daniel vp, and deſyred the kynge, that he myght haue leyſure, to ſhewe the kynge ẏ interpretacion, & then came he home againe & ſhewed the thinge vnto Ananias, Miſael & Aſarias his companions: ẏ they ſhuld beſeche the God of heauē for grace in this ſecret, that Daniel & his felowes with other ſuche as were wyſe in Babylō, periſhed not. Thē was ẏ miſtery ſhewed vnto Daniel in a viſyon by nyght. And daniel prayſed the God of heauen. Daniel alſo cried loude, & ſayd: O that the name of God myght be prayſed for euer and euer, for wyſedome & ſtrengthe are his owne: *he chaungeth the tymes & ages:‡ D he putteth downe kinges, he ſetteth vp kinges: *he gyueth wiſdome vnto the wyſe, & vnderſtandynge to thoſe that vnderſtande, he openeth the depe ſecretes: he knoweth the thinge that lyeth in darkenes:‡ for the lyght dwelleth with him. I thāke the, & prayſe ẏ (O thou God of my fathers) ẏ thou haſt lēt me wyſdome & ſtrength, & haſt ſhewed me ẏ thynge, that we deſyred of the for thou haſt opened the kinges mater vnto me.

Upon this went Daniel in vnto Arioch, whom the kyng had ordeined to deſtroy the wyſe at Babilon, he went vnto him, & ſaid: deſtroye not ſuche as be wyſe in Babylon, but bringe me in vnto the kynge, and I ſhal ſhewe the kynge the interpretation. Then Arioch brought Daniel into the kinge in al the haſte, and ſayde vnto hym: I haue foūde

a man

*Iob.vii.b
Danie.iiii.a.
and.b.a.

*Dani.vii.b
‡Luke.i.c.
Iob.xxxiiii.c
Iere.xxvii.a.
Dani.iiii.c
*Iob.xxxii.b
i.Timo.vi.c.
‡i.Iohn.i.b.

a man amonge the pꝛeſoners of Juda, that ſhall ſhewe the kynge the interpꝛetation. Then aunſwered the kynge and ſayde vnto Daniell, whoſe name was Balthazar. Arte thou he that canſt ſhewe me yͤ dꝛeame, whiche J haue ſene, & the interpꝛetation therof: Daniel aunſwered the kynge to his face, and ſaide: As foꝛ this ſecrete, foꝛ the whiche the kinge maketh inquiſition: it is nether yͤ wiſe the ſoꝛcerer, the charmer ner the deuel coniurer that can certifie the kynge of it. Math.xi.c. * Onely God in heauen can open ſecretes, & he it is yͤ ſheweth the king Nabuchodonoſoꝛ what is foꝛ to come in the latter dayes.

E Thy dꝛeame, & that which thou haſt ſene in thyne head vpon thy bed, is this: O kyng thou dideſt caſt in thy mynde, what ſhulde come hereafter. So he that is yͤ opener of miſteryes, telleth the, what is foꝛ to come. As foꝛ me, this ſecrete is not ſhewed me, foꝛ eny wyſdome that J haue, moꝛe then any other lyuinge, but onely yͤ J myght ſhewe yͤ kyng the interpꝛetation, & that he myght knowe yͤ thoughtes of his owne herte. Thou kyng ſaweſt, and beholde: there ſtode befoꝛe the a greate Jmage whoſe fygure was maruelous greate, and his viſage grymme. The Images head was of fyne golde, his bꝛeſt & armes of ſyluer, his body and loynes were of copper, his legges were of yꝛō, his fete were parte of yꝛon, and parte of earth.

* Mat.xxi.e Luke.xx.b * This thou ſaweſt tyll the tyme, yͤ without eny handes, there was hewen, of a ſtone which ſmote the Jmage vpon the fete, that were both of yꝛon and earth, & bꝛeake them to pouldꝛe: then was the yꝛon, the earth, the copper, the ſyluer and golde bꝛoken al together in peces: and became lyke the chaffe of coꝛne, that the wynde bloweth awaye from the ſomer floures, that they can no moꝛe be founde. But the ſtone that ſmote the image, became a greate moūtaine, which fulfylleth the whole earth: This is the dꝛeame. And nowe wyll we ſhewe befoꝛe the kinge what it meaneth.

F Dani.v.d * O kynge thou arte a kynge of kynges: Foꝛ the God of heauē hath geuē the a kyngdome, ryches, ſtrength and mageſty: & hath delyuered the all thynges, that are amonge the chyldern of men: the beaſtes of the felde & the foules vnder the heauen, and geuen the dominion ouer thē al: Thou art that golden head. After yͤ there ſhall aryſe another kingdome, which ſhall be leſſe then thyne: The thyꝛde kyngdome ſhalbe like copper, & haue domination in all lādes. The fourth kyngdome ſhalbe as ſtronge as yꝛon. Foꝛ like as yꝛon bꝛuſeth and bꝛeaketh all thynges: Yee, euen as yꝛon beateth euery thyng downe, ſo ſhall it beate downe and deſtroye.

Where as thou saweſt the fete and toes, parte of earth and parte of yꝛon: that is a deuided kingedome, whiche neuertheles ſhall haue ſome of the yꝛon grounde mixte with it foꝛ ſo moche as thou haſt ſene the yꝛon mixt with the claye.

The toes of the fete that were parte of yꝛon and parte of claye, ſygnifieth: that it ſhalbe a kyngdome partely ſtronge and partely weake. And where as thou ſaweſt yꝛon myxte wyth claye, they ſhall myngle them ſelues with the ſede of ſymple people, & yet not cōtynue one with another lyke as yꝛon wyll not be ſouldered with a potsherde. G

Eſay.ix.b. In the dayes of theſe kinges, ſhal yͤ God of heuen ſet vp an * euerlaſtyng kyngdome which ſhall not peryſh, & his kingdome ſhal not be geuen ouer to another people: yee, the ſame ſhal bꝛeake and diſtroye all theſe kingdomes, but it ſhall endure foꝛeuer.

And where as thou ſaweſt, that without eny handes there was cut out of yͤ * mounte ‡ a ſtone, which bꝛake the yꝛon, the copper, yͤ earth, the ſyluer and golde in peces: by that hath the great God ſhewed the king, what wyll come after this. This is a true dꝛeame and the interpꝛetation of it is ſure. Hebꝛe.xii.e ‡ Mat.xxi.e

Then the kynge Nabuchodonſoꝛ * fell downe vpon his face, & bowed him ſelfe vnto Daniel, and commaūded that they ſhuld offre meatofferinges and ſwete odoures vnto hym. The kyng anſwered Daniel, and ſayde: yee, of a trueth youre God is a God aboue all goddes, a Loꝛde aboue all kynges and an opener of ſecretes: ſeynge thou canſt diſcouer this myſterye. So the kynge made Daniel a greate man, and gaue him many & greate gyftes. * Actu.xiiii.b

* He made him ruler of all the countrees of Babylon, and Loꝛd of al the nobles, that were at Babilon. Nowe Daniel intreated yͤ kynge foꝛ Sidꝛach, Miſach and Abednago ſo that he made them rulers ouer al the officers in the lande of Babylon: But Daniel hym ſelfe remayned ſtyll in the courte by the kynge. * Gen.l.e

The.iii.Chapter.

The kynge ſetteth vp a golden Jmage, which he commaundeth to be woꝛſhypped. Sidꝛach, Miſach, & Abednago are accuſed becauſe they diſpiſed the kinges commaundemente. They are bꝛoughte vnto the king & cōmaunded to woꝛſhyp the Jmage they refuſe to do it & are put in to a burning ouen. By beleſe in god they are deliuered from yͤ fyer. Nabuchodonoſoꝛ confeſſeth the power of God after the ſyght of the miracle.

A NAbuchodonoſoꝛ the kyng cauſed a golden Jmage to be made, whiche was .lx. cubytes hye, and ſyxe cubytes thycke. This he made to be ſet vp in the felde of Dura in the land of Babylon & ſent oute to gather together the dukes, Loꝛdes and nobles, the iudges and officers, the debytes and ſhꝛeues: with al the rulers of the lande: that they myght come to yͤ dedicatiō of yͤ Jmage, whiche Nabuchodonoſoꝛ

noſor the kynge had ſet vp: So the dukes,
Lordes and nobles, the iudges and officers,
debites and ſhreues with al the rulers of the
lande gathred them together, and came vnto
the dedicatinge of the Image, that Nabuchodonoſer
the kynge had ſet vp.

B Nowe whē they ſtode before the Image,
which Nabuchodonoſor ſet vp, yͤ bedel cried
out with al his might: O ye people, kinreddes
and tonges, to you be it ſayde: that whē
ye here the noyſe of the trompettes, whiche
ſhalbe blowen, with the harpes, ſhawmes,
Pſalteries, Symphonies and all maner of
Muſik: ye fall downe and worſhippe yͤ golden
Image, that Nabuchodonoſor yͤ kyng
hath ſet vp. Whoſo then falleth not downe
⁊ boweth hym ſelf, ſhal euen the ſame houre
be caſt into an hote burnynge ouen. Therfore
when all the folke herde the noyſe of yͤ
trompetes that were blowen, with the harpes,
ſhawmes, Pſalteries, Symphonyes ⁊
all kynde of Melody, then all yͤ people kynreddes
and nations fell doune, and bowed
them ſelues vnto the goldē Image, that Nabuchodonoſor
the kynge had ſet vp.

C Nowe were there certayne men of yͤ Caldees,
that wente euen then and accuſed the
Iewes, and ſayd vnto the kynge Nabuchodonoſor:
O king, god ſaue thy lyfe for euer=
Thou beinge kynge haſt gyuen a commaūdement,
that all men when they here yͤ noyſe
of the trompettes, harpes, ſhaumes, ſpalteryes,
ſymphonyes and all yͤ other melodies
ſhall fall downe and bowe them ſelues, towarde
the golden Image: who ſo then fel
not downe ⁊ worſhypped not that, he ſhuld
be caſte into an hotte burnyng ouen. Now
are there certaine Iewes, * whom thou haſt * Dani.ij.g.
ſet ouer the offices of the londe of Babylon:
namely, Syrach: Miſach and Abednago.
Theſe men (O kyng) regarded not thy commaūdment,
yee, they wyl not ſerue thy goddes,
ner bowe them ſelues to the golden
Image, that thou haſt ſet vp.

Then Nabuchodnoſor in a cruell wrath
and diſpleaſure, commaūded, that Sidrach
Miſach and Abednago ſhulde be broughte
vnto hym. So theſe men were brought before
the king. Then Nabuchodonoſor ſpake
vnto them, ⁊ ſayde: what? O Sidrach Miſache
and Abednago, wyl not you ſerue my
goddes? nor bowe your ſelues to the golden
Image, that I haue ſet vp. Wel, be redy herafter,
When ye here the noiſe of the trompettes
blowe with the harpes, ſhawmes, pſalteryes,
D ſymphonyes and all the other melodyes:
that ye falle downe, and worſhyp the
Image which I haue made. But if ye worſhyppe
it not, ye ſhall be caſt immediatly into
an hote burnynge ouen. Let ſe, what god
is there, that maye delyuer you oute of my
handes? Sydrach, Miſach and Abednago
aunſwered the king, and ſayd: O Nabuchodonoſor,
we ought not to conſente vnto the
in this matter, for why? oure God whome
we ſerue, * is able to kepe vs from the hotte Nume.xvi.g.
burning ouen (O kyng) ⁊ can ryght wel delyuer
vs out of thy handes. And though he
wyll not, yet ſhalt thou knowe (O kynge) yͤ
we wil not ſerue thy goddes, ner do reuerēce
to yͤ Image, whiche thou haſte ſet vp. Then
was Nabuchodonoſor ful of indignatiō, ſo
that the countenaunce of his face chaunged
vpō Sidrach, Miſach, ⁊ Abednago. Therfore
he charged and cōmaunded, that the ouen
ſhuld be made. vii. tymes hotter then it
was wonte to be: and ſpake vnto the ſtrongeſt
worthies that were in his hoſte, for to
binde, Miſach ⁊ Sidrach ⁊ Abednago, ⁊ to
caſte them in to the hot burninge ouen.

So theſe men were bounde in their cotes E
hoſen ſhues with theyr other garmentes, ⁊
caſt into an hote burnynge ouen: for the kinges
commaundement was ſo ſtrayte, and yͤ
ouen was excedynge hot. As for the men yͤ
put in Sidrach, Miſach ⁊ Abednago, yͤ flame
of the fyre diſtroyed them. And theſe thre
mē Sidrach, ⁊ Miſach ⁊ Abednago fel downe
in the hote burninge ouen, beinge faſte
boūde. Then Nabuchodonoſor yͤ king marueyled,
⁊ ſtode vp in al haſte: he ſpake vnto
his counſel and ſayd, dyd not you caſte theſe
thre men bounde into the fyre? They anſwered,
⁊ ſayd vnto the kynge: Yee, O king.
He aunſwered, and ſayd: lo, for all that, yet
do I ſe foure mē goinge louſe in the myddeſt
of the fyre, and nothynge corrupte, and the F
fourth is ☞ like the ſon of god to loke vpō.

Upon this went Nabuchodonoſor vnto
yͤ mouth of yͤ hote burning ouen he ſpake
alſo, and ſayde: O Sidrach, Miſache and
Abednago, ye ſeruantes of the hye God, go
forth, ⁊ come hyther. And ſo Sidrach, Miſach
⁊ Abednago went out of the fier. Then
the dukes, lordes, ⁊ nobles, ⁊ the kinges coūcel * Eſa.xliij.a
came together to ſe theſe men, * vpō whō
the fyre had no maner of power in theyr bodies.
In ſo moche that the very here of theyr
hede was not burnt, ⁊ their clothes vnchaūged,
yee there was no ſmel of fyer felt vpon
thē? Then ſpake Nabuchodonoſor, ⁊ ſaid,
Bleſſed be the God of Sidrach, Miſach and
Abednago: * which hath ſent his angel, and
defended his ſeruauntes, yͤ put theyr truſt in * pſ.xxxiiij.a Dan.vi.d Act.xii.e
him, that hath altered the kinges cōmaundement:
and ieoperde their bodies ther vpō: rather
then they wolde ſerue or worſhyp eny G
other God, excepte their owne God onely.
Therfore I wyll and commaunde, that all
people, kynreds and tonges, whiche ſpeake
any blaſphemy agaynſt yͤ God of Sidrach,
Miſach, and Abednago, ſhall dye, and theyr * Eſa.16.e
houſes ſhalbe pryſed: Becauſe, * there is no Oſee.xiij.b.
God that may ſaue, as thys. So the kynge
promoted

promoted Sidrach, Miſach, & Abdenago, in the lande of Babylon.

¶ The. iiij. Chapter.

¶ Nabuchodonoſor dreameth agayne. Daniel interpreteth it. Nabuchodonoſor is put out of hys realme, & eateth with beaſtes. He confeſſeth the power of God, & is reſtored into hys kyngdome.

A Danie. vi. e. N * Abuchodonoſor kynge vnto all people, kyneddes and tunges that dwell vpõ yͤ whole earth: peace be multiplied amõge you. I thought it good to ſhewe the tokens and maruelous workes, that the hye God hath wrought vpon me. Psal. xlv. b. Dani. vii. d. Luke. i. c. O, howe great are his tokens, and howe myghtye are hys wonders! * Hys kyngdome is an euerlaſtynge kyngdome, and hys power laſteth for euer and euer.

I Nabuchodonoſor beynge at reſt in myne houſe, and floriſhynge in my palace, ſawe a dreame, which made me afrayed: & yͤ *Dani. ii. a. thoughtes that I had vpon my bed, wyth yͤ viſyons of myne head, troubled me. * Then ſent I out a commiſſyon, that all they which were of wyſdome at Babylon ſhulde be brought before me, to tell me the interpretacyon of the dreame. So there came the ſothſayers, charmers, Caldees and coniurers of deuels: to whõ I tolde yͤ dreame, but what it betokened, they coulde not ſhewe me: tyll at yͤ laſt, there came one Daniel (other wyſe called Balthazar, according to the name of my God) whych hath the ſprete of the holy B goddes in hym, to whõ I tolde the dreame, ſaying: O Balthazar, thou prince of Sothſayers: For ſo moche as I knowe, that thou haſt the ſprete of the holy Goddes and no ſecrete is hyd from the: tell me therfore, what the viſyon of my dreame (that I haue ſene) maye ſignifye. I ſawe a viſyon in my heade vpon my bed: and beholde, there ſtode a tree vpon the grounde, whych was very hye, greate and myghtye: yͤ heygeth reached vnto the heauen, and the bredth extẽded to all the endes of the earth: hys leaues were fayre, he had very moche frute, ſo that euery mã had ynough to eate therin.

The beaſtes of the felde had ſhadowes vnder it, and the foules of the ayre dwelt in the bowes therof. Shortly, all creatures fed of it. I ſawe in my head a viſyon vpon my bed: & beholde, a watcher & a holy one came downe from heauen, & cryed myghtely, ſayinge. Hewe downe yͤ tree, breake of his braunches, ſhake of his leaues, & ſcatre his frute abrode: that all the beaſtes maye get them awaye from vnder him, and the foules from his brãuches. Neuertheles, leaue the groũde of his rote ſtyll in yͤ earth, & bynde him vpon the playne felde, wyth cheynes of yron and ſtele. Wyth the dewe of heauen ſhall he be wet, & he ſhall haue hys parte in the herbes of the grounde with other wylde beaſtes.

C That mans herte of his ſhall be taken frõ hym, and a beaſtes herte ſhall be geuen him, tyll ſeuẽ yeares be come and gone vpõ hym.

Thys erande of the watcher, is a commaundement grounded and ſought out in yͤ counſell of him, that is moſt holy: to learne men for to vnderſtande, that the hyeſt hath power ouer the kyngdomes of mẽ, & geueth them, to whom it lyketh him, and bryngeth the very outcaſtes of men ouer them. Thys is the dreame, that I kynge Nabuchodonoſor haue ſene. Therfore O Balthazar, tel yͤ me what it ſignifyeth: for ſo moche as all the wyſe men of my kyngdome are not able to ſhewe me, what it meaneth. But thou canſt do it, for yͤ ſprete of yͤ holy goddes is in the.

Then Daniel (whoſe name was Balthazar) helde hys peace by the ſpace of on houre and his thoughtes troubled hym. So the king ſpake, and ſayde: O Balthazar, let nether the dreame ner yͤ interpretation therof D feare yͤ. Balthazar anſwered ſaying: O my Lorde, this dreame happẽ to thyne enemies, and the interpretation to thyne aduerſaries. As for the tree that thou ſaweſt which was ſo greate & myghtye, whoſe heygth reached vnto the heuen, and his bredthe in to all the world: whoſe leaues were fayre, and yͤ frute moche vnder the which yͤ beaſtes of the felde had theyr habytacion, & vpon whoſe braunches the foules of the ayre dyd ſyt.

Euen thou (O kyng) arte the tree, great and ſtronge. Thy greatnes increaſeth, & reacheth vnto the heuen, ſo doth thy power to yͤ endes of the earth. But where as the kyng ſawe a watcher euen an holy angell, yͭ came downe from heuẽ, and ſayde: hewe downe the tree, and deſtroye it: yet leaue the ground of the rote of the earth: and bynde hym vpon the playne felde wͭ cheynes of yron & ſtele. He ſhall be wet with the dewe of heauen, & hys parte ſhall be with yͤ beaſtes of the felde tyll vii. yeres be come and gone vpon hym: E Thys (O kynge) is the interpretation, yee, it is the very deuyce of hym, that is hyeſt of all, and it toucheth my lorde the kinge.

Thou ſhalte be caſt out from men, & thy dwellynge ſhalbe with yͤ beaſtes of yͤ felde: with graſſe ſhalt thou be fed lyke an oxe. Thou muſt be wet with the dewe of the heauen: yee, ſeuen yeares ſhall come, & go vpon the, tyll thou knowe, * yͭ the hyeſt hath power vpon the kyngdomes of men, & geueth Danie. iii. a. Iere. xxvii. thẽ to whom he lyſt. Moreouer, where as it was ſayde, that the rote of the tree ſhulde be lefte ſtyl in the grounde: it betokeneth, yͭ thy kingdome ſhal remaine whole vnto the, after thou haſt lerned to knowe, that yͤ power commeth from heauen. Wherfore, O kynge be content with my coũſell, that thou mayſt redeme thy ſynnes with almeſſe * & thyne *Eccl. xix. offences with mercye to poore people: for thys ſhall be an helynge of thyne erroure.

All theſe thynges touche the kynge Nabuchodonoſor.

F So after .xij. monethes, the kynge walked vp and downe in the palace of yͤ kyngdome of Babylon, and ſayde. Thys is the greate cyte of Babylon, whych I my ſelfe (with my power and ſtrength) haue made a kynges courte, for the honour of my maieſtye. Whyle theſe wordes were yet in yͤ kynges mouth, there fell a voyce from heauen, ſayinge: O kynge Nabuchodonoſor, to the be it ſpoken: Thy kyngdome ſhall departe from the, thou ſhalt be caſt out of mẽs company: thy dwellynge ſhalbe with the beaſtes of the felde, ſo that thou ſhalt eate graſſe lyke as an oxe, tyll ſeuen yeares become and gone ouer the: euen vntyll thou knoweſt, that the hyeſt hath power vpon the kyngdomes of men, & that he maye geue them, vnto whom it pleaſeth hym. The very ſame houre was thys matter fulfylled vpon Nabuchodonoſor: ſo that he was caſt out of mens cõpany, and dyd eate graſſe lyke an oxe. Hys body was wet with the dewe of heauen, tyll hys heares were as great as Aegles fethers, and hys nayles lyke byrdes clawes.

G When thys tyme was paſt, I Nabuchodonoſor lyfte vp myne eyes vnto heauẽ, and myne vnderſtandynge was reſtored vnto me agayne. Then gaue I thanckes vnto the hygheſt. I magnifyed and prayſed him that

*Dani.iii.c. lyueth for euermore, *whoſe power ẽdureth alwaye, and hys kyngdome from one generacyon to another: in comparyſon of whom all they that dwell vpon the earth, are to be reputed as nothynge.

*Pſ.cxxxv.a *He handleth accordynge to hys will, amonge the powers of heauen & amonge the inhabytours of the earth: and there is none

*Job.xiij.b. yͭ maye reſyſte his hande, or ſaye: what doeſt thou? *At the ſame tyme was myne vnderſtandynge geuen me agayne, and I was reſtored to yͤ honoure of my kyngdome, to my dignyte, and to myne awne ſhape agayne. My great eſtates and princes ſought vnto me, and I was ſet in my kyngdome agayne, ſo that I had yet greater worſhyppe.

Then dyd I Nabuchodonoſor, loue, magnifye and prayſe the kynge of heauen: for all his workes are true, & his wayes ryght. As for thoſe that go on proudly, he is able to brynge them downe.

¶ The .v. Chapter.

¶ Balthaſar kynge of Babylon, abuſynge the veſſels of the temple, ſeeth an hande wrytinge in the wall. The ſotheſayers, called of the kynge, cannot expounde the wrytynge. Daniel is called, whych readeth it, and interpreteth it alſo. Balthazar beynge ſlayne, Darius ſucceedeth in hys rowme.

A Kynge Baltazar made a great bãcket to hys thouſande Lordes: wᵗ all theſe thouſande he made great chere, and when he was droncken wᵗ wyne he cõmaunded to brynge hym the golden and ſyluer veſſels *whych his father Nabuchodonoſor had taken oute of the temple at Jeruſalem: that the kynge & his Lordes with his quene and concubynes myght dryncke therout. *i.pa.xxxvi.c

So they brought the golden veſſell, that was taken oute of the temple of the Lordes houſe at Jeruſalem. Then the kynge and his Lordes wᵗ his quene and cõcubynes droncke out of them. They droncke wyne, and prayſed theyr Idoles of golde, ſyluer, copper yrõ, wodde and ſtone.

B In the very ſame houre there appeared fyngers, as it had bene of a mans hãde wrytynge, ryght ouer agaynſt the candelſtycke vpon the playne wall in the kynges palace: & the kynge ſawe the palme of the hãde that wrote. *Then chaunged the kynge his coũtenaũce, and his thoughtes troubled him, ſo *Jere.l.a. that the ioyntes of his body ſhoke, and hys knees ſmote one agaynſt the other. *Wherfore the kynge cryed myghtely, yͭ they ſhulde *Danie.ii.a. brynge hym the charmers, Caldees and coniurers of deuels. The kynge ſpake alſo to the wyſe men of Babylon, and ſayde: Who ſo can rede this wrytynge, & ſhewe me yͤ playne meanynge therof: ſhall be clothed with purple, haue a cheyne of golde aboute his necke, and rule the thyrde part of my kyngdome.

Upon this, came all the kinges wyſe men: but they coulde nether reade yͤ wrytinge, ner ſhewe yͤ kynge what it ſignifyed. Thẽ was the kynge ſore afrayed, in ſo moch, yͭ hys coloure chaunged, and hys Lordes were ſore vexed. So by reaſon of this matter, that had

C happened to the kynge & his Lordes, yͤ quene went vp her ſelfe into the bãcket houſe, and ſpake vnto yͤ kynge, ſayinge: O kyng, God ſaue thy lyfe for euer. Let not the thoughtes trouble the, and let not thy countenaunce be chaunged. For why? there is a man in thy kyngdome, that hath the ſprete of the holy goddes within him, *as it was ſene in thy *Danie.ii.a. fathers dayes. He hath vnderſtãdynge and wyſdome lyke yͤ goddes. Ye the kynge Nabuchodonoſor thy father made this mã chefe of yͤ ſothſayers, charmers, Caldees and readers of deſtines: becauſe that ſoche an aboũdaunt ſprete, knowledge & wyſdome (to expoũde dreames, to open ſecretes, and to declare harde dowtes) was foũde in hym: yee, euen in Daniel, whõ the kyng named Balthaſar. Let thys ſame Daniel be ſente for, and he ſhall tell what it meaneth.

Then was Daniel brought before the kynge. So yͤ kynge ſpake vnto Daniel, and ſayde. Art thou that Daniel, one of the preſoners of Juda, whom my father the kynge brought out of Jewry? I haue heard ſpeake of the, that thou haſt the ſprete of the holy goddes, experience and vnderſtãdynge, and that there hath bene greate wyſdome foũde in the.

D in the. Nowe haue there bene brought me,
wyſe & connynge charmers, to reade thys
wrytynge and to ſhewe me the meanynge
therof. But they coulde not tell me, what
thys matter ſignifyed. Then hearde J ſaye,
yͤ thou canſt expounde darcke thynges, and
declare harde doutes. Well, than yf thou cāſt
reade thys wrytinge, & ſhewe me the meanynge
therof thou ſhalt be clothed wͭ purple,
haue a cheyne of golde aboute thy necke, and
rule the thyrde parte of my kyngdome.

E Daniel anſwered, & ſayde before yͤ kynge:
*iiii.Re.v.d. *As for thy rewardes, kepe thē to thy ſelfe,
Mat.x.a. or geue thy ryche gyftes to another: yet not
the leſſe, J wyll rede the wrytynge vnto the
kynge, & ſhewe him yͤ interpretacion therof.
*Dani.ii.c. *O kynge heare. God the hyeſt gaue vnto
Nabuchodonoſor thy father, the dignytie of
a kynge with worſhyppe & honour, ſo that
all people, kynreddes & tunges ſtode in awe
and feare of him, by reaſon of the hye eſtate,
that he had lent him. For why, he ſlewe whō
he wolde: he ſmote, whom it pleaſed hym.
Agayne: whō he wolde, he ſet vp: and whō
*Dani.iiii.d he lyſt, he put downe. *But becauſe his hert
was ſo proude, and hys ſtomacke ſet ſo faſt
vnto wylfulneſſe: he was depoſed from hys
kyngly trone, & his mageſty was taken frō
him. He was ſhut out frō amonge men, hys
herte was lyke a beaſtes herte, & hys dwellynge
was wͭ the wylde aſſes: he was fayne
to eate graſſe lyke an oxe, & hys body was
F wet wͭ the dewe of yͤ heauē, tyll he knewe, yͭ
the hyeſt had power vpō the kyngdomes of
men and ſetteth ouer them, whom he lyſt.

And thou his ſonne (O Baltazar) for all
this, haſt not ſubmytted thine herte, though
thou kneweſt all theſe thynges: but haſt magnifyed
thy ſelfe aboue the Lorde of heauen,
ſo that yͤ veſſels of hys houſe were brought
before the. that thou, and thy Lordes, wͭ thy
quene and cōcubynes, myght drycke wyne
therout. And haſt prayſed yͤ Idoles of ſyluer
& gold, copper and yron, of wode and ſtone,
which nether ſee, heare ner vnderſtande. As
*Act.xvii.d. for the God *in whoſe hande conſyſteth thy
breth & all thy wayes: yͭ haſt not loued hym.

G Therfore is the palme of thys hande ſent
hyther frō hym, to token vp thys writinge.
And this is the ſcripture, that is wryttē vp:
Mane, Thetel, Phares. Nowe the interpretacyon
of yͤ thinge is this: Mane, God hath
nombred the kyngdome, and brought it to
an ende: Thetel, thou art weyed in the balaunce,
and art founde to lyght: Phares, thy
kyngdome it delt in partes, and geuen to the
Medes and Perſes.

Then commaunded Baltazar, to cloth
Daniel wyth purple, to hange a cheyne of
golde aboute hys necke, and to make a proclamacyon
concernynge hym: that he ſhulde
be the ruler of the thyrde parte of hys kyngdome.
*Esa.xlvij.b *The very ſame nyght was Balthazar
‡Dani.ix.a the kynge of the Caldees ſlayne, and
‡Darius out of Medea toke in the kyngdome,
beynge .lxij. yeare of age.

¶ The .vj. Chapter.

¶ Daniel is made ruler ouer the Lordes. The Imaginacyō of an acte agaynſt Daniel. The proclamacyon of the acte, wherof Daniel is accuſed vnto the kynge as a trāſgreſſours. He is put into a denne of Lyons by the commaundement of the kynge. He is delyuered by fayth in God. Daniels accuſars are put vnto the Lyōs to be torne in ſonder. Darius by the proclamacyon of a decree, magnifyeth the God of Daniel.

IT pleaſed Darius to ſet ouer his A
kyngdome an .C. and .xx. Lordes
whiche ſhulde be in all his kyngdome
about. Aboue theſe he ſet
thre princes (of whō Daniel was
one) yͭ the Lordes myght geue accomptes
vnto them, and the kynge to be vndiſeaſed.

But Daniel exceaded all theſe princes
and Lordes, for the ſprete of God was plenteous
in hym: ſo that yͤ kynge was mynded
to ſet him ouer the whole realme. Wherfore
the princes and Lordes ſought, to pycke out
in Daniel ſome quarell agaynſt the kyngdome:
yet coulde they fynde none occaſyon
ner faute vpon hym. For why? he was ſo
faythfull, yͭ there was no blame ner diſhoneſty
founde in hym.

Then ſayde theſe men: we can get no B
quarell agaynſt thys Daniel, excepte it be in
the lawe of his God. Upon thys, wente the
princes & Lordes together vnto the kynge,
& ſayde thus vnto him: kynge Darius, God
ſaue thy lyfe for euer. All yͤ greate eſtates of
the realme: as the Princes, Dukes, Senatours
and Judges, are determed to put oute
a commaundement of the kynge, & to make
a ſure ſtatute: namely, yͭ whoſo deſyreth any
peticyon, ether of any God or man (wythin
this .xxx. dayes) excepte it be onely of the, O
kynge: the ſame perſon maye be caſt into the
Lyons denne. Wherfore, O kyng, confyrme
to this ſtatute, and make a wrytinge: that
yͤ thinge which the Medes and Perſes haue
ordeyned be not altered ner broken.

So Darius made the wrytinge, and cōfyrmed C
it. Nowe when Daniel vnderſtode yͭ
the wrytinge was made, he wente into hys
houſe: & yͤ wyndowes of hys wall towarde
Jeruſalē ſtode opē. There kneled he downe
vpon his knees, thre tymes a daye: there he
made hys peticyon, and prayſed hys God,
lyke as his maner was to do afore tyme.

Then theſe men made ſearche, and foūde
Daniel makynge hys peticyon, & prayinge
vnto his God. So they came to the kynge, &
ſpake before him concernynge hys cōmaundement,
ſayinge: O kyng, haſt thou not ſubſcribed
the ſtatute, yͭ within .xxx. dayes who
ſo requyreth his peticyō of any God or man
but onely of thy ſelfe, O kyng: he ſhalbe caſt
into the denne of the Lyons? The kynge anſwered

ſwered, and ſayde: yee, it is true. It muſt be
as a lawe of the Medes ⁊ Perſes, that maye
not be broken.

D Then anſwered they, and ſayde vnto yͤ
kynge: Daniel one of the preſoners of Iuda
O kynge, regardeth nether the, ner thy ſtatute,
yͭ thou haſt made, but maketh his peticyon
thre tymes a daye. When the kynge herde
theſe wordes, he was ſore greued, and
wolde haue excuſed Daniel, to delyuer him,
and put of the matter, vntyll the Sūne wēt
downe, to the intēt that he myght ſaue him.

These men perceauynge yͤ kynges mynde,
ſayde vnto him: knowe this (O kynge) yͭ
the lawe of the Medes and Perſes is, that
the cōmaundement & ſtatute whych yͤ kynge
*Bel. c. maketh, maye not be altered. *Then yͤ king
bad them brynge Daniel, and they caſt hym
into the Lyons denne.

The kynge alſo ſpake vnto Daniel, and
ſayde: thy God, whom thou alwaye ſerueſt,
euē he ſhal defēde yͤ. And there was brought
a ſtone, and layed vpon the hole of the dēne:
thys the kynge ſealed with hys awne rynge,
E and with the ſygnet of hys prynces: that
the kynges cōmaundement cōcernynge Daniel,
ſhulde not be broken.

So the kynge wente into his palace, and
eate no meate yͭ night, nether was there any
mynſtrelſy brought in before hym, nether
coulde he take any ſlepe. But bytymes in yͤ
mornynge at the breake of the daye, yͤ kyng
aroſe, and wente in all haſte vnto the denne
of the Lyons.

Nowe as he came nye vnto the denne, he
cryed wᵗ a piteous voyce vnto Daniel: yee,
the kynge ſpake, and ſayde vnto Daniel: O
Daniel, thou ſeruaunt of the lyuynge God,
is not thy God (whō thou alwaye ſerueſt)
able to delyuer the from the lyons? Daniel
ſayde vnto yͤ kynge. O kynge, God ſaue thy
F lyfe for euer. *My God hath ſent his aūgell
*Danie. iij. e which hath ſhut the lyons mouthes, ſo that
Actes. xij. c. they myght not hurte me. For why? myne
Iud. xiiij. c. vngyltyneſſe is foūde out before him: And
i. Reg. xvij. e as for the, O kynge, I neuer offended the.
Hebre. xi. f.

Then was the kynge exceadynge glad, &
cōmaunded to take Daniel out of the denne,
So Daniel was brought out of the denne,
and no maner of hurte was founde vpō him
For he put hys truſt in hys God. And as for
thoſe men which had accuſed Daniel, yͤ kyng
cōmaunded to brynge them, and to caſt thē
in the Lyōs denne: them, theyr chyldren and
*Dan. xiiij. g theyr wyues. *So the Lyons had the maſtry
of them, and brake all theyr bones aſonder,
or euer they came at the grounde.

*Danie. ij. e *After thys, wrote kynge Darius vnto
G all people, kynreddes, and tūges, that dwelt
in all landes: peace be multiplyed with you.
My commaundement is, in all my dominyon
and kyngdome, that men feare and
ſtande in awe of Daniels God.

*For he is yͤ lyuynge God, which abydeth *Dan. xiiij. e
euer: his kyngdome ſhall not fayle, and
his power is euerlaſtinge. *It is he that delyuereth, *Eſa. xliiij. b.
and ſaueth: he doth wonders and Oſee. xiij. a.
maruelous workes, in heauen and in earth: Danie. iij. f.
he hath preſerued Daniel from the power of
the Lyōs. This Daniel proſpered in the reygne
of Darius and Cyrus of Perſia.

¶ The. vij. Chapter.

¶ A viſyon of. iiij. beaſtes is ſhewed vnto Daniel. The viſyon is interpreted of. iiij. kyngdomes of the worlde. Of the power and increaſſe of Antichriſt. Of the euerlaſtynge kyngdome of Chriſt.

IN the fyrſt yeare of Baltazar kynge A
of Babylon, ſawe Daniel a dreame,
and a viſyon was in hys heade vpon
hys bedde. Which dreame he wrote, and the
ſumme of the matter is this: Daniel ſpake
and ſayde: I ſawe in my viſyon by nyght,
and beholde: the foure wyndes of the heauen
ſtrone vpō the ſee, and foure greate beaſtes
came vp frō the ſee, one vnlyke another.

The fyrſt was as *a lyon, and yet had he *Ier. iiij. a. b
‡Aegles wynges. I ſawe, that his wynges Ezech. i. b.
were plucte from hym, and he taken awaye and. x. b.
from the earth: that he ſtode vpō hys fete as ‡Eze. xvij. a.
a mā, and that there was geuen him a mans
herte.

Beholde, the ſeconde beaſt was lyke a B
*beare, & ſtode vpon the one ſyde. Amonge *Pro. xxviij. c
his teeth in hys mouth he had. iij. greate lōge
teeth, & it was ſayde vnto hym. Aryſe, eate
vp, moche fleſhe. Then I loked, and beholde
there was another lyke vnto a leoparde,
this had wynges as a foule, *euē foure vpō *Dan. viij. b
the backe. Thys beaſt had foure heades, and and. xi. a.
there was power geuen hym. After thys I i. Macha. i. a.
ſawe in a viſyon by nyght, and beholde, the
fourth beaſt was grymme and horrible, and
maruelous ſtronge. It had great yron teeth,
it deuoured and deſtroyed, and ſtamped the
reſydue vnder his fete. It was farre vnlyke
the other beaſtes that were before it: for it
had *ten hornes, wherof I toke good hede. *Apoc. xiij. a

And beholde, there came vp amōge them, and. xvij. c.
C another lytell horne, before whō there were
thre of the fyrſt hornes pluckte awaye. Beholde,
this horne had eyes lyke a man, and a
mouth ſpeakynge preſumptuous thynges.
*I loked tyll the ſeates were prepared, and *Apoca. i. c.
tyll yͤ olde aged ſat him downe. His clothīge iiij. a. xx. b.
was as whyte as ſnowe, and the heares of Danie. x. a.
hys head lyke the pure woll. Hys trone was
lyke the fyrye flame, and hys wheles as the
burning fyre. There drew forth a fyrie ſtreame,
and went out from hym. *A thouſande *Apoca. v. d.
tymes a thouſande ſerued him. x. M. tymes
ten thouſande ſtode before him. The iudgement
was ſet, and the bokes opened. Then
toke I hede there vnto, becauſe of the voyce
of the proude wordes, whych yͤ horne ſpake

I beholde,

D I behelde, tyll the beaſte was ſlayne, and his *Mat.xxv.d. Apoca.xix.d. xx.c. body deſtroyed, *geuen ouer to be brent in the fyre.

As for the power of the other beaſtes alſo it was taken awaye, but their lyues were prolonged for a tyme and ſeaſon. I ſawe in *Mat.xiiij.c. Actes.i.d. Apoc.i.a. a viſion by nyght, and beholde, *there came one in the cloudes of heauen lyke the ſonne of a man, whych wente vnto the olde aged, before whom they brought him. Then gaue *Philip.ii.a he him *power & dignite regall, that all people, trybes and tūges ſhulde ſerue him. ‡Mat.xxviii.c John.xii.d. ‡His power is an euerlaſtinge power, which ſhal neuer be put downe: & hys kyngdome endureth *Dan.xiiij.c vncorrupte. My herte was vexed, *& I Daniel had a troubled ſprete within me, & the viſyōs of my head made me afrayed: tyll *Deut.ix.d I gat me vnto *one of them that ſtode by, to knowe the trueth, concernynge all theſe thynges. So he tolde me, and made me vnderſtande the interpretaciō of theſe thinges.

E These foure great beaſtes, are foure kynges which ſhal aryſe out of the earth. These ſhall take in the kyngdome of the ſaynctes of the moſt hyeſt, and poſſeſſe it ſtyll more & more for a longe ſeaſon. After thys I requyred diligently to knowe the trueth, concernynge the fourth beaſt, whych was ſo farre vnlyke the other beaſtes, and ſo horrible: whoſe teeth were of yron, and his nayles of braſſe: whych deuoured and deſtroyed, and ſtāped the reſydue vnder his fete. I deſyred, alſo to knowe the trueth, as touchynge the *Apoc.xiii.a and.xvii.c. *ten hornes that he had vpō his heade, and thys other which came vp afterwarde, before whoſe face there fell downe thre, which horne had eyes and a mouth that ſpake preſumptuous thynges, and loked wᵗ a grymmer viſage then his folowes. I behelde, and the ſame horne made battayll agaynſt the F ſaynctes, yee, and gat the victory of thē, vntyll the tyme that the olde aged came, that ẏ iudgement was geuen to ẏ cheſeſt ſaynctes: and tyll the tyme that the ſaynctes had the kyngdome in poſſeſſyon. He gaue me thys anſwere. That fourth beaſte ſhalbe ẏ fourth kyngdome vpon earth: it ſhalbe more then all other kyngdomes, it ſhal deuoure. treade downe, and deſtroye all other landes.

G *The ten hornes, are ten kynges, ẏ ſhall *zacha.i.c. aryſe out of ẏ kyngdome, after whom there ſhall ſtāde vp another, which ſhalbe greater then the firſt. He ſhall ſubdue thre kynges, & ſhal ſpeake wordes agaynſt ẏ hyeſt of all: he ſhall deſtroye the ſaynctes of the moſt hyeſt, *Danie.ii.c *and thyncke, ẏ he maye chaūge tymes and lawes. They ſhalbe geuē vnder hys power, *Apoca.xii.d ‡vntyll a tyme, two tymes, & halfe a tyme.

But the iudgement ſhalbe kepte, ſo that hys power ſhalbe taken frō hym, for he ſhall be deſtroyed, and peryſhe at the laſt. As for the kyngdome, power and all might that is vnder the heauen: it ſhalbe geuen to the holy people of ẏ mooſt hyeſt, *whoſe kyngdome *Luke.i.c. Dan.xiiii.c. is euerlaſtynge: yee, all powers ſhall ſerue & obeye him. Thus farre extende the wordes. Neuertheles, I Daniel was ſo vexed in my thoughtes, that my countenaunce chaunged *but the wordes I kepte ſtyll in my herte. *Luke.ii.c.

¶ The.viij.Chapter.

¶ A viſyon of a ſtryfe betwene a ramme & an he goate. The vnderſtandynge of the viſyon is of the battell betwene the kynge of Perſia and the kynge of the Grecyens. Of the ſhameleſſe kynge Antichriſt.

In the thyrde yeare of ẏ raygne of A kynge Baltazar, there appeared a viſyon vnto me Daniel, after ẏ I had ſene the *fyrſt. I ſawe in a *Dani.vii.a viſyō (and when I ſawe it, I was at Suſis in the chefe cytie, which lyeth in the lande of *Elam) and in the viſyon, me thought I *Iere.xlix.f. Eze.xxxv.d was by the ryuer of Ulai.

Then I loked vp, & ſawe: & beholde there ſtode before the ryuer, a ramme, whych had two hornes: and theſe two hornes were hye but one was hyer then another: & the hyeſt came vp behinde. I ſawe ẏ this rāme puſhed wᵗ his hornes, agaynſt the weſt, agaynſt the north, & agaynſt the ſouth: ſo that no beaſtes myght ſtāde before him, ner defende thē frō hys power: but he dyd as hym lyſted, & waxed greatly. I toke hede vnto thys, and then came there an he goate frō the weſt ouer the B whole earth, and touched not the grounde.

Thys goate had a maruelous wrethen horne betwixte his eyes, and came vnto the ramme, that had the two hornes (whom I had ſene afore by the ryuer ſyde) and ranne fearcely vpon him with hys myght. I ſawe him drawe nye vnto the rāme, beynge very fearce vpon hym: yee, he gaue hym ſoche a ſtroke, that he brake hys two hornes. Nether had the ramme ſo moche ſtrength as to C ſtande before hym: but he caſt hym downe, troade hym vnder his fete: and no man was able to delyuer the rāme out of his power.

The goate waxed exceadynge greate, and whē he was at the ſtrōgeſt, his great, horne was broken alſo. *Then grewe there other foure ſoche lyke in the ſteade, towarde ẏ.iiij. *Dan.vii.a. and.xi.a. i.Macha.i.a. wyndes of the heauen. Yee, out of one of the leeſt of theſe hornes, there came vp yet another horne, which waxed maruelous greate: towarde the ſouth, towarde the eaſt, and towarde the fayre pleaſaunt lande. It grewe vp to the hooſt of heauen, wherof it dyd caſt ſome downe to the grounde, and of the ſtarres alſo, and trode them vnder fete.

Yee, it grewe vp vnto the prince of the hooſt, frō whom the daylye offerynge was taken, and ẏ place of hys Sanctuary caſten downe. And a certayne ſeaſon was geuen vnto it, agaynſt ẏ daylye offerynge (becauſe of wyckedneſſe) that it myght caſt downe ẏ verite to the grounde, and ſo to proſpere in all thynges all thynges, that it went aboute.

D Upõ this I heard one of the ſainctes ſpeakynge, which ſaynte ſayde vnto one that asked this queſtyon. Howe longe ſhall this viſion of the daylye ſacrifyce and of the waſtyng abhomynacion endure: that the Sanctuary and the power ſhall ſo be troden vnder fote? And he anſwered hym: Unto yͤ euenynge ⁊ the mornynge, euen two thouſande and threhundreth dayes: then ſhall the Sanctuary be clenſed agayne.

E Nowe whẽ I Daniel had ſene this vyſiõ, and ſought for the vnderſtandynge of it: beholde, there ſtode before me a thynge lyke vnto a man. And I herde a mans voyce in the riuer of Ulay, whych cryed, and ſayd: O Gabriel, make this man vnderſtande the viſyõ. So he came, and ſtode by me. But I was afrayed at hys commynge, and fell downe vpon my face.

Then ſayde he vnto me: O thou ſonne of man, marcke well, for in the laſte tyme ſhall this viſyõ be fulfylled. Now as he was ſpeakynge vnto me, I waxed faynt, ſo yͭ I ſanke downe to the grounde. But he toke holde vpon me, and ſet me vp agayne, ſayenge: Beholde, I wyll ſhewe the, what ſhall happen in yͤ laſt wrath: for in the tyme appoynted it ſhalbe fulfylled.

The ramme which thou ſaweſt with the two hornes is the kynge of the Medes and Perſes: but the goate is the kynge of Grekelande: the greate horne that ſtode betwyxte hys eyes, that is the pryncipall kynge. But where as it brake, and foure other roſe vp in the ſteade: it ſygnifyeth, that out of this people ſhall ſtande vp *foure kyngdomes, but not ſo myghtye as it. *i.Mach.i.a

F After theſe kyngdomes (whyle vngodlyneſſe is a growynge) there ſhal aryſe a kynge of an vnſhamefaſt face, whych ſhalbe wyſe in darke ſpeakynges.

He ſhalbe myghtye and ſtronge, but not in his owne ſtrength. He ſhal deſtroye aboue meaſure, and all that he goeth aboute ſhall proſpere: he ſhall ſlaye the ſtronge and holy people. And thorowe hys craftynes, falſhed ſhall proſpere in his hande, his herte ſhall be proude, and many one ſhall be put to death in his welthyneſſe. He ſhal ſtãde vp agaynſt the Prynce of Prynces, *but he ſhall be deſtroyed wythout hande. And thys vyſyon that is ſhewed vnto the, is as ſure as yͤ euenynge and the mornynge. *Therfore wryte thou vp thys ſyghte, for it wylbe longe or it come to paſſe. *ii.Mach.ix.c ii.Teſſ.ii.b *Eſa.viii.b

Upon this was I Daniel very faynte, ſo that I laye ſycke certayne dayes: but when I roſe vp, I wente aboute the kynges buſyneſſe, and marueled at the vyſion, neuertheleſſe no man knewe of it.

¶ The.ix.Chapter.

¶ Daniel deſyreth to haue that performed of God, which he had promyſed concernynge the returne of the people from theyr banyſhement in Babylon. A true confeſſyon. Daniels prayer is hearde. Gabriel the aungel expoundeth vnto hym the viſyon of the lxx. weekes. The anoyntynge of Chryſt. The buyldyng agayne of Ieruſalem vnder Nehemiah. The death of Chryſt.

A In the fyrſte yeare of Darius the ſonne of Ahaſuerus, *whyche was of the ſede of the Medes, and was made kynge ouer the realme of the Caldees: yea, euen in yͤ firſt yeare of hys raigne, I Daniel deſyred to knowe the yearly nobre out of the bokes, wherof the Lorde ſpake vnto *Ieremy the Prophete: that Ieruſalem ſhulde lye waſte.lxx. yeares: ⁊ I turned me vnto God the Lorde, for to praye and make myne interceſſyon, wyth faſtynge, ſackclothe ⁊ aſhes, I prayed before the Lorde my God, and knowledged, ſayinge. *dani.v.e. *Iere.xxv.b and.xxix.b

*O Lorde, thou greate and fearfull God, thou that kepeſt couenaunt and mercy wyth them, which loue the, and do thy commaundemẽtes. *We haue ſynned, we haue offended, we haue ben diſobedient and gone back: yee, we haue departed from all thy preceptes and iudgementes. *ii.Eſd.i.a and.ix.c *Baruch.i.d

B We wold neuer folowe thy ſeruauntes the Prophetes, that ſpake in thy name to oure kynges and prynces, to oure forefathers and to all the people of the lãde. *O Lord, ryghteouſneſſe belongeth vnto the, vnto vs pertayneth nothynge but open ſhame: as it is come to paſſe thys daye vnto euerye man of Iuda, and to them that dwell at Ieruſalem. Yee, vnto al Iſrael, whether they be farre or nye, thorowe out all lãdes: wherin thou haſt ſtrowed them, becauſe of the offences, that they had done agaynſt the. *Treno.i.d.

Yee, O Lorde, vnto vs, to our kynges ⁊ Prynces, to oure forefathers, euen to vs all, *yͭ haue offended the, belongeth opẽ ſhame. *pſal.cvi.a

C But vnto the, O Lorde oure God, pertayneth mercy and forgeueneſſe. As for vs, we are gone backe frome hym, and haue not obeyed the voyce of the Lorde oure God, to walke in hys lawes, *whych he layed before vs by hys ſaruauntes the Prophetes: yee all Iſraell haue tranſgreſſed, and gone backe from thy lawe, ſo that they haue not herckened vnto thy voyce. ii.[illegible].i.b zach.vii.b.

Wherfore, the curſe ⁊ othe *that is wrytten ĩ the lawe of Moſes the ſaruaũt of God (agaynſt whõ we haue offended) is poured vpõ vs *And he hath perfourmed hys wordes, whych he ſpake agaynſt vs: ⁊ agaynſt oure iudges that iudged vs: to brynge vpõ vs ſuch a great plage, as neuer was vnder heauen, lyke as it is nowe come to paſſe in Ieruſalem. Yee, all thys plage, as it is wrytten in the lawe of Moſes, is come vpon vs. Yet made we not oure prayer before yͤ Lorde oure God, *Deu.xxvii. xxviii. Leu.xxvi. *Bar.ii.a

oure God, that we myght turne agayne frō oure wyckedneſſe, and to be learned in thy veritie. Therfore hath the Lorde made haſte, to brynge this plage vpō vs, for the Lorde our God is ryghteous, in all his workes whyche
D he doth: for why? we wolde not herken vnto his voyce.

*Bar.ii.b. †Exo.xii.xiii and.xiiii.b *And nowe, O Lorde oure God † thou that wyth a myghtye hāde haſt brought thy people out of Egypte, to get thy ſelfe a name which remayneth this daye: we haue ſynned O Lorde, & done wyckedly agaynſte all thy ryghteouſnes: yet let thy wrothfull dyſpleaſure be turned away (I beſeche the) frō thy cytie of Jeruſalē thy holy hyll. And why? for oure ſynnes ſake, and for the wyckedneſſe of oure forefathers is, Jeruſalē & thy people abhorred, of al thē that are aboute vs: Now therfore, O our God, heare the prayer of thy ſeruaunt, and hys interceſſyon. O let thy face ſhyne ouer thy Sāctuary, that lyeth waſt: for the Lordes ſake.

E O my God, enclyne thyne eare, and herken (at the leeſte for thyne owne ſake) open thyne eyes: beholde howe we be deſolated, yee, and the cytie alſo, whych is called after thy name: for we do not caſte oure prayers before the in our owne ryghteouſnes, no: but onely in thy great mercyes: O Lorde, heare: O forgeue Lorde, O Lorde conſydre, tarye not ouer longe: but for thyne owne ſake do it. O my God: for thy cytie, and thy people is called after thy name.

As I was yet ſpeakynge at my prayers, knowledgynge myne awne ſynnes, and the ſynnes of my people, makynge ſo myne interceſſyō before the Lorde my God, for yͤ holy hylles ſake of my God: yee, whyle I was yet ſpeakynge in my prayer, beholde, the mā
*Dan.vii.c. and.viii.a. Gabriel. (*whō I had ſene afore in the vyſyon) came flyinge to me, and touched me aboute the offerynge tyme in the euenynge. He informed me, and ſpake vnto me: O Daniel ſayde he: I am nowe come to make the vnderſtande it. For as ſoone as thou begāneſte
F to make thy prayer, it was ſo deuiſed, & therfore am I come to ſhewe the. And why? *
*Dan.x.c.d. For thou art a man greatly beloued.

Wherfore, pondre the matter well, that thou mayeſt learne, to vnderſtāde the viſion. Lxx. weakes are determed ouer thy people, and ouer the holy cytie: that the wyckednes maye be conſumed, that the ſynne maye haue an ende, that the offence maye be reconcyled, and to brynge in euerlaſting ryghteouſneſſe, to fulfyll the vyſions and the prophetes and
G to anoynte the mooſte holy one. Underſtande this then, and marke it well: that frō
*i.par.xxxvi d i.Esd.i.a the tyme it ſhalbe concluded * to go and repayre Jeruſalem agayne, vnto Chryſte (or yͤ anoynted) prynce: there ſhalbe ſeuen wekes: Then ſhall the ſtretes and walles be buylded agayne. lxij. wekes, but wyth harde troublous tyme. After theſe. lxij. wekes, ſhall Chriſt be ſlayne, and they ſhall haue no pleaſure in hym. Then ſhall there come a people with the Prynce, and deſtroye the cytie & the Sanctuary: and hys ende ſhall come as the waterfloude. But the deſolacyon ſhall contynue tyll the ende of the battell.

He ſhal make a ſtronge bonde with many for the ſpace of a weake: & when the weake is halfe gone, he ſhall put downe the ſlayne
and meatoffringe.* And in the temple there *Mat.xxiiii b Mar.xiii.b.
ſhalbe an abhominable deſolacyō, tyl it haue deſtroyed all. And it is concluded, that this waſtynge ſhall contynue vnto the ende.

¶ The.x.Chapter.

¶ There appeareth vnto Daniel a man clothed in lynen, whych ſheweth hym wherfore he is ſent.

IN the thyrde yeare of kynge Cyrus of Perſia, there was ſhewed vnto Daniel (otherwyſe called Balthaſar) a matter, yee, a true matter, but it is yet a longe tyme vnto it. He vnderſtode the matter well, and perceaued what the vyſion was. At the ſame tyme, I Daniel mourned for the ſpace of thre wekes; ſo that I had no luſte to eate bread: as for fleſhe and wyne there came none wythin my mouth: No, I dyd not once anoynte my ſelfe, tyl the whole thre wekes were out. A

Upon the.xxiiij. daye of the fyrſt moneth,
I was by the great floude, called Tygris * *Dan.vii.b. Apo.i.c
I lyft vp myne eyes, and loked: and beholde, a man clothed in lynnen, whoſe loynes were gyrded vp wyth fyne golde of Araby: his body was lyke the Chryſolite ſtone, hys face (to loke vpon) was lyke lyghtenynge, hys eyes as the flame of fyre, hys armes and fete were lyke fayre glyſterynge metall, but the voyce of hys wordes was lyke the voyce of a multitude. B

*I Daniel alone ſawe thys vyſyon † the *Dan.xii.e Act.ix.a.
men that were wyth me, ſawe it not: but a greate fearfulneſſe fell vpon them, ſo yͭ they fled awaye, and hyd them ſelues. I was lefte there my ſelfe alone, and ſawe this greate viſyon, ſo longe tyll there remayned nomore ſtrength wythin me: yee, I loſte my coloure clene, I waſted awaye, and my ſtregth was gone. Yet hearde I the voyce of his wordes: and as ſoone as I hearde it, faynteneſſe came vpon me, and I fell downe flat to the grōde vpon my face. And beholde, an hande touched me, whych ſet me vp vpon my knees and vpon the palmes of my handes, ſayinge vnto me. * O Daniel, thou well beloued man: *Dan.ix.d
take good hede of the wordes, that I ſhall ſaye vnto the, and ſtande ryght vp, for vnto the am I nowe ſent.

And when he had ſayde theſe wordes, I C
ſtode vp trēblynge. Then ſayde he vnto me: feare not Daniel: for, why, ſence yͤ fyrſt daye that thou

that thou ſet thyne herte to vnderſtande, and dyddeſt chaſten thy ſelfe before thy God: thy wordes haue bene herde. And I had come vnto the, whan thou beganneſte to ſpeake, had not the prynce ouer the kyngdome of the Perſes wythſtāde me .xxi. dayes. *Jos.v.d. Dan.xii.a. But lo, * Michael one of the chefe prynces, came to helpe me, & I was left to continue ther with the kinges of Perſia, & am come to ſhewe the, what ſhall happen vnto thy people in the latter dayes. For it wylbe longe yet or the vyſyon be fulfylled.

Nowe when he had ſpoken theſe wordes vnto me, I caſt downe my head to þ grounde and helde my tunge. Beholde, there touched my lyppes one very lyke vnto a man. Then opened I my mouth, and ſayde vnto D him, that ſtode before me, O my Lorde, my ioyntes are looſed in the vyſyon, and there is nomore ſtrength within me. Howe maye my Lordes ſeruaunt then talke with my Lorde? ſeynge there is no ſtregth in me, ſo that I can not take my breth? Upon this there touched *Dan.ix.d me agayne, on much lyke a man * and conforted me, ſayinge: O thou man ſo well beloued, feare not: be content, take a good herte vnto the, and be ſtronge. So when he had ſpoken vnto me, I recouered, and ſayde: Speake on my Lord, for thou haſt refreſhed me. Then ſayde he: knoweſt thou wherfore I am come vnto the? nowe wyll I go agayne to fyghte wyth the prynce of the Perſes. As ſoone as I go forth, lo, the prince of Grekelāde ſhall come. Neuertheles, I wyll ſhewe þ that thynge, þ is faſt noted in the ſcripture of trueth. And as for al yonder matters, there is none that helpeth me in thē, but Michael youre prynce.

¶ The .xi. Chapter.

¶ A prophecy of the kynges of Perſia. Of the kyngdō of Grece. Of the kyngdome of Egypt, and of the bōde therof, and of the battel wyth the kyngdome of Syria. Of the Iewes that flye vnto the kinge of Egypte, whō Antiochus the kynge of Syria perſecuteth, whych fygureth vnto vs Antichriſt. The pryde of Antiochus.

A AND in the fyrſt yeare of Darius of Media, I ſtode by hym, to cōforte him, and to ſtrength hym, & now wyl I ſhew the þ trueth. Beholde, there ſhall ſtande vp yet thre kynges in Perſia, but the fourthe ſhall be farre rycher then they all. And when he is in the chefeſte power of hys ryches, he ſhall prouoke euery man agaynſt the realme *Dan.viii.a of Grekelande. * Then ſhall there aryſe yet a myghtie kynge, that ſhall rule wyth great *i. mach.i.a. domynyon, and do what hym lyſte. * And as ſoone as his kingdome cometh vp, it ſhall be deſtroyed, and deuyded towarde the foure windes of the heauen. They that come after him, ſhall not haue ſuche power and domynyon as he: but hys kyngdome ſhalbe ſkatred, yee, euen amonge other then thoſe. And þ kynge of the ſouth ſhalbe myghtyer, then his other prynces. And one ſhalbe ſtrōger then he, & ſhall rule hys domynyon wyth greate power.

And in the ende of yeares, they ſhalbe ioyned together, and the kynges daughter of þ B ſouth ſhall come to the kynge of the North, for to make frēdſhyppe, but ſhe ſhall not optayne the power of that arme, nether ſhall ſhe be able to endure thorowe his might: but ſhe, and ſuch as brought her (yee and he that begat her, and conforted her for hys tyme) ſhalbe delyuered vp. Out of the braunches of her rote, there ſhall one ſtande vp in hys ſteade whych wyth power of armes ſhall go thorowe the kynges lande of the north, and handle hym accordynge to hys ſtrength. As for their Idols & princes, with theyr coſtly Iewels of golde and ſyluer, he ſhall cary thē awaye captyues into Egypte, and he ſhall reygne moore yeares then the kynge of the north. And when he is come into the kynges realme of the ſouth, he ſhalbe fayne to turne agayne into his owne lande. Wherfore hys ſonnes ſhalbe diſpleaſed, & ſhal gather together a myghty greate hooſt of people: and one of them ſhall come, and go thorowe lyke a water floude: then ſhall he returne, and go forth with defyinge and boaſtynge vnto his owne lande. C

Then the kynge of the ſouth ſhall be angry and ſhall come forth to fight againſt the kynge of the north: yee, he ſhall brynge a greate multitude of people together, and a greate heape ſhal be geuē into his hāde: theſe ſhall he cary awaye wyth greate pryde, for ſo much as he hath caſt downe ſo many thouſandes, neuertheles, he ſhall not preuayle. For the kynge of the north ſhall gather (of the new) a greater heape of people thē afore, and come forth (after a certayne tyme and yeares) wyth a myghtye hooſte, and exceadyng greate good.

At the ſame tyme there ſhall many ſtande vp agaynſt the kinge of the ſouth, ſo that the wycked chyldren of thy people alſo ſhall exalte them ſelues (to fulfyl the vyſyon) & then fal. So the kynge of the north ſhall come to laye ſege, and to take the ſtrōg fenſed cyties: And the power of thē of the ſouth ſhall not be able to abyde him, and the beſt men of the people ſhall not be ſo ſtrōg, as to reſyſt hym. Shortely, when he commeth, he ſhall hādle hym as he lyſte, & no man ſhalbe ſo hardy as to ſtande agaynſt him. He ſhall ſtande in the pleaſaunt coūtre, whych thorowe hym ſhall be deſtroyed: He ſhall ſet hys face wyth all hys power to optayne hys kyngdom, and to be lyke it. Yee, that ſhall he do, and geue him vnto the daughters amonge women, to deſtroye hym. But he ſhall fayle, nether ſhall he optayne his purpoſe. After thys ſhall he

ſet his face vnto the Iles and take many of
them. A prynce ſhall ſtoppe hym, to do hym a
ſhame, beſyde the confuſion that els ſhall come
D vnto hym. Thus ſhall he tourne agayne
to hys owne lande, ſtomble and fall, and be
nomore founde: ſo he that came vpon hym &
dyd hym vyolence, ſhal ſtande in his place, &
haue a pleaſaunt kyngdome: and after fewe
dayes he ſhalbe deſtroyed, & that neyther in
wrath, nor in battel. In his ſteade there ſhall
aryſe a vyle perſon, not holden worthy of a
kynges dygnitie: this ſhall come in peaceably,
and optayne the kyngdome wyth fayre
wordes: he ſhall fyght agaynſt the armes of
the myghtie (and deſtroye them) yee, and agaynſt
the prynce of the couenaunt.

So after that he hath taken truce wyth
him, he ſhall hãdle diſceytfully: that he maye
get vp, & ouercome hym wyth a ſmal flocke:
and ſo with craftyneſſe to get hym to the fatteſt
place of the lande, & to deale otherwyſe,
then ether hys fathers or grauntfathers dyd.
E For he ſhall deſtroye the thynge, that they
had robbed and ſpoyled, yee, and all theyr
ſubſtaũce, ymagenynge thoughtes agaynſt
the ſtronge holdes, and that for a tyme. His
power and harte ſhall be ſtered vp wyth a
greate armye agaynſt the kynge of the ſouth
where thorowe the kynge of the ſouth ſhalbe
moued then vnto battel, wyth a greate and
myghtie hooſte alſo. Neuertheleſſe he ſhall
not be able to ſtande, for they ſhall conſpyre
againſt him. Yee, they that eate of his meate
ſhall hurte him: ſo that his hooſt ſhall fall, &
many be ſlayne downe.

These two kynges ſhalbe mynded to do
myſchefe, and talke of diſceyte at one table:
but they ſhall not proſpere, for why? the ende
ſhall not come yet, vnto the tyme appointed.
*ii. Mach. v. a * Then ſhall he go home agayne into hys
owne lãde wyth great good, and ſet his hert
agaynſt the holy couenaunte, he ſhall buſye
agaynſt it, & then returne home. At the tyme
apoynted he ſhall come agayne, and go towarde
the ſouth. So ſhall it happen otherwyſe
then at the fyrſt, yet ones agayne. And
*nu. xxiiii. b. why? * ye ſhyppes wyth Italians ſhall come
vpon him, that he may be ſmytten and turne
againe: that he may take indignaciõ againſt
the couenaũt of holyneſſe, to medle agaynſte
it. Yee, he ſhall turne him, and drawe ſuch vnto
him, as leaue the holy couenaunt.

F He ſhall ſet myghtye men to vnhalowe ye
Sanctuary of ſtrengthe, to put downe the
dayly offerynge, and to ſet vp the abhominable
deſolacyon. And ſuch as breake the couenaunt
ſhall he flatter wyth fayre wordes.
But the people that wyll knowe theyr God,
ſhall haue the ouerhande & proſpere. Those
alſo that haue vnderſtandynge amonge the
people ſhall enfourme the multitude: and for
a longe ſeaſon, they ſhall be perſecuted with
ſwearde, wyth fyre, wyth captiuite & wyth
the takynge awaye of theyr goodes. Nowe
when they fall, they ſhall be ſet vp wyth a
litle helpe: but many ſhall cleue vnto them
faynedly.

Yee ſome of thoſe whych haue vnderſtandynge
ſhal be perſecuted alſo, that they may
be tryed, puryfyed and clenſed, tyll the tyme
be out: for there is yet another tyme appoynted.
The kynge ſhall do what hym lyſte * he *ii. Teſſ. ii. a
ſhall exalte and magnifye himſelfe agaynſte
all that is God. Yee, he ſhall ſpeake maruelous
thynges agaynſt the God of all goddes
wherin he ſhall proſpere, ſo longe tyll the * *Apoc. xv. a
wrath be fulfylled, for the concluſion is deuiſed
alredy. He ſhall not regarde the God of
hys fathers, but his luſt ſhalbe vpon wemẽ.
Yee, he ſhall not care for eny God, for he ſhal
magnyfye hymſelfe aboue all. In his place
ſhall he worſhyppe the mightie ſtoute God:
and the God whom hys fathers knewe not,
ſhall he honoure with golde and ſyluer, with
precious ſtones and pleaſaunt Iewels.

Thus ſhall he do, thorowe his ſtrõge fenſed G
places, ſettynge vp hys ſtraunge God
whom he confeſſith and encreaſynge his glorye.
Suche as wyll receaue hym, & take hym
for God, he ſhall geue thẽ greate worſhyppe
and power: yee, and make thẽ Lordes of the
multitude, and geue them the lande with rewardes.
In the latter tyme ſhall the kynge
of the ſouth ſtryue wyth hym: and the kynge
of the north in lykemaner ſhall come againſt
him with charettes, horſmen and wt a greate
nauy of ſhyppes. He ſhall come into the landes,
deſtroye and go thorowe: he ſhall entre
alſo into the fayre pleaſaunt lãde: Many cyties
and countres ſhal decaye * excepte Edõ, *Apoc. xii. c.
Moab, and the beſte of the chyldren of Ammon,
whych ſhall eſcape from hys hande. He
ſhall ſtretch forth his handes vpon the countrees,
& the lande of Egypte ſhall not eſcape
him. For thorow his goyng in, he ſhall haue
dominyon ouer the treaſures of ſyluer and
golde, and ouer all the precious Iewels of
Egypte, Libia, and Ethiopia. * Neuertheleſſe, *Apoc. xi. a.
the tydynges oute of the Eaſt and the
north ſhall trouble him, for the whiche cauſe
he ſhall goo forth to deſtroye and rote oute a
greate multitude. The tentes of hys palace
ſhall be pytched betwyxte the two ſees, vpõ
the hyll of the noble Sanctuary, for he ſhall
come to hys deth, * and then ſhall no man *Apo. xix. d, and. xx. c.
helpe hym.

¶ The. xij. Chapter.

¶ He propheceyeth the reſurreccyon of the deed. The darkeneſſe of the prophecye of Daniel.

The tyme wyll come alſo, that the A
great prynce * Michael, which ſtãdeth *Apo. xix. c
on thy peoples ſyde, ſhal aryſe
vp, for * there ſhall come a tyme of *mat. xxiiii.
trouble, ſuch as neuer was, ſens there began

to be eny people, vnto that ſame tyme. Then
ſhall thy people be delyuered, yee all thoſe
*Iob.xv.c that be founde wrytten in the boke. * Ma-
i.Cor.xv.e ny of them that ſlepe in the duſt of the earth,
ſhall awake: ſome to the euerlaſtynge lyfe,
*Mat.xiii.c ſome to perpetuall ſhame & reprofe. * The
Sap.iii.e wyſe (ſuche as haue taught other) ſhall gly-
B ſter, as the ſhynynge of heauē: and thoſe that
haue inſtructe ẏ multitude vnto godlyneſſe,
ſhalbe as the ſtarres, worlde wythout ende.

And thou O Daniel, ſhut vp theſe wor-
des, and ſeale the boke tyl the laſt time. Ma-
ny ſhall go aboute here and there, and then
ſhall knowledge increaſe. So I Daniel lo-
☞ ked, & beholde, there ſtode ☞ (as it were) other
C two: one vpon thys ſhore of the water, the
other vpon yonder ſyde. And one of thē ſayde
vnto hym, whiche was clothed in lynen and
ſtode aboue vpon the waters of the floude.
How longe ſhal it be to the ende of theſe wō-
derous workes?

*Apo.x.a * Then herde I the man wyth the lynen
clothes, which ſtode aboue vpon the waters
of the floude: whē he helde vp his ryghte and
left hande vnto heauen, and ſware by hym
*Apo.xi.c which lyueth for euer * that it ſhall tary for
and.xii.c a tyme, two tymes and halfe a tyme: & when
the power of the holy people is clene ſcatered
abrode, then ſhall all theſe thynges be ful-
fylled.

I herde it well, but I vnderſtode it not,
D Then ſayde I: O my Lord, what ſhall hap-
pen after that? He anſwered: Go thy waye
Daniel, for theſe wordes ſhall be cloſed vp &
ſealed, tyll the laſt tyme: and many ſhalbe pu-
☞ rifyed, clenſed and tryed. ☞ (as it were with fyre)
*Mat.xiii.b But the vngodly ſhall lyue wyckedly * and
thoſe wycked (as many of them as they be)
ſhall haue no vnderſtandynge. As for ſuche
as haue vnderſtandynge, they ſhall re-
garde it. And from the tyme forth that the
daylye offerynge ſhalbe put downe and the
abhominable deſolacion ſet vp, there ſhalbe
*Mat.x.c a. M.CCXC. dayes * O well is hym,
and.xxiiij.a. that wayteth, and cōmeth to the
thouſande.iij.C.and.xxxv.day-
es. Go thou thy waye nowe
tyll it be ended: take thy
reſt, and byde thy lot,
tyl the dayes haue
an ende.

The ende of the Prophecye of Daniel.

The booke of the Prophete Oſeas.

The fyrſt Chapter.

The tyme wherin Oſeas propheceyed. Oſeas by takynge an harlot to hys wyfe, ſygnyfieth the Idolatrye of the people. The deſtruccyō of the offſprynge of Iehu, & of the Iſraelytes, is propheceyed.

A THys is the worde of the Lorde,
that came vnto Oſeas the ſon-
*iiij.re.xv. ne of Beery * in the dayes of
xvi. Oſeas, Ioatham, Ahas and Ie-
and.xvii.a zekias kynges of Iuda: and in
the tyme of Ieroboam the ſonne
of Ioas kynge of Iſrael.

Fyrſt, when the Lorde ſpake vnto Oſeas
☞ ☞ he ſayde vnto hym: * Go thy waye, take
*Leu.xxi.b an harlot to thy wyfe, and get chyldren by
Eze.xliiij.b her: for the lande hath commytted greate
whoredome agaynſt the Lorde. So he went,
and toke Gomer the daughter of Deblaim:
whych conceaued, and brought forth a ſon-
ne. And the Lorde ſayde vnto hym: call hys
☞ name Ieſrael, for * ☞ I wyl ſhortly auenge
iiij.reg.xv.a the bloude of ‡ Ieſrael vpon the houſe of Ie-
and.xvii. and hu, & wyll brynge the kyngdome of ẏ houſe
xviii.b. of Iſrael to an ende. Then wyll I breake
‡iiii.reg.xxi.b the bowe of Iſrael, in the valley of Ieſrael.

She conceaued yet agayne, and bare a
daughter. And he ſayed vnto him: Call her
*iiii.re.xix.a name. Loruhamah (that is, not optaynynge
mercy) * for I wyll haue no pytye vpon the
C houſe of Iſrael, but forget them and put thē
*Gen.xlix.b cleane out of remembraūce. * Neuertheleſſe,
iiij.re.xix.g I wyll haue mercy vpon the houſe of Iuda,
and wyll ſaue them, euen thorowe the Lord
theyr God. But I wyl not deliuer them tho-
rowe eny bowe, ſwearde, battell, horſes or
horſmen.

Nowe, whē ſhe had weyned Loruhamah,
ſhe conceaued agayne, and bare a ſonne.
D Then ſayde he: call his name, Loamy. For
why? ye are not my people, therfore wyll not
I be your God. And though the nombre of
the chyldren of Iſrael be as the ſande of the
ſee, whych can nether be meaſured nor tolde:
*Rō.ix.d yet in the place where it is ſayde vnto them
* ye be not my people: euen there ſhall it be
*Ioh.i.a thus reported of them * they be the chyldren
‡Eze.xxxvii.d of the lyuynge God. ‡ Then ſhal the chyldrē
of Iuda and the chyldren of Iſrael be gathe-
red together agayne, and choſe them ſelues
one head, and then departe out of the lande:
for greate ſhalbe the daye of Iſrael.

The.ij. Chapter.

The people is called to repentaunce.

A TEll youre brethren, that they are
my people: and youre ſyſterne, that
they haue obtayned mercy. As for
☞ ☞ youre mother, ye ſhall chyde w

*Jere.iii.a. her, and reproue her * for ſhe is not my wyfe,
nether am J her huſbande, onleſſe ſhe put a
waye her whoredome out of my ſyghte, & her
aduoutry frõ her breſtes. Jf no J ſhal ſtrippe
*Eze.xvi.a her naked, and ſet her * euen as ſhe came into
the worlde: yee, J ſhall laye her waſte, and
make her lyke a wyldernеſſe, & ſlaye her for
thyrſte. J ſhall haue no pite alſo vpõ her chyldrẽ
*Joh.viii.d. * for they be the chyldren of fornicacion.
Their mother hath broken her wedlock,
*iiii.re.xvi.a and ſhe that bare thẽ * is come to confuſyon.
☞ For ſhe ſayd: ☞ J wyll go after my louers,
B ẏ geue me my water and my bread, my woll
& flaxe, my oyle and my drynke. But J wyll
hedge her waye with thornes, and ſtoppe it,
that ſhe ſhall not fynde her foteſteppes: and
though ſhe runne after her louers, yet ſhall
ſhe not get them: ſhe ſhall ſeke them, but not
*Leu.xv.c fynde them. * Then ſhall ſhe ſaye: well, J
wyll go turne agayne to my fyrſt houſbãde,
for at ẏ tyme was J better at eaſe, thẽ nowe.
But this wolde ſhe not knowe, where as J
yet gaue her corne, wyne, oyle, ſyluer & gold,
*Eze.xvi.b. * which ſhe hath hanged vpon Baal.
☞ Wherfore, ☞ nowe wyll J go take my
corne and wyne agayne in theyr ſeaſon, and
fet agayne my wol & my flax, whych J gaue
*Jere.xiii.e her, to couer her ſhame. * And nowe wyll
J dyſcouer her foolyſhneſſe, euen in the ſyght
of her louers, & no man ſhall delyuer her oute
of my hãdes. Moreouer, J wyll take awaye
C all her myrth * her holye dayes, her newmoones,
*Deu.xvi.c. her Sabbathes and all her ſolẽpne feaſtes:
J wyll deſtroye her vyneyardes & fygtrees,
though ſhe ſayeth: lo, heare are my rewardes,
that my louers haue geuen me. J
wyll make it a wodde, and wylde beeſtes
ſhall eate it vp: J wyll punyſh her alſo for ẏ
*Judi.ii.b and.x.b dayes of Baal * wherin ſhe cenſed hym, deckynge
hym wyth her earynges and cheynes
whẽ ſhe folowed her louers, and forgat me,
ſayeth the Lorde.
Wherfore beholde, J wyll cal her agayne
brynge her into a wyldernes, & ſpeake frendly
D vnto her: there wyl J geue her her vyniardes
*Joſ.vii.d agayne, yee & the * valley of Achor alſo
to ſhewe her hope and comforte. Then ſhall
*Jud.v.a ſhe ſynge there * as in the tyme of her youth,
‡Eze.xv.a and ‡ lyke as in the daye when ſhe came oute
of the lãde of Egypte. Then (ſayeth ẏ Lorde
ſhe ſhal ſaye vnto me) O my houſbande, and
ſhall call me nomore Baal: for J wyll take
awaye thoſe names of Baal frõ her mouth,
yee, ſhe ſhall neuer remẽbre their names eny
*leui.xxvi.a. more. * Thẽ wyll J make a couenaunt with
them, with the wylde beaſtes, wyth the foules
of the ayre, and wyth euery thynge that
crepeth vpon the earth.
*Eſa.ii.a * As for bows, ſwerde and battel, J wyll
deſtroye ſuch out of the lande, & wyll make
*Eze.xvi.b thẽ to ſlepe ſafely. * Thus wyll J mary the
vnto myne owne ſelfe for euermore: yee, euẽ
to my ſelfe wyll J mary ẏ in ryghteouſneſſe,
in equyte, in louynge kyndneſſe and mercy.
Jn fayth alſo wyll J mary the vnto my ſelf,
and thou ſhalt knowe the Lord. At the ſame
tyme wyll J ſhewe my ſelfe frendly and gracyous
vnto the heuens, ſayeth the Lord: and
the heauẽs ſhall helpe the earth and the earth
ſhal helpe the corne, wyne and oyle, and they
ſhall helpe Jeſrael. * J wyll ſowe them vpon *i.Petr.ii.b.
earth, for a ſede to myne awne ſelfe, ‡ & ‡Rom.ix.c
wyll haue mercy vpon her, that was wythout
mercy. And to them whych were not my
people. J wyll ſaye: thou art my people and
he ſhall ſaye: thou art my God.

¶ The.iij. Chapter.

¶ Of the loue of God towarde the people.

Then ſayde the Lorde to me: * Go yet A
thy waye an wowe and aduouterous *Eze.lxii.d.
womã, whõ thy neyghboure loueth,
as the Lorde doth the chyldrẽ of Jſrael: how
be it they haue reſpecte to ſtraunge goddes,
* & loue the winekãnes. ☞ So J gat her for *eſa.xxviii.a Amos.vi.a.
xv. ſyluerlynges, & for an Homer & an halfe ☞
of Barly, & ſayde vnto her: Thou ſhalt byde
with me a lõge ſeaſon, but ſe ẏ thou playeſt
not the harlot, & loke thou medle wyth none
other mã, & then wyll J kepe myſelfe for the.
* Thus the chyldren of Jſrael ſhall ſyt a *ii.Par.xv.a
great whyle without kinge and prince, with
out offering and aulter, without preſte & reuelacyon.
But afterwarde ſhall the chyldrẽ
of Jſrael conuerte, and ſeke the Lorde theyr
God, and * Dauid theyr kynge: & in the later *Eze.xxxiiii.d.
dayes they ſhall worſhyppe the Lorde, &
hys louynge kyndneſſe.

¶ The.iiij. Chapter.

¶ A complaynte agaynſte the people and the preſtes of Jſraell,

Heare the worde of the Lord, O A
ye chyldren of Jſrael. For the
Lorde muſt punyſh them, that
dwell in the lande. And why?
There is no treuthe, there is no
mercie, there is no knowledge of God in the
lande: but ſwearyng, lyẽge, manſlaughter:
theft & aduoutrye haue gottẽ the ouerhande,
and one bloudgyltyneſſe foloweth another.
Therfore ſhal ẏ land be in a myſerable caſe,
and all they that dwell therin, ſhall be roted
oute. The beaſtes in the felde, the foules in
the ayre, & the fyſhes in the ſee ſhall dye. Yet
is there none, ẏ wyl chaſten nor reproue another.
* For thy people rebuketh the preſtes, *Mala.i.b
whych ſhulde refourme other men.
Therfore ſtombleſt thou in the daye tyme B
& the prophet wͭ the in ẏ nyght. J wyl bryng
thy mother to ſylẽcee, and why? * my people *Bar.iii.b. Eſa.v.b
periſh, becauſe they haue no knowledge. Seinge
then ẏ thou haſt refuſed vnderſtãdyng,
therfore wyll J refuſe the alſo: ſo that thou
ſhalt nomore be my preſt. And for ſo much
as thou haſt forgottẽ ẏ lawe of thy God, J
wyll

wyll alſo forget thy chyldrẽ. The more they increaſed in the multitude, ÿ more they ſynned againſt me, therfore wyl I chaūge theyr honoure into ſhame. * They eate vp the ſynnes of my people, and corage them in theyr wickednes. * Thus the preſt is become lyke the people. Wherfore I wyll punyſh them for their wicked wayes, and rewarde thẽ accordynge to theyr owne ymaginacyons. * They ſhall eate, & not haue ynough. They haue vſed whordome, therfore ſhall they not proſpere: and why? they haue forſaken the Lorde and not regarded hym.

*Leu.vi.d
Eze.xliiij.e
*Eſa.xxiiii.a
C
*Leu.xxvi.d
Mich.vi.c
Agg.i.a

Whordome, wyne & dronckeneſſe taketh the herte awaye. * My people aſke councell at their ſtockes, their ſtaffe muſt tel thẽ: For an whoriſhe mynde hath diſceyued them ſo that they commytte fornicaciõ agaynſt their God. * They make ſacrifyces vpon the hye mountaynes, & burne their incenſe vpon the hilles, yee, amõg the okes, groues & buſhes, for there are good ſhadowes. Therfore, youre daughters are become harlottes, and youre ſpouſes haue brokẽ theyr wedlocke, I wyll not punyſh youre daughters for beinge defyled, & youre brydes ÿ became whores: * ſeynge the fathers thẽ ſelues haue medled wt harlottes, & offered wt vnthriftes: but the people ÿ wyll not vnderſtãde muſt be punyſhed.

*iiii.Re.i.a.
iiii.Re.xvii.d
D
*Num.xxv.d

Though thou Iſrael art diſpoſed to playe the harlot, yet ſhuldeſt not thou haue offended, O Juda: thou ſhuldeſte not haue runne ☞ to Gilgal * nor haue gone vp to Bethauen, ‡ nor haue ſworne, the Lord lyueth. For Iſrael is gone backe lyke a wanton cowe. The Lorde therfore ſhall make her fede, as the lambe that goeth aſtraye. And where as Ephraim is become partaker of Idols: wel, let him go. Their dronckennes hath put thẽ backe, & brought them to whordome. Their rulers loue rewardes, brynge (ſaye they) to theyr owne ſhame. A wynde ſhal take holde of theyr fethers, and they ſhalbe confounded in theyr offerynges.

☞
*iii.Re.xii.d
‡Deu.x.d

¶ The .v. Chapter.

¶ Agaynſt the preſtes and rulers of Iſrael.

O Ye preſtes: heare this, take hede, O ÿ houſhold of Iſrael: geue eare, O thou kyngly houſe, for it were youre parte to ſe Judgement done, but you are become a ſnare vnto Myzphah, and a ſpred net vnto the mount of Thabor. They kyll ſacryfices by heapes. And turne farre frõ the Lord, & I haue bene a rebuker of thẽ all. * I know Ephraim wel ynough, & Iſrael is not hyd frõ me: for Ephraim is now become an harlot: & Iſrael is defyled. They are not mynded to turne vnto theyr God, for they haue an whoryſh hert, ſo that they cannot knowe ÿ Lord. * But the pryde of Iſrael wyl be rewarded him in hys face, yee, both Iſrael & Ephraim ſhall fall for theyr wickedneſſe, and Juda wt thẽ alſo. * They ſhall come wyth their ſhepe and bullockes ‡ to ſeke the Lorde, but they ſhall not fynde him, for he is gone from thẽ. As for the Lord, they haue refuſed him, and brought vp baſtarde childrẽ: a moneth therfore ſhall deuoure them with their porcyõs. Blowe with the ſhawmes at Gibea, and wt the trompet in ramah, crye out at Bethauen vpon the yõdſyde of Ben Jamin. In ÿ tyme of the plage ſhall Ephraim be layed waſte, therfore dyd I faythfully warne the trybes of Iſrael. Yet are the prices of Juda become lyke them * that remoue the landemarckes, therfore wyll I powre oute my wrath vpon thẽ lyke water. Ephraim is oppreſſed, & can haue no right of ÿ lawe: for why? they folow the doctrynes of vngodly mẽ. Therfore wyl I be vnto Ephraim as a moth, and to the houſe of Juda as a caterpyller.

A
*Eze.viii.d
Jer.xxiii.d
B
*Oſee.vii.b
*Jer.iii.b
‡Deut.iiii.e
Ezec.xiiii.a
C
*Deu.xix.d
and.xxvii.d
D

When Ephraim ſawe hys ſyckneſſe, and Juda hys dyſeaſe, * Ephraim wente vnto Aſſur, and ſent vnto kyng Jareb: yet coulde not he helpe you, nor eaſe you of your payne. I am vnto Ephraim as a lyon, and as a lyons whelpe to ÿ houſe of Juda. Euen, I wyl ſpoyle them, & go my waye. I wyll take thẽ wyth me, and no man ſhall reſcue thẽ. I wyl gõ, and returne to my place, tyll they knowledge that they haue ſynned and ſeke me.

*iiii.Re.xvi.d

¶ The .vi. Chapter.

¶ Afflicyon cauſeth a man to returne to God. The wyckednes of the Preſtes.

IN theyr aduerſite they ſhall early ſeke me, and ſay: come, let vs turne againe to the Lorde: * for he hath ſmyten vs, and he ſhall heale vs: He hath wounded vs and he ſhall bynde vs vp agayne after two dayes ſhall he quycken vs, in the thyrde daye he ſhall rayſe vs vp, ſo that we ſhall lyue in hys ſyght. Then ſhall we haue vnderſtandynge, and endeuoure oure ſelues to knowe the Lorde. He ſhall go forth as the ſpryng of the daye, & come vnto vs * as the euenynge and mornynge rayne vpon the earth.

A
*Job.v.d
B
*Pro.xvi.a

O Ephraim, what ſhal I do vnto the? O Juda, howe ſhall I intreate the? ſeyng your loue is lyke a mornyng cloude, & lyke a dewe ÿ goeth early awaye. Therfore haue I cut downe the Prophetes, and let them be ſlayne for my wordes ſake: ſo that thy punyſhment ſhall come to lyght. * For I haue pleaſure in louyng kyndneſſe ‡ and not in offringe: yee, in the knowledge of God, more thẽ in burntſacrifyce. But euẽ lyke as * Adã dyd, ſo haue they broken my couenaunte, and ſet me at naught. ☞ Gilead is a cite of wicked doers of malycious people & bloudſhedders. And as theues armed, wayte for him that paſſeth by the waye: ſuch is the counſell of the preſtes which with one agreed coũcell murther cruellye ſuch as kepe the waye: ye they dare do all vnſpeakable myſchefe. * Horryble

C
*Math.ix.b
and.xii.a
‡Jer.vii.c
*Gen.iii.b
☞
*Jere.vii.d

thynges haue I ſene in the houſe of Iſrael,
there playeth Ephraim the harlot, ⁊ Iſrael
is defyled: yee and thou Iuda kepeſt an harueſt
for thy ſelfe, when I returne the captyuytie
of my people.

¶ The. vij. Chapter.

¶ Of the vyces and wantonnes of the people.

A WHē I vndertake to make Iſrael whole,
thē ẏ vngracyouſneſſe of Ephraim
and the wyckednes of Samaria commeth
to lyghte: then go they aboute wᵗ lyes:
therfore ẏ thefe robbeth wythin: ⁊ without
ẏ ſpoyler deſtroyeth. They conſydre not in
theyr hertes that I remembre all their wyckednes.
Nowe their owne inuēcions haue be
*Rom.i.d ſet thē which, I ſe wel ynough. *They make
the kynge ⁊ the princes, to haue pleaſure in
theyr wyckednes and lyes. All theſe burne
B in aduoutry, as it were an ouen that the baker
heateth, when he hath lefte kneadynge,
tyll the dowe be leuened. Euen ſo goeth it
this daye wyth oure kynges and princes, for
they begynne to be wodde drōckē thorowe
wyne: they vſe familiarite wyth ſuch as diſceaue
them. They wyth the ymaginacion of
their herte are lyke an ouen, their ſlepe is all
ẏ nyght lyke the ſlepe of a baker, in the mornynge
is he as hote as the flame of fyre: they
are all together as hote as an ouen.

C They haue deuoured their owne iudges,
all theyr kynges are fallen: yet is there none
☞ of thē ẏ calleth vpon me. ☞ Therfore muſt
Ephraim be myxte amonge the Heathen:
Ephraim is become lyke a cake, ẏ no mā turneth,
ſtraūgers haue deuoured hys ſtrength,
yet he regardeth it not: he wareth full of
*Oſee.v.a gray heares, yet wyll he not knowe it *and
ẏ pryde of Iſrael is caſte downe before theyr
face, yet wyll they not turne to ẏ Lord theyr
God, nor ſeke hym for all thys.

Ephraim is lyke a doue, that is begyled,
*iiij.re.xvi.d and hath no herte: *Nowe call they vpō the
Egypcyans, nowe go they to the Aſſyrians:
but whyle they be goynge here and there, I
ſhall ſprede my net ouer them, ⁊ drawe thē
downe as the foules of the ayre: ⁊ accordyng
as they haue bene warned, ſo wyll I puniſh
*Eſa.i.a thē. *Wo be vnto them, for they haue forſakē
D me They muſt be deſtroyed, for they haue
*ii.Pet.ii.a. ſet me at naught, *I am he that haue redemed
them, and yet they dyſſemble wyth me.
*Mat.xv.a *They call not vpon me wyth theyr hertes,
Eſa.xx.c but lye houlynge vpon theyr beddes. Where
Eze.xxxiij.f as they come together, it is but for meate ⁊
drynke, and me wyl they not obeye. I haue
taught them, and defended theyr arme, yet
do they ymagyn myſchefe againſt me. They
turne thē ſelues, but not to the mooſt hyeſt, ⁊
are become as a broken bowe. Their princes
ſhalbe ſlayne with ẏ ſwearde, for the malyce
of theyr tunges, ſuche ſcornes ſhall they
haue in the lande of Egypt.

¶ The. viij. Chapter.

¶ The deſtruccyon of Iuda and Iſrael, because of theyr ydolatrye.

SEt the horne to thy mouth, and blow: A
ſwyftlye (as an Aegle) ſhall the enemye
come agaynſte the houſe of the
Lorde: for they haue brokē my *couenaūt, ⁊ *Deu.xxxi.d
transgreſſed my lawe. Iſrael ſhulde haue
ſayde vnto me: ẏ art my God, we knowe ẏ:
but he hath refuſed the thing ẏ is good, therfore
ſhal the enemy folowe vpō hym. *They *iii.reg.xii.c
haue ordeined kynges, but not thorowe me:
they haue made princes, ⁊ I muſt not knowe
of it. *Of their ſyluer ⁊ gold haue they made *Eze.vii.d
them Images, to brynge them ſelues to deſtruccyon. *iii.re.xii.d.
*Thy calf, O Samaria, ſhalbe
taken awaye, for my wrothful indignacyon
is gone forth agaynſt the. Howe longe wyll
it be, or they can be clēſed. For the calfe came
frō Iſrael, the workeman made it, therfore B
cā it be no God, but euen in peaces ſhal ẏ calf
of Samaria be brokē ☞ They haue ſowne ☞
wynde, therfore ſhall they reape a ſtorme.

Their ſede ſhal beare no corne, there ſhall
no meale be made of theyr increaſe: though
they reape, yet ſhall ſtraūgers deuoure it vp.
Iſrael ſhall peryſh, the Gētiles ſhal intreate
hym as a foule veſſel. Hence they wente vp
to the Aſſiriās, they are become lyke a wyld
aſſe in the deſerte.

*Ephraim geueth rewardes to get louers *iiij.re.xvii.c.
and though they hyre them amonge the heathen, Ezec.xvi.d.
yet nowe wyll I gather thē vp. They
ſhall begynne to be weeryed wyth the burthen C
of kynges and prynces. Ephraim hath
made many aulters to do wyckednes, hys
aulters (I ſaye) he had to his ſinne. Though
I ſhewe them my lawe neuer ſo muche, they
coūte it but ſtraūge doctrine. Where as they D
do ſacryfice, offerynge the fleſſhe and eating
it: the Lorde wyll haue no pleaſure therin:
but wyll remembre theyr wyckednes, ⁊ puniſhe
their ſynnes. *Iſrael turneth agayne *Deu.xvii.d
into Egipt, they haue forgotten him ẏ made iiii.re.xvii.a
them, they buylde fayre palaces, and Iuda
maketh many ſtronge cyties: *therfore wyl iiii.re.xxv.b.
I ſende a fyre into theyr cyties, and it ſhall
conſume their palaces.

¶ The. ix. Chapter.

¶ Of the hunger and captiuitye of Iſrael.

DO ☞ not thou triumphe, O Iſrael, A
make no boaſtynge ouer ioyouſe ☞
thynges as do the Heathen, for
thou haſte commytted aduoutrye
agaynſte thy God: whoryſhe rewardes
haſte thou loued, more then all the cornefloores.
*Therfore ſhall they nomore enioye *Agge.ii.c
the cornefloores and wyne preſſes, and theyre
ſwete wyne ſhall fayle them. They wyl not
dwell in the Lordes lande *but Ephraim *Eze.iiii.c
turneth agayne into Egypte, and eateth vncleane
thynges amonge the Aſſyriās: They
poure out no wyne for a drynckoffring vnto

the Lorde, nether geue they hym theyr ſlayne
offrynges: but they be vnto them as mourners
meates, wherin all they that eate thē,
are defyled. For ẏ bread that they haue ſuch
B luſt vnto, ſhall not come into the houſe of the
☞ Lorde ☞ What wyll ye do then in the ſolempne
dayes, and in the feaſt of the Lorde?
Lo, they ſhall get thē awaye for the deſtrucyon?
Egypt ſhall receaue them, and Noph
ſhall bury them.

The nettles ſhall ouergrowe theyr pleaſaunt
goodes, and burres ſhalbe in theyr tabernacles.
Be ye ſure (O Iſraell) the tyme of
viſitacyon is come, the dayes of recompenſynge
are at hande. And then ſhall Iſraell
knowe that they were deceyued by a prophete
folyſhe, mad, and in a frenſey: for the
multitude of thyne iniquitye God ſhall multiplye
enemyes agaynſt the. Ephraim hath
made him ſelf a watchmā of my God, a prophete
ẏ is become a ſnare to do hurte in euery
ſtrete, and abhominacyon in the houſe of hys
God. They be gone to farre, & haue deſtroyed
them ſelues, lyke as they dyd a fore tyme
*Jud.xix.a. †i.Reg.x.c. iiii.Reg.ix.c. *at Gabaa: therfore theyr wyckednes ſhalbe
remembred, and their ſynnes punyſhed,

C I founde Iſraell lyke grapes in the wyldernes,
and ſawe theyr fathers as the fyrſt
*Je.xxiiii.a. ‡Num.xxv.b *fygges in the toppe of the fygge tre. ‡ But
they are gone to Baal Peor, & runne awaye
frome to ẏ ſhamefull Idoll & are become as
☞ abhominable as theyr louers. ☞ Ephraim
flyeth lyke a byrde, ſo ſhall theyr glory alſo:
In ſo moch, that they ſhall nether begette,
cōceaue ner beare chyldren. And though they
brynge vp eny, yet wyll I make them chyldeles
amōge men. Yee, wo ſhall come to thē,
*Ge.xlviii.a when I depart from them. * Ephraim (as
me thyncke) is planted in welthynes, lyke as
Tyrus, but nowe muſt ſhe brynge her awne
chyldren forth to the manſlayer.

D O Lorde thou ſhalt geue thē: what ſhalt
thou geue them? geue them an vnfrutefull
wombe & drye breſtes. All theyr wyckednes
*Josu.iiii.b is done at *Gilgall, there do I abhorre thē.
For the vngracyouſnes of their awne inuencyons,
I wyll dryue them out of my houſe. I
wyll loue them nomore, for all theyr prynces
are vnfaythfull. Ephraim is hewen downe,
theyr rote is dryed vp, ſo ẏ they ſhall brynge
no more frute, yee, and though they brynge
forth eny, yet wyll I ſlaye euen the beſt beloued
frute of theyr body. My God ſhall caſt
them awaye, for they haue not bene obedient
vnto hym, therfore ſhall they go aſtraye amonge
the Heathen.

¶ The .x. Chapter.

¶ Agaynſt Iſraell and hys Idols.

Iſrael was a goodly * vyne, but *Esa.v.a.
he hath brought forth vnprofytable
frute: yee, the more frute he had,
the mo aulters he made: the more
good I dyd to theyr lande, the more frendſhype
ſhewed they to theyr ymages. Theyr
herte is deuyded, therfore wyll they be deſtroyed.
The Lord ſhall breake downe theyr
ymages, he ſhall deſtroye theyr aulters.
Then ſhall they ſaye: we haue no kynge, for
why? we haue not feared ẏ Lorde. And what
ſhall then the kynge do to vs? They comen
together, and ſweare vayne othes: they be
confederat together, therfore groweth their
puniſhement, as the wedes in the forowes of
the lande.

They that dwell in Samaria haue worſhypped B
the calfe of Bethauē: therfore ſhall
the people mourne ouer them. yee, & the preſtes
alſo, that in theyr welthyneſſe reioyſed
wyth them: and why? it ſhall paſſe awaye
frō them. It ſhall be brought to the Aſſirian,
for a preſent vnto kynge Iareb. Ephraim
ſhall receaue full punyſhement. Iſrael ſhalbe
confounded for hys awne ymagynacyons.
Samaria wͭ his kynge ſhal vanyſhe awaye
as the ſcomme in the water. ☞ The hye D
places of Auen where Iſraell do ſynne, ſhall
be caſt downe: thyſtles and thorne ſhall
grows vpon theyr aulters. * Then ſhall they *Lu.xxiii.e. Apoc.vi.c.
ſaye to the mountaynes: couer vs, and to the
hylles: fall vpon vs.

O Iſraell, thou haſt ſynned as * Gabaa C *Jud.xix.a.
dyd a fore tyme, where they remayned: ſhuld
not the battayll then come vpon the wycked
chyldren, as well as vpon the Gabaonites?
I wyll chaſten them, euen after myne awne
deſyre, the people ſhalbe gathered together
ouer them, when I punyſhe them for theyr
great wyckedneſſe. Ephraim was vnto me,
as a cowe ẏ is vſed to go to plowe, therfore
I loued hym, and fell vpon hys fayre necke.
I droue Ephraim, Juda plowed, and Jacob
played ẏ huſbāde mā: Sowe vnto ryghteouſnes,
and reape the frutes of weldoinge:
plowe vp your freſhe lande, for it is tyme to
ſeke the Lorde tyll he come and rayne righteouſneſſe
vpon you. But you haue plowed
vngoodlynes: ye haue reped iniquytie, you
haue eaten the frute of lyes. Seynge thou
putteſt thy cōfidence in thyne awne wayes,
and leaneſt to the multitude of thy worthyes:
there ſhall growe a ſedicyon amonge
thy people. All thy ſtrōge cyties ſhalbe layed
waſte, euen as Salmana was deſtroyed
wyth his famyliers, thorowe hym that was
auenged of Arbell, in the daye of batayll,
where the mother peryſhed wyth her chyldren.
Euen ſo ſhall it go wyth you (O Bethell)
becauſe of youre malycyous wyckedneſſe.
Lyke as the mornynge goeth awaye,
ſo ſhall the kynge of Iſraell paſſe.

¶The.xi,Chapter.

¶Agaynſt the vnkyndneſſe of Iſraell:

☞ A When Iſraell was younge, I loued
*Exo.iiii.d. hym: ☞ * & called my ſonne oute of
and.vi.b. the lãde of Egypt. But ỹ more they
Mat.ii.c. were called, ỹ more they wẽt backe,
*Exo xxxii.b iii.Reg.xii.e. *offringe vnto Idols of Baal, and cenſynge
iiii.Re.xvi.c. Images. * ☞ I lerned Ephraim to go, and
bare them im myne armes, but they regarded
☞ not me, ỹ wolde haue helped them. I led them
wyth coardes of frendſhyppe, and with bandes
of loue. I was euen he, ỹ layed the yocke
*Exo.xvi.c. vpõ their neckes. * I gaue theyr foder my ſelf
that they ſhulde not go agayne into Egypt.
And nowe is Aſſur theyr kynge. For they
wolde not turne vnto me. Therfore ſhall the
ſwearde begynne in theyr cyties, the ſtoare ỹ
they haue layed vp, ſhalbe deſtroyed and caten:
and ỹ becauſe of their awne ymaginacyons.
And my people ſhall ſtande in a doubte
B whyther to turne them, for when the prophetes
called them to the moſt hyeſt, not one yet
wolde gyue hym his glory.

What greate thynges haue I geuen the,
O Ephraim? howe faythfully haue I defended
the, O Iſrael? haue I dealt wyth the as
*Gene.xix.d wyth * Adama? or haue I intreated the lyke
Deu.xxix.a. Seboim? No, my hert is otherwyſe minded.
Yee, my mercy is to feruent: therfore haue I
not turned me to deſtroye Ephraim in my
wrothfull diſpleaſure. For I am God and no
man, I am euen that holy one in the myddeſt
of the, though I came not wyth in the cytie.

The Lorde roareth lyke a lyon, that they
C maye folowe hym: yee, * as a lyon roareth
*Apoc.v.a. he, ỹ they maye be afrayed lyke the chyldren
of the ſee: ỹ they maye be ſcatred awaye from
Egypt, as mẽ ſcater byrdes: & frayed awaye
(as doues vſe to be) frõ the Aſſyrians lande:
and that becauſe I wolde haue them tary at
home, ſayeth ỹ Lorde. But Ephraim goeth
aboute me wyth lyes, and the houſe of Iſrael
dyſſembleth. Only Iuda holdeth hym wyth
God, and with the true holy thynges.

¶The.xii.Chapter.

¶Agaynſt the vayne truſt of the people.

Ephraim ☞ is fed wyth ayre, and
A foloweth after ỹ eaſt wynde: he is
☞ euer increaſynge lyes and deſtruccyon.
They be cõfederate wyth the
*iiii.Re.xvii.d. Aſſyrians, * their oyle is caryed into Egypt.
Eſa.lvii.b. The Lorde hath a courte to holde wt Iuda, &
wil punyſhe Iacob. After their awne wayes
and accordynge to theyr awne inuencyons,
*Gen.xxv.c ſhall he recompenſe them, * He toke hys brother
by the hele, when he was yet in hys mothers
wombe: and in his ſtrength he wreſtled
*Ge.xxxii.d. wyth God. He * ſtroue wyth the angell, and
gate the victorie: ſo that he prayde and deſyred
*Ge.xxxv.b. hym. * He founde hym at Bethell, & there
he talketh wyth vs.
B Yee, the Lorde God of hooſtes, euen the
Lorde hym ſelfe remembred hym. Then turne
to thy God, kepe mercy and equite, & hope
ſtyll in thy God. But ỹ art lyke ỹ marchaunt
ỹ hath a falſe weyght in hys hande, he hath a
pleaſure to occupie extorcyõ. Ephraim thinketh
thus: * Tuſh, I am rych, I haue good *Apoc.iii.c.
ynough: In all my workes ſhal not one fawte
be founde that I haue offended. Yet am I
the Lorde thy God, euen as when I brought
the out of the lande of Egypte, and ſet the in C
thy tentes, and as in the hye feaſte dayes.

I haue ſpoken thorowe the prophetes, &
ſhewed diuerſe viſions and declared my ſelfe
by the miniſtracyon of the prophetes. But at
Galaad is the abhominaciõ, they are fallẽ to
vanyte. At Gilgal they haue ſlayne oxen: as
many heapes of ſtones as they had in theyr
lãde forowes, ſo many aulters haue they made.
* Iacob fled into ỹ lãde of Siria, & Iſrael *Ge.xxviii.b
ſerued for a wife, & for a wife he kepte ſhepe.

By a prophete ỹ Lorde brought them out
of Egypt, and by a prophet he preſerued thẽ.
But Ephraim hath ꝓuoked hym to diſpleaſure
thorowe hys abhominacyons, therfore
ſhall his bloude be poured vpõ him ſelfe, and
the Lorde, hys God ſhall rewarde hym hys
blaſphemyes.

¶The.xiii.Chapter.

¶Of the abhominacyon of Iſraell.

When Ephraim ſpake, ỹ hethen trembled: A
and he was exalted amonge ỹ
Iſraelytes, but he is gone backe to
Baal, therfore muſt he dye: And
nowe they ſynne more & more: * of theyr ſyluer *Eſa.xlvi.a.
they make thẽ molten ymages, after the Eze.xvi.b.
ymaginacyõs of theyr awne braynes that is Oſee.ii.b.
very ydols, and yet all is nothynge but the and.viii.a.
worke of the crafteſman: Not withſtandynge
they preache of ỹ ſame to ſuch as there ſacrificeth:
who ſo wyll kyſſe ỹ calues, offreth perfectlye.
Therfore, they ſhalbe as ỹ mornynge
cloude, and as the dewe that early paſſeth awaye
and lyke as duſt that the whorle wynde
taketh awaye, frõ the flore, and as ſmoke
that goeth out of the chymney.

I am the Lorde God. whych brought the *Exo.xx.a.
out of the lande of Egypt: that thou ſhuldeſt B
knowe no God but me onely, and that thou
ſhuldeſt haue * no Sauyoure but only me. I *Eſa.xliii.b.
toke diligent hede of the in the wyldernes ỹ
drye lande. But when they were well fedde
and had ynough, they waxed proude, & forgat
me * therfore wyll I be vnto thẽ as a lyõ *Exo.xiiii.b
and as a leoparde in ỹ wayes to ỹ Aſſyrians.
I wil come vpõ thẽ as a ſhe beare, ỹ is robbed
of her whelpes, & I wyll breake ỹ ſtubburne
herte of theyrs. There wyll I deuoure thẽ as
a lyon: yee: ỹ wylde beaſtes ſhall teare thẽ.

* O Iſrael, thyne iniquite hath deſtroyed *Iob.xxii.a.
ỹ but in me only is thy helpe. Where are thy
kynges nowe, that ſhulde helpe the in all thy
cyties? Yee, and thy iudges, of whom thou

*i.Re.viii.a ſaydeſt: *geue me a kyng and prynces? well
I gaue the a kynge in my wrath, and in my
diſpleaſure wyll I take hym frō the agayne.
The wyckedneſſe of Ephraim is bounde together,
and hys ſynne lyeth hyd. Therfore
ſhall ſorowes come vpon hym, as vpon a
woman that trauayleth. An vndiſcrete ſon
is he, for he conſydreth not, that he ſhulde
not haue bene able to haue endured in the
tyme of hys byrth, had not I defended hym
from the graue, and delyuered hym from
death.
D *O death, I will be thy death: O hell, I
*i.Cor.xv.f. Heb.ii.a. wyll be thy ſtynge. Yet can I ſe no comforte,
for when he is nowe the goodlyeſt amonge
the brethrē, the eaſt wynde (euen the wynde
of the Lorde) ſhall come downe frō the wyldernes,
and drye vp hys conduytes, & drincke
vp hys welles: he ſhall ſpoyle the treaſure of
all pleaſaunt veſſels.
As for Samaria, they ſhalbe made waſte,
and why? they are dyſobedient vnto theyr
God. They ſhall periſhe wyth the ſwearde,
theyr chyldren ſhalbe ſlayne, and their wemē
great wyth chylde ſhalbe rypte vp.

¶ The.xiiii.Chapter.

¶ The deſtruccyon of Samaria.

A O Iſraell, *turne the nowe, vnto the
*Jer.xviii.a Lorde thy God, ‡for thou haſt taken
Eze.xviii.c. a greate fall thorowe thy wyckednes.
and.xxxiii.c. ☞ Take theſe wordes
xiii.Re.xii.e. wyth you, when ye turne to the Lorde, and
ſaye vnto hym: O, forgeue vs all oure synnes,
receaue vs graciouſly, *and then wyll
*Pſal.xcii.a we offre the bullockes of oure lyppes vnto
Heb.iii.c. the: Aſſur ſhalbe nomore oure helper, nether
wyll we ryde vpon horſes eny more. As for
the worckes of oure handes, we wyll nomore
call vpon them: For it is thou that art
B oure God, thou ſheweſt euer mercye vnto yͤ
fatherleſſe.
O (yf they wolde do this) I ſhulde heale
theyr ſores: yee, wyth all my herte wolde I
loue them: ſo that my wrath ſhulde cleane be
turned awaye from them, Yee. I wolde be
vnto Iſraell as the dewe, and he ſhulde growe
as the lylye, and hys rote ſhulde breake
C out as Libanus. Hys braunches ſhulde ſprede
out a broade and be as fayre as the olyue
tree and ſmell as Libanus. They that dwell
vnder hys ſhadowe, ſhulde come agayne,
and growe vp as the corne, & floryſhe as the
vyne, he ſhulde haue as good a name, as the
wyne of Libanus.
O Ephraym, what haue I to do wyth
D Idols eny more? I wyll gracyouſly heare
hym, and lede hym forth. I wyll be vnto the
as a grene fyrre tre, vpō me ſhalt thou fynde
thy frute. *Who ſo is wiſe, ſhall vnderſtand
*Jere.ix.b thys: and he that is ryght inſtructe, wyll regarde
*Pſ.xviii.c. it. *For the wayes of the Lorde are
ryghteous, ſuch as be Godly wyll walke in
them. As for the wycked, they wyll ſtomble
therin.

¶ The ende of the prophecye of
Oſeas.

¶ The booke of Ioel the prophete.

¶ The fyrſt Chapter.

¶ A prophecye agaynſt the Iewes. He exhorteth the preſtes to prayer and faſtynge for the myſerye that was commynge at hande.

THys is the worde of yͤ Lorde, A
that came vnto Ioell the
ſonne of Phatuel. Heare, O
yee elders: pondre this well,
all ye that dwell in the lande:
yf euer there happened
ſuch a thynge in your dayes,
or in the dayes of youre fathers. Tell youre
chyldren of it, and let them ſhewe it vnto
theyr chyldren, and ſo they to certifye theyr
poſterytye therof. Loke what the caterpyller
hath lefte, that hath the greſhoper eatē vp:
what the greſhoper lefte, that hath the locuſte B
eaten vp: and what the locuſte hath
left, that hath the blaſtynge cōſumed. Wake
vp ye dronckardes, and wepe: mourne all ye
wyne ſuppers, becauſe of youre ſwete wyne,
for it ſhall be taken awaye frō youre mouth.
Yee, a myghtye and an innumerable people
ſhall come vp into my lande: theſe haue teeth
lyke the teeth of lyons, and chafbones lyke
the lyoneſſes. *They ſhall make my vyneyarde *Oe.xxxii.d.
waſte, they ſhall pyll of the barckes
of my fyggetrees, ſtryp them bare, caſt them
awaye, and make the braunches whyte.
Make thy mone as a vyrgin doth that
gyrdeth her ſelfe wyth ſacke, becauſe of her
bryde grome. For the meate and drynkoffrynge
ſhalbe taken awaye from the houſe of
the Lorde, and the preſtes the Lordes mynyſters
ſhall mourne. The felde ſhalbe waſted,
the lande ſhalbe in a myſerable caſe: for the
corne ſhalbe deſtroyed, the ſwete wyne ſhall
come to confuſyon, and the oyle vtterly deſolate. C
The houſbandmen and the wyne gardeners
ſhall loke pyteouſly and make lamētacyon,
for the wheate, wyne and barly, and
becauſe the harueſt vpon the felde is ſo clene
deſtroyed. The grapegatherers ſhall make
greate mone, when the vyneyarde and fyggtrees
be ſo vtterly waſted. Yee, all the pomgranettes,
palmetrees, apletrees, & the other

trees of the felde ſhall wyther awaye. Thus the merey cheare of the chyldren of men, ſhall come to confuſyon.

Gyrde you, and make youre mone, O ye preſtes, mourne ye mynyſtres of the aulter: goo your waye in, and ſlepe in ſack cloth, O ye officiers of my God: for the meat & drinkofferynge ſhall be taken awaye frõ the houſe of youre God. Proclayme a faſtinge, call the D congregacyon, gather the elders *and all the *Joel.ii.d. inhabytours of the lande together into the houſe of the Lorde your God, and crye vnto yͤ Lorde: alas, alas for thys daye. And why? the daye of the Lorde is at hande, and cometh as a deſtroyer from the almyghtye. Shall not the meates be taken awaye before oure ☞ eyes, ☞ the myrth alſo and ioye from the houſe of oure God? The ſede ſhall peryſhe in the grounde, the garners ſhall lye waſte, the flores ſhalbe broken downe, for yͤ corne ſhall be deſtroyed. O what a ſyghynge make the kyne? the bullockes are very euell lykynge, becauſe they haue no paſture: and the ſhepe are famyſſhed awaye.

O Lorde, to the wyll I crye: for the fyre hath conſumed the goodly paſtures of the wyldernes, and the flame hath brent vp all the trees of the felde. Yee, the wylde beaſtes crye alſo vnto the: for the water ryuers are dryed vp, and the fyre hath conſumed the paſtures of the wyldernesſe.

The.ii.Chapter.

He propheceyeth the commynge and crueltye of theyr enemyes. An exhortacyon to moue them to conuert.

A BLowe out the trompette in Syon, and crye vpon my holy hyll, that all ſuche all dwell in yͤ lande, maye tremble at it: *for the daye of the *Sopho.i.c. Amos.v.c. Lorde commeth, and is harde at hande: a darcke daye, a gloomynge daye, a cloudy daye, yee, and a ſtormy daye, like as the mornynge ſpredeth out vpõ the hylles. Namely, a greate and myghtye people: ſuch as haue not bene ſence the beginninge, nether ſhall be after them for euermore. Before him ſhall be a conſumynge fyre, and behynde hym a burnynge flame. The lande ſhalbe as a garden of pleaſure before him, but behinde him ſhall it be a very waſte wyldernesſe, and there is no man, that ſhall eſcape hym: They are to loke vpõ lyke barbed horſes, and runne lyke horſmen. They ſkippe vp vpon the hylles as it were the ſounde of charrettes: as the flame of fyre that conſumeth the ſtrawe, and as a myghty people redy to the batayll.

B The folke ſhalbe afrayed of hym, all faces ſhalbe as blacke as a pot: Theſe ſhall rũne lyke gyauntes, and leape ouer the walles lyke men of warre. Euery man in his goinge ſhall kepe hys araye, and not goo out of hys path. There ſhall not one driue another but eche ſhall kepe hys awne waye. They ſhall breake in at the windowes, and not be hurte: They ſhall come into the cytie, & runne vpon the walles. They ſhall clyme vp vpon the C houſes, and ſlyppe in at the wyndowes lyke a theſe. The earth ſhall quake before hym, yee, yͤ heauens ſhalbe moued. *The ſunne & *Joel.iii.c. Mat.xxiiii.c. the moone ſhall be darckened, and the ſtarres ſhall wythdrawe theyr ſhyne. The Lord ſhall ſhewe hys voyce before hys hooſte, for hys hooſt is greate, ſtronge, and myghtye to fulfyll hys commaundement. Thys is that greate & maruelous fearfull daye of the Lorde, ‡And who is able to abyde it? ‡Apoc.vi.c.

*Deu.iiii.c. and.xx.a. Nowe therfore ſayeth the Lorde. *Turne you vnto me wyth all your hertes, wyth faſtinge, weppynge and mournynge, rente your hertes, and not youre clothes. Turne you *ps.lxxxvi.a. vnto yͤ Lorde your God, *for he is gracious and mercyfull, longe ſufferinge and of great cõpaſſyon: and redy to pardone wyckednes. Then (no doute) he alſo ſhall turne, and forgeue, and after hys chaſtenynge, he ſhall let your increaſe remayne, for meat and dryncke-offrynges vnto yͤ Lorde your God? *Blowe *Joel.i.c. D out wyth the trõpette in Syon, proclayme a faſtynge, call the congregacyon, and gather the people together: warne the congregacyõ, gather the elders, brynge the chyldren & sucklynges together. Let the brydegrome go forth of his chambre, and the bride out of her cloſet. Let the preſtes ſerue the Lorde betwyxte yͤ porche and the aulter, wepyng and ſayinge: be fauourable, O Lorde, be fauourable vnto thy people: let not thyne herytage be brought to ſuch confuſyon, leſt yͤ Heathen be lordes therof. *Wherfore ſhulde they ſaye *Psl.lxxix.b. amonge the Heathen: where is nowe theyr God.

E Then ſhall the Lorde be gelous ouer hys lande, and ſpare hys people: yee, the Lorde ſhall anſwere, and ſaye vnto his people: Beholde, I wyll ſende you corne, wyne & oyle, ſo that ye ſhall haue plenty of them: and I wyll nomore geue you ouer to be a reprofe amonge the Heathen. Agayne, as for hym of the north, I ſhall dryue hym farre from you: and ſhute hym out into a drye & waſte lande, his face towarde the eaſt ſee, and hys hynder partes towarde the vtmoſt ſee. The ſtyncke of him ſhall go vp, and hys fylthy corrupcyõ ſhall fall vpõ him ſelfe, becauſe he hath dealt ſo proudly. Feare not (O lande) but be glad and reioyſe, for the Lorde will do great thinges. Be not ye afrayed nether (O ye beaſtes of the felde) for the paſtures ſhalbe grene, and the trees ſhall beare theyr frute: the fyggetrees and vyneyardes ſhall geue theyr increaſe.

F Be glad then (O ye chyldren of Syon) and reioyſe in the Lorde youre God, for he

hath geuen you a teacher of ryghteouſneſſe:
*Leu.xxvi.a. Deu.xi.b. and.xxviii.b. * & he it is that ſhall ſende you downe ſhouers
of rayne, early and late in the fyrſt moneth:
ſo that the garners ſhalbe full of corne,
and the preſſes plenteous in wyne and oyle.
And as for the yeares that the greſhoper, locuſte,
blaſtynge, and caterpyller (my greate
hooſt, whych I ſent amonge you) haue eaten
vp, I ſhall reſtore them to you agayne. ſo ẏ
ye ſhall haue ynough to eate, & be ſatiſfyed:
and prayſe the name of the Lorde your God,
that ſo maruelouſly hath dealte wyth you.

And my people ſhall neuer be confounded
any more. Ye ſhall well knowe, that I am
in ẏ myddeſt of Iſraell, & that I am ẏ Lorde
youre God: yee, & ẏ there is none other, and
my people ſhall nomore be brought to confuſion.

G * After thys, wyll I poure out my ſprete
*Nume.xi.f. Esa.xliiii.a. Eze.xxxvi.b. Actes.ii.b. ☞ vpon all fleſh: and your ſonnes and your
daughters ſhall prophecy: your olde men ſhall
☞ dreame ☞ dreames, and youre yonge men
☞ ſhall ſe viſions, yee in thoſe dayes I wyll poure
out my ſprete vpon ſeruauntes and maydens.
I will ſhewe wonders in heauen aboue
and tokens in the earth beneth: bloude and
fyre, and the vapoure of ſmoke. The ſunne
ſhalbe turned into darcknes, and the mone
into bloude before the greate & notable daye
of the Lorde come. And the tyme ſhall come,
*Roma.x.b. that * whoſoeuer calleth on the name of the
Lorde, ſhalbe ſaued. For vpon the mounte
Syon and at Ieruſalem, there ſhalbe a ſaluacyon,
lyke as ẏ Lorde hath promyſed: yee,
and amonge the other remnaunt, whom the
Lorde ſhall call.

The.iii. Chapter.

Of the iudgement of God agaynſt the enemyes of hys people.

A For take hede: in thoſe dayes and
at the ſame tyme, when I turne agayne
the captyuyte of Iuda and
Ieruſalem: I ſhall gather all people
together, and brynge them in ẏ
valley of Ioſaphat: and there wyll I reaſon
wyth thē, becauſe of my people and heritage
of Iſrael, whō they haue ſcatred about in the
nacyons: and parted my lande: yee, they haue
caſt lottes for my people, the yonge mē haue
they ſet in the bordel houſe, & ſolde ẏ damſels
B for wyne, that they myght haue to dryncke,
*Eze.xxvi.a. xxvii.xxviii. Amos.i.b. * Thou Tyrus and Sydon and all ye borders
of the Phylyſtynes: what haue ye to do
wᵗ me? Wyll ye defye me? well, yf ye wyll nedes
defye me, I ſhall recompence you, euen
vpō your heade, and ẏ ryght worthely: for ye
haue taken awaye my ſyluer and golde, my
fayre and godly Iewels, and brought them
into your goddes houſes. The chyldren alſo
of Iuda and Ieruſalem haue ye ſolde vnto ẏ
Grekes, ẏ ye myght brynge them farre from
the borders of their awne countrees.

Beholde therfore, I wyll rayſe them out
*Iere.l.a. Abdi.i.c. of the place, where ye haue ſolde them, * and
will rewarde you euen vpon your head. Your
ſonnes and youre daughters wyll I ſell thorowe
the handes of the chyldrē of Iuda, and
ſo they ſhall geue them forth to ſell, vnto thē
of Saba, a people of a farre countre: for the
Lorde him ſelfe hath ſayde it. Crye oute theſe
thynges amonge the Gentyles, proclayme
warre, wake vp the gyauntes, let thē drawe
nye, let them come vp all ẏ luſty warryours
C *Esa.ii.a. of thē. * Make you ſweardes of your plowſhares,
and ſpeares of youre ſycles & ſythes.
Let the weake man ſaye: I am ſtronge. Muſtre
you, & come, all ye Heathen roūde about:
gather you together, there ſhall ẏ Lorde laye
all thy gyauntes to the grounde. Let the people
aryſe, & get thē to the valley of Ioſaphat
for there wyll I ſyt, & iudge all Heathē roūde
*Apo.xiiii.b ☞ about. * Laye to your ſythes, for ☞ ẏ harueſt
is rype: come get you downe: the wyne
preſſe is full, yee, the wynepreſſes runne ouer,
for theyr wyckednes is waxen greate.

In they valley appoynted, there ſhalbe many,
many people: for the daye of the Lorde is
*Joel.ii.b. Esa.xiiii.b. nye in the valley appoynted. * The ſunne &
D moone ſhalbe darckened, & the ſtarres ſhall
‡Iere.xxv.b. wythdrawe theyr lyght. ‡ The lorde ſhall
roare out of Syon, and crye out of Ieruſalē,
that the heauens and the earth ſhall quake
wythall. But the Lorde ſhalbe a defence vnto
hys awne people, and a refuge for the chyldren
of Iſraell. Thus ſhall ye knowe, that I
the Lorde youre God dwell vpon my holy
mounte of Syon: Then ſhall Ieruſalem be
holy, & there ſhall no ſtraungers go thorowe
her any more.

*Amos.ix.c. ☞ * ☞ Then ſhall the mountaynes drope
ſwetewyne, and the hylles ſhall flowe wyth
mylcke. All the ryuers of Iuda ſhall haue
water ynough, and out of the Lordes houſe
there ſhall flowe a ſpring, to water the broke
*Iere.xlvi.a ‡Iere.xlix.b. of * Sitim: but Egypte ſhalbe layed waſte,
‡and Edom ſhalbe deſolate: becauſe they
haue dealte ſo cruelly wyth ẏ chyldren
of Iuda, and ſhed innocent bloude
in theyr lande. Agayne, Iuda
ſhalbe inhabited for euermore,
& Ieruſalē frō generacyō
to generacyō:
for I wyll not leaue
their bloude vnauenged.
And
the Lorde
ſhall dwell in Syon.

The ende of the prophecye of Joel.

The booke

¶ The booke of the prophete Amos.

¶ The fyrſt Chapter.

¶ The tyme of the prophecy of Amos. The worde of the Lorde agaynſt Azab, agaynſt Tyre, agaynſt Edom, and agaynſt the ſonnes of Ammon.

A These are the ſermons that were ſhewed vnto Amos, (whych was one of the ſhe- * iiii.re.xv.a. pherdes at Thecua) vpō Iſraell, in the tyme of * Oſiah kynge of Iuda, and in the ‡ iiii.re.xiiii.c tyme of ‡ Ieroboam ẏ ſonne ☞ of Ioah kynge of Iſraell, two yeare ☞ * Iere.xxv.d Ioel.iii.c. before the earthquake. And he ſayde: * The Lorde ſhall roare oute of Syon, and ſhewe his voyce from Ieruſalem: ſo that the paſtures of the ſhepherdes ſhalbe in a myſerable caſe, ⁊ the toppe of Charmel dryed vp. Thus ſayeth the Lorde: for thre and foure wyc- * Eſa.xvii.a. Iere.xlix.d. kedneſſes of * Damaſcus, I will not ſpare her: becauſe they haue threſhed Galaad wyth yron ſlaples. But I wil ſende a fyre into the houſe of Hazael, the ſame ſhall conſume the palaces of Benadab. Thus will I breake ẏ B barres of Damaſcus, and rote out the inhabyter from the felde of Auen: And him that holdeth the ſcepter, out of the pleaſaūt houſe: ſo that the people ſhalbe dryuen out of fayre Siria, ſayeth ẏ Lorde. Thus ſayeth ẏ Lord: * Zacha.ix.a. For thre and foure wickedneſſes of * Gaza, I will not ſpare her: becauſe they make the preſoners yet more captyue, and haue dreuen them into the lande of Edom. Therfore will I ſende a fyre into ẏ walles of Gaza, whych ſhall deuoure her houſes. I wyll rote out thē that dwell at Aſdod, and him that holdeth ẏ ſcepter of Aſcalō, and ſtretche out myne hāde ouer Accaron, that the remnaunt of the Philiſtines ſhall peryſhe, ſayeth the Lorde.

C Thus ſayeth the Lorde: For thre ⁊ foure * Ioel.iii.a. wickedneſſes of the citye of * Tyre, I wyll not ſpare her: becauſe they haue increaſed the captiuyte of the Edomites, and haue not re- * iii.Re.v.a. membred the * brotherly couenaunt. Therfore, wyll I ſende a fyre into the walles of Tyre, that ſhall conſume her palaces. Thus ſayeth the Lord: For thre and foure wicked- * Abdi.i.a. neſſes of * Edom I wyll not ſpare hym, be- Iere.xlix.b. cauſe ‡ he perſecuted hys brother with the ‡ Ge.xxvii.g. ſwerde, deſtroyed hys mothers wombe, bare hatred very longe, and ſo kepte indignacyon all waye by hym. Therfore wyll I ſende a fyre in to Theman, whych ſhall deuoure the D palaces of Boſra.

* Iere.xlix.a Eze.xxi.d. and.xxv.a. Thus ſayeth the Lorde: for thre ⁊ foure wickedneſſes of the chyldren of * Ammon, I wyll not ſpare them: becauſe they rypt vp the wemen greate wyth chylde in Galaad, to make the borders of theyr landes the wyder. Therfore, I will kyndle a fyre in ẏ walles of Rabbath, that ſhall conſume her palaces: wyth a greate crye, in ẏ daye of batail, in tempeſt and in the daye of ſtorme: ſo that theyr kynge ſhall go into captiuyte he ⁊ hys prynces together, ſayeth the Lorde.

¶ The.ii. Chapter.

¶ Agaynſt Moab, Iuda, and Iſrael.

Thus ſayeth the Lorde: For thre ⁊ A foure wyckedneſſes of * Moab, I * Eſa.xv.a. wyll not ſpare hym: ☞ becauſe Iere.xxv.a. he brent the bones of the kynge of Eze.xlviii.a. Edom to aſhes. Therfore, wyll I ſende a fyre into Moab, whych ſhall conſume the palaces of Carioth: ſo that Moab ſhall peryſhe wyth noyſe and the ſounde of a ſhawme. I wyll rote out the iudge frō amōge them, and ſlaye all hys princes wyth him, ſayeth the Lorde. Thus ſayeth the Lorde: for B thre and foure wyckedneſſes of * Iuda, I * Mich.i.e. will not ſpare him: becauſe he hath caſt a ſide the lawe of ẏ Lorde, ⁊ not kepte his cōmaundementes: for why? * they wolde nedes be diſceaued wyth the lyes that theyr forefa- * Ier.xliiii.c thers folowed. Therfore wyll I ſende a fyre Eze.xx.c. into Iuda, whych ſhall conſume the palaces of Ieruſalem.

Thus ſayeth ẏ Lorde: For thre and foure wyckedneſſes of Iſrael, I will not ſpare him becauſe he hath ſolde the ryghteous for mo- C ney, ⁊ the poore for ſhoes. They treade vpon poore mens heades, in the duſt of the earth, ⁊ croke the wayes of the meke. The ſonne and the father go to the harlot, to diſhonoure my holy name, they lye beſyde euery alter vpon clothes taken to pledge, and in the houſe of theyr goddes they dryncke the wyne of the oppreſſed. Yet deſtroyed I the * Amorryte before thē, that was as hye as the Cedre trees, * Num.xiii.e and as ſtronge as the okes: not withſtandinge I deſtroyed hys frute from aboue and hys rote from vnder.

* Agayne, I brought you out of ẏ lande * Exo.xiiii.e. of Egypte, ⁊ led you fourty yeares thorowe Deu.viii a. the wyldernes, that ye might haue the Amorites landes in poſſeſſiō. I rayſed vp prophetes amonge youre chyldren, and abſteyners amonge youre yongemen. Is it no ſo, O ye D chyldren of Iſraell, ſayeth the Lorde? * But ye gaue ẏ abſteyners wyne to dryncke, ‡ yee, * Nu.vi.a. ye commaunded the prophetes ſayinge. Pro- ‡ Iere.xi.d. phecy not. Beholde, I will craſhe you in ſonder, lyke as a wayne craſheth, that is full of ſheaues, ſo that the ſwyfte ſhall not eſcape nether the ſtronge be able to do eny thynge: no, the gyaunte ſhall not ſaue hys awne lyfe. The archer ſhall not abyde, and the ſwyfte of fote

of fote ſhall not eſcape. The horſman ſhall not ſaue his lyfe, and he that is as manly of ſtomack as a gyaunte, ſhall in that daye be fayne to runne his waye naked, ſayeth the Lorde.

¶ The .iii. Chapter.

¶ He reproueth the houſe of Iſrael of wyckednes.

A HEare, what the Lord ſpeaketh vnto you (O ye chyldrē of Iſrael) namely, vnto all the trybes, whom I brought out of Egypt, and ſayde: *you only haue I accepted frō all ẏ generacyōs of the earth: therfore, will I viſet you in all your wickednes. Maye twayne walke together excepte they be agreed amonge them ſelues? *Doth a lyon roore in B the wodde, except he haue a praye? Or crieth a lyons whelpe out of his denne, excepte he haue gotten ſomthinge? Doth a byrde fall in a ſnare vpon the earth where no fouler is? Taketh a mā his ſnare vp from the groūde, afore he catche ſomwat? Crye they out Alarum with the trōpet in the citye, and the people not afrayed? Commeth there eny plage in a citye without it be the Lordes doynge? Nowe doth ẏ Lorde God no maner of thinge, but he telleth his ſecrete before vnto hys ſeruauntes the prophetes. When a lyon rooreth, who wyll not be afrayed? Seinge then ẏ the Lorde God him ſelfe ſpeaketh, who wyll not prophecy?

*Deu.iiii.c. and.xxxii.b.

Iob.vi.a

C Preach in the palaces at Aſdod, and in the palaces of the lande of Egypt, and ſaye: gather you together vpon the mountaynes of Samaria, ſo ſhall ye ſe greate murther and violent oppreſſyon amōge thē, for why? they regarde not ẏ thinge that is ryght, ſayeth the Lorde: they gather together euell gottē goodes and laye vp robbery in their houſes.

Therfore, thus ſayeth the Lorde God. D This lande ſhalbe troubled and beſeged rounde about, thy ſtrenght ſhalbe pluckt frō ẏ, and thi palaces robbed. Thus ſayeth the Lorde. lyke as an heardman taketh two legges or a pece of an eare out of the lyons mouth: Euen ſo the chyldrē of Iſrael (ẏ dwell in Samaria, hauynge their couches in the corner, their beddes at Damaſcus, ſhalbe pluckt awaye. *☞ Heare, & beare recorde in the houſe of Iacob (ſayeth ẏ Lorde God of hooſtes) ẏ when I begynne to vyſet the wyckedneſſe of Iſrael, I will vyſet the aulters at Bethell alſo: ſo that the hornes of the aulter ſhalbe broken of, and fall to the grounde.

*iiii.Re.xvi. and.xvii.

As for the wynterhouſe and ſommerhouſe I wil ſmyte them downe: and the houſes of yuery: yee, and many other houſes ſhall peryſhe, and be deſtroyed, ſayeth the Lorde.

¶ The .iiii. Chapter.

¶ Agaynſt the gouuerners of Samaria.

A O heare thys word ☞ ye fat kyne, that be vpō the hyl of Samaria: ye that do poore men wronge, and oppreſſe the nedy: ye that ſaye to your lordes: brynge hyther, let vs drinke. Therfore, the Lorde hath ſworne by hys holynes: The dayes ſhall come vpon you, ẏ the enemyes ſhall cary you away in ſhyppes, & your poſterite ſhalbe caryed awaye vpō fyſhers hokes. Ye ſhall get you out at the gappes one after another, euē the kynges palace ſhall you ouer throwe, to make a waye to eſcape, ſayeth the Lorde.

Ye came to *Bethell for to worcke vngracyouſnes, and haue increaſed your ſinnes at ‡Gilgal: ye brought your ſacrifyces in ẏ mornynge, and youre tythes vnto the thirde daye. B Ye made a thankofferynge of leuen, ye promyſed frewill offeringes, and proclamed them, Such luſt had ye, O ye children of Iſrael, ſayeth the Lorde God. Therfore haue I geuen you ydle teeth in all youre cityes, and ſcarſeſſe of bred in all your palaces: yet will ye not turne vnto me, ſayeth the Lorde. Whē there were but thre monethes vnto the harueſt, *I with helde the rayne from you: yea I rayned vpon one cytie: and not vpō another, C one pece of grounde was moyſtured ẇ rayne, and the grounde that I rayned not vpon, was drye. Wherfore two, yee, thre cyties came vnto one, to drinke water: but they were not ſatiſfyed, yet will ye not turne vnto me, ſayeth the Lorde.

*Ioſu.xvi.a iii.Reg.xii.c Oſee.iiii.c. ‡Oſee.ix.c and.xii.b.

*Deut.xi.b and.xxviii.b. Iere.xiiii.a. Ioel.iiii.c

I haue ſmytten you with drout an & blaſtinge: and loke howe many orchardes, vyneyardes, fyggtrees and olyuetrees ye had: the caterpyller hath eaten them vp. But yet will ye not turne vnto me, ſayeth the Lorde. Peſtylence haue I ſent amonge you, *as I dyd in Egypt: your yonge men haue I ſlayne with the ſwerde, and cauſed your horſes to be taken captyue: I made the ſtinckynge ſauour of youre tentes to come vp into youre noſtrels. Yet will ye not turne vnto me, ſayeth the Lorde. Some of you haue I ouerthrowen, *as I ouerthrewe Sodome and Gomorre: ſo that ye were as a brande pluckt D out of the fyre. Yet wyll ye not turne vnto me, ſayeth the Lorde. Therfore, thus will I handle the agayne, O Iſrael, ye euen thus will I handle the. Make the ready then to mete thy God, O Iſrael. For lo, he maketh the mountaynes, he ordeyneth the wynde, he ſheweth man what he is aboute to do: he maketh the mornynge and the darckenes, he treadeth vpon the hye places of the earth: the Lorde God of hoſtes is his name.

*Exod.ix.

*Gene.xix. ii.Pet.ii.b

The .v. Chapter.

¶ A complaynte of the captyuite of Iſrael.

A Eare thys worde, O ye houſe of Iſrael, & why? I muſt make thys mone for you. The vyrgyn Iſrael ſhall fall, & neuer ryſe vp agayne: ſhe ſhalbe caſt downe vpon her

awne grounde, and no mã ſhall helpe her vp.
For thus ſayeth the Lorde God: Where as
there dwelt a. M. in one cytie, there ſhalbe
left ſcarce and hundred therin: & where there
dwelt an C. there ſhal ſcarce ten be left in the
houſe of Iſrael. Neuertheles, thus ſayth the
B Lorde vnto the houſe of Iſraell: Seke after
me, and ye ſhall lyue, but ſeke not after Bethel.
Come not at Gilgal, and go not to Berſaba:
for Gilgal ſhalbe caryed awaye captyue,
and Bethel ſhall come to naught. Seke
the Lorde, that ye maye lyue: leſt the houſe of
Ioſeph be brent with fyre and conſumed, and
leſt there be none to quenche Bethell.

Ye turne the lawe to worm wood, & caſt
*Iob.ix.a. downe ryghteouſnes vnto the grounde. *Ye
C forſake the Lorde ẏ maketh the. vii. ſtarres &
ẏ Orions, ẏ turneth the nyght into daye, and
*Amos.ix.b. of ẏ daye he maketh darckneſſe. *He calleth
the waters of the ſee, and poureth them out
vpon the playne grounde: the Lorde is hys
name. He rayſeth deſtruccyon vpon ẏ myghtye
people, & bryngeth downe the ſtrõge holde.
But they owe him euell wyll, ẏ reproueth
them openly: and who ſo telleth thẽ the playne
truეth, they abhorre hym. For ſo moche
then as ye oppreſſe the poore, and robbe hym
*deu.xxviii.c Soph.i.c. of hys beſt ſuſtenaunce: *therfore, where as
ye haue buylded houſes of ſquare ſtone, ye
ſhall not dwell in them. Maruelous pleaſunt
vyneyardes ſhall ye plante, but the wyne of
thẽ ſhall ye not drincke: and why? as for the
multitude of youre wyckedneſſes and youre
D ſtoute ſynnes, I knowe them ryght well.
*Exo.xxiii.b Enemyes are ye of the rygteous, *ye take
Mich.iii.c. rewardes, ye oppreſſe the poore in iudgemẽt.
Therfore the wyſe muſt nowe be fayne to
holde his tunge, ſo wycked a tyme is it.

Seke after the thinge that is good, & not
euell, ſo ſhall ye lyue: yee, the Lorde God of
hooſtes ſhalbe wyth you, accordinge to your
*Pſ.xcvii.b. awne deſyre. *Hate the euell, and loue the
Roma.xii.b. good: & ſyt vpryght agayne in the porte: and
Deu.xvii.b. (no doute) the Lorde God of hooſtes ſhalbe
E mercyfull vnto the remnaunt of Ioſeph. If
no (ſayeth the Lorde God, the God of hoſtes)
there ſhall be mournynge in all ſtretes, yee,
they ſhal ſaye ĩ euery ſtrete: alas, alas. They
ſhall call the houſbandman to lamentacyon,
and ſuch as can mourne to mournynge. In
all vyneyardes there ſhall be heuyneſſe, for
I wyll come amonge you, ſayeth the Lorde.
Wo be vnto them that deſyre the daye of the
Lorde. Wherfore wolde ye haue it? As for ẏ
daye of the Lorde, it ſhalbe darcke and not
cleare. Yee, lyke as when a man runneth frõ
a lyon, and a Beer meteth wyth hym: or whẽ
he cõmeth into the houſe, & leaneth his hande
F vpon the wall, a ſerpent bytteth hym. Shall
*Ioel.ii.b. not the daye of the Lorde be darcke *and not
Sopho.i.c. cleare? ſhall it not be cloudy, & no ſhyne in it?
*Eſa.i.b. *I hate and abhorre your holy dayes, and
and.lviii.a. Mich.vi.b Mala.i.a.
where as ye cenſe me whẽ ye come together,
I will not accepte it. And though ye offre me
brent offringes and meat offringes, yet haue
I no pleaſure therin. As for your fat thanckofferinges,
I will not loke vpon thẽ: Awaye
wyth that noyſe of thy ſonges. I wyll not
heare thy playes of muſyck: but ſe that equytie
flowe as the water, and ryghteouſneſſe
as a myghtye ſtreame. O ye houſe of Iſrael, G
*gaue ye me offrynges and ſacrifyces thoſe *Iere.vii.c. Actes.vii.e.
fourty yeares lõge in the wyldernes? yet haue
ye ſet vp tabernacles to your *Moloch,
and ymages of your Idols, yee, and the ſterre *Leui.xx.a. iii.Reg.xi.f.
of your God Rempha, fygures whych ye
made to worſhyppe them. Therfore wyll I
cauſe you to be caryed awaye beyonde Damaſcus,
ſayeth the Lorde, whoſe name is the
God of Hoſtes.

¶ The. vi. Chapter.

¶ Agaynſt the prynces of Iſraell lyuinge in pleaſures.

O Wo be to ẏ proude welthy in Syõ A
to ſuch as thinke them ſo ſure vpon *Lu.vi.c.
the mount of Samaria, which holde
thẽ ſelues for the beſt of ẏ worlde,
and rule the houſe of Iſraell, euen as they
lyſt. Go vnto Calne, and ſe: and from thence
get you to Hemath the great cytye, and ſo go
downe to Gath of the Phylyſtines: be they
better at eaſe then theſe kyngdomes, or the
border of theyr lande wyder then yours? Ye
are taken out for the euell daye, euen ye that B
ſyt in the ſtole of wylfulneſſe. Ye that lye
vpon beddes of Yuery, and vſe youre wantonneſſe
vpon your couches: ye that eate the
beſt lambes of the flocke, & the fatteſt calues
of the droaue: ye that ſynge to the lute, and
in playenge of inſtrumentes compare youre
ſelues vnto *Dauid: ye that drincke wyne
out of goblettes, and anoynte youre ſelues *Iob.xxi.b. Eſa.v.b.
with the beſt oyle, but no man is ſory for Ioſeps
hurte. Therfore, nowe ſhall ye be the
fyrſt of them, that ſhall be led awaye captiue,
and the luſty chere of the wylfull ſhall
come to an ende.

*The Lorde God hath ſworne euen by C
hym ſelfe (ſayeth the Lorde God of Hoſtes) *Iere.li.c.
I hate the pryde of Iacob, and I abhorre his Amos.viii.a.
palaces: and I wyll geue ouer the cytie, with
all that is therin: ſo that, thought there remayne
ten men in one houſe, they ſhall dye.
So theyr nexte kynſfolkes and the deed buriers
ſhall take them, and cary awaye theyr
bones, and ſaye vnto hym, that is in the ynnermer
houſe: is there yet eny mo by the? And
he ſhall anſwere: they are all gone, holde thy *Deu.viii.b
tunge (ſhall he ſaye) *for ○* they wolde not ○*
remembre the name of the Lorde.

Beholde, the Lorde is mynded to ſmyte
the greate houſes, ſo that they ſhall decaye:
and the lytle houſes, ẏ they ſhall cleue a ſunder.
Who can runne ẘ horſes, or plowe with

oxen vpon yͤ harde rockes of ſtone? For why ye haue turned true iudgement into bytterneſſe & yͤ frute of ryghteouſneſſe into wormwod: Yee, euē ye, that reioyſe in vayne thinges: ye, yͤ ſaye: haue not we optayned hornes in oure awne ſtrength? Well, take hede, O ye houſe of Iſraell, ſayeth the Lorde God of hooſtes: I will bringe a people vpon you, whych ſhall trouble you, from yͤ waye that goeth towarde Hemath, vnto the broke in the medowe.

¶ The. vij. Chapter.

¶ Of the captyuite of Iſrael and Juda.

A The Lord God ſhewed me ſoch a vyſion: beholde, there ſtode one yͤ made greſhoppers, euen whē the corne was ſhoting forth, after yͤ kīg had clypt hys ſhepe. Nowe whē they vndertoke to eate vp all the grene thinges in the lāde, I ſayde: O Lord God, be mercyfull, I beſeche the: who ſhulde els helpe vp Jacob that is brought ſo lowe? So the Lorde was gracious therin, and the Lord ſayde: well, it ſhall not be. Agayne, yͤ Lorde ſhewed me thys viſion: beholde, the Lorde God called the fyre to punyſh wythall, and it deuoured yͤ great depe: yee, it conſumed a parte all redy. Then ſayde I: O Lorde God, holde thyne hande: for who ſhulde els helpe vp Jacob that is brought ſo lowe? So the Lorde was mercyfull therin, and the Lorde God ſayde: well,
B it woll not be.

Moreouer, he ſhewed me thys viſion: beholde, the Lorde ſtode vpon a plaſtered wal and a maſons trowell in his hande. And the Lord ſayd vnto me: Amos, what ſeeſt thou
I anſwered: a maſons trowell. Then ſayde the Lorde: beholde, I wyll laye the trowell amōge my people of Iſraell, & wyll nomore ouerſe them, but yͤ hye hylchapels of Iſaac muſt be layed waſte, and the churches of Iſ-
iiii.re.xvii.a. rael made deſolate, *and as for the houſe of
C Jeroboā, I wyll ſtande vp agaynſt it with
the ſwerde. Upon thys ſent Amaſyah the preſt to Bethell vnto Jeroboam the kynge
*iii.re.xvii.b of Iſrael, ſayeng. *Amos maketh the houſe of Iſraell to rebel againſt the, yͤ lande can not awaye wyth hys wordes. For Amos ſayeth, Jeroboā ſhall dye wyth the ſwerde and Iſraell ſhall be led awaye captiue oute of theyr awne lande. And Amaſiah ſayde
*Eſa.xxx.b. vnto Amos, Get the hence *(yͤ yͤ canſte ſe ſo well) and fle into the lande of Juda: get the there thy lyuynge, and prophecye there: and prophecy nomore at Bethell, for it is yͤ kynges chapell, and the kynges courte.
D Amos anſwered, and ſayde to Amaſiah
*zacha.xiii.a *As for me I am nether prophet, nor prophetes ſonne: but a keper of catell. Nowe as I was breakyng downe molberies, & going after the catell, the Lorde toke me, and ſayd vnto me: Go thy waye, and prophecye vnto my people of Iſraell. And therfore, heare yͤ nowe the worde of the Lorde: Thou ſayeſt: prophecy not agaynſt Iſrael, and ſpeake nothynge agaynſt yͤ houſe of Iſaac. Wherfore thus ſayeth the Lorde. Thy wyfe ſhalbe defyled in the cytie, thy ſonnes and daughters ſhall be ſlayne with the ſwearde, & thy lande ſhalbe meaſured out wyth yͤ line. Thou thy
ſelfe ſhalt dye in an vnclene lande, *& Iſrael *iiii.re.xvi.c
ſhalbe dryuen out of hys awne contre.

¶ The. viij. Chapter.

¶ Agaynſt the rulers of Iſraell. The Lorde ſweareth that he wyll fulfyl the thynges whych he hath determined agaynſt Iſraell.

The Lorde God ſhewed me thys vyſyon: and beholde, there was a maunde with ſommer frute. And he ſayde: A
Amos, what ſeyſt thou: I anſwered. a maunde wᵗ ſommer frute. Then ſayde the Lord vnto me: the ende commeth vpon my people of Iſraell, I wyll nomore ouerſe them. In yͤ daye ſhall the ſonges of the temple be turned into ſorowe, ſayeth yͤ Lord God: many deed bodyes ſhall lye in euery place, and be caſte B
forth ſecretly. * Heare thys, O ye that op- *Eſa.v.c.
preſſe the poore, and deſtroye the nedy in the lande, ſaying: Whē wyll the new moneth be gone, that we maye ſel vytayle, & the Sabboth, that we maye haue ſcarceneſſe of corne to make the buſſhel leſſe, and the Sycle greater? We ſhal ſet vp falſe wayghtes, that we maye get the pore vnder vs with theyr money, and the nedy alſo for ſhoes: yee, let vs
ſell the chaffe for corne. C
*The Lord hath ſworne agaynſt yͤ pryde *Amos.vi.
of Jacob: theſe workes of theyrs wyll I neuer forget. Shall not the lande tremble, and all they that dwell therin, mourne for thys? Shall not theyr deſtruccion come vpō them lyke a water ſtreame, and flowe ouer thē as
yͤ floude of Egypte? * At yͤ ſame tyme (ſay- *Jer.xv.b.
eth the Lord God) ☞ I ſhall cauſe the Sun- ☞
ne to go downe at none, and the lande to be
darcke in the cleare daye. * Your hye feaſtes *Tob.ii.a.
wyll I turne to ſorowe, and your ſonges to mournynge: I wyll brynge ſack cloth vpon all backes, and baldnes vpon euery head: yee, ſoche a mournynge wyll I ſende them,
*as is made vpon an only begotten ſonne, & *Jere.vi.d.
they ſhall haue a myſerable ende.

Beholde, the tyme commeth (ſayeth the Lorde God) that I ſhall ſende an hunger in
to the earth: ☞ not the hunger of bred, nor ☞
the thyrſt of water: but an hunger to heare yͤ worde of the Lorde: ſo yͤ they ſhal go from yͤ one ſee to yͤ other, yee, from yͤ north vnto the eaſt, runninge aboute to ſeke yͤ worde of the
Lorde, & ſhal not fynde it ☞ In that tyme, ☞
ſhall the fayre vyrgins & the yonge men peryſh for thyrſte, yee, euen they that ſweare in the execrable calfe of Samarya: and ſaye: as truly as thy God lyueth at Dan, and as

M.M. truly

truly as thy God lyueth at Berſaba. Theſe
ſhall fall, and neuer ryſe vp agayne.

❡ The .ix. Chapter.

❡ Threatenynges agaynſt Iſrael. No man can eſcape the hande of God.

A I Sawe the Lorde ſtandynge vpõ the
aulter, & he ſayde: ſmyte the dore cheke,
ẏ the poſtes maye ſhake wythal.
For theyr couetouſneſſe ſhall fall vpon all
theyr heades, & theyr poſteryte ſhalbe ſlayne
*pſ.cxxxix.a. with the ſwerde: * They ſhall not fle awaye,
there ſhall not one of them eſcape, nor
*Abdy.i.a be delyuered. * Though they were buryed
in the hell, my hande ſhall fetche them
from thence: though they clymme vp to heauen,
yet ſhall I caſte them downe: thoughe
they hyde them ſelues vpon ẏ toppe of Carmell,
yet ſhall I ſeke them out, and brynge
them from thence: though they crepe downe
fro my ſyght into the depe of the ſee, I ſhall
B commaunde the ſerpente, euen there to byte
them. Yf they go awaye before theyr enemyes
into captiuite, then ſhall I commaũde
the ſwerde, there to ſlaye them.

Thus wyll I ſet myne eyes vpon thẽ, for
theyr harme and not for theyr wealth. For
when ẏ Lorde God of hooſtes toucheth a lãde,
it conſumeth awaye, and all they ẏ dwel
therin, muſt nedes mourne: And why? theyr
deſtruccion ſhall aryſe as euery ſtreame and
runne ouer them, as the floude in Egypte.
*iii.re.viii.g *He that hath hys dwellynge in heauen, &
*Amos.v.b. groundeth hys tabernacle in the earth *He
that calleth the waters as the ſee, & poureth
them out vpon the playne grounde: hys name
is ẏ Lorde. O ye chyldren of Iſraell, are
ye not vnto me, euen as ẏ Moryans, ſayeth
the Lorde? haue not I brought Iſrael out of
*Gene.x.b the lande of Egypte, * The Philiſtynes frõ
Caphtor, and the Syrians from Cyr? Beholde,
C the eyes of the Lorde are vpon the realme
that ſynneth, to rote it clene out of the
*Iere.xxx.b. earth: Neuertheles, *I wyl not vtterly deſtroye
zacha.xii.b. the houſe of Jacob, ſayeth the Lorde.
Roma.ix.c For lo, thys I promyſe: though I ſyfte ẏ
houſe of Iſraell amõge all nacyons (lyke as
they vſe to ſyfte in a ſyue) yet ſhall not the
ſmalleſt grauell ſtone fall vpon the earthe:
But all ẏ wycked doers of my people, that
ſaye: Tuſh, the plage is not ſo nye, to come
ſo haſtely vpon vs: thoſe ſhall peryſhe wyth
*Actes.xv.c the ſwerde. * At that tyme wyl I buylde agayne
mich.vii.b the ☞ tabernacle of Dauid, that is
☞ fallen downe, and hedge vp his gappes: and
loke what is broken, I ſhall repayre it: yee,
I ſhall buylde it agayne, as it was afore tyme
that they maye poſſeſſe the remnaunt of
Edom, yee, and all ſoche people as call vpon
my name with thẽ, ſayeth ẏ Lorde, whyche
doth theſe thynges.

Beholde, the tyme commeth (ſayeth the
Lorde) that the plowman ſhall ouer take ẏ
mower, & treader of grapes, hym ẏ ſoweth
ſede. * The mountaynes ſhall droppe ſwete *Ioel.iii.c.
wyne, and the hylles ſhall be frutefull and I
wyll turne the captiuyte of my people of Iſraell:
they ſhal repayre the waſte cyties, and
haue them in poſſeſſion: they ſhall plante vyneyardes,
and dryncke the wyne therof they
ſhall make gardens, and enioye the frutes
of them. And I wyl plante them vpon their
awne grounde, ſo that I will neuer rote
them out agayne from theyr lande
whych I haue geuen them
ſayeth the Lorde
thy God.

❡ The ende of the Prophecye of
Amos.

❡ The booke of the
Prophete Abdy.

❡ Agaynſt Edom, & the truſt that they had in ryches.

THys is ẏ vyſion ẏ was ſhewed A
vnto Abdy. Thus hath ẏ Lord
God ſpoken vpõ *Edõ: We haue *eze.xxviii.b
hearde of ẏ Lord that ther is and.xxxv.a.
an embaſſage ſent amõg ẏ Heathen: Amos.i.c.
Up, let vs aryſe, & fight agaynſt them
Beholde, *I will make the ſmall among ẏ Iere.xlix.c.
Heathen, ſo that thou ſhalt be vtterly deſpyſed.
The pryde of thyne herte hath lyfte ẏ vp
thou that dwelleſt in ẏ ſtronge holdes of ſtone,
& haſt made the an hye ſeate: Thou ſayeſt
in thyne herte: who ſhall caſte me downe to
the grounde? * But though thou wẽteſt vp
as hye as the Aegle, and madeſt thy† neſt a- *Amos.ix.a.
boue amonge the ſtarres: yet wolde I plucke Abac.ii.b.
the downe from thence ſayeth the Lorde. B
Yf the theues & robbers came to the by night
thou takinge thy reſt: ſhulde they not ſteale,
tyl they had ynough? Yf the grape gatherers
came vpõ the, wolde they not leaue the ſome
grapes? But how ſhal they ſeke Eſau, and
ſeke out hys treaſures?

Yee, the men that were ſworne vnto the,
ſhall dryue ẏ out of ẏ borders of thyne awne
lande. They that be now at one w̃ the, ſhall
diſceaue the, and ouercome the: Euen they ẏ
eate thy bred, ſhall betraye the, or euer thou
perceaue it. * Shall not I at the ſame tyme *Eſa.xxix.c.
deſtroye the wyſe men of Edom, and thoſe ẏ i.Corin.i.c.
haue vnderſtandyng, frõ ẏ mount of Eſau? C
Thy gyaũtes (O Theman) ſhalbe afrayed
for thorow ẏ ſlaughter they ſhalbe all ouer
throwne vpon the mount of Eſau. Shame
ſhall come vpon ẏ, for the malyce that thou
ſhewedeſt to thy * brother Jacob: yee, for *Ge.xxvii.f
euermore ſhalt thou peryſhe, & that becauſe

of the tyme, when thou dydeſt ſet thy ſelfe
agaynſt hym, euen when yͤ enemyes caryed
awaye hys hooſt, ⁊ when yͤ aleauntes came
in at hys portes, ⁊ caſt lottes vpon Jeruſalem,
and thou thy ſelfe waſt as one of them.

D Thou ſhalt nomore ſe the daye of thy brother,
thou ſhalt nomore beholde the tyme of
hys captiuite: yͤ ſhalte nomore reioyſe ouer
the chyldren of Juda, in the daye of theyr deſtruccyon,
thou ſhalt tryumphe nomore in yͤ
tyme of theyr trouble. Thou ſhalt nomore
come in at the gates of my people, in the tyme
of theyr decaye: thou ſhalt not ſe their miſery
in the daye of theyr fall.

E Thou ſhalt ſende out no man againſt their
hooſt, in the daye of theyr aduerſyte: nether
ſhalt thou ſtande waytynge any more at the
corners of yͤ ſtretes, to murthur ſoche as are
fled, or to take thē preſoners, that remayne
in the daye of theyr trouble. For the daye of
the Lorde is harde by vpon all the Heathen.
*Lyke as thou haſt done, ſo ſhalt thou be *Jere.l.c.
dealte wythall, yee, thou ſhalt be rewarded Joe.iii.b
euen vpon thyne head. For lykewyſe as ye
haue droncken vpon myne holy hyll, ſo ſhal
all Heathen drynke continually: yee: drinke
ſhall they, and ſwalowe vp, ſo that ye ſhalbe,
as though ye had neuer bene.

But ☞ vpon the mount Syon ſhall the
☞ F ſaluacion be, and holynes, theſe ſhalbe holy
⁊ the houſe of Jacob ſhal poſſeſſe euen thoſe,
*that had them ſelues afore in poſſeſſion. *zacha.iii.b
Moreouer, ☞ the houſe of Jacob ſhalbe a ☞
fyre, the houſe of Joſeph a flame, and the, * Jere.v.c.
houſe of Eſau ſhalbe yͤ ſtrawe: whyche they
ſhall kyndle and conſume, ſo that nothynge
ſhalbe lefte of the houſe of Eſau, the Lorde
G hym ſelfe hath ſayde it. They of the South
ſhall haue the mounte of Eſau in poſſeſſion:
and loke what lyeth vpon the grounde, that
ſhall the Phylyſtynes haue: the playne feldes
ſhall Ephraim and Samaria poſſeſſe:
and the mountaynes of Galaad ſhall Benjamin
haue: And thys hooſt ſhalbe yͤ chyldren
of Iſrael, preſoners: Nowe what ſo
lyeth from Canaan vnto zareptah, and in
Sepharad, that ſhalbe vnder the ſubieccion
of Jeruſalem: and the cytyes of the ſouth
ſhall enheret it. Thus they that eſcape
vpon the hyll of Syon, ſhall go
vp to punyſh the mount of
Eſau, *and the kyngdome
ſhalbe the *zach.xiiii.b
Lordes,

¶ The ende of the boke of the prophecye of Abdy.

¶ The booke of the Prohete Jonas:

¶ The fyrſt Chapter.

¶ Of the flyght of Jonas when he was ſente to preach A tempeſte aryſeth, and caſteth hym in the ſee for hys diſobedience.

The worde of the Lorde came vnto
*Jonas yͤ ſonne of Amythay, A
ſaying: ‡Aryſe, ⁊ get yͤ ☞ to Niniue *iiii.re.xiiii.c
that *great cyte: and preach ☞
vnto thē, how that ‡their wickednes ‡Jonas.iii.a
is come vp before me. And Jonas made *Gene.x.b.
him ready to fle ☞ vnto Tharſis frō yͤ preſence ‡Gen.xviii.c.
of the Lorde, and gat hym downe to ☞
Joppa: where he founde a ſhyp ready for to
go vnto Tharſis. So he payde his fare, and
wente aborde, that he myght go wyth them
vnto Tharſis, from the preſence of yͤ Lord.
But the Lorde hurled a greate wynde into
the ſee: and there was a myghtie tempeſt in
the ſee, ſo that the ſhyppe was in ieoperdy
of goynge in peces. Then the maryners
were afrayde, and cryed euery man vnto his
God: and the goodes that were in yͤ ſhyppe,
they caſt into the ſee, to lyghten it of them.
But Jonas gat hym vnder yͤ hatches, wher
he layed hym downe ⁊ ſlombred.

So the maſter of the ſhyppe came to him B
and ſayde vnto hym: why ſlombereſt thou?
Up, call vpon thy God: yf God (happely)
wyll thynke vpon vs, that we peryſh not.
And they ſayde one to another: come, let vs
caſt lottes: that we maye knowe, for whoſe
cauſe we are thus troubled. * And ſo they *Joſu.vii.c.
caſt lottes, and the lot fell vpon Jonas.
Then ſayde they vnto him: tel vs, for whoſe C
cauſe are we thus troubled? what is thyne
occupacion? whence commeſt thou? (and whether
goeſt thou)? what countre mā art thou and
of what nacion? He anſwered them: I am an
Ebrue, and I feare the Lord God of heauē,
whych made both the ſee, ⁊ drye lande. Thē
were the men exceadyngly afrayed, ⁊ ſayde
vnto hym: why dyddeſt thou ſo? (for they
knewe, that he was fled from the preſence of
the Lorde, becauſe he had tolde them) ⁊ ſayd
moreouer vnto hym: What ſhal we do vnto
the, that the ſee maye ceaſſe from troublyng
vs? (for the ſee wroughte and was troublous)
he anſwered them: Take me, and caſt
me into the ſee, ſo ſhall it let you be in reſt: for
I wote, it is for my ſake, that thys great tēpeſte
is come vpon you.

Neuertheleſſe, the men aſſayed wyth rowynge, D
to brynge the ſhyppe to lande: but it
wolde not be, becauſe the ſee wroughte ſo: ⁊
was ſo troublous agaynſt them. Wherfore
they cryed vnto the Lord, ⁊ ſayde: *O Lord *Deu.xxi.b.
let vs not peryſhe for thys mans death,

nether laye thou innocent bloude vnto oure
charge: for thou, O Lorde, haſt done, euē as
thy pleaſure was.

So they toke Jonas, and caſte hym into
the ſee, and the ſee lefte ragynge, And yͤ men
feared the Lorde exceadyngly, doynge ſacryfyces
and makynge vowes vnto the Lorde.

The.ij. Chapter.

Jonas is ſwalowed of a whale. The prayer of
Jonas.

A But the Lorde prepared a greate fyſ-
*Mat.xii.d. she, to ſwalow vp Jonas. * So
was Jonas in the bely of yͤ fyſh, thre
dayes ⁊ thre nyghtes. And Jonas
prayed vnto the Lorde hys God, oute of the
*Pſal.cxx.c. fyſſhes bely, and ſayd: † In my trouble I called
vnto the Lorde, and he herde me: out of yͤ
bely of hell I cryed, ⁊ thou herdeſt my voyce
Thou haddeſt caſt me down depe in the middeſt
of the ſee, ⁊ the floude cōpaſed me about:
*Pſ.xlij.d. yee, *al thy waues and roules of water wēt
B ouer me, I thought that I had bene caſte a-
waye out of thy ſyght: but I wyl yet agayn
loke towarde thy holy temple.

The waters compaſed me, euen to yͤ very
ſoule: the depe laye aboute me, ⁊ the wedes
were wrapte aboute myne heade. I wente
downe to the botome of the hylles, and was
C barred in with earth for euer. But thou, O
Lorde my God, haſt brought vp my lyfe a-
gayne out of corrupciō. Whē my ſoule fainted
wythin me, I thought vpon the Lorde:
⁊ my prayer came in vnto the, euen into thy
o+ holy temple. o+ They that holde of vayne vanyties,
D wyll forſake hys mercy. But I will
do the ſacrifice with the voyce of thankeſgeuynge,
⁊ wyll paye that I haue vowed: for
why? ſaluacyon commeth of the Lorde. And
the Lord ſpake vnto the fyſh, and it caſt out
Jonas agayne vpon the drye lande.

The.iij. Chapter.

Jonas is ſent agayne to Niniue. The repentaunce
of the kynge of Niniue.

A Then came the worde of the Lord vnto
*Jona.i.a. Jonas agayne, ſayenge * vp, and
☞ get the to Niniue ☞ that great cytie
⁊ preach vnto them the preachynge whyche
I bade the. So Jonas aroſe, ⁊ wente to Niniue
at the Lordes commaundement. Niniue
was a greate cytie vnto God, namely, of
thre dayes iourney.

B And Jonas wente to, ⁊ entred into the
cytie: euen a dayes iourney, ⁊ cryed, ſayeng:
*Cl.xxxvij.a There are yet.xl. dayes and then ſhal Niniue
☞ be ouerthrowen. ☞ * And the people of
Niniue beleued God, and proclaymed faſtynge,
and arayed them ſelues in ſackcloth,
as well the great as the ſmall of them. And
the tydinges came vnto the kyng of Niniue
which aroſe out of hys ſeate, and dyd his apparel
of, and put on ſackcloth, and ſate him
downe in aiſhes.

C And it was cryed ⁊ commaunded in Niniue,
by the auctorite of the kynge and hys
*Mat.xii.d Luke.xi.c. Lordes, ſayenge: *ſe that nether mā or beeſt
oxe or ſhepe taſte ought at all: and yͤ they nether
fede nor drinke water: put on ſackcloth
both man ⁊ beaſte: and crye myghtely vnto
*Jer.xviii.a God: * yee, ſe that euery man turne frō hys
euell waye, and from the wyckednesse, that
he hath in hande.

D Who can tell? God maye turne, ⁊ repente
and ceaſe from his fearce wrath, that we peryſh
not. And when God ſaw theyr workes
how they turned from their wicked wayes
*Eſa.xxxviii. b. *he repented on the euell, whyche he ſayd he
wolde do vnto them, and dyd it not.

The.iiij. Chapter.

Jonas is reproued of God.

A Therfore Jonas was ſore dyſcontente
and angrie. And he prayed vnto the
Lorde, and ſayde: O Lorde, was not
thys my ſayinge (I praye the) when I was
yet in my countre? therfore I haſted rather
*pſ.lxxxvi.a. Joel.ii.c. to fle vnto Tharſis, * for I knowe wellynough
that thou art a mercyfull God, full of
compaſſyon, longe ſufferynge, and of greate
kyndnes and repenteſt when thou ſhuldeſt
*iii.re.x.xi.a take punyſhment, *And now O Lord, take
my lyfe fro me (I beſeche the) for I had rather
dye then lyue. Then ſayde the Lord: art
thou ſo angrie? And Jonas gat hym out of
the cytie, and ſat down on the eaſt ſyde thereof:
and there made hym a booth, and ſat vnder
it in the ſhadowe, tyll he myght ſe, what
ſhulde chaunce vnto the cytie.

B And the Lord God prepared a wylde vyne,
whyche ſprange vp ouer Jonas, that he
myght haue ſhadowe aboue hys head, to delyuer
him out of his payne. And Jonas was
excedynge glad of the wylde vyne.

But vpon the nexte morowe agaynſt the
ſpryng of the daye. The Lord ordened a worme,
whych ſmote the wylde vyne, ſo that it
C wythered awaye. And when yͤ Sunne was
vp, God prepared a feruent eaſt wynde: ⁊ yͤ
Sunne bet ouer the head of Jonas, that he
faynted agayne, ⁊ wyſſhed vnto hys ſoule,
that he myght dye, and ſayd: It is better for
me to dye, then to lyue. And God ſayd vnto
Jonas: Art thou ſo angrie for the wyld vyne?
And he ſayd: yee, very angrie am I, euen
vnto the deeth. And yͤ Lord ſayd: thou haſte
compaſſion vpon a wylde vyne, wherō thou
D beſtowdeſt no laboure: nor madeſt it growe
whych ſprange vp in one nyghte ⁊ peryſſhed
in another: And ſhulde not I then haue compaſſion
vpō Niniue that greate cytie, wherin
there are aboue an.C.⁊.xx. thouſand perſonnes,
that knowe not theyr ryghte hande
from the lefte, beſydes moch catell?

The ende of the Prophecye of Jonas.

¶ The booke of the Prophete Micheas.

¶ The fyrſt Chapter.

¶ Of the deſtruccyon of Samaria becauſe of theyr Idolatrye.

A Thys is the worde of the Lorde, ẏ
*iiii.re.xv.a. came vnto Micheas ẏ Moraſtite
v.pa.xxvij.a. in the dayes of *Jothan‡ Ahas &
‡iiii.re.xvi.a. *Jehzekiah kīges of Juda: which
*iiii.re.xviij a.and.xix.a was ſhewed hym vpon Samaria & Jeruſalem.
*deu.xxxii.a Esa.i.a. *Heare all ye people, marcke thys well
O earth and all that therin is. Yee, ẏ Lorde
God hym ſelfe be wytneſſe amonge you, euē
the Lorde from hys holy temple. For why?
*Eſa.xx[illegible] *beholde, the Lord ſhall go out of hys place,
and come downe, and treade vpon the hye
thynges of the earth. The moūtaynes ſhall
cōſume vnder hym, & the valleyes ſhal cleue
aſunder: lyke as waxe cōſumeth at the fyre,
& as the waters runne downwarde. And all
thys ſhalbe for the wyckedneſſe of Jacob, &
the ſynnes of the houſe of Iſrael.

But what is the wyckedneſſe of Jacob?
*iii.re.xii.c. Is not *Samaria? Whych are the hye places
B of Juda? Is not ‡Jeruſalem? Therfore
‡iiii.re.xi.a. I ſhall make Samaria an heape of ſtones ī
iiii.re.xvi.a. the fylde, to laye aboute the vyneyarde: her
xxi.a. ſtones ſhall I caſt into the valley, and diſcouer
her foundacions. All her Images ſhall
be broken downe and al her garmētes ſhall
be brent in the fyre: yee, al her Idols wyll I
deſtroye: for why? * they are gathered oute
*deu.xxiii.c of ẏ hyre of an whore, & in to an whores hire
ſhall they be turned agayne. Wherfore I
will mourne & make lamentaciō, bare & naked
will I go: I muſt mourne lyke the dragons,
and take ſorowe as the Eſtriches: for
theyr wounde is paſt remedy: And why? it
is come into Juda, & hath touched the porte
C of my people at Jeruſalem alredy. * Wepe
*ij.re.i.c. not, leſt they at Geth perceaue it.

Thou at Bataphra, welter thy ſelfe in ẏ
duſt & aſches. Thou ẏ dwelleſt at Sephyr,
get the hence with ſhame. The proude ſhall
booſt nomore for very ſorowe: and why? her
neyghboure ſhall take frō her what ſhe hath
The rebellyous cytie hopeth, ẏ it ſhall not
be ſo euell: but for all ẏ, the plage ſhall come
from the Lorde, euen into the porte of Jeruſalē.
The greate noyſe of the charettes ſhall
*iiii.re.xviii.c feare thē, that dwell at * Lachys, whiche is
D an occaſion of the ſynne of the daughter of
Syon, for in the came vp the wyckedneſſes
of Iſrael. Yee, ſhe ſent her courſers into the
lande of Geth.

The houſes of lyes wyll diſceaue ẏ kynges
of Iſraell. And as for ẏ (O thou ẏ dwelleſt
at Moraſſa) I ſhal bringe a poſſeſſioner
vpon ẏ, & the plage of Iſrael ſhall reach vnto
Odolla. Make the balde, & ſhaue the, becauſe
of thy tender chyldren: Make the clean
balde as an Aegle, for they ſhalbe caryed awaye
captiue from the.

¶ The .ij. Chapter.

¶ Threatnynges agaynſt the ſynfull people.

O Wo vnto them, that Imagyn to A
do herme, and deuyſe vngraciouſneſſe
vpō theyr beddes, to perfourme
it ī ẏ cleare day: for ther power
is agaynſt God. When they come to haue
lande, *they take it by vyolence, they robbe *iii.re.xxi.a.
men of theyr houſes.

Thus they oppreſſe a man for hys houſe
& euery mā for his heritage. Therfore thus
ſayeth the Lorde: Beholde * agaynſte thys * Amos.v.b.
houſhold haue I deuyſed a plage, wheroute
ye ſhall not plucke your neckes: Ye ſhall nomore
go ſo proudly, for it wyll be a perlous
tyme. In that daye ſhall thys terme be vſed
and a mournynge ſhalbe made ouer you on
thys maner: We be vtterly deſolate, ẏ porcyon
of my people is tranſlated. Whan will
he parte vnto vs the lande, that he hath taken
from vs?

Neuertheles *there ſhalbe noman to deuyde B
the thy porcyon in the congregacion of *Nu.xxxiiii
the Lord. Tuſh, holde your tūge (ſaye they)
It ſhall not fall vpon thys people, we ſhall
not come ſo to confuſyon, ſayeth the houſe
of Jacob. Is the ſprete of the Lorde ſo cleane
awaye? or is he ſo minded? Treuth it is, my
wordes are frendly vnto them ẏ lyue right:
but my people doth the contrarye, therfore
muſte I take parte agaynſte them: for they
take awaye both cote and cloke frome the
ſymple.

Ye haue turned youre ſelues to fyght, the
wemen of my people haue ye ſhut oute from C
their good houſes, & taken awaye my excellent
gyftes from theyr chyldrē. Up, get you
hence, for here ſhall ye haue no reſt.

Becauſe of theyr Idolatrye they are corrupte,
& ſhall myſerably peryſh. Yf I were a
fleſhly felowe, & a preacher of lyes, and tolde
them that they myght ſyt bybbynge & bollyng,
& be droncken. O that were a Prophet
for thys people, But I will gather the in dede,
O Jacob, & dryue ẏ remnaunt of Iſraell
all together. I ſhall cary them one wyth another,
D as a flocke in the folde, and as ẏ catell
in theyr ſtalles, that they maye be dyſquyeted
of other mē. Who ſo breaketh ẏ gappe,
he ſhall go before. They ſhall breake vp the
porte, & go in & out at it. The kynge ſhall go
before them, and the Lorde ſhalbe vpon the
head of them.

¶ The .iij. Chapter.

¶ Agaynſt the tyranny of Prynces, and falſe Prophetes!

A And I ſayd: heare, O ye heades of
the houſe of Jacob, & ye leaders of
*Deu.xvij.d Jere.v.a. ‡Pſ.lxxxii.a. Eſa.v.c. yͤ houſe of Iſrael: * Shuld not ye
knowe, what were lawfull and
ryght? ‡ But ye hate the good, and loue the
euell: ye plucke of mennes ſkynnes, and the
fleſh from theyr bones: ye eate the fleſhe of
my people, and flay of theyr ſkynne: ye breake
theyr bones, ye choppe them in peces as
it were in to a cauldron, & as fleſh into a pot
*Eſai.i.b Ezec.viii.c. i.Pet.iii.b Now the tyme ſhall come, * that whē they
call vnto the Lorde, he ſhall not heare them,
B but hyde hys face frome them, becauſe that
thorow theyr awne Imaginaciōs they haue
dealte ſo wyckedly.

And as concernynge the prophetes that
diſceaue my people, thus the Lorde ſayeth
*Eze.xiii.d. agaynſt them. * When they haue any thyng
to byte vpon, then they preach that al ſhalbe
well: but yf a man put not ſome thyng in to
theyr mouthes, they preach of warre agaīſt
hym.

*deu.xxviii.c * Therfore youre vyſyon ſhalbe turned to
C nyght, & your propheciengeto darckneſſe.
The Sunne ſhall go downe ouer thoſe prophetes,
& the daye ſhalbe darcke vnto them.
Then ſhall the vyſion ſeers be aſhamed, and
the ſothſayers confunded: yee, they ſhalbe
fayne, all the packe of them, to ſtoppe theyr
*Jere.i.c. Ezec.iii.a mouthes, for they haue not Gods worde. *
As for me, I am full of ſtrēgth, & of yͤ ſprete
of the Lorde, full of iudgemente & boldneſſe:
to ſhewe the houſe of Jacob theyr wyckednes,
and the houſe of Iſraell thyr ſynne.

O heare this ye rulers of the houſe of Jacob,
& ye iudges of yͤ houſe of Iſraell, ye that
abhorre the thynge that is laufull, & wreſte
*Abac.ii.b. aſyde yͤ thynge yͭ is ſtreyght. * Ye that buylde
vp Syon with bloude, and Jeruſalem wͭ
‡Eze.xxij.b. doynge wronge. ‡ O ye iudges, ye geue ſentence
for gyftes: O ye preaſtes, ye teach for
*Jere.vi.b. lucre. * O ye prophetes, ye prophecy for mony.
Yet wyll they be taken as thoſe yͭ holde
vpon God, and ſaye: Is not the Lord amōg
vs? Tuſh, there can no myſfortune happen
‡Jer.xxvi.d. vs. ‡ Therfore ſhall Sion (for youre ſakes)
*Jere.ix.b iii.Re.ix.b. be plowed lyke a felde * Jeruſalem ſhall become
and.xxi.a. an heape of ſtones, and the hyll of the
Luke.xxvi.d. temple ſhall be turned to an hye wodde.

The.iiij.Chapter.

Of the callynge of the Gentyles, and conuerſion of the Jewes.

A But ‡ in the latter dayes it wyll come to
‡Leu.xvi.g. Eſd.ij.a. paſſe, that the hyll of the Lordes houſe
ſhalbe ſet vp hyer then any mountaynes
or hylles: Yee, the people ſhall preaſe vnto it,
and the multitude of the Gentiles ſhal haſte
‡Eſa.ii.a them thyther, ſayenge: Come, ‡ let vs go vp
Pſ.cxxij.a. to the hyll of the Lorde, and to the houſe of
Pſa.xlix.c. the God of Jacob: that he maye teache vs
Eſa.ii.a. Luke.xxiiii.d hys wayes, and that we maye walke in his
pathes. ‡ For the lawe ſhall come oute of
Syon: and the worde of God from Jeruſalem,
and ſhall geue ſentence amonge the
multitude of the Heathen, and refourme the
people of farre countrees: ſo that of theyr
ſweardes they ſhal make ploughſhares, & ſythes
of theyr ſpeares:

* One people ſhal not lyfte vp a ſweard B
agaynſt another, yee, they ſhal nomore learne *Eſa.xi.b and.lxv.d.
to fyghte: but euery man ſhal ſytte vnder
his vyneyard & vnder his fygge tre, & no mā
to fraye hym awaye: for the mouth of yͤ lord
of hoſtes hath ſpoken it. Therfore where as
all the people haue walked euery man in the
name of his owne God, we wyll walke in
the name of our God for euer and euer. * At
the ſame tyme, ſayeth the Lorde, wyll I gather *Soph.iij.c.
vp the lame and the outcaſtes, & ſuch as
I haue chaſtened, & wyl gyue yſſue vnto the
lame, and make of the outcaſtes a great people:
* and the Lorde hym ſelfe ſhall be theyr *Luke.i.c
kynge vpon the mount Syon, from this tyme C
forth for euermore. And vnto the. (O yͤ
tower of * Eder, thou ſtronge holde of the *gen.xxxv.d
daughter Syon) vnto the ſhall it come: euen
the lordſhyp and kyngdome of the daughter
Jeruſalem. Why then art thou now ſo heuy?
is there no kynge in the? are thy councelers
awaye that thou art ſo payned, as a woman
in her trauayle? And nowe (O thou daughter
Syon) be ſory, let it greue the as a wyfe
laborynge wyth chylde: for now muſt thou
get the out of the cytie, and dwell vpon the
playne felde: Yee, vnto Babylon ſhalt thou
go, there ſhalt thou be delyuered, * and there *Mich.v.b
the Lorde ſhall lowſe the from the hande of
thyne enemyes. D

Nowe alſo are there many people gathered
together againſt the, ſaying: what, Siō
is curſed, we ſhall ſe oure luſt vpō her. But
they knowe not * the thoughtes of the Lord *Eſa.xiiii.d
they vnderſtande not hys counſel, that ſhal
gather them together as the ſheeues in the
barne. Therfore get the vp, O thou daughter
Syon, and threſſhe oute the corne: For
I wyll make thy horne yron, & thy clawes
braſſe, that thou mayeſt grynde many people:
theyr goodes ſhalt thou appropriate vnto
the Lorde, and theyr ſubſtaunce vnto the
ruler of the whole worlde.

The.v.Chapter.

Of the deſtruccion of Jeruſalem.

After yͭ ſhalte thou be robbed thy ſelfe, A
O thou robbers daughter: they ſhall
laye ſege agaynſt vs, & ſmyte yͤ iudge
of Iſraell wͭ a rodde vpon the cheke. * And yͧ *Mat.ij.a.
Bethleē Ephrata, arte lytle amonge yͤ thouſandes John.vii.d.
of Juda, Out of yͤ ſhal come vnto me
which ſhall be yͤ gouernoure in Iſraell: whoſe
outgoynge hath ben from the begynnyng
& frō euerlaſtynge. In the meane whyle he
plageth

plageth them for a ſeaſon, vntyll the tyme
that ſhe (whych ſhall beare) haue borne: thẽ
ſhall the remnaunt of hys brethren be cõuerted
*eze.xxxiiii.d vnto yͤ chyldren of Iſrael. He ſhall ſtande
Iob.x.a faſt, * and geue foode in the ‡ ſtrength of yͤ
‡Roma.i.b Lorde, and in the victorye of the name of the
Lorde his God: and when they be cõuerted,
he ſhalbe magnifyed vnto the fartheſt partes
of the worlde.

B Then ſhall there be peace, ſo that the Aſſirian
may come into your lande, and treade
in youre houſes. We ſhall brynge vp ſeuen
ſhepherdes and .viii. princes vpõ them: theſe
ſhal ſubdue the lande of Aſſur wᵗ the ſwerde,
*Gene.x.b & the lande of * Nymrod wyth theyr naked
‡Mich.iiii.c. weapẽs. ‡ thus ſhall he delyuer vs from the
Aſſirian, when he cõmeth within our lande,
and ſetteth hys fote wythin our borders.

C And yͤ remnaũt of Iacob ſhalbe amonge
the multitude of people, as the dewe of the
Lorde, and as the droppes vpon the graſſe,
that taryeth for noman, and wayteth of no
*Gen.xlix.b body. * Yee, yͤ reſidue of Iacob ſhalbe amõge
the Gentyls and the multitude of people, as
the lyon amonge the beaſtes of the wodde, &
as the lions whelpe amõge a flocke of ſhepe:
whyche (when he goeth thorowe) treadeth
downe, teareth in peces, and there is no man
that can helpe. Thyne hande ſhalbe lyfte vp
vpon thyne enemyes, and all thyne aduerſaries
ſhall peryſhe.

D The tyme ſhall come alſo, ſayeth yͤ Lord,
that I wyl take thyne horſes from the, and
deſtroy thy charrettes. I wyl breake downe
the cyties of thy lande, and ouerthrowe all
*deu.xviii.b thy ſtronge holdes. * All wytchcraftes wyll
I rote out of thyne hande, there ſhall no mo
*Naum.i.b ſouthſayinges be within yͤ. * Thyne Idols
and thyne Images wyll I deſtroye out of yͤ
ſo that thou ſhalt nomore bowe thy ſelfe vnto
the workes of thyne owne handes. Thy
groues wyll I plucke vp by yͤ rotes, & breake
downe yͤ cityes. Thus wyll I be auenged
alſo, vpon al the heathen that wyl not heare.

The .vi. Chapter.

An exhortacion to heare the iudgement agaynſt Iſrael
beynge vnkynde. What maner of ſacrifices do pleaſe
God.

A HErken nowe what the Lorde ſayeth:
*Eſa.lviii.a * Vp reproue the mountaynes, and
lette the hylles heare thy voyce. O
heare the punyſhment of the Lorde, ye mountaynes,
and ye myghtye foundacyons of the
earthe: for the Lorde wyll reproue his people,
& reaſon with Iſrael. O my people what
haue I done vnto yͤ? or wherin haue I hurte
*Exo.xiiii.c the? geue me anſwere. * Becauſe I brought
B the from the laude of Egypte, and delyuered
*Num.xii.a the out of yͤ houſe of bondage? * Becauſe I
made Moſes, Aaron & Mirian to leade the?
‡nu.xxii.xx.ii xxiiii.xxv. Remember (O my people ‡ (what Balach yͤ
kyng of Moab had ymagyned agaynſte the
and what anſwere that Balaam the ſonne
of Beor gaue hym, from Sethin vnto Galgal,
that ye maye knowe the louynge kyndneſſes
of the Lorde.

What acceptable thyng ſhall I offer vnto
the Lorde? ſhal I bowe my knee to the hie
God? Shall I come before hym with brent
offerynges, and with calues of a yeare olde?
Hath the Lorde a pleſure in many thouſand
rammes, or innumerable ſtreames of oyle?
C Or ſhall I geue my fyrſt borne for myne offences,
& the frute of my body for the ſynne
of my ſoule? I wyl ſhewe the, O man, what
is good, and what the Lord requyreth of the
Namely, to do ryght, to haue pleaſure in louynge
kyndneſſe, to be lowly, & to walke wᵗ
thy God. * The Lordes voyce crieth vnto yͤ *Eſay.l.d
cytie, & the man that ſhalbe saued cõſydereth
thy name (O Lorde) Herken what is youre
rodde, & here hym yͤ warnyth you? * Shulde *Leui.xix.g
I not be diſpleaſed, for yͤ vnryghteous good Deut.xxv.c
in the houſes of yͤ wycked, & becauſe the meaſure Prou.xx.b
is miniſhed? Or ſhulde I iuſtifye yͤ falſe Ezech.xlv.b.
balaũces & the bagge of diſceytfull weyghtes,
amonge thoſe that be full of ryches vnryghtuouſly
gotten: where the citeſins deale
wyth falſhede, ſpeake lyes, & haue diſceytful
tonges in theyr mouthes?

Therfore I wyl take in hande to punyſhe
the, & to make the deſolate, becauſe of thy ſinnes:
* Thou ſhalte eate, & not haue ynough: *Leu.xxvi.d.
yee, thou ſhalt brynge thy ſelfe downe. Thou Oſee.iiii.b.
ſhalte fle but not eſcape: & thoſe yͤ thou woldeſt Agge.i.a.
ſaue, wyll I delyuer to the * ſwearde. *deu.xxviii.c
Thou ſhalt ſow, but not reape: yͧ ſhalt preſſe
out olyues, but oyle ſhalt thou not haue to anoynt
thy ſelfe withall: thou ſhalt treade out
ſwete muſt, but ſhalt drynke no wyne. Ye
kepe the ordinaunces of * Amri, and al the cuſtomes *iii.re.xvi.e
of the houſe of Ahab: ye folowe their
pleaſures, therfore wyll I make the waſt, &
cauſe thy inhabiters to be abhorred, O my
people: & thus ſhalte thou beare thyne owne
ſhame.

The .vii. Chapter.

A complaynte of the lytle nombre of the ryghteous.
Agaynſt the truth ought we not to holde wyth our greateſt
frendes.

WO is me: I am become as one, that A
goeth a gleanynge in the harueſt.
There are no mo grapes to eate, yet
wolde I fayne (wyth all my herte) haue of
the beſt frute. * There is not a godly vpon *Roma.iii.b
earth, there is not one ryghteous amonge
men. They laboure all to ſhedde bloude, and
euery man hunteth hys brother to death: yet
they ſaye they do wel when they do euel. As
the prince wyll, ſo ſayeth the iudge, that he
maye do hym a pleaſure agayne. The greate
man ſpeaketh what hys herte deſyreth: & the
hearers alowe hym. The beſt of thẽ is but as
a thiſtle, & yͤ moſt ryghtuous of thẽ is but as

a breer in the hedge. But when the daye of
thy preachers cōmeth. that thou ſhalt be vyſyted,
*Jerem.ix.a thē ſhall they be waſted awaye. * Let
B no man byleue his frende, nor put his confidēce
*Math.x.e. in a brother. Kepe ẏ porte of thy mouth
Deute.xiii.b. from her that lyeth in thy boſome, * for the
and. xxxiii.b. ſonne ſhall put his father to diſhonoure, the
Pſalxxxvii.b daughter ſhall ryſe agaynſt her mother, the
and,liiii.b daughter in law agaynſt her mother in law:
and a mās foes ſhalbe euen they of his owne
houſhoulde.

Neuertheleſſe I wyl loke vp vnto ẏ Lord
I wyl paciently abyde god my ſauyour: my
Pro.xvii.a God ſhal heare the * O thou enemy of myne
reioyſe not at my fall, for I ſhall get vp againe:
and though I ſyt in darkneſſe, yet the
Lorde is my lyght. I wyll beare the puniſhment
of the Lorde (for why, I haue offended
him) tyl he ſyt in iudgement vpon my cauſe,
⁊ ſe that I haue right. He wil bring me forth
to the lyght, and I ſhall ſe his ryghtouſneſſe:

C She that is myne enemye ſhall loke vpon
*iiii.Re.xix.a it ⁊ be cōfoūded, which now ſayth: * Where
is thy Lorde God? Myne eyes ſhall beholde
her, whē ſhe ſhalbe troden downe as the clay
*Amos.ix.c in ẏ ſtretes. * The tyme wyll come that thy
gappes ſhalbe made vp, ⁊ the lawe ſhall go
abrode: ⁊ at ẏ tyme ſhall they come vnto the
frō Aſſur vnto the ſtronge cityes, ⁊ from the
ſtrōge cityes vpon the ryuer: frō the one ſee
to ẏ other, frō the one moūtayne to ẏ other.

Notwithſtandynge, ẏ lande muſt be waſted,
bycauſe of them that dwell therin, and
for the frutes of theyr owne ymaginacions.
Therfore fede thy people wyth thy rod, the
flocke of thine heritage which dwel deſolate
in the wodde: that they may be fed vpon the
the moūt of Carmel. Baſā, and Galaad, as
afore tyme. Maruelous thīges wil I ſhewe
*exodi.xiii.a thē, * lyke as whē they came out of Egypte.

D This ſhall the Heathen ſe, and be aſhamed
for all theyr power * ſo that they ſhall laye
*iob.xxxix.d theyr hande vpon theyr mouthe, and ſtoppe
*Gene.iii.e theyr eares. * They ſhall lycke the duſt lyke
a ſerpent, ⁊ as the wormes of the earth, that
tremble in theyr holes. They ſhalbe afrayed
of the Lorde oure God, ⁊ they ſhall feare the.

Where is there ſuche a God as thou? that
pardoneſt wyckedneſſe, and forgyueſt ẏ offences
of the remnaūnte of thyne herytage?
He kepeth not his wrath for euer: and why?
his delite is to haue cōpaſſiō: * he ſhal turne
*Iere.ix.d. agayne, and be mercyfull to vs: he ſhall put
downe our wyckedneſſees, and caſt all oure
ſynnes into the botome of ẏ ſee. Thou ſhalt
kepe thy truth with Jacob, ⁊ thy mercy for
Abrahā, lyke as thou haſt ſworne vnto our
fathers longe a goo.

¶ The ende of the prophecye of Micheas.

¶ The booke of the Prophete Nahum.

¶ The fyrſt Chapter.

Of the diſtruction of Niniue and of the delyueraunce of Iſraell.

This is the heuye burthen of A
Niniue, whiche Nahum of *Deute.v.b
Elchos dydde wryte as he
ſawe it. * The Lorde is a gelous
God, ⁊ a taker of vengeaunce *Roma.ii.a.
is the Lorde, and
wrothfull. * The Lorde taketh vengeaunce
of his enemies, and reſerueth diſpleaſure for
his aduerſaryes. * The Lorde ſuffreth longe
he is of great power, and ſo innocent ‡ that *Roma.ii.a.
he leueth no man fautleſſe before hym. The exo.xxxiiii.a.
Lorde goeth forth in tempeſte and ſtormye ‡Iere.xxx.b.
wether, the cloudes are the duſt of his fete.
When he reproueth the ſee, he dryeth it vp, ⁊ B
turneth all the floudes to drye lande: Baſan
is deſolate, Charmel ⁊ the pleaſure of Lybanus
waſteth awaye. The moūtaynes tremble
for him, the hylles conſume. At the ſyght
of hym, the earth quaketh: yea, the whole
worlde, and all that dwell therin. * Who *Jerem.x.b.
may endure before his wrathe? Or who is Ec.xxxiiii.a
able to abyde his grym diſpleaſure? His anger Abacuc.iii.a.
taketh on like fyre: and the harde rockes Sopho.iii.b.
are clouen in ſundre before hym.

Ful gracyous is the Lorde, and a ſtrong C
holde in the tyme of trouble, he knoweth thē
that put theyr truſt in hym: when the floude
renneth ouer, and deſtroyeth the place: and
when the darkneſſe foloweth ſtyll vpon his
enemyes. What do ye ymagyn then againſt
the Lord on this maner? (Tuſh whē he hath
once made an ende, there ſhall come no more
trouble.) For lyke as the thornes that ſtryke
togyther, and as the drye ſtraw, ſo ſhall the
drōkardes be cōſumed togyther, euen when
they be full. There come oute of the ſuche as
ymagin myſchefe: ⁊ gyue vngracyous coūſell
agaynſt the Lorde.

Therfore thus ſayth the Lorde: Let them D
be as well prepared: yea, ⁊ as many as they
can, yet ſhall they be hewē downe, and paſſe
awaye. And as for ẏ, I wyl vexe ẏ, but not
vtterly deſtroy the. Aud now wyl I breake
his rodde from thy backe, ⁊ burſt thy bōdes
in ſundre. But the Lorde hath geuen a commaundement
concernynge the, ẏ there ſhall
come nomore ſede of thy name. * The carued *Miche.v.c.
⁊ caſten ymages wyl I roote out of the
houſe of thy God. Thy graue ſhal I prepare
for the, and thou ſhalt be confounded.

¶ The.ii. Chapiter.

¶ He deſcribeth the vyctorye of the Chaldes agaynſt the Niniuites.

A *Eſa.lii.a Roma.x.c. Beholde, * vpon the moūtaines come the fete of him, that bryngeth good tydynges: and preacheth peace. O Juda, kepe thy holy dayes, perfourme thy promyſes: for Beliall ſhall come nomore in the, he is vtterly rooted out.

The ſcaterer ſhall come vp agaynſt the, & laye ſege to the caſtell. Loke thou wel to the ſtretes, make thy loynes ſtronge, arme thy ſelfe wyth al thy myght: for the Lord ſhal reſtore agayne the glory of Jacob, lyke as the glorye of Iſrael. The deſtroyers haue brokē them downe, & marred the vyne braunches The ſhylde of hys gyauntes glyſtereth, hys men of warre are clothed in purple. His charrettes are as fyre, when he maketh hym forward, & his ſpere ſhaftes are ſoked in venim The charrettes rolle vpō yͤ ſtretes, & welter B in the hye wayes. They are to loke vpō lyke creſſettes of fyre, & go ſwyftly, as the lyghtenynge. When he doth but warne his giauntes, they fall in theyr araye, & haſtely they clymme vp yͤ walles: yee, the engins of the warre are prepared already. The water portes ſhalbe opened, and the kinges palace ſhal fall. The quene her ſelfe ſhalbe led away captiue, and her gentylwemen ſhall mourne as the doues, and grone wythin theyr hertes.

*Tob.xiiii.b Soph.ii.a * Niniue is lyke a pole full of water, but thē ſhal they be fayne to fle. Stande, ſtāde, (ſhall they crye) & there ſhall not one turne backe. Awaye wᵗ the ſyluer, awaye wyth the golde for here is no ende of treaſure. There ſhalbe a multitude of al maner of coſtly ornamētes Thus muſte ſhe be ſpoyled, emptyed & clene ſtryped out: that theyr hertes may be melted awaye, theyr knees tremble, all theyr loines be weak, & theyr faces blacke as a pot.

C Where is nowe the dwellynge of the lyons & the paſture of the lyons whelpes? where yͭ lyon & the lyoneſſe went wᵗ the whelpes, & no man frayed thē away? But the lyon ſpoyled ynough for hys yonge ones, & deuoured for his lyoneſſe: he fylled his dēnes wᵗ his praye, & his dwellyng place wᵗ that he had rauiſhed Beholde, I wyll vpon yͤ, ſayeth the Lord of hoſtes, and wyl ſet fyre vpō thy charrettes yͭ they ſhal ſmoke wythal, & the ſwearde ſhall deuoure yͤ yonge lyons. I wyl make an ende of thy ſpoylynge frō out of yͤ earth, & yͤ voyce of thy meſſaungers ſhall nomore be herde.

¶The.iii.Chapter.

¶The fall of Niniue.

A *Ezec.xxiiii.a Abacuc.ii.b WO * to the bloudthurſty cytie, whyche is al full of lyes & robbery, & wyll not leaue of frō rauyſhyng. There a man maye heare ſcourgyng, ruſſhynge, the noyſe of the wheles, yͤ cryenge of yͤ horſes, and the rollyng of the charrettes. There the horſemē get vp wᵗ naked ſweardes, & glyſteryng ſpeares: there lyeth a multitude ſlayne, & a great heape of deed bodies: there is no ende of deed coarſes: yee, men fall vpō theyr bodyes. And that for the great & manyfolde whoredome, of the fayre and beutyfull harlot: whyche is a maſtreſſe of wytchcrafte: yee, and ſelleth yͤ people thorow her whordome, & the nacions thorowe her wytchcrafte.

B *Eſa.xlvii.a Ezech.xvi.d * Beholde, I wyl vpon yͤ (ſayeth yͤ Lord of hoſtes) and wyll pull thy clothes ouer thy heade: yͭ I may ſhewe thy nakednes amōge the Heathen, and thy ſhame amōge yͤ kyngdomes. I wyll caſt dyrte vpon the, to make the be abhorred, & a gaſpynge ſtocke: Yee, all they that loke vpon the, ſhall ſtarte backe, & ſaye: Niniue is deſtroyed.

Who wyl haue pytie vpō the? where ſhal I ſeke one to cōforte the? Arte yͧ better then the great cytie of * Alexandria? that laye in the waters, and had the waters roūde about it: whych was ſtrōgly fenced & walled with the ſee? *Ezec.xxx.c. Ethiopia & Egipt were her ſtrength & yͤ exceedyng great, aboue meaſure. Aphrica & Lybia were her helpers, yet was ſhe dryuē awaye, & brought into captiuite, her yonge chyldren were ſmytten downe at the heade of euery ſtrete, the lottes were caſt for yͤ moſt auncient men in her, & all her myghtye men were bounde in cheynes. Euen ſo ſhalte thou C alſo be dronkē, & hyd thy ſelfe, and ſeke ſome helpe agaynſt thyne enemy. All thy ſtronge cyties ſhalbe lyke fyggetrees with rype fygges: whych when a man ſhaketh, they ſhall fall into the mouth of the eater.

Beholde, thy people within the, are but wemē: the portes of thy lande ſhalbe opened vnto thyne enemyes, and the fyre ſhall deuour thy barres. Draw water now againſt thou be beſeged, make vp thy ſtronge holdes go into yͤ claye, tēper yͤ morter, make ſtrōge bryck: * yet yͤ fyre ſhal cōſume the, yͤ ſwerde ſhal deſtroye the: yee, as the locuſte doth, ſo ſhal it eate yͤ vp. *Eſay.x.a.xxx x.xxxi.b Zacha.x.b It ſhall fall heuely vpō yͤ as yͤ locuſtes: yee, ryght heuely ſhall it fall vpon the, euē as the greſhoppers. Thy marchauntes haue bene nōbred wᵗ the ſtarres of heauen but now ſhal they ſprede abrode as the locuſtes & fle theyr waye: Thy lordes are as the greſhoppers, and thy captaynes as the multitude of greſhoppers: whych whan they be colde, remayne in the hedges: but whā the Sunne is vp, they fle awaye, and nomā can tel where they are become. Thy ſhepherdes are aſlepe (O kynge of Aſſur) thy worthyes are layed downe, thy people is ſcatred abrod vpon the mountaynes, and nomā gathereth them together agayne. Thy woūde can not be hyd, thy plage is ſo ſore. All they that hear thys of the, ſhal clappe theyr handes ouer yͤ: For what is he, to whome thou haſt not alwaye bene doynge hurte?

¶The ende of the prophecye
of Nahum.

The booke of the prophet Abacuc.

¶The fyrſt Chapter.

¶A complaynte agaynſt Iſrael.

A THis is yͤ heuy burthē, which
the prophet Abacuc dyd ſe.
*Pſal.xxii.a O Lorde, *howe longe ſhal
I crye, ⁊ thou wilt not hear?
*Howe lōge ſhal I cōplayne
Job.xix.a vnto the, ſuffrynge wronge,
and thou wylt not helpe?
*Eccle.iiii.a Why letteſt thou me ſe weryneſſe ⁊ laboure?
*Tyranny ⁊ violence are before me, power
ouergoeth ryght: for the lawe is toarne in peces,
⁊ there can not ryght iudgemēt go forth
B And why? the vngodly is more ſet by then yͤ
ryghteous: thys is yͤ cauſe, that wronge iudgement
*Actes.xiii.d procedeth. * Beholde, amonge the
Heathen, and loke well, wondre at it, and be
abaſhed: for I wyll do a thynge in your tyme,
which though it be tolde you, ye ſhal not
beleue.

*deu.xxviii.e * For lo, I wyll rayſe vp yͤ Caldees, that
bytter and ſwyfte people: whych ſhall go as
wyde as the lāde is, to take poſſeſſiō of dwellyng
places, yͭ be not theyr owne. A grymme
and boyſterous people is it, theſe ſhall ſyt in
iudgemēt ⁊ punyſh. Theyr horſes are ſwyfter
C then the cattes of the mountayne, ⁊ byte
*Soph.iii.a ſorer then * yͤ wolues in the euenynge. Their
horſemen come by great heapes from farre,
they flye haſtly to deuoure as yͤ Aegle. They
come all to ſpoyle: out of them commeth an
eaſt wynde, whych bloweth and gathereth
theyr captaynes, lyke as yͤ ſande. They ſhall
mocke the kynges, and laugh the princes to
ſcorne. They ſhal not ſet by any ſtrōge holde
for they ſhall laye ordinaunce agaynſt it, ⁊
take it. Then ſhall they take a freſhe corage
vnto them: to go forth and to do more euell,
*Eſa.xlvi.a. ii.pa.xxviii.d Pſa.lxxxix.c Eſap.i.a and ſo aſcribe the power vnto *theyr God.

But thou O Lorde my God ‡ my holye
one, thou arte from the begynnyng, therfore
ſhall we not dye. O Lord, thou haſt ordened
thē for a punyſhment, and ſet thē to reproue
the myghtye. Thyne eyes are cleane, thou
mayeſt not ſe euel, thou canſt not beholde, yͤ
D thynge that is wycked. ‡ Wherfore thē doeſt
‡Iere.xii.a thou loke vpon the vngodly, and holdeſt thy
pſa.xxxvii.a tonge, when the wycked deuoureth the man
yͭ is better then him ſelfe? Thou makeſt men
as the fyſhe in the ſee, ⁊ lyke as the creppynge
beaſtes, that haue no gyde, they take vp all
with theyr angle, they catch it in theyr net, ⁊
gather it in theyr yearne: wherof they reioice
and are glad. Therfore offre they vnto theyr
net, ⁊ do ſacrifice vnto theyr yearne: becauſe
that thorowe it theyr porciōs become ſo fat
and theyr meate ſo plenteous. Wherfore,
they caſt out theyr net agayne, ⁊ neuer ceaſe
to ſlaye the people.

¶The.ii.Chapter.

¶Of the vyſion of the prophete. Agaynſt pollyng, couetouſnes, and Idolatrye.

I Stode vpō my watch, ⁊ ſet me vpō A
my bulworke, to loke and ſe what he
wolde ſay vnto me, ⁊ what anſwere
I ſhulde geue hym that reproued me. But yͤ
Lorde anſwered me, ⁊ ſayde: Wryte the viſion
playnly vpon thy tables, that who ſo cōmeth
by, maye rede it ‡ for the viſion is yet *Dani.ix.d
farre of for a tyme, but at yͤ laſt it ſhall come
to paſſe, and not fayle. ‡ And though he tary, *Hebr.x.b
yet wayte thou for hym, for in very dede he
wyll come, and not be ſlacke. Beholde, the
vnryghteous thinketh him ſelfe in ſauegard
as in a ſtronge holde: ‡ but the iuſt ſhal lyue ‡Roma.i.b.
by his fayth. Lyke as the wynde diſceaueth Gala.iii.b
the dronkarde, euen ſo the proude ſhall fayle Hebr.x.d
and not endure. He openeth his deſyre wyde B
vp as the hell, * ⁊ is as vnſaciable as death. *Pro.xxx.b
All Heathen gathereth he to hym, and heapeth
vnto hym all people.

But ſhall not al theſe take vp a prouerbe
agaynſt him, ⁊ mocke him with a bye word,
⁊ ſaye: Wo vnto hym that heapeth vp other
mens goodes? Howe longe wyl he lade him
ſelfe with thycke claye? O howe ſodēly wyl
they ſtāde vp, that ſhall byte, ⁊ awake, that
ſhall teare yͤ in peces? yee, thou ſhalt be theyr
praye? * Seynge yͧ haſt ſpoyled many Heathen, *Abd.i.c.
therfore ſhal the remnaūt of the people
ſpoyle the: becauſe of mens bloude, and for yͤ
wronge done in the lande, in the cytie ⁊ vnto
all them that dwell therin.

* Wo vnto hym, that couetouſly gathereth *Eſa.v.b
euel gotten goodes into hys houſe: that Abdi.i.c
he maye ſet his neſt an hye, to eſcape from the
power of myſfortune. Thou haſte deuyſed yͤ C
ſhame of thyne owne houſe, for yͧ haſt ſlayne
to much people, and haſt wylfully offended:
ſo that the very * ſtones of the wal ſhal crye *Luke.xix.d
out of it, and the tymbre that lyeth betwixte
the ioyntes of the buyldynge ſhall anſwere.
‡ Wo vnto hym that buyldeth the towne wͭ ‡Eze.xxiiii.a
bloude, ⁊ maynteneth the cytie with vnrighteouſnes. Naum.iii.a Mich.iii.c
Shall not the Lorde of hoſtes
brynge thys to paſſe, that the labourers of yͤ
people ſhalbe brent wyth a greate fyre, and
that the thynge where vpon the people haue
weeryed thē ſelues, ſhalbe loſt? ‡ For yͤ earth * Exo.ix.e
ſhalbe full of knowledge of the Lordes honoure, Num.xiiii.e Eſap.xi.c
lyke as the waters that couer the ſee.

Wo vnto him that geueth hys neyghboure D
drynke, puttynge in gall and makynge him
dronken, * that he maye ſee hys preuyties, *Gene.ix.d.
Therfore wyth ſhame ſhalt thou be fylled,
in ſteade of honoure. Drynke thou alſo,
tyll thou ſlomber wyth all: for the cuppe of
the Lordes ryght hande ſhall compaſſe the
aboute, and ſhamefull ſpewyng in ſteade of

thy

*Jeremy.l.c Abdi.i.c thy worſhyp. *For the wronge that yͧ haſte
done in Libanus, ſhall ouerwhelme the and
the wylde beaſtes ſhal make the afrayed: because
of mens bloude, & for the wronge done
in the lande, in the cytie, and vnto all ſuch as
dwell therin.

What helpe then wyl the ymage do, whō
the workman hath faſhioned? Or the vayne
caſt ymage, wherin becauſe the crafteſman
putteth hys truſt, therfore maketh he dōme
Idols? Wo vnto hym, that ſayth to a pece of
wodde: aryſe, & to a domme ſtone: ſtande vp.
For what inſtruccion may ſuche one geue?
Beholde, it is layed ouer with golde & ſiluer
*Pſal.xl.a and there is no breth in it. *But the Lorde
in hys holy temple is he: whom al the world
ſhulde feare.

¶The.iii.Chapter.

¶A prayer of the prophete Abacuck for the ignoraunt.

A O Lorde, when I herd ſpeake of the,
I was afrayed. The worke that
thou haſt takē in hāde, ſhalt thou
performe in hys tyme, O Lord: &
whē thy tyme cōmeth, thou ſhalt declare it.
In thy very wrath yͧ thynkeſt vpon mercy.
God cōmeth from Theman, & the holy one
from the mount of Pharan. Selah.

Hys glory couereth yͤ heauens, & the earth
is full of his prayſe. Hys ſhyne is as yͤ ſunne
and beames of lyghte go out of hys handes,
there is hys power hyd. Deſtruccion goth before
him, & a peſtilente ſyckneſſe goeth from
B his fete. *He ſtandeth, & meaſureth the earth
*Amos.ix.a He loketh, & the people conſume awaye, the
moūtaynes of yͤ worlde fall downe to poulder,
& the hylles are fayne to bowe thē ſelues
for hys goynges are euerlaſtynge and ſure.

I ſawe, that the pauilions of the Morians
& the tentes of yͤ lande of Madian were
vexed for weryneſſe. Waſt thou not angrye,
O Lorde, in the waters? was not thy wrath
in the floudes, & thy diſpleaſure in yͤ ſee? yes,
when thou ſatteſt vpō thyne horſe, and whā
thy charettes had yͤ victory. Thou ſhewedſt
thy bowe openly, lyke as thou haddeſt promyſed
*Gen.xlvi.c wᵗ an othe *vnto the trybes. Selah

Thou dydeſt deuide yͤ waters of the earth.
When the mountaynes ſawe the, they were
afrayed, the water ſtreame went away: the
depe made a noyſe at the lyftyng vp of thine
C hande. The *Sonne and Moone remayned
*Joſua.x.c ſtyll in theyr habitaciō. Thyne arowes wēt
out glyſteryng, and thy ſpeares as the ſhyne
*Joſua.xi.a of the lyghtenynge. *Thou trodeſt downe yͤ
lande in thyne anger, and dydeſt threſhe the
Heathen in thy diſpleaſure. Thou cameſt
forth to helpe thy people, to helpe thyne anoīted.
Thou ſmoteſt down the head of yͤ houſe
of the vngodly, and diſcoueredeſt hys foūdacions,
euen vnto the necke of hym. Selah.

Thou dydeſt ſtryke thorow wᵗ his ſcepter
the heades of hys playne people: which come
as a ſtormy winde to ſcatre me abrode, & are
glad when they may eate vp yͤ poore ſecretly
Thou makeſt a waye for thyne horſes in the
ſee, euē in yͤ midde of great waters. When I
heare this, my body is vexed, my lyppes tremble
at yͤ voyce therof, my bones corrupte, I
am afrayed where I ſtāde. O yͭ I might reſt
in the daye of trouble, yͭ I myght go vp vnto
our people, whych are already prepared.

For the figge trees ſhal not be grene: & the
vynes ſhall beare no frute. The laboure of yͤ
olyue ſhalbe but loſt, & yͤ lande ſhall brynge
no corne: yͤ ſhepe ſhalbe takē out of the folde,
and there ſhalbe no catell in the ſtalles. But
as for me, I wyll be glad in the Lorde, & wyl
reioyce in God my Sauioure. *The Lorde *Pſa.xviii.b
God is my ſtrength, he ſhal make my fete as
the fete of hertes: & he whyche geueth the victory,
ſhall brynge me to my hye places ſyngynge
vpon my pſalmes.

¶The ende of the prophecye of Abacuc.

The booke of the prophete Sophony.

¶The fyrſt Chapter.

¶Threathenynges agaynſt Juda and Jeruſalem because of theyr Idolatrye.

This is the worde of yͤ Lord, A
which came vnto Sophony
the ſōne of Chuſi, the ſonne
of Gedoliah, yͤ ſōne of Amariah,
the ſonne of Hezekiah
in the tyme of *Joſiah the *iiii.Re.xxi. and.xxiii.a
ſonne of *Amō kinge of Juda. *iiii.Re.xxi.
I wyll gather vp all thynges in the lāde
(ſayeth the Lorde) I wyll gather vp man &
beaſt: I wyl gather vp the foules in the ayre
and the fyſh in the ſee (to the great decaye of
the wycked) and wyll vtterlye deſtroye the
men out of the lande, ſayeth yͤ Lorde. I wyll B
ſtretch out myne hande vpon Juda, & vpon
al ſuch as dwel at Jeruſalem. Thus wyll I
rote out the remnaūt of Baal frō this place,
& the names of the *Remurins and preſtes: *iiii.Reg.xxiii.b
yee, & †ſuch as vpon theyr houſe toppes worſhyp †Deut.xvii.b Jere.v.d
& bowe them ſelues vnto the hooſt of
heauen: whych ſweare by the Lorde, and by
theyr Malchom alſo: whyche ſtarte abacke
from the Lorde, & nether ſeke after the Lord
nor regarde hym.

*Be ſtyl at the preſence of the Lord God, *Zacha.ii.a
for the daye of the Lorde is at hande: yee, the
Lorde hath prepared a ſlayne offeryng, and
called hys geſtes therto. And thus ſhall it
happen in the daye of the Lordes ſlayne offerynge.
I wyl vyſet the princes, *the kinges *ii.Re.xxviii.b
chyldren, and all ſuch as were ſtraunge clothynge. Jere.xxxix.b
In the ſame daye alſo wyll I vyſet
all thoſe that trede ouer the threſholde ſo
proudly

C proudly, which fyl theyr Lordes houſe with
robbery & falſhede. At ẏ ſame tyme (ſayeth
the Lorde) there ſhalbe herde a greate crye
from the *fyſh porte and an howlynge from
*iii.eſd.iii.a the other porte, and a greate murthure from
the hylles. Howle ye that dwel in ẏ myll, for
all the marchaũt people are gone, & all they
that were laden with ſyluer, are roted out.

At the ſame tyme wyll I ſeke thorow Jeruſalem
wyth lanternes, & vpſet them that
continue in theyr dregges, and ſaye in theyr
*Jerem.v.c. hertes: *Tuſh, ẏ Lorde wyl do nether good
Deute.xxix.c. nor euell. Theyr goodes ſhalbe ſpoyled, and
Jere.xxiii c theyr houſes layed waſt: *they ſhall buylde
*Amos.v.c houſes, & not dwell in them, they ſhal plante
D vynyardes, but not drynke the wyne therof
*Joel.ii.a For the great *daye of the Lorde is at hãde,
it is harde by & commeth on a pace. Horrible
is the tydinges of the Lordes daye, then ſhal
the giaunte crye out: for that daye is a daye
of wrath, a daye of trouble and heuyneſſe, a
daye of vtter deſtruccion & myſery, a darcke
& glomynge daye, a cloudy & ſtormy daye, a
daye of the noyſe of trõpettes & ſhawmes, agaynſt
the ſtronge cyties & hye towres. I
wyl brynge the people into ſuch vexacion, ẏ
they ſhal go aboute lyke blynde mē, becauſe
they haue ſynned agaynſt the Lorde. Theyr
bloude ſhalbe ſhed as the duſt, & their bodies
*Ezec.vii.b. as the myre. *Nether theyr ſyluer nor theyr
golde ſhalbe able to delyuer them in ẏ wroth
*Soph.iii.b. full daye of the Lorde, but the *whole lande
ſhalbe conſumed thorowe the fyre of hys gelouſye:
for he ſhal ſone make clene ryddaũce
of all them that dwell in the lande.

¶ The.ij.Chapter.

¶ He moueth to returne to God, prophecyenge vnto the one deſtruccion, and to the other delyueraunce.

A EXamyne your ſelues & ſerche O thou
Nacion that haſt no deſyre to ẏ lawe
or the thynge go forth that God hath
concluded, and or the time come wherin man
ſhall paſſe awaye as the duſt: or the fearfull
wrath of the Lorde come vpon you: yee, or ẏ
daye of the Lordes ſore diſpleaſure come vpon
you. Seke the Lorde all ye meke herted
vpon earth, yee that worke after hys iudgement:
*iiii.re.xx.a ſeke ryghteouſnes, ſeke *lowlyneſſe: ẏ
Jona.iii.a ye maye be defended in ẏ wrothful daye of ẏ
‡Eſay.xiiii.c. Lorde: ‡For Gaza ſhalbe deſtroyed, & Aſcalon
Jere.xlvi.a ſhalbe layed waſt. They ſhall caſt out
Ezech.xxv.c. Aſdod at the noone daye, and Accaron ſhall
be pluckte vp by the rootes.

B Wo vnto you that dwel vpon the ſee coaſt
ye murtherous people: the worde of ẏ Lorde
ſhall come vpon you. O Canaan thou lande
of the Philiſtines, I wyll deſtroye ẏ, ſo that
there ſhall no man dwell in the any more, &
as for the ſee coaſt, it ſhalbe heradmens cotages
and ſhepefoldes: yee, it ſhalbe a porcion
for ſuch as remayne of the houſe of Juda, to
fede ther vpõ. In the houſes of Aſcalon ſhall
they reſt towarde nyght: for the Lord theyr
God ſhal vpſet the, & turne a way theyr captiuite. *Eſa.xv.xvi
*I haue herde the deſpyte of Moab, & Jere.xlviii.a.
the blaſphemyes of the chyldren of Ammon Ezech.xxv.b. C
how they haue ſhamefully intreated my people,
& magnifyed them ſelues within the borders
of theyr lande. Therfore, as truely as I
lyue (ſayeth the Lorde of hooſtes the God of
Jrael) Moab ſhalbe as Sodome & Ammon
as Gomorra: euē drie thorne hedges, ſalt pittes
& a perpetuall wyldernes. The reſydue
of my folke ſhal ſpoyle them, the rēnaunt of
my people ſhal haue thē in poſſeſſion. *This *Zacha.ii.b
ſhall happen vnto them for theyr pryde, because
they haue dealt ſo ſhamefully with the
Lorde of hooſtes people, & magnified thē ſelues
aboue them. The Lorde ſhalbe grymme
vpon them, *& deſtroye al the goddes in the *Eſay.ii.c
lande. And all the Iles of thē Heathen ſhall
worſhyp hym, euery man in hys place.

Ye Moriãs alſo ſhal periſh wᵗ my ſwearde: D
Yee, he ſhall ſtretch oute hys hande ouer the
north, and deſtroye Aſſur. *As for Niniue, *Tob.xiiii.c
he ſhall make it deſolate, drye & waſte. The
flockes and all the beaſtes of the people ſhall
lye in the myddeſt of it, pellicanes & ſtorkes
ſhall abyde in the vpper poſtes of it, foules
ſhall ſynge in the wyndowes, & rauens ſhall
ſyt vpon the balkes, for ẏ borders of Cedre
ſhalbe ryuen downe. This is the proud and
careleſſe cytie, that ſayd in her herte. *I am, *iiii.re.xx.c
and there is els none. O howe is ſhe made ſo Eſay.xlvii.b
waſt, that the beaſtes lye therin? Who ſo goeth
by, mocketh her, and poynteth at her wᵗ
hys fynger.

¶ The.iii.Chapter.

¶ Agaynſt the gouernours of Jeruſalem, of the callyng of all the Gentyls. A comforte to the reſydue of Iſrael.

WO to ẏ abhominable, fylthy, & cruel A
cytie: which wyl not heare, nor be refourmed.
Her truſt is not in ẏ Lord,
nether wyl ſhe holde her to her God. Her rulers
within her are as roarynge *lyons: her *Ezec.xxii.c
iudges are as ‡wolues in ẏ euenyng, which Miche.iii.c
leaue nothyng behynde thē tyl the morowe. ‡Abacuc.i.b.
Her prophetes are lyght perſones & vnfaythful
men: her preſtes vnhalowe ẏ ſanctuary &
do wronge vnder the pretence of the lawe,
But ẏ iuſt lorde ẏ doth no vnryght, was amonge
thē, euery mornynge ſhewynge thē
hys lawe clearly, & ceaſſed not. But the vngodly
wyll not learne to be aſhamed. Therfore
wyll I rote out thys people, & deſtroye
theyr towres: yee, and make theyr ſtretes ſo
voyde, that no man ſhall go therin. Theyr
cyties ſhalbe brokē downe, ſo that no body
ſhalbe lefte, nor dwell there any more.

I ſayd vnto thē: O feare me, and be contente B
to be refourmed. That theyr dwellyng
ſhulde not be deſtroyed, & that there ſhulde
happen vnto them none of theſe thynges,
wherewyth

wherwith I ſhall vpſet thē. But neuertheles,
they ſtande vp early, to folowe the fylthynes
of theyr awne ymaginacyōs. Therfore,
ye ſhal wayte vpō me (ſayth the Lord)
vntyll the tyme that I ſtande vp: for I am:
determined, to gather the people & to bringe
the kyngdomes together, that I maye poure
*Naum.i.a. out myne anger, ye all my wrothfull * dyſpleaſure
‡ Sopho.i.c. vpon thē. ‡ For all the worlde ſhall
be conſumed wyth the fyre of my gelouſy.
And then wyll I clēſe the lyppes of the people,
that they maye euerychone call vpon the
name of the Lorde, and ſerue him wyth one
ſhulder. Soche as I haue ſubdued, and my
chyldren alſo whom I haue ſcatred abrode,
ſhall brynge me preſentes beyonde the waters
of Ethiopia.

In that tyme ſhalt thou nomore be confounded,
because of all thy ymagynacions,
where thorow thou haddeſt offended me: for
*Jere.i.b. * I will take awaye the proude boaſters of
thyne honour from the, ſo that thou ſhalt no
more triumphe because of my holy hyl. In yͤ
alſo wyll I leaue a ſmall poore ſimple people,
C which ſhall truſt in the name of yͤ Lord.
The remnaūt of Iſrael ſhall do no wyckednes,
ner ſpeake lyes: nether ſhal there eny diſceatfull
tunge be founde in theyr mouthes.
For they ſhalbe fed, and take theyr reſt, and
no man ſhall make them afrayed. Geue thākes,
O daughter Siō, be ioyfull, O Iſrael:
reioyce and be glad from thy whole hert, O
daughter Ieruſalem, for the Lorde hath taken
awaye thy punyſhement, and turned backe
thyne enemyes. The kyng of Iſrael, euē
the Lorde hym ſelfe is wyth the: ſo that thou
nedeſt nomore to feare eny myſfortune.

D In that tyme it ſhalbe ſayde to Ieruſalem:
feare not, & to Syon: let not thyne handes
be ſlacke, for the Lorde thy God is with
the, it is he that hath power to ſaue: he hath
a ſpeciall pleaſure in the, & a maruelous loue
towarde the: yee, he reioyſeth ouer the wyth
gladneſſe. Soch as haue bene in heuyneſſe,
wyll I gather together, and take out of thy
congregacyon: as for the ſhame and reprofe
that hath bene layed vpon the, it ſhalbe farre
from the. And lo, in that tyme wyll I deſtroye
*Mic.iiij.b. all thoſe that vexe yͤ: * I wyll helpe yͤ
lame, and gather vp the caſt awaye: yee, I
will get them prayſe and honoure in all landes,
where they haue bene put to ſhame. At
yͤ ſame tyme wyll I brynge you in, & at the
ſame tyme will I gather you. I will get you
a name and a good reporte amonge all people
of the erth, when I turne backe youre captyuite
before youre eyes, ſayeth the Lorde.

¶The ende of the prophecye of Sophony.

¶The boke of the Prophete Aggeus.

¶The fyrſt Chapter.

¶The tyme of the prophecye of Aggeus. An exhortacyon to buylde the temple agayne.

IN the secōde yeare of kynge A
* Darius, in the. vj. moneth i.Eſd.vi.c. Danie.v.c. and.vi.a.
the fyrſt daye of yͤ moneth,
came the worde of the Lord
(by the Prophete Aggeus)
vnto * zorobabel the ſonne *i.Eſd.ij. iij.iiij.b.
of Salathiel yͤ prince of Iuda,
& to Ioſua the ſonne of Ioſedech the hye
preſte, ſayinge. Thus ſpeaketh the Lorde of
hoſtes, and ſayeth. Thys people doth ſaye.
The tyme is not yet come to buylde vp the
Lordes houſe. Then ſpake the Lorde by the B
prophete Aggeus, and ſayde. * Ye our ſelues *Jere.xxii.a
can fynde tyme to dwell in ſyled houſes,
and ſhall thys houſe lye waſt? Conſyder
nowe youre awne wayes in youre hertes
(ſayeth yͤ Lorde of hoſtes) * ye ſowe moche, ‡Leui.xxvi.b
but ye brynge lytle in: ye eate, but ye haue Mich.vi.b.
not ynough, ye drincke, but ye are not fylled: Oſee.iiij.b.
ye decke youre ſelues, but ye are not Mala.iij.b.
warme: and he that earneth eny wages, putteth
it in a broken purſe.

Thus ſayeth the Lorde of hooſtes. Conſydre
youre awne wayes in youre hertes,
get you vp to the mountayne, fetche wood, C
and buylde vp the houſe * that it maye be acceptable *iii.Re.viii.b.
vnto me, & yͤ I maye ſhewe myne
honoure, ſayeth yͤ Lorde. Ye loked for moche
and lo it is come to lytle, & though ye brynge
it home, yet do I blowe it awaye. And why
ſo ſayeth the Lorde of hoſtes? * Euen because *i.Cor.iii.b. and.ix.c. ij.Cor.vi.c.
that my houſe lyeth ſo waſte, and ye
ronne euery mā vnto his awne houſe. Wherfore,
the heauē is forbydden to geue you eny
dewe, and the earth is forbyddē to geue you
encreaſe. * I haue called for a drouth, both *Deu.xxviii.b.
vpon the lande and vpon the mountaynes,
vpon corne, vpō wyne, and vpon oyle, vpō
euery thynge that the grounde bryngeth
forth, vpon men & vpon catell, yee, and vpō
all handy laboure.

Nowe when zorobabel the ſonne of Salathiel,
& Ieſua the ſonne of Ioſedech yͤ hye
preſte wͭ the remnaunt of the people, herde
the voyce of the Lorde their God, and the
wordes of yͤ Prophete Aggeus (lyke as the D
Lorde theyr God had ſent hym) the people
dyd feare the Lorde. Then Aggeus the Lordes
aungell ſayde in yͤ Lordes meſſage vnto
the people, * I am with you, ſayeth yͤ Lord. *Deu.vii.b. and.xxxi.g.
* So the Lorde waked vp the ſprete of zorobabel Jere.xliiii.a.
the Prince of Iuda, and the ſprete Agge.ii.a.
of Ieſua the ſonne of Ioſedech the hye preſte ‡i.Eſd.v.a.
and the ſprete of the remnaunt of all the

people: that they came and laboured, in the
houſe of the Lorde of hooſtes theyr God.

❡The.ij.Chapter.

❡He ſheweth that the goodlynes of the ſecõde temple
ſhall excede the fyrſt, becauſe of the cõmynge of Chriſt.

A Vpon the.xxiiij.daye of the, vj.mo-
neth, in the ſeconde yeare of kynge
Darius, the.xxi.daye of yͤ ſeuenth
moneth, came the word of yͤ Lord
by the prophete Aggeus, ſayenge: ſpeake to
zorobabel the ſonne of Salathiel prince of
Iuda, and to Ieſua the ſonne of Ioſedech the
*i.Eſd.iii.c. hye preſte, & to the reſydue of the people, and
ſaye. *Who is lefte amõge you, yͭ ſawe thys
houſe in her fyrſt bewtye? But what thyn-
cke ye nowe by it? Is it not in your eyes, euẽ
as though it were nothynge? Neuertheleſſe,
be of good chere, O zorobabel (ſayeth the
*Deu.xxxi.b Ioſu.i.b. Lord) *be of good cõforte, O Ieſua yͤ ſonne
of Ioſedech hye preſte: take good hertes vn-
to you alſo all ye people of the lande, ſayeth
the Lorde of hooſtes, & do accordynge to the
*Agge.i.b. worde (*for I am with you, ſayth the Lord
of hoſtes) lyke as I agreed wyth you, when
ye came out of the lande of Egypt: & my ſpre-
te ſhalbe amonge you, feare ye not.
B For thus ſayeth the Lorde of hoſtes: *yet
*Heb.xii.d. once more wyll I ſhake heauẽ and earth, the
*Eſa.lx.a. ſee, and the drye lãde, yee, *I wyll moue all
Heathen, & the comforte of all Heathen ſhall
come, & ſo wyll I fyll thys houſe wyth ho-
*Deu.viii.d noure, ſayeth the Lord of hoſtes. *The ſyl-
uer is myne, & the golde is myne, ſayeth the
Lord of hooſtes. Thus the glory of the laſt
houſe ſhalbe greater then the fyrſt, ſayth the
Lord of hoſtes: and in thys place wyll I geue
peace, ſayeth the Lorde of hoſtes.
C The.xxiiij.daye of the nynth moneth in
the ſecõde yeare of kynge Darius, came the
worde of the Lorde vnto the Prophete Ag-
geus, ſayenge. Thus ſayeth the Lorde God
*Iere.xi.c of hooſtes. Aſke the preſtes concernynge the
lawe, and ſaye: *yf one beare holy fleſhe in
hys cote lappe, & with hys lappe do touche yͤ
bred potage, wyne, oyle, or eny other meate:
ſhall he be holy alſo? The preſtes anſwered
and ſayde: No. Then ſayd Aggeus: Nowe
yf one beynge defyled wyth a deed carcaſe,
touche eny of theſe: ſhall it alſo be vnclene?
*Leui.v.b. and.xi.d. Num.xix.b. The preſtes gaue anſwere, & ſayde: *yee, it
ſhalbe vncleane. Then Aggeus anſwered &
ſayde: euen ſo is thys people & thys nacyõ be-
fore me, ſayeth the Lorde: & ſo are all the wor-
ckes of theyr handes, yee, and all that they
offre, is vncleane.

And nowe (I praye you) conſydre from
thys daye forth, & howe it hath gone wᵗ you
afore or euer there was layed one ſtone vpon
another in the tẽple of the Lorde: yͭ when ye
came to a corne heape of.xx.buſhels, there
*Agge.i.a. were ſcarce ten: * & that whẽ ye came to the
wyne preſſe for to powre out.l.pottes of wi-
ne, there were ſcarce.xx. For I ſmote you wᵗ
heate, blaſtyng and hayle ſtones in all the la-
bours of youre handes: yet was there none
of you, that wolde turne vnto me, ſayeth the
Lorde. Cõſydre then from thys daye forth & D
afore: namely, from the.xxiiij.daye of the
nynth moneth, vnto the daye that the foun-
dacyon of the Lordes temple was layed:
marck it well, *is not the ſede yet in the bar- *Zach.viii.b.
ne? haue not the vynes, the fyggetrees, the
pomgranates, and olyue trees bene yet vn-
frutefull? but from thys daye forth, I ſhall
make them to proſpere.

Moreouer, the.xxiiii.daye of the moneth
came the worde of the Lorde vnto Aggeus
agayne, ſayenge: Speake to zorobabell the
prynce of Iuda, and ſaye: I wyll ſhake both
heauen & earth, and ouerthrowe the ſeate of
the kingdomes, yee, and deſtroye the mygh-
tye kyngdome of the Heathen. I wyll ouer-
throwe the charrettes, & thoſe that ſyt vpon
them, ſo that both horſe and man ſhall fall
downe, euery mã thorowe hys neyghbours
ſwerde. And as for the, O zorobabel (ſayth
the Lorde of hooſtes) thou ſonne of Sala-
thiel my ſeruaunt: I wyll take the (ſayeth
the Lorde) at the ſame tyme, and make the
as a ſeale, for I haue choſen the, ſayeth the
Lorde of hoſtes.

❡The ende of the prophecye
of Aggeus.

❡The boke of the
Prophete zacharye.

❡The fyrſt Chapter.

❡He moueth the people to returne to the Lorde, and
eſchue the wyckedneſſes of theyr fathers. He prefy-
gureth Chryſt and the Apoſtles.

IN the eyght moneth of the A
ſeconde yeare of kynge Da-
rius, came the worde of the
Lord vnto *zacharie yͤ ſon-
ne of Barachias, the ſonne *Mat.xxiii.c
of Addo, the prophete, ſayẽ-
ge: The Lorde hath bene ſo-
re diſpleaſed at youre forefathers. And ſaye
thou vnto them: thus ſayth yͤ Lorde of hoo-
ſtes: *Turne you vnto me (ſayeth the Lor- *Iere.xxxi.c
de of hoſtes) and I wyll turne me vnto you, Mala.iii.b.
ſayth the Lorde of hooſtes. *Be ye not lyke *Ier.xliiii.a
youre forefathers, vnto whom the prophe- pſal.lxxviii.a
tes cryed afore tyme, ſayenge. Thus ſayeth
the Lorde God of hoſtes. *Turne you from *Oſee.xiiii.a
youre euell wayes, and from youre wycked Tob.xiii.b.
ymagynacions. * But they wolde not heare *Ier.xliii
ner regarde me, ſayeth the Lorde. What is
nowe become of youre forefathers, and the
prophetes

prophetes? are they yet ſtyll alyue? But dyd not my wordes & ſtatutes (which I cōmaunded by my ſeruauntes the prophetes) touch your forefathers? Upon this, they gaue anſwere and ſayde: lyke as the Lorde of hooſtes deuyſed to do vnto vs, accordyng to oure owne wayes and ymagynacyons, B euen ſo hath he dealte with vs.

Upon the.xx.iiii. daye of the.xi. moneth, whych is the moneth Sebat, in the ſeconde yeare of Darius, came yͤ word of the Lorde vnto zachary yͤ ſonne of Barachias, yͤ ſonne of Addo the prophet, ſayeng. I ſawe by *zaca.vi.a. Apo.vi.a. nyght & lo, there ſat one vpon * a red horſe and ſtode ſtyll amonge the myrre trees, that were beneth vpon the grounde: and behynde hym were there red, ſpekled, & whyte horſes. Then ſayde I. O my Lorde, what are theſe? And the angell that talked with me, ſayde vnto me. I wyll ſhewe the what theſe be. And the man that ſtode amonge the Myrre trees, anſwered & ſayde. Theſe are they, whom the Lorde hath ſent to go thorow the worlde. C And they anſwered the angell of the Lorde, that ſtode amonge yͤ myrre trees and ſayde, We haue gone thorow the worlde: and beholde all the worlde dwell at eaſe and are careleſſe.

Then the Lordes angell gaue anſwere, and ſayde. O Lorde of hooſtes, how longe wilt thou be vnmercyful to Jeruſalem and *Jere.xxv.b and.xxix.b. i.Esd.i.a. to yͤ cytyes of Juda? * with whom thou haſt bene diſpleaſed now theſe thre ſcore & tenne yeares. So the Lorde gaue a louynge and a confortable anſwere vnto the angell yͭ talked with me. And the angel that commened with me, ſayde vnto me: Crye yͧ, and ſpeake Thus ſayeth the Lorde of hooſtes. I am exceadynge gelous ouer Jeruſalē and Syon, and ſore dyſpleaſed at yͤ careleſſe Heathen: for where as I was but a lytle angrye, they dyd theyr beſt that I myght deſtroye them. Therfore, thus ſayth the Lord: * I wyl turne me agayne in mercy towarde Jeruſalem *zach.viii.a. D ſo that my houſe ſhalbe buylded in it, ſayeth the Lorde of hooſtes: yee, and the plommet ſhalbe layed abrode in Jeruſalem, ſayeth the Lorde of hooſtes.

Crye alſo, and ſpeake: thus ſayth yͤ Lorde of hooſtes. My cytyes ſhalbe in good proſperyte agayne, the Lorde ſhall yet conforte Syon: & choſe Jeruſalem. Then lyft I vp myne eyes, & ſawe, & beholde foure hornes. And I ſayde vnto yͤ angel, yͭ talcked wͭ me: what be theſe? he anſwered me. * Theſe *Dan.vij.b. are yͤ hornes, which haue ſcatred Juda, Iſrael & Jeruſalem abrode. And yͤ Lorde ſhewed me foure carpenters. Then ſayde I what wil theſe do? He anſwered, and ſayde: Thoſe are yͤ hornes, which haue ſo ſtrowed Juda abrode, that no man durſt lyft vp his head: But theſe are come to fraye them awaye: and to caſt out the hornes of the Gentyls, whych lyft vp theyr horne ouer the lande of Juda, to ſcatre it abroad.

¶ The.ii.Chapter.

¶ The renewynge of Jeruſalem and Juda

I Lyft vp myne eyes agayne, and loked: and beholde, * a man with a meaſure lyne in hys hande: A *Eze.xlij.b. Apo.xxi.c. Then ſayde I: whyther goeſt thou? And he ſayde vnto me: To meaſure Jeruſalem, that I maye ſe how longe and how broade it is. And beholde, the angel that talked with me, went hys waye forth. Then went there out another angel to mete hym, & ſayde vnto him: Runne, ſpeake to thys yonge man, and ſaye: Jeruſalem ſhalbe inhabited without eny wal, for the very multitude of people and catel, B that ſhalbe therin: * Yee, I my ſelf (ſayth the Lorde) wyll be vnto her a wall of fyre rounde *Deu.iij.b. zacha.ix.a about, and wyll be honoured in her.

O gett you forth, O fle from the lande of the north, ſayth the Lorde, ye * whom I *Jere.xxiii.b haue ſcatred into the foure wyndes vnder heauen, ſayth the Lorde. Saue thy ſelf, O Syon: thou that dwelleſt with the daughter of Babylon, for thus ſayeth the Lorde of hooſtes. After that glorious power hath he ſent me out to the Heathen, whych ſpoyled you: * for who ſo toucheth you, ſhall touche the aple of hys awne eye. *Jere.ii.a. xxv.b.&.xxx.c Psal.xvij.b. Actes.xi.a. i.Esa.xliii.a. Beholde, I wyll lyft vp myne hande ouer them: ſo that they ſhalbe ſpoyled of thoſe, whych afore C ſerued them: & ye ſhall knowe, that the Lord of hoſtes hath ſent me.

Be glad, & reioyce, O daughter of Syon: for lo, * I am come to dwell in the myddeſt of the, ſayeth the Lorde. *Exo.xxv.a. Mat.xxviij.a At the ſame tyme, there ſhall many Heathen cleue to the Lorde, and ſhalbe my people. Thus wyll I dwell in the myddeſt of the, and thou ſhalt knowe, that the Lord of hoſtes hath ſent me D vnto yͤ. The Lorde ſhall haue Juda in poſſeſſion for his parte in the holy grounde, and ſhall choſe Jeruſalem yet agayne. * Lett all *Soph.i.a. fleſh be ſtyll before the Lorde, for he is ryſen out of hys holy place.

The.iii.Chapter.

¶ Of the lawe & hye eſtate of Chryſt, vnder the figure of Jeſue yͤ preſte, A prophecye of Chriſt.

A AND he ſhewed me Jeſua the hye preſte ſtandynge before the angel of yͤ Lord, * and Satan ſtode at his ryght hāde *Psal.cix.a. Mat.iiij.a. Jude.i.b. to reſyſte hym. And the Lorde ſayde vnto Satan. The Lorde reproue the (thou Satan) yee, the Lord yͭ hath choſen Jeruſalem, reproue the: Is not this a brande taken out of the fyre? Now Jeſua was clothed in vnclene rayment, and ſtode before the angell, whych anſwered and ſayde vnto thoſe that ſtode before hym, take away the foule clothes frō hym. And vnto hym he ſayde. Behold, I haue takem awaye thy ſynne frō yͤ, and wyll decke the with chaunge of raymēt.

He ſayde moreouer, ſet a fayre myter vpon
hys head. So they ſet a fayre myter vpon
hys head, & put on clothes vpon hym, & the
angel of ỹ Lorde ſtode there. Then ỹ angell
C of ỹ Lorde teſtyfyed vnto Jeſua, and ſpake,
thus ſayth the Lord of hoſtes. If thou wylt
walke in my wayes, & kepe my watche: thou
ſhalt rule my houſe, and kepe my courtes,
and I wyll geue ỹ place amonge theſe ỹ ſtande
here. Heare (O Jeſua) ỹ hye preſte, thou
& thy frendes ỹ dwel before the, for they are
D wonderous people. Behold, I wyll brynge
forth * ỹ braunche of my ſeruaunt: for lo, the
ſtone ỹ I haue layed before Jeſua: vpon ‡ one
ſtone ſhalbe .vii. eyes. Beholde, I wyll hewe
hym out (ſayth the Lord of hooſtes) and take
awaye the ſynne of ỹ lande in one daye.
Then ſhall euery man call for hys neyghbour,
vnder the vyne and vnder the fygge
tre, ſayth the Lorde of hooſtes.

* Eſa. iiii. a. Jere. xxiii. a and. xxxiii. c. zach. vi. b. ‡ Eſa. xxviii. c i. Pet. ii. a.

¶ The .iiii. Chapter.

The vyſyon of the golden candelſtyck, and the expoſycyon therof.

A ANd ỹ angel that talked with me came
agayne, and waked me vp, as a man
that is rayſed out of his ſlepe, and ſayde
vnto me: What ſeyſt thou? And I ſayd:
I haue loked, and behold: a candelſtyck al
of golde, with a boull vpon it & his .vii. lampes
therin, & vpon euery lampe .vii. ſtalkes.
And * two olyue trees therby, one vpon the
ryght ſyde of the boull, & the other vpon the
left ſyde. So I anſwered, and ſpake to the
angell ỹ talked wᵗ me, ſayeng. O my Lorde
B what are theſe? The angell that talked wyth
me anſwered and ſayde vnto me: knoweſt
thou not what theſe be? And I ſayde: No my
Lorde. He anſwered, & ſayd vnto me: Thys
is ỹ word of ỹ Lorde vnto zorobabel, ſayẽg:
* Nether thorow an hooſt of men, ner thorow
ſtrength, but thorow my ſprete, ſayth
the Lorde of hooſtes. What art thou, thou
great mountayne, before zorobabel? ỹ muſt
C be made euen. And he ſhall brynge vp the
fyrſt * ſtone, ſo ỹ men ſhall crye vnto hym,
good Lucke, good Lucke.

More ouer, the worde of the Lorde came
vnto me, ſayeng. * The hãdes of zorobabel
haue layed ỹ foundacyon of this houſe, hys
handes, ſhall alſo fynyſhe it: * that ye maye
knowe how that the Lorde of hooſtes hath
ſent me vnto you. For he ỹ hath bene deſpyſed
a lytle ſeaſon, ſhall reioyce, when he
ſeth ỹ tynne weyght in zorobabels hande.
The .vii. eyes are the Lordes, which go thorow
ỹ whole world. Then anſwered I, and
ſayde vnto hym. What are theſe .ii. olyue
D trees vpon the ryght & left ſyde of ỹ candelſtick?
I ſpake moreouer, & ſayde vnto hym:
what be theſe two olyue braunches (whych
thorow ỹ two golden pypes) emptye them
ſelues into ỹ golde? He anſwered me, & ſayde:
knoweſt thou not, what theſe be? And I
ſayd, no, my Lorde. Then ſayd he. * Theſe
are the two olyue braunches, that ſtande before
the ruler of the whole earth.

* Apo. xi. a.
* Eſa. xi. a.
* Eſa. xxviii. c.
* Phili. i. a.
‡ Deu. xviii. d
* Apo. xi. a.

¶ The fyft Chapter.

¶ The vyſyon of the flyeng, booke, ſygnyfyeng the curſe of theues and ſuch as abuſe the name of God. By the vyſyon of the meaſure, is ſygnyfyed the bryngyng of Juda to Babylon.

SO I turned me, lyftynge vp myne A
eyes, & loked, & behold, a flyenge boke.
And he ſayde vnto me: what
ſeyſt ỹ? I anſwered: I ſe a flyenge
boke of .xx. cubytes longe, and .x. cubites brode.
Then ſayde he vnto me: This is ỹ curſe,
that goeth forth ouer the whole earth: for all
theues ſhalbe iudged after thys boke, & all B
ſwearers ſhalbe iudged accordynge to ỹ ſame,
& I wyll brynge it forth (ſayth ỹ Lorde
of hoſtes) ſo ỹ it ſhall come to the houſe of the
thefe, & to ỹ houſe of him, ỹ falſely ſweareth
by my name: & ſhall remayne in hys houſe,
& conſume it, wᵗ the tymbre & ſtones therof.
Then the angel ỹ talked wᵗ me, went forth,
and ſayde vnto me: lyft vp thyne eyes & ſe,
what is thys that goeth forth. And I ſayde:
what is it? He anſwered: thys is a meaſure C
goyng out. He ſayde more ouer: Euen thus
are they (ỹ dwel vpon ỹ whole earth) to loke
vpõ. And beholde, there was lyft vp a talent
of leade: & lo, a woman ſat in ỹ myddeſt
of ỹ meaſure. And he ſayde: thys is vngodlynes.
So he caſt her into the myddeſt of the
meaſure, & threwe the lompe of leade into
the mouthe of the meaſure.

Then lyft I vp myne eyes, & loked: and D
beholde, there came out two wemen, and ỹ
wynde was in theyr wynges (for they had
wynges lyke the wynges of a ſtorke) & they
lyft vp ỹ meaſure betwixte the earth and the
heauẽ. Then ſpake I to the angell that talked
with me: whyther wyll theſe beare the
meaſure? And he ſayde vnto me, into ỹ land
of * Synear, to buylde them an houſe, which
when it is prepared, the meaſure ſhalbe ſet
there in hys place.

* Gene. xi. b.

¶ The .vi. Chapter.

By the foure charrettes, he deſcrybeth the proſperyte of .iiii. kyngdomes.

MOreouer, I turned me, lyftyng vp A
myne eyes, and loked, & behold, there
came foure charrettes out from betwixte
.ii. hylles, which hylles were of braſſe.
In the fyrſt charet were * red horſes, in
the ſecond charet were blacke horſes, in the
thyrd charet were whyte horſes in the fourth
charet were horſes of diuerſe coulours, and
ſtronge. Then ſpake I, and ſayde vnto the
angell that talked with me, o Lorde, what B
are theſe. The angell anſwered & ſayd vnto
me. * Theſe are ỹ .iiii. wyndes of ỹ heauẽ
which be come forth to ſtande before the ruler
of al the earth. That with ỹ blacke horſe
wente

* zacha. i. b Apo. vi. a.
* Jere. iiii. l

wente into the lande of yͤ north, & the white
folowed them, and the ſpekled horſes wēte
forth towarde yͤ ſouth. Theſe horſes were
very ſtronge, and wente out: & ſought to go
& take theyr iourney ouer the whole earth.
And he ſayde: get you hence, & go thorow
the worlde. So they wente thorow out the
world. Then cryed he vpon me, and ſpake
vnto me, ſayeng: beholde, theſe that go towarde
yͤ north, ſhall ſtyll my wrath in the
north countre.

C And the worde of yͤ Lord came vnto me,
ſayeng. Take of yͤ preſoners that are come
from Babylon: namely, Heldai, Tobiath,
& Idaia: & come thou yͤ ſame daye, & go into
the houſe of Joſiah, the ſonne of Sophony.
Then take golde & ſyluer, & make crownes
therof, and ſet them vpon yͤ head of Jeſua,
the ſonne of Joſedeh, the hye preſte, & ſpeake
vnto hym. Thus ſayth the Lorde of hooſtes.
Behold, the man whoſe name is * the *zacha.iii.b
braunche: & he yͭ ſhall ſprynge vp after him,
‡ſhall buylde vp yͤ temple of the Lorde, yee ‡Pſal.cxxvii.a.
euen he ſhal buylde vp yͤ tēple of the Lorde.
* He ſhall beare the prayſe, he ſhal ſyt vpon *apo.iiii.b. and.v.b.
the Lordes trone, and haue the dominacyon.
D * A preſte ſhall he be alſo vpon his trone, *Pſal.cx.b. Heb.v.vi.vii viii.ix.x.
& a peaceable councel ſhalbe betwixte them
both. And the crownes ſhalbe in the temple
of the Lorde, for a remembraunce vnto Helem,
Tobiah, Idaiah, and Hen the ſonne of
Sophony. And ſuch as be farre of, ſhal come
& buylde the temple of the Lorde, that ye
maye knowe, how that yͤ Lorde of hooſtes
hath ſēt me vnto you. And thys ſhall come
to paſſe, yf ye wyll herken dilygently vnto
the voyce of the Lorde youre God.

¶ The.vii.Chapter.

¶ The eſtimacyon of faſtynge without mercye. The dyſpyſynge of charytie, & the obſtynacye of the people.

A IT happened alſo in the fourth yeare
of kynge Darius, that the worde of
the Lorde came vnto zachary in the
fourth daye of yͤ nynth moneth, which is called,
Caſleu: what tyme as Saraſar & Rogomelech
& the men yͭ were wͭ them ſent vnto
Bethell for to praye before the Lorde:
and that they ſhulde ſaye vnto the preſtes,
which were in the houſe of the Lord of hooſtes,
and to the prophetes. Shuld I wepe
in the * fyfth moneth, & abſteyne as I haue *iiii.re.xxv.b
done nowe certayne yeares? Then came yͤ
worde of yͤ Lorde of hooſtes vnto me ſayenge:
Speake vnto all the people of the land,
B and to the preſtes, and ſaye: when ye faſted
and mourned in yͤ fyfth * & ſeuenth moneth *Jere.xli.a. iiii.Re.xxv.b
(now this.lxx.yeares) dyd ye faſt vnto me?
When ye dyd eate alſo and dryncke, dyd ye
not eate & drycke for youre awne ſelues?
Are not theſe the wordes, which the Lorde
ſpake by his prophetes afore tyme whē Jeruſalem
was yet inhabited and welthy, ſhe
and the cytyes rounde aboute her: when there
dwelt men, both towarde the ſouth and in
the playne countrees?

C And the worde of the Lorde came vnto
zachary, ſayenge. Thus ſayeth the Lorde of
hooſtes. * Execute true iudgement: ſhewe *zach.viii.c. Exod.xxii.c Leui.xix.a. Job.xxiiii.a. Jere.vii.a.
mercy and louynge kyndneſſe, euery man to
hys brother. Do the wyddowe, the fatherles,
the ſtraunger, & poore no wrong: & let
no man ymagen euel agaynſt hys brother
in hys herte. * Neuertheleſſe, they wolde *Jere.vii.c.
not take hede, but turned theyr backes, and
ſtopped theyr eares, yͭ they ſhulde not heare:
yee, they made theyr hertes as an Adamant
ſtone, leſt they ſhulde heare the lawe
& wordes, * which yͤ Lord of hooſtes ſent in ii.Pet.i.d.
hys holy ſprete by yͤ prophetes afore tyme.

D Wherfore the Lord of hooſtes was very
wroth at them. And thus is it come to paſſe:
* that lyke as he ſpake and they wolde not Jere.xi.b.
heare: euen ſo they cryed, and I wolde not
heare (ſayth the Lord of hooſtes) but ſcatered
them amonge all Gentyles, whom they
knewe not. Thus the lande was made ſo deſolate,
that there trauayled no man in it nether
to, ner fro, for that pleaſaunt lande was
vtterly layed waſte.

The.viii.Chapter.

¶ Of the returne of the people vnto Jeruſalem, and of the mercy of God towarde them. Of good workes. The callynge of the Gentyles.

A SO the worde of yͤ Lorde came vnto
me, ſayenge. Thus ſayth the Lord
of hooſtes. I was in a great gelouſy
ouer Sion, yee, I haue bene very
gelous ouer her in a great dyſpleaſure
thus ſayeth yͤ Lord of hooſtes. I will turne
me agayne vnto Syon, & wyll dwell in the
myddeſt of Jeruſalem: * ſo that Jeruſalem *Eſa.i.d.
ſhalbe called a faythfull & true cytye, yͤ hyl
of the Lorde of hooſtes, yee, an holy hyll.

Thus ſayth the Lorde of hooſtes. There
ſhall yet olde men & wemen dwel agayne in
the ſtretes of Jeruſalem: yee, & ſuch as go wͭ
ſtaues in theyr hādes for very age. The ſtretes
of yͤ cytye alſo ſhalbe full of yonge boyes
and damſelles, playinge vpon the ſtretes.

B Thus ſayeth the Lord of hoſtes: yf the reſidue
of thys people thynke it to be vnpoſſible
in theſe dayes, * ſhuld it therfore be vnpoſſyble *Mat.xix.d.
in my ſyght, ſayth yͤ Lorde of hooſtes?
Thus ſayth the Lorde of hooſtes: Beholde,
I will delyuer my people from yͤ lande
of the eaſt and weſt, and wyll brynge thē
agayne: that they maye dwell at Jeruſalē.
* They ſhalbe my people, & I wyll be theyr *Jere.iii.c. Apo.xxi.c. Heb.viii.c.
God in treuth and ryghteouſneſſe.

Thus ſayth the Lorde of hoſtes: let your
handes be ſtronge, ye that now heare theſe
wordes by yͤ mouth of yͤ prophetes, whych
be in theſe dayes yͭ the foundacyon is layed

vpon the Lord of hooſtes houſe that the temple
*Agge.i.a maye be builded. For why? * before theſe
dayes, nether men ner catel coulde wynne
eny thinge, nether myght eny man come in
and out in reſt, for trouble: but I let euery
man go agaynſt his neyghboure.

Neuertheles, I wyll now intreate yͤ reſydue
of thys people nomore as afore tyme,
*Agge.ii.a ſayth the Lord of hooſtes, * but they ſhalbe
a ſede of peace. The vyneyarde ſhal geue
her frute, yͤ grounde ſhall geue her increaſe,
C and the heauens ſhall geue theyr dewe: and
I ſhall cauſe the remnaunt of thys people,
to haue all theſe in poſſeſſion. And it ſhall
come to paſſe, that lyke as ye were a curſe
amonge the Heathen (O ye houſe of Juda,
and ye houſe of Iſrael) Euen ſo wil I delyuer
you, that ye ſhalbe a bleſſing: feare not,
but let your handes be ſtronge.

For thus ſayth the Lord of hooſtes: lyke
as I deuyſed to punyſh you, what tyme as
your fathers prouoked me vnto wrath, ſayeth
yͤ Lord of hooſtes, & ſpared not. Euen
ſo am I determined now in theſe dayes, for
to do well vnto the houſe of Juda & Jeruſalem,
therfore feare ye not. Nowe yͤ thynges
*Ephe.iiii.c that ye ſhall do, are theſe: * Speake euery
zacha.vii.b. man the treuth vnto hys neyghboure, execute
Mala.ii.b. iudgement truly, and peaceably wythyn
your portes, none of you ymagin euel in hys
herte agaynſt hys neyghboure, and loue no
falſe othes, for all theſe are the thynges that
I hate, ſayeth the Lorde. And the worde of
the Lord of hooſtes, came vnto me, ſayeng:
thus ſayeth the Lorde of hooſtes. The faſt
of the fourth moneth, the faſt of the fifth, the
faſt of the ſeuenth, and the faſt of the tenth,
ſhall be ioye and gladneſſe, and proſperous
hye feaſtes vnto the houſe of Juda: Onely,
loue the treuth and peace.

D Thus ſayeth the Lord of hooſtes. There
ſhall yet come people, and the inhabiters of
many cytyes, & they that dwel in one cytie
*Eſa.ii.a ſhal go to another ſayenge. * Up, let vs go,
Pſal.cxxii.a & praye before yͤ Lorde, let vs ſeke the Lorde
Jere.xxxi.a. of hooſtes, I wyll go wͭ you: yee, moch people
& myghtye Heathen ſhal come & ſeke the
Lord of hooſtes at Jeruſalem, and to praye
before yͤ Lord. Thus ſayeth yͤ Lord of hooſtes:
In yͤ tyme ſhall ten men (out of all maner
of languages of the Gentyles) take one
Jewe by the hemme of hys garment, & ſaye:
we wyll go wͭ you, for we haue herde, that
God is amonge you.

¶ The.ix.Chapter.

¶ The conuerſyon of the gentyls. The commyng of Chryſt ſyttynge on an Aſſe.

A THe worde of the Lorde ſhalbe receyued
at Adrach, and Damaſcus ſhalbe
hys offeryng: for the eyes of all men
& of yͤ trybes of Iſrael ſhall loke vp vnto yͤ
Lorde. The borders of Hemath ſhall be herde
therby, Tirus alſo & Sidon, for they are
very wyſe, * Tirus ſhall make her ſelf ſtrõge, *Joel.iiii.a
heape vp ſyluer as yͤ ſande, & golde as the
claye of the ſtretes. Behold, yͤ Lord ſhal take
her in, and haue her in poſſeſſyon: * he ſhal *Exo.xiiii.c
ſmyte downe her power in to the ſee, and ſhe
ſhalbe conſumed wͭ fyre. This ſhall Aſcalon
ſe, & be afrayed. * Gaza ſhalbe very ſory, ſo *Jer.xlvii.a
ſhall Accaron alſo, becauſe her hope is come Amos.i.b.
to confuſion. For the kynge of Gaza ſhal B
peryſh, & at Aſcalon ſhall no man dwell.

Straungers ſhall dwell at Aſdod, & as
for the pryde of the Philyſtynes, I ſhall rote
it out. * Theyr bloude wyll I take awaye *Actes.xv.d
from theyr mouth, & theyr abhomynacyons i.Cor.viii.a.
from among theyr teeth. Thus they ſhalbe and.x.c.
left for our God, yee, they ſhalbe as a prince
in Juda, and Accaron lyke as a Jebuſy. And
ſo wyll I compaſe my houſe rounde about wͭ
my men of warre goynge to and fro: that no
oppreſſoure come vpon them any more. For
that haue I ſene now with myne eyes.

* Reioyce yͤ greatly, O doughter Syon *Eſa.lxii.c
be glad, O doughter Jeruſalem. For lo thy Mat.xxi.a
kynge cõmeth vnto the, euen the ryghteous John.xii.b.
and Sauioure, Lowly & ſymple is he, he rydeth
vpon an aſſe, & vpon the foole of an aſſe.
I will rote out the charrettes frõ Ephraim,
& the horſe from Jeruſalem, yͤ batel bowes C
ſhalbe deſtroyed. He ſhall geue the doctryne
of peace vnto the Heathen. * & his dominyon *Pſal.lxxi.b.
ſhalbe from the one ſee to yͤ other, & from the
floudes to the endes of the worlde.

Thou alſo thorow the bloude of thy couenaunt,
ſhalt let * thy preſoners out of the *Eſa.xlii.a
* pitte wherin is no water. Turne you now Apo.ix.a
to yͤ ſtronge holde, ye yͤ be in preſon, * & lõge *Ro.viii.e
ſore to be deliuered. And this daye I bryng
yͤ worde, yͤ I wyll rewarde yͤ double agayne;
For Juda haue I bent out as a bowe for
me, & Ephraim haue I fylled: Thy ſonnes,
O Sion, will I rayſe vp agaynſt yͤ Grekes,
& make yͤ as a gyauntes ſwearde: the Lorde
God ſhalbe ſene aboue them, & hys dartes
ſhall go forth as yͤ lyghtenynge. The Lord
God ſhall blowe the trompet, and ſhal come
forth as a ſtorme out of the ſouth.

The Lord of hooſtes ſhall defende them, D
they ſhal cõſume & deuoure, and ſubdue them
with * ſlynge ſtones. They ſhall drycke & *zacha.ii.a.
rage, as it were thorow wyne. They ſhalbe i.Reg.xvii.f
fylled lyke yͤ baſens, & as yͤ hornes of the aulter.
The Lorde their God ſhal delyuer them
in the daye, as the flock of his people: For as
precyous ſtones of a dyademe they ſhall be
ſet vp ouer his lande. O how proſperous
and goodly a thynge ſhal that be? The corne
ſhall make yͤ yonge men chearefull, and
the new wyne the maydens.

¶ The.x.Chapter.

¶ The people is moued to requyre the doctryne of truth of the Lorde. The Lord promyſeth to vyſet and conforte the houſe of Iſrael

A. De.xxviii.b. Praye the Lorde then bytymes to
gyue the latter rayne, *ſo ſhal the
Lord make bright cloudes, and geue
you raygne ynough for al the increaſe of the
felde. For vayne is the anſwere of Idols.
The ſotheſayers ſe lyes, and tell but vayne
dreames. the conforte that they geue, is nothynge
worth. Therfore, go they aſtray lyke
a flocke of ſhepe, and are troubled, becauſe
they haue no * ſhepherde. My wrothfull
diſpleaſure is moued at the ſhepheardes, ‡ I
Ezech.xiii.a wyll viſet the goates. For the Lorde of hoſtes
B will graciouſly viſet his flocke, ẏ houſe
of Iuda, and holde them as a goodly fayre
*Gen.xlix.b ‡Eſa.xxii.d horſe in the battel. Out of *Iuda ſhal come
the helmet ‡ the naile the batelbowe, &
all the princes together. They ſhalbe as the
gyauntes, which, in the batel treade downe
the myre vpon the ſtretes. They ſhal fyght,
for the Lorde ſhalbe with them, ſo that the
horſemen ſhalbe confounded.

C I wyll comforte the houſe of Iuda, and
preſerue the houſe of Ioſeph. I wyll turne
them alſo, for I petie them: and they ſhal be
lyke as they were, when I had not caſt thē
of. For I the Lorde am theyr God and wil
here them. Ephraim ſhalbe as a gyant, and
theyr herte ſhalbe chereful as thorow wine:
yee, theyr chyldren ſhall ſe it, and be glad, &
theyr herte ſhall reioyſe in the Lorde. I will
blowe for them and gather them together,
for I wyll redeme them. They ſhall increace,
as they increaſed afore. I wyl ſowe them
amonge the people, that they maye thynke
vpon me in farre countrees, they ſhall lyue
with their chyldren, & turne agayne. I wyll
brynge them agayne alſo from the lande of
Egypt, and gather them oute of Aſſyria. I
wyll cary them into the land of Gilaad and
to Libanus and they ſhal wante nothynge.
He ſhall go vpon the ſee of trouble, & ſmyte
the ſee waues: ſo that all the depe floudes
ſhalbe dryed vp. The proude boaſtynge of
Aſſur ſhalbe caſt downe, and the ſcepture of
*Egypte ſhalbe taken awaye. I wyll comforte
Eſa.x.a Ezech.xxix.a them in the Lord, that they may walke
in his name, ſayth the Lorde.

¶The.xi.Chapter.

The diſtruction of the temple. The care of the faithfull is committed to Chriſt by the father. A greuous vyſion agaynſt Ieruſalem and Iuda.

A Open thy dores, O Libanus, that
ẏ fire may cōſume thy Cedre trees.
Howle ye fyrre trees for ẏ Cedre
is fallen: yee, al the proude are
waſted awiae. Howle (O ye oke
trees of Baaſan) for the mighty ſtrōge wod
is cut downe. Mē maye here the ſhepherdes
mourne, for their glorye is dyſtroyed. Men
maye here the lyons whelpes roore, for the
pryde of Iordan is waſted awaye.

Thus ſayth the Lorde my God: Fede the
ſhepe of the ſlaughter, whiche ſhalbe ſlayne
of thoſe that poſſeſſe them: yet they take it
for no ſinne, but they that ſel them, ſay: The
Lord be thācked, I am rych: yee, their owne
ſhepherdes ſpare them not. Therfore wyl I
nomore ſpare thoſe that dwell in the lande,
B (ſayth the Lorde) but lo, I will delyuer the
people, euery mā in to his neighbours hāde
and into the hande of his kynge: that they
maye ſmyte the lande, and out of their handes
I wyll not delyuer them.

I my ſelfe fede ẏ ſlaughter ſhepe (a poore
flocke verely) and toke vnto me two ſtaues
the one is called louing mekeneſſe, the other
is called deſtroyer, and ſo kepte the ſhepe.
Thre ſhepherdes I put oute of offyce in one
moneth, for I myght not awaye with thē,
neyther had they anye delyte in me. Then
ſayde I: I wyll fede you nomore *ẏ thynge
Apoc.xxii.c that dyeth, let it dye: ād that ẏ wyll peryſh,
let it periſh, and let the remnaunt eate, euery
one the fleſhe of his neyghboure. I toke
alſo my louinge meke ſtaffe, and brake it, ẏ
*Oſee.ii.c I might diſanull the couenaunte, whiche I
made with al people. And ſo it was broken
in that daye.

C Then the poore ſymple ſhepe, that had a
reſpect vnto me, knewe therby, that it was
the worde of the Lorde. And I ſayde vnto
*Mat.xxvii.c them: if ye thinke it good, bringe hyther my
pryce: yf no, then leaue. ‡ So they wayed
downe.xxx. ſyluer pens, the value ẏ I was
pryſed at. And the Lorde ſaid vnto me: caſt
it vnto the potter (a goodly pryce for me to
be valued at of them) and I toke the.xxx.
D ſyluer pence, and caſt them to the potter in ẏ
houſe of the Lorde. Then brake I my other
ſtaf alſo (namely deſtroyer) ẏ I might lowſe
ẏ brotherhead betwixt Iuda and Iſrael.
And the Lorde ſayde vnto me, Take ẏ alſo
the ſtaffe of a foolyſhe ſhepherd, for lo I wil
rayſe vp a ſhepheard in ẏ lande, which ſhal
not ſeke after the thinges that be loſt ner care
for ſuch as go aſtray, he ſhal not heale the
wounded, he ſhal not noriſhe the thyng that
is whole, but he ſhal eate the fleſh of ſuch as
be fat, and teare their clawes in peces.

O Idols ſhepherde, that leaueth the flocke.
The ſwerde ſhall come vpon his arme
and vpon hys ryghte eye. His arme ſhalbe
cleane dryed vp, and his ryghte eye ſhalbe
ſore blynded.

¶The.xii.Chapter.

¶Of the diſtruction And buyldyng agayne of Iheruſalem

The heuy burthē which the Lorde hath
deuiſed for Iſrael. Thus ſayeth the
*Eſay.x.a. Zach.xvii.c. ‡Gen.ii.b. Lorde * which ſpred the heuens abrode,
layde the foundation of the earthe ‡ and
geueth man the breath of lyfe. Beholde, I
wyll make Ieruſalem a cuppe of ſurfet, vnto
all the people that are rounde about her.

*Zaca. xiiij. *Yee, Juda him ſelfe alſo ſhalbe in the ſeige agaynſt Jeruſalem. At the ſame tyme wyll I make Jeruſalem an heuy ſtone for al people, ſo that al ſuch as lifte it vp, ſhalbe torne and rente, and al the people of the earth ſhal be gathered together agaynſt it.

B ‡Abdi.i.c Amos.i.a ‡In that daye, ſayeth the Lorde, I wyll make all horſes abaſhed, & thoſe that ryde vpon them, to be out of theyr wittes. I will open myne eyes vpon the houſe of Juda, & ſmyte all yͤ horſes of the people with blindneſſe: And the princes of Juda ſhall ſaye in their hertes. The inhabiters of Jeruſalem ſhall geue me conſolation in the Lord of hoſtes theyr God. In that tyme wil I make yͤ princes of Juda lyke an hote burninge ouen with wood, and like a creſſet of fier amonge the ſtrawe, ſo that they ſhall conſume all the people rounde aboute them, bothe vpon the ryght hande & the left. Jeruſalem alſo ſhalbe inhabited again: namely, in yͤ ſame place where Jeruſalem ſtandeth.

C The Lord ſhal preſerue the tentes of Juda like as a fore time, ſo that the glory of the houſe of Dauid: & the glory of the cyteſyns of Jeruſalem, ſhalbe but lytle regarded, in compariſon of yͤ glory of Juda. In that day ſhall the Lorde defende yͤ cyteſyns of Jeruſalem: ſo that the weakeſt then among thẽ ſhalbe as *Dauid: and the houſe of Dauid *i.Re.xvii.f ſhalbe lyke as Gods houſe, & as the Aungel of the lorde before them.

At the ſame tyme will I go about to deſtroye all ſuch people as come againſt Jeruſalem. More ouer, vpon the houſe of Dauid *Eze.xxxvi.c Joel.ii.f Act.ii.b ‡Jhon.xix.d and vpon the cytyſyns of Jeruſalem *wyll I poure out the ſperite of grace & cõpaſſion, so that they ſhal loke vpõ me, whō they haue pearſed, & they ſhal bewepe him as mẽ mourne for their only begotẽ ſõne: yee, & be ſorye for him, as mẽ are ſory for theyr firſt chylde.

D Luc.xxiij.c. ij.pa.xxxv.e *Then ſhal there be a greate mournynge at Jeruſalem, ‡lyke as the lamentacion at Adremnon in the felde of Magadon. And the lande ſhal bewaile euery kinred by them ſelues alone, and their wiues by thẽ ſelues. The kyndred of the houſe of *Nathan them ſelues. The kindred of yͤ houſe of Dauid thẽ *ii.Re.xxi.a. ſelues alone, and their wiues by them ſelues The kynred of the houſe of Leui them ſelues alone, and their wyues by them ſelues. The kindred of the houſe of Semei them ſelues alone, and their wyues by theym ſelues In lyke maner, all the other generatiõs euerychone by them ſelues alone, and theyr wiues by them ſelues.

The.xiii. Chapter.

Of the well of grace and truth. Of the cleane ryddaunce of Idolatry, and of falſe prophetes.

A *Eze.xlvii.a Zach.xiiij.b John.xix.d. IN that tyme ſhall yͤ houſe of Dauyd and the cyteſyns of Jeruſalem haue an open *well, to waſhe of ſynne and vnclenneſſe. And then (ſayeth the Lorde of hoſtes) ‡I wil deſtroie the names of yͤ Idoles out of the lande: ſo yͭ they ſhall nomore be put in remembraunce. ‡Esa.ij.c Ezechi.xxx.c.

*Jere.xiiii.c *As for the falſe prophetes alſo, and the vncleane ſperete, I ſhal take thẽ out of the lande. So that if any of them prophecy any more, ‡his owne father and mother that begat him, ſhal ſay vnto him. ‡Deut.xiii.b Thou ſhalt dye for thou ſpeakeſt lyes vnder the name of the Lorde: yee, his own father and mother that begat him ſhall wounde him, when he prophecieth. And then ſhall thoſe prophetes be B confoũded, euery one of his viſion when he prophecieth: nether ſhal they were ſack clothes any more, to deſceyue mẽ withal. But he ſhal be faine to ſaye. *I am no prophet: *Amos.vij.c I am an huſbandmã, for ſo am I taught by ‡Adam from my youthe vp. ‡Gene.iii.d. C And if it be ſaid vnto hym: howe came theſe woundes then in thyne handes? He ſhall anſwere. Thus am I wounded in the houſe of myne owne frendes.

*Ma.xxvi.e Mar.xiiij.d. Aryſe, O thou ſwerde, vpon my ſhepherde, and vpon the Prynce of my people, ſaith the Lorde of hoſtes. ‡Smite the ſhepherde, and the ſhepe ſhalbe ſcatred abrode, and ſo wyll I turne myne hande to the lytle ones. And it ſhall come to paſſe (ſayeth the Lorde) that in all the land two partes ſhalbe roted oute, *but the thyrde parte ſhall remayne *Amos.ix.b therin. ‡And the ſame thyrde parte wyll I ‡Job.xiii.a. Esay.xliiii.a Psal.xvii.a lxvi.c.lxvi.b. i.Petri.i.b. ‡Sapiẽ.iij.a Eccl.ii.a Prou.xvii.a. bringe thorow yͤ fire, & wil clenſe thẽ, as the ſyluer is clenſed, yee, & trye thẽ lyke as golde is tried. Then ſhall they call vpõ my name and I will here them: I wyll ſaye: it is my people. And thy ſhall ſaye: Lorde my God.

The.xiiii. Chapter.

The waſtynge of the churche, vnder the fygure of Jeruſalem. Of the kyngdome of the Lorde.

A BEholde, the day of yͤ Lord cõmeth yͭ thou ſhalt be ſpoyled & robbed, for I will gather together al yͤ heathẽ to fyght agaynſt Jeruſalẽ: ſo yͭ yͤ cite ſhalbe wonne, yͤ houſes ſpoled, & yͤ wemẽ defiled. The halfe of yͤ citie ſhal go a way in to captiuite, and the reſidue of the people ſhal not be caried out of the citie. After that ſhall the lord go forth to fight againſt those Heathen, as men vſe to fyght in the daye of battel. Thẽ ſhal his fete ſtand vpon yͤ moũt olyuete, that lyeth vpon yͤ eaſte ſyde of Jeruſalẽ. And yͤ mount olyuete ſhal cleue in two, B eaſtwarde and weſtward, ſo yͭ there ſhalbe a great valey, and the halfe mount ſhall remoue toward the north, & the other toward the ſouth. And ye ſhall fle vnto the valley of my hylles, for the valley of the hylles ſhall reach vnto Aſal. Ye, flee ſhal ye ‡lyke as ye Amos i.a. fled for the earthquake in the daies of Oſiah kynge of Juda. And the Lord my God ſhal come, & al ſayntes wͭ him. In that daye ſhal

it not be lyghte, other cleare or dymme.
*mat.xxiiij.c *Thys ſhalbe that ſpeciall daye whyche is
knowne vnto yͤ Lord: nether day ner nyght
but about the euenynge tyme it ſhalbe light.
*zach.xiij.a *In that tyme ſhall there waters of lyfe
Apoc.xxij.a runne out frō Jeruſalem: the halfe parte of
them towarde the eaſt ſee, and yͤ other halfe
towarde the vttermoſt ſee, & ſhall contynue
*Abdi.c.d both ſomer and wynter. *And the Lorde
hym ſelfe ſhalbe kynge ouer all the earth.
C At yͤ tyme ſhal there be one Lord onely, &
hys name ſhalbe but one. Mē ſhall go about
the whole erth, as vpon a felde frō Gibea to
Rennō, & frō the ſouth to Jeruſalē. She ſhal
be ſet vp, & inhabited in her place: frō Ben Ja
myns porte, vnto yͤ place of the fyrſt porte,
& vnto the corner porte: & from the tower of
*ij.Eſdr.iij.a *Hananeell, vnto the kynges wyne preſſes.
Iere.xxxi.e There ſhal men dwel, & there ſhalbe no more
curſynge, but Jeruſalē ſhalbe ſafely inhabited.
Thys ſhalbe the plage, wherwith the
Lorde wyll ſmyte all pleople, yͤ haue fought
agaynſt Jeruſalē. Namely, theyr fleſh ſhall
cōſume awaye, though they ſtāde vpō theyr
fete, theyr eyes ſhalbe corrupt in theyr holes
and theyr tunge ſhal cōſume in their mouth.

In that daye ſhall yͤ Lorde make a great
ſedicyon amōge thē, ſo yͤ one man ſhall take
*zacha.xii.a another by the hande, & laye his hādes vpon
the handes of hys neyghboure. *Juda ſhall
fyght alſo againſt Jeruſalē, & the goodes of
all yͤ heathē ſhalbe gathered together round
aboute: golde & ſyluer, & a very great multitude
of clothes. And ſo ſhall thys plage goo
ouer horſes, mules, camels, aſſes, & all the
beaſtes yͤ ſhalbe in yͤ hoſt, lyke as yonder plage
was. Euery one yͤ remayneth then of all
the people, which came agaynſt Jeruſalem,
ſhall go vp yerly, to worſhyppe the kynge
*Leu.xxiij.f (euen the Lorde of hoſtes) *and to kepe the
Nume.xxix.b feaſt of tabernacles. And loke what generacyon
iij.Eſdre.v.e vpō the earth goeth not vp to Jeruſalē
ij.Macha.i.b for to worſhyp the kynge (euē the Lorde of
hoſtes) vpon the ſame ſhall come no rayne.
Yf the kynred of Egypte go not vp, & come
not, it ſhall not rayne vpon them nether.
D Thys ſhalbe yͤ plage wherwͭ the Lorde wil
ſmyte all yͤ Heathen, yͤ come not vp to kepe
yͤ feaſt of tabernacles: yee, thys ſhalbe yͤ ſyn
plage of Egipt & the ſinne plage of al people
yͤ go not vp to kepe yͤ feaſt of tabernacles.

At that tyme ſhall the rydyng gere of the
horſes be holy vnto the Lorde, & the kettels
in the Lordes houſe ſhall be lyke the baſens
before the aulter: yee, all the kettels in Jeruſalem
and Juda, ſhalbe holy vnto the Lorde
of hoſtes: and all they that ſlaye offerynges,
ſhall come & take of them, & dyght thē therein.
And at that tyme there ſhall be no mo
Cananites in the houſe of the Lord of hoſtes.

¶The ende of the Prophecye of zachary.

¶The booke of the Prophete Malachy.

¶The fyrſt Chapter.

¶A complaynte agaynſt Iſrael and her preſtes.

The heuy burthen, which the Lorde A
ſheweth agaynſte Iſraell, by
Malachy. I haue loued you, ſayeth
the Lorde: and yet ye ſaye:
wherin haſte thou loued vs?
*Was not Eſau Jacobs brother, ſayeth yͤ *Gene.xxv.c
Lorde? *yet haue I loued Jacob, and hated *Roma.ix.b
Eſau: *yee, I haue made hys hylles waſt *Ioſ.xxiiij.a
and hys heritage a wyldernesſe for dragons.
And thought Edom ſayde: well, we are deſtroyed,
we wyll go buylde vp agayne the
places that be waſted, yet (ſayeth the Lorde
of hoſtes) *what they buylded, that brake *Abdi.i.a
I downe: ſo that it was called a curſed
lande, and a people, whome the Lorde hath
euer bene angry withall.

Youre eyes haue ſene it, and ye youre ſelues B
muſt confeſſe, yͤ the Lorde hath brought
yͤ lāde of Iſrael to great honoure. *Shulde *Exo.xx.a
not a ſonne honoure hys father, & a ſeruaūt
hys maſter? *Yf I be now a father, where is *Deu.xxxii.a
myne honoure? Yf I be the Lord, where am
I feared? ſayeth the Lorde of hoſtes.

Now to you preſtes, yͤ deſpyſe my name.
And yf ye ſaye: wherin haue we deſpiſed thy
name? In thys, yͤ ye offre vnclene bred vpon
myne aulter. And yf ye wil ſaye: wherin haue
we offered any vnclene thynge vnto the?
In thys yͤ ye ſaye: the aulter of the Lorde is
not to be regarded. Yf ye offre the blynde, is
not that euel? And yf ye offre the lame and C
ſycke, is not that euell? *Yee, offre it vnto *Leu.xxii.a
thy prince, ſhal he be content with the, or accepte *Eze.xliiij.e
thy perſonne. ſayeth yͤ Lorde of hoſtes?

And now make youre prayer before God,
that he maye haue mercy vpon vs: for ſuche
thynges haue ye done. Shal he regard your
perſonnes, thynke ye, ſaieth the Lorde of hoſtes?
Yee, what is he amonge you, that wyl
do ſo moch as to ſhut the dores: or to kyndle
the fyre vpon myne aulter for naught? *I *Gene.iiij.a
haue no pleaſure in you, ſayeth the Lorde of D
hoſtes: †and as for the meat offrynge, I wyl †Eccl.i.b
not accepte it at youre hande. *For frō the
riſyng vp of the ſonne vnto the going downe *Pſa.cxiij.a
of the ſame, my name is greate amonge
the Gentiles: yee, in euery place ſhal there ſacrifyce
be done, & a clene meatoffring offred
vp vnto my name: for my name is great amonge
the heathen, ſayeth the Lorde of hoſtes.
But ye haue vnhalowed it, in that ye
ſaye, the aulter of the Lorde is not to be regarded,
and the thyng that is ſet ther vpon
not worthy to be eaten.

Now ſaye ye: It is but laboure and trauayle,

uaple, and thus haue ye thought ſcorne at it
(ſayeth the Lorde of hooſtes) offrynge rob-
bery, yee, the lame and the ſycke. Ye haue
brought me in a meatofferyng, ſhulde I ac-
cepte it of your hande, ſayeth yͤ Lorde? Cur-
ſed be the diſſēbler, which hath in hys flocke
one that is a male, and whē he maketh a vo-
we, offereth a ſpotted one vnto yͤ Lord. For
I am a greate kynge (ſayeth the Lorde of
hoſtes) and my name is fearfull among the
Heatheu.

¶ The .ii. Chapter.

¶ Threatenynges agaynſt the preſtes beynge ſedu-
cers of the people.

A And now (O ye preſtes) this cōmaun-
dement toucheth you. yf ye wyll not
heare it, ner regard it, to geue yͤ glory
vnto my name, ſayeth the Lorde of hoſtes,
‡De.xxviii.b *I wyll ſende a curſe vpō you, & wyll curſe
youre bleſſynges: yee, curſe them wyll I, yf
ye do not take hede. Beholde, I ſhall cor-
rupte your ſede, and caſt donge in youre fa-
ces, euen the donge of youre ſolempne fea-
ſtes, and it ſhall cleue faſt vpon you. And ye
ſhall knowe, that I haue ſent thys com-
maundemēt vnto you: that my * couenaūt
*Nu.xxv.c which I made with Leui, might ſtande ſay-
eth the Lorde of hooſtes.
B I made a couenaunt of lyfe & peace wyth
him: thys I gaue him. that he myght ſtande
in awe of me: and ſo he dyd feare me, & had
my name in reuerence. The lawe of truthe
was in his mouth, & there was no wicked-
neſſe founde in hys lyppes. He walked with
me in peace and equyte, and dyd turne ma-
*Oſee.iiii.b ny one awaye frō their ſynnes. *For in the
preſtes lyppes ſhulde be ſure knowledge, yͭ
men may ſeke the lawe at hys mouth, for he
is a meſſaunger of the Lorde of hoſtes. But
as for you, ye are gone clene out of yͤ waye,
and haue cauſed the multitude to be offēded
‡Deu.xxxiii.b at the lawe: *ye haue broken the couenaunt
of Leui, ſayeth the Lorde of hoſtes. Therfo-
re wyll I alſo make you to be deſpyſed, and
to be of no reputacyon amonge all the peo-
ple: becauſe ye haue not kepte my wayes,
but haue bene parcyall in the lawe.
*Ephe.iiii.a *Haue we not all one father? Hath not
C one God made vs? ‡why doth euery one of
*zacha.vii.b vs then deſpiſe hys awne brother, & ſo brea-
and.vii.c. ke the couenaūt of oure fathers? Nowe hath
Juda offended: yee, the abhominacyō is don-
*i.Eſd.ix.a. ne in Iſrael and in Jeruſalē *for Juda hath
Leui.xxi.c defyled the Sanctuary of the Lorde, which
he loued, and hath kepte the daughter of a
ſtraunge God. But the Lorde ſhall deſtroye
the mā that doth thys: (yee, both the maſter
& the ſcoler) out of the tabernacle of Jacob
with hym that offereth vp meatoffryng vn-
to yͤ Lorde of hoſtes. Now haue ye brought
it to thys poynte agayne, yͭ the aulter of the
Lorde is couered with teares, weppynge and
mournynge: ſo that I wyll nomore regard
the meatofferynge, nether wyl I receaue or
accepte eny thyng at your handes. And yet
ye ſaye: wherfore? Euē becauſe that where
as the Lorde made a couenaunt betwixte yͤ
and thy wyfe of thy youth, thou haſt deſpy-
ſed. *Yet is ſhe thyne awne companyon and *Gen.ii.d.
maryed wyfe.
So dyd not the one, and yet had he an ex- D
cellent ſprete. What dyd then the one? He
ſought the ſeede promiſed of God. Therfore
loke well to your ſprete, and let no man deſ-
pyſe the wyfe of hys youth. Yf yͧ hateſt her
‡put her awaye ſayeth yͤ Lorde God of Iſ- ‡deu.xxiiii.a
raell, and geue her clothynge for the ſcorne, Jere.iii.a
ſayeth the Lorde of Hoſtes. Loke well then
to youre ſprete, & deſpyſe her not. Ye greue
the Lorde with your wordes, & yet ye ſaye:
wherwithal haue we greued hym? In this,
that ye ſaye. All that do euel are good in the
ſyght of God, and ſuch pleaſe hym. Or els
where is the God that puniſheth?

¶ The .iij. Chapter.

¶ Of the meſſenger of the Lorde John Baptiſt.
Of the daye of the Lorde, and of Eliah.

Beholde, *I will ſende my meſſaū- A
ger, whiche ſhall prepare the waye *Mat.xi.b.
before me: and the Lorde‡ whom ye Mar.i.a.
wolde haue: ſhal ſoone come to hys Luc.vii.c.
temple, yee, euen the meſſaunger of the coue- ‡Gene.iii.a and.v.d
naunt whom ye longe for. Eſay.lxiii.a
Beholde, he commeth, ſaieth the Lorde of
hoſtes. But who may abyde the daye of hys
cūmyng? Who ſhalbe able to endure, when
he appeareth? For he is like a goldſmythes
fyre, and lyke waſhers ſope. He ſhal ſyt him
downe to trye and to clenſe the ſyluer, he
ſhall pourge the chyldren of Leui, and puri-
fye them lyke as golde and ſylner: that they
maye brynge meatofferynges vnto the Lor-
de in righteouſnes. Then ſhall the offeryng B
of Juda and Jeruſalem be acceptable vnto
the Lorde, lyke as from the begynnynge &
in the yeares, a fore tyme. I wyll come and
punyſhe you, & I my ſelfe wyl be a ſwyfte
wytnes agaynſt the wytches, agaynſte the
adnouterers. agaynſt falſe ſwarers: yee, and
agaynſt thoſe that wrongeouſly kepe back
the hyrelynges dewty: which vexe the wyd-
dowes and the fatherleſſe, and oppreſſe the
ſtraunger: and feare not me, ſaieth the Lor-
de of hoſtes. For I am the Lorde that chaū-
ge not: & ye (O chyldren of Jacob) wyll not
leaue of *ye are gone awaye fro myne ordi- *Deu.xxxi.b
naunces, and ſens the tyme of your forfa- iiii.xe.xvii.c
thers haue ye not kepte them.
*Turne you nowe vnto me, and I wyll *zacha.i.a
turne me vnto you, ſayeth the Lorde of ho- C
ſtes: ye ſaye: wherin ſhal we turne? Shulde
a man vſe falſhed and diſceyt with God as

ye vſe falſhed and diſceate wyth me? yet ye ſaye wherin vſe we diſceate wyth the? * In Tithes & heaue offerynges. ‡ Therfore are ye curſed wyth penury, becauſe ye diſſemble with me, all the ſorte of you.

*Leu.xxvij.d
‡ Agge.i.a.b.

Brynge euery Tithe into my barne, that there maye be meat in myne houſe: & proue me withall (ſayeth the Lorde of hooſtes) yf I wyll not open the wyndowes of heauen vnto you, and poure you out a bleſſynge wͭ plenteouſneſſe. Yee, I ſhall reproue the conſumer for your ſakes, ſo yͭ he ſhall not eate vp the frute of youre grounde, nether ſhall the vynyarde be baren in yͤ felde, ſayeth the Lorde of hoſtes: In ſo moch that all people ſhall ſaye, that ye be bleſſed, for ye ſhall be a pleaſaũt lande, ſayeth the Lorde of hoſtes.

*Pro.iij.b.

Ye ſpeake harde wordes agaynſt me, ſayeth the Lorde. And yet ye ſaye: What haue we ſpoken agaynſt the? Ye haue ſayde.

D

It is but loſt labour, to ſerue God? ‡ what profyt haue we for kepynge hys cõmaundemẽtes, and for walkynge humbly before the Lorde of hoſtes? * Therfore maye we ſaye, that yͤ proude are happie, & that they whych deale with vngodlineſſe, are ſett vp: for they tempte God, and yet eſcape.

*Iob.xxi.b.
Pſal.lxxiij.b.
*Iob.xxi.a.
Iere.xii.a.

But they that feare God, ſaye thus one to another: the Lorde conſydereth and heareth it. Yee, it is before him a memoryall boke, wrytten for ſoch as feare the Lorde, and remembre his name. And in the daye that I wyll make (ſayeth the Lord of hoſtes) they ſhalbe myne awne poſſeſſyon: and I will fauoure them, lyke as a man fauoureth hys awne ſonne, that doth hym ſeruyce. Turne you therfore, and conſydre what difference is betwyxte the ryghteous and vngodly, betwyxte hym that ſerueth God, and hym that ſerueth hym not.

¶ The.iiij.Chapter.

*Pſa.xviij.a

FOr marck, the daye commeth yͭ ſhall burne as an ouen: and all the proude, yee, and all ſoche as do wyckedneſſe, ſhalbe ſtrawe, & the daye yͭ is for to come, ſhall burne them vp (ſayeth the Lorde of hoſtes) ſo that it ſhall leaue them nether rote ner braunche.

But vnto you that feare my name, ſhall that Sonne of ryghteouſneſſe aryſe, and health ſhalbe vnder his wynges: ye ſhall go forth, and multiplye as yͤ fat calues, ye ſhall treade downe the vngodly: * for they ſhalbe lyke the aſhes vnder the ſoles of youre fete in the daye that I ſhall make, ſayeth yͤ Lord of hooſtes.

*Pſal.i.b.

Remembre the lawe of Moſes my ſeruaunt, * whych I commytted vnto hym in Oreb for all Iſraell, with the ſtatutes and ordinaunces. Beholde, I wyll ſende you * Elias the prophet: before the cõmynge of the daye of the greate and fearefull Lorde.

*Deu.iiii.b.a
*Mat.xi.b.
xvii.b.

* He ſhall turne the hertes of the fathers to theyr chyldren, and yͤ hertes of the chyldren to theyr fathers, that I come not and ſmyte the earth with curſynge.

*Luke.i.a.

¶ The ende of the prophecy of Malachy: and conſequẽtly of all the prophetes.

ORIENS
P. IOSEPH. P. BẼIAMIN.
P. ISAHA. P. SABVL.
AUSTER
P. LEVI. P. IUDE. P. RUBEN.
AQUILO
P. NEPTALI. P. ASER. P. GAD.
OCCIDENS

CREPIDO MAIOR
CREPIDO MINOR
SINUS SIUE FUNDAMENTUM ALTARIS

FRONS PORTE ALTITUDINIS CUBITORUM.
FRONS PORTE ALTITUDINIS CUBITORUM
MANSIO CUBITOR XXV
ALTITUDIS CUBITORUM

The volume of the bokes called Hagiographa

The thyrde boke of Esdras
The fourth boke of Esdras.
The boke of Tobiah.
The boke of Judith.
The reaſt of the boke of Heſter.
The boke of wyſdome.
Eccleſiaſticus.
Baruch the Prophete.
The ſonge of ỹ .iij. Chyldrẽ in ỹ ouẽ
The ſtory of Suſanna.
The ſtory of Bel & of the Dragõ
The prayer of Manaſſeh:
The fyrſt boke of ỹ Machabees.
The ſeconde boke of ỹ Machabees

To the Reader,

In conſyderacyon that the bokes before are founde in the Hebrue tonge, receaued of all men: & that the other folowyng, which are called Hagiographa (becauſe they were wont to be redde, not openly and in comen, but as it were in ſecret and aparte) are nether foũde in the Hebrue nor in the Calde: in whych tonges they haue not of longe bene written (in leſſe then it were happly the boke of Sapience) wher vpon it were now very harde to repayre & amende them: And that alſo they are not receaued nor taken as legyttimate & leafull, as well of the Hebrues of the whole Churche, as S. Hierome ſheweth: we haue ſeparate them, & ſet them aſyde, that they may the better be knowen: to thyntent that men maye knowe of whyche bokes wytnes ought to be receaued, and of whyche not. For the ſayde S. Hierome ſpeakyng of the boke of Iudith (which is Hagiogryphe) ſayth, yͭ the auctorytie therof is not eſteamed worthy and ſufficient to confyrme and ſtablyſh the thynges that light in diſputaciō. And generally of all yͤ bokes called Hagiogripha, he ſayth, that men maye reade them to the edifying of the people: but not to confyrme & ſtrengthen the doctrine of the Churche. I leaue oute here the lawe (as they call it of Canon. c. Sancta Romana. xv. diſtinc. where he ſheweth his iudgemente. Lykewyſe the Gloſe of. c. Canones. xvi. diſtin. which ſayth, that men reade thē, but not in generall: as though he ſhulde ſaye, that generally and thorouly they are not alowed. And not without a cauſe: For that they haue bene corrupted and falſifyed in many places, it appeareth ſufficiently by Euſebius in hys boke called Hiſtoria Eccleſiaſtica: Whyche thynge is eaſye to be knowen euen now a dayes in certen poyntes, namely in the bokes of the Machabees: whoſe ſecond boke S. Hiero. confeſſeth that he founde not in the Hebrue, by the meanes wherof it is become vnto vs the more ſuſpect and the leſſe receaued. In lyke maner is it of the thyrde and fourthe boke of Eſdras, whiche S. Hierome proteſteth that he wolde not haue tranſlated, eſteamyng thē for dreames: where as Ioſephus yet in hys booke of his Antiquities declareth the ſumme of the matter after the maner of a ſtorye, as well of the boke of Machabees as of the iij. of Eſdras: all though he eſteme the bokes cōpyled from the raygne of kynge Artaxerſes vnto hys tyme, to be Hagiogripha.

In the Prologe to the Prouer.

In the Prologe before Iudith.

In the Prologe to yͤ Prouer.

In the.iiii.boke the.xxv. chap.

In the Prologe of Eſdras.

In the Prologe vpon the bokes of the kynges.

In the .xi.xii & .xiii. of the Antiquities.

In the.iiii. boke agaynſt Appion.

Wherfore then, whē thou wilt maynteyne any thynge for certen, rendryng a reaſon of thy fayth, take heade to procede therin by the lyuynge and pytthye Scriptures, folowynge S. Peter, which ſayth: He yͭ ſpeaketh, let hym ſpeake as though he ſpake the worde of God. He ſayth the worde of God, as a thyng moſt true and certen, opened by the Prophetes and Apoſtles, inſpyred with the holy gooſt: of whom we haue witneſſe more cleare then the daye. Lawers hauynge greate deſyre to confyrme and ſtablyſhe theyr opinions by the lawe of man, ſaye, that they ſhame to ſpeake without law: How moch more feare and dreade then ought to haue, that ſayth he is a Chriſtian, the whiche holdeth not hym ſelfe, or reaſteth not in the lawes of yͤ lyuinge God: but in mennes inuencions, iudgynge of all thynges accordynge to them, and leaninge to an vncerten ymaginacion and phantaſye: Let vs therfore that are buylded on the foundacion of the holy Prophetes and Apoſtles, and on the heade corner ſtone (on whiche they them ſelues were founded, and which they preached, that is Ieſus Chriſt, the ſure ſtone) leaue the thynges that are vncerten to folowe the certen: holdynge vs and reaſtynge vs in them, and faſtenyng oure ancre there, as in a ſure place. For oure Chriſten fayth conſyſteth not in doutefull thynges, but in playne and mooſt certen aſſuraunce, and in mooſt true perſuaſyon, taken & confyrmed by infallible verite. In whyche God graunte vs to walke perpetually, to thyntent that accordynge to it (fulfyllynge hys holy wyll in vs, and ſettyng aſyde all inuencyons contrary vnto hym) we maye lyue to hys honour, and to the edifyinge of hys Churche.

i.Pet.iiii.c.
i.Pet.i.b.
ii.Petri.i.d.

Erubeſcimus ſine lege loqui.

i.Cor.iii.c.
Ephe.ii.d.

So be it.

¶ The thyrde boke of Eſdras.

¶ The fyrſt Chapter.

¶ Joſias holdeth Paſſeouer. After hys death is Jechonias hys ſonne made kynge in hys ſteade: whome the kynge of Egypte putteth out, and ſetteth in hys brother Joachim. Jeruſalem is deſtroyed, and Sedechias is taken.

A *ij.pa.xxv.a iiii.re.xxiii.e

AND * Joſias helde the feaſt of Eaſter in Jeruſalem vnto the Lorde, and ſlewe yͤ Paſſeouer the .xiiii. daye of the fyrſte moneth. He ſet the preſtes alſo in order (accordinge to theyr dayly courſes) beynge arayed in longe garmentes in the temple of the Lorde. And he ſpake vnto the Leuites the holy miniſters of Iſrael, that they ſhulde halowe themſelues vnto the Lorde, to ſet the holy Arcke of the Lord, in the houſe that kynge Salomon the ſonne of Dauid had buylded, and ſayd: Ye ſhal nomore beare the Arcke vpon your ſhulders. Now ſerue your Lorde and take the charge of hys people of Iſrael, after youre villages and your trybes: accordynge as kynge Dauid the kynge of Iſrael hath ordened, and accordynge as Salomon hys ſonne hath honorably prepared: yee, loke that ye al do ſeruice in the temple, accordynge to the ordrynge & diſtribucion of the principall men whych are appoynted out of the tribes, to do ſeruice for the chyldren of Iſrael. *Exo.xii.b. * Kyll the Paſſeouer, and prepare offerynges for your brethren, & do accordynge to the commaũdement of the Lorde, which was gyuen vnto Moſes. And vnto yͤ people that was founde Joſias gaue xxx, thouſande of ſhepe, lãbes, kyddes, & goates, B and thre thouſande oxen. These yͤ kinge (of hys kyngly lyberalitie) gaue vnto yͤ people, accordynge as he had promyſed: & to the Preſtes for the Paſſeouer, he gaue two. M. ſhepe, and an hundreth oxen. Moreouer Jechonias and Semeias, & Nathanael his brethren, and Haſabias, Jehiel, and Joſabab gaue them to the Paſſeouer, fyue thouſande ſhepe and fyue hundred bullockes.

And whan theſe thynges were brought to paſſe, the Preſtes and the Leuites ſtode goodly in theyr ordre, & had the vnleuened breade thorow out the trybes. And after yͤ ordringe of the principall men in the trybes, they offered vnto the Lorde in the ſyght of the people *Exo.xii.b. accordynge * as it is wrytten in the booke of Moſes, & ſo they roſted the Eaſter lambe as accordynge was. As for the thãkofferynges and the other, they dyght them in kettels & pottes, & ſet them before the people wͭ good wyll, and afterward before them ſelues, and the Preſtes. For the Preſtes offered the fat, vntyll the tyme was expyred, but yͤ Leuites prepared for themſelues & for theyr brethren the chyldren of Aaron. The holy ſingers alſo the chyldren of Aſaph ſtode in theyr order, accordynge as Dauid deuyſed. So dyd Aſaph zachary & Iduthun, which were appointed by the kynge. Moreouer the porters and dore kepers ſtode by the dores, that diligẽtly, C ſo that none went out of hys ſtandynge & ſeruice: for theyr brethren (the Leuites) prepared for them. Thus were all thynges performed, that belonged to the offerynge of yͤ Lorde. In that day they helde the Paſſeouer and offered thankeſofferynge beſyde the ſacrifice of the Lord, accordynge to yͤ commaundement of kynge Joſias.

So the chyldren of Iſrael whych were thẽ preſent helde an honourable Paſſeouer, and the feaſt of ſwete breade .vii. dayes lõge. Yee ſuch a Paſſeouer was not kept in Iſrael, frõ the tyme of the prophet Samuel. And al the kynges of Iſrael held not ſuch an Eaſter, as thys whych kyng Joſias held, & the preſtes, the Leuites, the Jewes, and all Iſrael, of all thẽ yͭ were at Jeruſalẽ. And in the .xviii. yere of the raygne of Joſias was thys Paſſeouer kept. And wyth a parfyte harte dyd kynge Joſias order all hys workes, before yͤ Lord, and the thynges that were wrytten of hym in tymes paſt, cõcernynge thoſe yͭ ſinned and were vngodly agaynſte the Lorde before all people, & yͭ ſoughte not the worde of yͤ Lorde vpon Iſrael. * After al theſe actes of kynge *iiij.Regū. xxiii.e ij.pa.xxxv.d Joſias Pharao yͤ kynge of Egipte wente vp & came towarde Carmis by Euphrates, and Joſias went to mete hym. Thẽ ſent yͤ kynge of Egypte vnto Joſias, ſayeng: what haue I to do wyth yͤ, O kyng of Juda? I am not ſent of the Lorde to fyght againſt the, for my warre is vpon Euphrates, go thou thy way D home agayne in all yͤ haſt. And Joſias wold not turne againe vpon his charet, but vndertoke to fight againſt hym, and herkened not vnto the worde of the Prophete, whyche he tolde hym out of the mouth of God, but pytched a battayll agaynſte hym in the felde of Mageddo. And yͤ prynces preaſſed to kinge Joſias. Then ſayd the kynge vnto hys ſeruauntes: Cary me a way out of the battayl, for I am ſore woũded. And immediatly hys ſeruauntes toke hym awaye out of the front of the battayll. Then ſat he vp vpon the ſeconde charet, came to Jeruſalẽ, dyed, & was buried in hys fathers ſepulcre. And in al Jury they mourned for Joſias, yee, the rulers alſo wyth theyr wyues made lamentacion for hym vnto thys daye: And thys was done euer ſtyll in Iſrael.

These thynges are wrytten in the boke of the ſtories of the kynges of Juda, namely, all the actes and workes of kynge Joſias, his kyngly power & maieſty, his vnderſtandyng in the lawe of God, & what he dyd, yee thynges whych are not wrytten in the boke *iiij.Regum. xxiii.f. ij.Pa.xxxvi.a. of the kynges of Iſrael and Juda. *And the people toke Jechonias the ſonne of Joſias & E made hym kynge in ſteade of Joſias hys father, whan he was .xxiii. yeare olde. And he raygned ouer Iſrael thre monethes. And the kynge of Egypte put him downe, yͭ he ſhuld not raygne in Jeruſalem, & rayſed vp a taxe of the people: namely, an .C. talentes of ſyluer and one talent of golde. The kynge of Egypte alſo made Joachim hys brother kynge of Juda and Jeruſalem. As for them of the kynges councel wyth the kynge hymſelfe & zaraceles hys brother, he toke them & caryed them awaye preſoners into Egipte. Fyue and twenty yeare olde was Joachim, whan he was made kynge in the lande of Juda & Jeruſalem, & he dyd euell before yͤ Lord. *iiij. Regũ. xxiiii.a. After thys, *Nabuchodonoſor the kynge of Babilon came vp, & bounde hym wͭ bandes of yron, & caryed hym vnto Babilon. Nabuchodonoſor alſo toke al yͤ veſſels yͭ were halowed in yͤ tẽple of the Lorde, & al the Jewels, & caryed them vnto Babilon, & brought thẽ into hys awne tẽple at Babilon. Of hys vnclennes & vngodlynes, it is wryttẽ in yͤ boke of the actes of the kynges. And Joachim his F ſonne raygned in hys ſteade: He was made kynge beynge .xviii. yeare olde, and raygned but thre monethes and .x. dayes in Jeruſalẽ, & dyd euel before the Lorde. So after a yeare Nabuchodonoſor ſent and cauſed hym to be brought vnto Babilon wyth the holy veſſels of the Lorde, & made Sedechias his brother kynge of Juda & Jeruſalẽ, whẽ he was .xxi. yeare olde: and he raygned .xi. yeare.

And he dyd euell alſo in the ſyght of the Lorde, & cared not for the wordes that were *Je.xxvi.a. ſpokẽ vnto hym *by the prophet Jeremy at yͤ mouth of yͤ Lord. And where he had made an oth vnto kynge Nabuchodonoſor, he forſwore hym ſelfe, and fell from hym hauyng a ſtyfneck & a herte, & tranſgreſſed al the ſtatutes and ordinaunces of the Lorde God of Iſrael. The rulers alſo and yͤ heades of the people of the Lorde dyd moch euel, & became vngodly, more then the heathen, beynge defyled in al maner of abhominacions: Yee, & defiled the holy tẽple of the Lorde at Jeruſalẽ. And the God of theyr fathers ſent hys meſſaungers vnto thẽ, to turne them backe & to call thẽ agayne frõ theyr ſynnes: for he wold fayne haue ſpared them for his holy taberna G cles ſake. Neuertheles, they had hys meſſaũgers in deriſion: & loke what god ſpake vnto thẽ by hys prophetes, they made but a ſporte of it. Thys drewe on ſo longe tyll the Lorde was wroth with his people for theyr vngodlynes, & tyl he cauſed the kynges of the Caldees to come vp, which ſlewe theyr yõge mẽ with the ſwerde, yee, euen in the compaſſe of theyr holy temple, & ſpared no body, neyther yonge nor olde, nether maydẽ nor yonge mã: but they were all delyuered into the power of the kynges of the Caldees, and al the holy veſſels of the Lorde and the kynges treaſures toke they, and caried them vnto Babilõ. *As for the house of the Lorde, they wẽt vp *Je.xxxix.b. and.lij.b. into it, and brent it, & brake downe the walles of Jeruſalem, ſet fyre vpon her towres, deſtroyed al her noble buyldynges & brought them to nought, & the people that were not ſlayne wyth the ſwearde, they caryed vnto Babylon.

Thus became they preſoners and bondemen of the kynge of Babylon, tyl they were delyuered & raygned for themſelues, *when *Jer.xxv.c. and.xxix.c. the wordes of yͤ Lorde were fulfylled, which he promyſed them by the mouth of the prophet Jeremy, and tyll the lande had her reſt: namely, all the tyme that it laye wayſt, had it reſt and quyetnes .lxxvii. yeares.

The .ij. Chapter.

Cyrus gyueth lycence to the Jewes to returne to Jeruſalem, & reſtoreth them the veſſels of the tẽple After that are there letters ſente to Artharerſes, which acuſe the Jewes for buyldynge of the cytie: and ſo is the buyldynge dryuen of untyll the ſecõde yeare of Darius.

Nowe *whã kinge Cyrus raygned A *ij.pa.xxxvi a. ouer the Perſians, & whẽ the Lord wolde perfourme the word that he had promyſed by the mouth of the prophete Jeremy: the Lord raiſed vp the ſpyrite of Cyrus, the kynge of Perſians, ſo that he cauſed thys wrytynge to be proclaymed thorow out hys whole realme, ſayng: Thus ſayeth the kynge of Perſians: The Lorde of Iſrael that hye Lorde hath made me kynge of the lande, and commaunded me to buylde hym an houſe at Jeruſalẽ in Jewry. Yf there be any now of your people, the Lord be with hym, and go vp wyth him to Jeruſalẽ. And all they that dwell rounde aboute that place ſhall helpe them, whether it be wyth golde, with ſyluer, wyth gyftes, wyth horſes & neceſſarye catell, and all other thinges that are brought wyth a frewyll to the houſe of the Lorde at Jeruſalem.

Then the principall men out of the tribes and vyllages of Juda and Beniamin ſtode vp: ſo dyd yͤ Preſtes alſo & the Leuites (whõ the Lorde had moued) to go vp, & to buylde the houſe of the Lorde at Jeruſalem. And they that were aboute them, helped thẽ with all maner of golde, and ſyluer, and catell alſo and wyth many lyberall gyftes, & this dyd many one, whoſe mynde was ſtered vp therto. *Kynge Cyrus alſo brought forth yͤ veſ- B *i.Eſdr.i.c. ſels and ornamẽtes, that were halowed vnto the Lorde (whyche Nabuchodonoſor the kynge of Babilon had caryed awaye frõ Jeruſalem, and conſecrated them to hys Idoll and ymage) and delyuered them to Mithridatus hys treaſurer, & by hym they were delyuered to Salmanaſar ẏ debyte in Jewry. And this was the nõbre of thē: Two thouſande ⁊.iiij.C. ſyluer boules.xxx. ſyluer baſens.xxx. baſens of golde.ij.M:⁊.iiij.C. veſſels of ſyluer, and a thouſande beſyde. All ẏ veſſels of golde and ſyluer were.v.M.viij.c and.lx. Theſe were nõbred vnto Salmanaſar, and to thē that were come agayne with hym to Jeruſalē out of the captiuite of Babylon. * Now in the tyme of kyng Artaxerſes the kyng of Perſia, theſe men: Balemus ⁊ Mithridatus, Sabellius, Rathimꝰ, Balthemus, Semelius the Scribe, ⁊ other that dwelt in Samaria ⁊ in other places vnder ẏ domyniō therof, wrote a letter vnto kynge Artaxerſes, wherin they complayned vnto the kynge of them in Jewry and Jeruſalem The letter was made after thys maner.

* i. Eſd. iiij. b

C Syr, thy ſeruaũtes Rathimus the ſtory wryter, Sabellius the Scribe, ⁊ other iudges of the courte in Celoſyria ⁊ Phenyces. Be it knowen ⁊ manyfeſt to oure Lorde the kyng, ẏ the Jewes which are come vp from you vnto vs into the rebellious ⁊ wicked citye, begynne to buylde it agayne, ⁊ the walles aboute it, and to ſet vp the temple a new. Now yf thys cytie ⁊ the walles therof be ſet vp agayne, they ſhall not onely refuſe to geue trybutes ⁊ taxes, but alſo rebell vtterly agaynſt the kynge. And for ſo moch as they take thys in hāde now aboute the tēple, we thought it reaſon, to thynke no ſcorne of it, but to ſhewe it vnto oure Lorde the kyng, ⁊ to certyfie hym therof: to thintent that yf it pleaſe ẏ Kynge, he may cauſe it to be ſought in the bokes of olde: ⁊ thou ſhalt fynde ſoche warnynge wryttē, ⁊ ſhalt vnderſtāde, that thys cytye hath alwaye bene rebellyous and diſobediēt, that it hath ſubdued kynges and cytyes, and that ẏ Jewes which dwell therin, haue euer bene a rebellyous, obſtynate, vnfaythfull, ⁊ fyghtyng people, for ẏ which cauſe thys cytye is waſted. Wherfore now we certyfye oure Lorde the Kynge, ẏ yf this cytye be buylded ⁊ occupyed agayne, and the walles therof ſet vp a new, thou canſt haue no paſſage into Celoſyria and Phenices.

Then wrote the kynge to Rathimus ẏ D ſtory wryter, to Balthemus, to Sabellius the Scribe, ⁊ to the other officiers ⁊ dwellers in Syria and Phenices, after thys maner: I haue red the epiſtle which thou ſenteſt vnto me, ⁊ haue commaunded to make diligēt ſearch, and haue foūde, ẏ the cytye hath euer reſyſted kynges, ẏ the ſame people are dyſobedient, and haue cauſed moche warre, and that myghty kynges haue raygned in Jeruſalem, whiche alſo haue rayſed vp taxes of Syria and Phenices. Wherfore, I haue cōmaunded thoſe people, ẏ they ſhall not buylde the cytye, that they make nomore in it, ⁊ that they proceade no forther with the buyldynge: for ſo moche as it myghte be the cauſe of warre, and diſpleaſure vnto kynges.

Now when Rathymus and Sabellius the Scrybe, ⁊ the rulers in the lande had red the writinge of kynge Artaxerſes, they gat them together, ⁊ came in all the haſte to Jeruſalem wͭ an hooſt of horſmen, and wͭ moch people of fote, ⁊ forbad thē to buylde. And ſo they lefte of from buyldynge of the temple, vnto the ſecond yeare of kynge Darius.

¶ The.iij. Chapter.

¶ Darius maketh a feaſt. The thre ſentēces of the thre yonge men, of which the fyrſt is declared.

Kynge Darius made a great feaſt vnto hys ſeruauntes, vnto all his courte, ⁊ to all ẏ officers of Medea ⁊ Perſia, yee to all the debites and rulers that were vnder him, frō India vnto Ethiopia, an hundreth ⁊.xxvij. coūtres. So when they had eaten and dronken beyng ſatyſfyed, and were gone home agayne, Darius the kyng wente into hys chābre, layed hym downe to ſlepe, and ſo awaked. A

Then the thre yonge men, that kepte the kynges perſonne, and watched hys body, cō- B moned amonge them ſelues, ⁊ ſpake one to another: let euery one of vs ſaye ſome thing, ⁊ loke whoſe ſentence is wyſer and more excellent then the other, vnto hym ſhall kynge Darius geue greate gyftes, and clothe hym with purple. He ſhall geue hym veſſels of golde to drynke in, clothes of golde ⁊ couerynges: he ſhall make hym a coſtely charet ⁊ a brydle of golde, he ſhall geue hym a bonet of whyte ſylke, and a cheyne of golde about hys neck: yee, he ſhalbe the ſeconde and principall nexte vnto kyng Darius, and that becauſe of hys wyſdome, and ſhalbe called the kynges kynſman.

So, euery one wrote hys meaning, ſealed it, and layed it vnder the kynges pelowe, ⁊ ſayde: when the kyng aryſeth, we wyl geue hym oure writinges, and loke whoſe worde the kynge and hys chefe Lordes iudge to be C the mooſt wyſely ſpokē, the ſame ſhall haue the victory. One wrote: Wyne is a ſtronge thynge. The ſecond wrote: The kyng is ſtrōger. The thyrd wrote: Womē haue yet more ſtrēgth, but aboue all thynges ẏ trueth beareth awaye the victory. Now whē the kyng was ryſen vp, they toke theyr wrytynges ⁊ delyuered them vnto hym, and ſo he red thē. Then ſent he forth to cal all his chefe lordes, all the debites and rulers of the contrees of Medea and Perſia. And whē they were ſet downe in the councell, the wrytynges were red before thē. And he cōmaunded to call for the yonge mē, that they myght declare their meanynges thē ſelues by mouth. So when they were ſent for, ⁊ came in, the kyng ſayde vnto thē: ſhewe vs ⁊ make vs to vnderſtāde what the thinges are that ye haue written.

D Then beganne the fyrſt (which had ſpokē of the ſtrēgth of wyne) and ſayde: O ye mē, *wyne is maruelous ſtronge, and ouercommeth thē yͤ drynke it: it diſceaueth yͤ mynde, and bryngeth both the poore man ⁊ the kyng to dotage ⁊ vanite. Thus doth it alſo with the bōdmā and with the fre, with the poore and riche: it taketh awaye theyr vnderſtandyng, and maketh them carleſſe and mery, ſo that none of thē remembreth any heuynes det or dewtye. It cauſeth a man to thynke alſo that the thinge which he doth, is honeſt and good: and remembreth not that he is a kyng, nor that he is in auctorite, and that he ought not to do ſoch thīges. Moreouer, whē men are drynkyng, they forget all frēdſhyp, all brotherly faythfulnes and loue: but as ſoone as they are dronkē, they drawe out the ſwerde ⁊ wyll fyght: ⁊ when they are layed downe frō the wyne, ⁊ ſo ryſen vp agayne, they cā not tell what they dyd: iudge ye now is not wyne yͤ ſtrongeſt? For who wolde els take in hand to do ſoch thynges? And when he had ſpoken this, he helde hys tonge.

*Prou.xx.a.

¶ The.iiii.Chapter.

¶ The declaracion of the.ii.laſt ſentences of the yonge men, propounded in the Chapter before: of whiche the laſt, that is, that veritye beareth the victorye in all thynges, is moſt cōmended ⁊ alowed. Darius wryteth letters to all the rulers vnder hym, that they ſhulde ayde Zorobabel to the buyldynge of Jeruſalem.

A THen the ſecōde (which had ſayd) that the kynge was ſtronger) beganne to ſpeake, ſaying: O ye men, are not they the ſtrongeſt ⁊ mooſt excellent, that conquere yͤ lande and the ſee, and all that is in the ſee ⁊ in the earth? Nowe is the kynge lorde of all theſe thynges, and hath dominiō of them all and loke what he commaundeth, it is done. If he ſende his men forth a warfare, they go and breake downe hylles, walles ⁊ towres. They are ſlayne, and ſlaye (other mē) them ſelues, and ouerpaſſe not the kynges worde. If they get the victory, they brynge yͤ kyng all the ſpoyle. Lykewyſe, yͤ other that medle not with warres and fyghtynge, but tyll the grounde: when they reape, they brynge tribute vnto the kynge. And yf the kynge alone do but commaunde to kyll, they kyll: yf he commaunde to forgeue, they forgeue: yf he commaunde to ſmyte, they ſmyte: yf he byd dryue awaye, they dryue awaye: yf he commaunde to buylde, they buylde: yf he cōmaūde to breake downe, they breake down yf he commaunde to plante, they plante. The commen people and the rulers are obedient vnto hym. And the kyng in the meane ſeaſon ſytteth hym downe, eateth, and drynketh, and taketh hys reſte: then kepe they watche rounde aboute the kynge, and not one of them darre get hym out of the waye, to do his awne buſines, but muſt be obediēt vnto the kynge at a worde. Judge ye nowe, O ye men, howe ſhuld not he go farre aboue vnto whom men are thus obedient? And whan he had ſpoken thus, he held his tonge.

B The thyrde, whoſe name was Zorobabel, whych had ſpoken of wemen and of truth, began to ſaye after this maner: O ye men, it is not the great kynge, it is not the multitude of men, nether is it wyne that excelleth: Who is it then that hath the lorſhyp ouer them? Haue not wemen borne the kynge, and all the people that rule thoſe thynges? Haue not wemen borne them, ⁊ brought them vp, that plāte the vynes, wherout the wyne cōmeth? They make garmētes for all men, they gyue honoure vnto all men, and without women can not men lyue. Yf they gather golde ⁊ ſyluer and all precious thynges, and ſe a fayre wel fauoured woman, they leaue altogether and turne theyr eyes only vnto the woman, ⁊ gape vpō her, ⁊ haue more deſyre vnto her, then vnto the ſyluer and gold, or any maner of precious thynge. *A man leaueth hys father that brought hym vp, leaueth his awne natural countre, ⁊ cleaueth vnto the womā: yee he ieopardeth hys lyfe with the womā, ⁊ remembreth neyther father, nor mother, nor countre. By this then ye muſt nedes knowe, that wemen haue dominion ouer you.

C *Gene.ii.d. Math.xix.a. i.Corin.vi.d. Ephe.v.g.

Doth it not greue you? A man taketh his ſwearde, ⁊ goeth hys waye to ſteale, to kyll, to murther, to ſayle vpon the ſee, and ſeyth a Lyon, ⁊ goeth in the darkenes: and when he hath ſtollen, diſceaued and robbed, he bryngeth it vnto hys loue. Agayne, a mā loueth hys wyfe better than father and mother: yee many one there be, yͤ renne out of theyr wyttes, and become bondmen for theyr wyues ſakes: many one alſo haue periſhed, haue ben ſlayne, and haue ſynned bycauſe of women.

And nowe beleue me, I knowe a kynge whyche is great in hys power, and al landes ſtande in awe of hym, and no man dare laye hande vpon hym: yet dyd I ſe, that Apame (the daughter of the great kyng Bartacus) the kynges concubine, ſat beſyde the kynge vpon the ryght hande, ⁊ toke of hys crowne from hys heade, ⁊ ſet it vpon her awne head, and ſmote the kynge wyth her lefte hande. Moreouer, the kynge loked vpon her wyth open mouth: yf ſhe laughed vpon hym, he laughed alſo: but yf ſhe toke any diſpleaſure wyth hym, the kynge was fayne to flatter her, and to gyue her good wordes, tyll he had gotten her fauoure agayne.

D

O ye men, are not wemen then ſtronger? Great is the earth, ⁊ hye is the heauen. Who doth theſe thynges? Then yͤ king ⁊ the princes loked one vpon another. So he began to ſpeake of yͤ truth: O ye men: are not wemen ſtronger? Great is the earth, hye is the heauen, ſwyft is the courſe of the ſunne, *he cōpaſſeth the heauen roūde about, and fetcheth

*Eccle.i.a.

his courſe

hys courſe agayne to hys awne place in one daye. Is he not excellēt that doth thys? Yee, great is the trueth, & ſtronger then all thynges. All the earth calleth vpō the trueth, the heauen prayſeth it, all workes ſhake & treble at it, and with it is no vnryghteous thyng. Wyne is vnryghteous: the kyng is vnryghteous: wemē are vnrighteous: all the chyldren of men are vnryghteous, yee, all theyr workes are vnryghteous, and there is no
E trueth in thē, in theyr vnryghteouſnes alſo ſhall they be deſtroyed and peryſh. As for yͤ trueth, * it endureth, & is alwaye ſtronge: it lyueth and conquereth for euermore worlde without ende.

* Eſaie.xl.a. Pſal.cxvij.a.

The trueth accepteth no perſonnes, it putteth no differēce betwixte riche or poore, betwyxte the myghtye or ſymple, but doth ryght vnto euery mā, whether they be euell or good, & all men are louingly dealt with all in the workes of it. In the iudgemēt of it there is no vnryghteous thynge but ſtrēgth kyngdom and power and maieſty for euermore. Bleſſed be the God of trueth.

And with that he helde hys tōge, and all the people cried, & ſayde: Great is the trueth and aboue all. Then ſayde the kynge vnto him: Aſke what thou wylt, more then is appoynted in the wrytinge, and I ſhall geue it the, for thou art founde wyſer then thy companyons, thou ſhalt ſyt next me, and be my kynſman. Then ſayde he vnto the kynge: Remembre thy promyſe and vowe, which thou haſt vowed and promiſed (in the daye whē thou cameſt to yͤ kyngdome) to buylde vp Ieruſalē, & to ſende agayne all yͤ veſſels and Iewels, that were taken awaye out of Ieruſalem: which Cyrus ſeparated, whē he offred in Babylō, & wolde ſende thē agayne. And thy mynde was to buylde vp the temF ple, which the Edomytes brent, whē Ieruſalem was deſtroyed by the Chaldees. This onely (O kyng) is the thynge that I requyre, thys is the maieſty, which I deſyre and aſke of the: that thou perfourme the vowe, whiche thou with thyne awne mouth haſte made vnto the kynge of heauen.

Then Darius the kynge ſtode vp, and kyſſed hym, * & wrote a letter vnto all yͤ debytes and ſhreues, to all the Lordes and nobles, that they ſhulde conueye hym forth, & all them yͤ wolde go vp with him. He wrote a letter alſo vnto all the Shreues that were in Celoſyria and Phenices, and vnto Lybanus, that they ſhuld drawe Cedre trees from Lybanus vnto Ieruſalē, to buylde the cytie withal. Moreouer, he wrote vnto all the Iewes that were gone out of hys realme into Iewry becauſe of yͤ fredome, that no officier no ruler, nor Shreue, ſhuld come to their dores, and that all theyr lande which they had conquered, ſhuld be fre & not tributary: And that yͤ Edomites ſhulde geue ouer the cities and villages of the Iewes, whiche they had takē in: yee, and that they ſhulde yearly geue .xx. talētes to the buyldinge of the tēple, vntyll the tyme that it were fynyſhed, and to yͤ dayly halowynge of the brentoffringes (as it is commaunded) ten talentes yearly alſo: And that all they which come frō Babylon to buylde the cytie, ſhulde haue fre lybertye, they and theyr chyldren, & all the Preaſtes.

*j. Eſd.j.b. &.iij.Eſ.vi.d.

He wrote the greatneſſe alſo, & commaunded that the holy garmēt ſhulde be geuē thē, wherin they miniſtred: and wrote that commaundemētes ſhulde be geuen to the Leuytes, vntyll the daye, that the houſe were fynyſhed, and Ieruſalem buylded vp: and cōmaūded that all they that watched the cytye ſhulde haue theyr porcyons and wages.

He gaue ouer alſo all the veſſels that Cy G rus had ſeparated from Babylon: and all yͤ Cyrus had geuen in commaundement, the ſame charged he alſo, that it ſhulde be done and ſent vnto Ieruſalem. Now when thys yōge mā was gone forth, he turned his face towarde Ieruſalem, and prayſed the kynge of heauen, and ſayde: * Of the commeth the victory, of the cōmeth wyſdome & clearneſſe, & I am thy ſeruaūt. Bleſſed art thou, which haſt geuen me wyſdome: that will I prayſe, O Lord, thou God of oure fathers.

* Eccle.i.a.

And ſo he toke the letters, & wente vnto Babylon. And when he came there, he tolde thys vnto all his brethren that were at Babylon, and they prayſed the God of theyr fathers, that he had geuē them refreſhyng and lyberte to go vp, and to buylde Ieruſalē and the tēple (wherin the name of yͤ Lord is called vpon) and they reioyſed with inſtrumētes and gladneſſe ſeuen dayes longe.

The .v. Chapter.

They that returne to Ieruſalē are nombred. They begynne to laye the foundacyon of the temple, but are let by the meanes of enemyes: and ſo is the buyldyng dryuen of by the ſpace of two yeares.

After thys were the principal A men of all yͤ villages choſen in the trybes and kynredes, that they ſhuld go wͭ theyr wyues & chyldrē, wͭ theyr ſeruaūtes & maydens, wͭ all theyr catell & ſubſtaūce. And Darius yͤ kyng ſent wͭ them a thouſande horſmen, to cōueye them ſafely vnto Ieruſalem: and theyr brethren were glad, playeng vpon inſtrumentes, and ſyngynge. And theſe are the names of the men, which wente vp out of the vyllagies, accordyng to the trybes. Of the Preſtes, yͤ ſonne of Phinehes, the ſonne of Aaron: Ieſus the ſonne of Ioſedec, Ioachim the ſonne of * Zorobabel the ſonne of Salathiel (of the kynred of Dauid, out of the kynred of Phares of the trybe of Iuda) which ſpake wōderful

* Matth.i.b.

thynges vnder Darius the kynge of Perſia in the ſeconde yeare of hys raygne in yͤ fyrſt moneth of Niſan.

Theſe alſo are they of Jewry, which came vp, and turned agayne vnto Jeruſalem out of the captyuyte that Nabuchodonoſor the kynge of Babylon had broughte vnto Babylon. And euery man ſoughte hys porcyon agayne in Jewry, hys cytie, they that came with zorobabel, and with Jeſus, Nehemias, Saraias, Raelaias, Elimeus, Emmanius, Mardocheus, Beelſerus, Mechpſa, Rochor, Oliorus, Emonias, one of theyr prynces.

And the nõbre of them accordinge to theyr B kynredes and rulers were. The chyldren of Phares, two thouſande, an hũdreth ⁊.lxxij. The chyldren of Ares.iij.M.an.C.and lviij. The children of Femo, an.C.⁊.xlij. The ſonnes of Jeſus and Joabes, a.M.iij.C.⁊ two The ſonnes of Beniu.ij.M.iiij.C.and.lxx: The ſonnes of Choroba.ij.C.⁊.v. The ſonnes of Banica, an.C.and.lxviij. The ſõnes of Rebech.iiij.C.and thre. The ſonnes of Archad.iiij.C.and.xxvij. The ſonnes of Cham xxxvij. The ſonnes of zoroar.ij.M.⁊.lxvij: The ſonnes of Adinu.iiij.C.⁊.lxi. The ſonnes of Adarectis an.C.and.viij. The ſonnes of Ciaſo and zelas an.C.and ſeuen. The ſonnes of Azorec.iiij.C.and.xxxix. The ſonnes of Jedarbone, an C.and,xxxij. The ſonnes of Hananias an.C.and.xxx. The ſonnes of Aſoni.xc. The ſonnes of Marſar.iiij.C and xxii. The ſonnes of zabarus.xcv. The ſonnes of Sepholemon an.C.and.xxiij. The ſonnes of Nepopas.lv. The ſonnes of Hechanatus an.C and.lviij. The ſonnes of zebethanus an.C.and.xxxij. The ſonnes of Crearpatros (whiche is called alſo Enobadies ⁊ Modias.)iiij.C.and.xxiij. Of them of Gramos and Gabea an.C.and.xxi. Of them of Beſſelon and Ceage.lxv. Of them of Baſtarus, an.C.and.xxij. Of them of Bechenobes.lv. Of the ſonnes of Lyptis, there were an.C.and.lv. Of the ſonnes of Labonnus.iij.C.⁊.lvij. Of the ſonnes of Sichem iij.C.and.lxx. Of the ſonnes of Suadon and Elimon.iij.C.and.lxxviij. Of the ſonnes of Ericus.ii.M.an.C.and.xlv. The ſonnes of Anaas.iij.C.and.lxx.

The Preſtes: The ſonnes of Jeddus: The C ſonnes of Euther: the ſonnes of El Jaſib.iij C.and.lxxij. The ſonnes of Emerus.ij.C. and.lij. The ſonnes of Faſurius.iii.C.⁊.lvii The ſonnes of Carea.ij.C.and.xxvii. The Leuytes: The ſonnes of Jeſus in Caduhell and Banus, and Serebias, and Edeas, ſeuentye and foure.

The whole nombre of theſe frõ.xij.yeares was.iij.M.iiii.C.and.lxii. Of the ſonnes, daughters ⁊ wyues, the whole ſumme was iiij.M.ij.C.⁊.xlij. The ſonnes of yͤ Preſtes that prayſed God in the temple: The ſonnes of Aſaph, of whome there were an.C.and xxviij. But the dore kepers were: The chyldren of Eſmenus: the chyldren of Aſer: the chyldren of Amon: the chyldren of Acuba, Topa: the chyldren of Tobi: an hũdred and xxxix.in all.

The Preſtes that ſerued in the temple: The ſonnes of Sel, the ſonnes of Gaſpha, the ſonnes of Tobloch, the ſonnes of Caria, the ſonnes of Sub, the ſonnes of Helin. the ſonnes of Sabana, the ſonnes of Armacha, the ſonnes of Acub,; the ſonnes of Utha, the ſonnes of Cetha, the ſonnes of Aggab, the ſonnes of Obay, the ſonnes of Anani, the ſonnes of Canna, the ſonnes of Geddu, the ſonnes of An, the ſonnes of Radin, the ſonnes of Deſanon, the ſonnes of Nechoba, the ſonnes of Caſeba, the ſonnes of Goza, the ſonnes of Ozul, the ſonnes of Sinona;, the ſonnes of Atra, the ſonnes of Haſtẽ, the ſonnes of Aſiana, the ſonnes of Manei, the ſonnes of Naſiſin, the ſonnes of Accua, the ſonnes of Agiſta, the ſonnes of Azui, the ſonnes of Fauon, the ſonnes of Phaſalon, the ſonnes of Meeda, the ſonnes of Suſa, the ſonnes of Cared, the ſonnes of Barcus, the ſonnes of Sarea, the ſonnes of Coeſi, yͤ ſonnes of Naſit, yͤ ſonnes of Agiſta, the ſonnes of Pedon: Salomon his ſonnes, the ſonnes of Aſcphot, the ſonnes of Phazida, the ſonnes of Celi, yͤ ſonnes of Dedon, the ſõnes of Saddahel, the ſonnes of zapheus, the ſonnes of Aggia, yͤ ſonnes of Sacharet, the ſonnes of Sabathem, the ſonnes of Saroneth, the ſonnes of Malſit, the ſonnes of Ania, yͤ ſonnes of Saſus, the ſonnes of Addus, the ſonnes of Suba, yͤ ſonnes of Emra, the ſonnes of Rabotis, the ſonnes of Phaſphat, the ſonnes of Malmon. All theſe mynyſtred in the Sanctuary, and were ſeruauntes of Salomon: euen.iiij.C.and.lxxxij.

These folowynge are they, that wẽt vp D from Chelmel at Thelarſa (whoſe Princes were Carmelã and Careth) and myght not ſhewe forth theyr cytyes ⁊ kynredes, howe they were of Iſrael: The ſonnes of Dalarus the ſonnes of Tuben, the ſonnes of Nechodaicus. Of the Preſtes that executed yͤ office of the Preſthode, and were not founde: The ſonnes of Obia, the ſonnes of Achiſos, the ſonnes of Addin, whyche maryed one of the daughters of Phargelen, and were named after hym. The wrytyng of the ſame kyndred was ſought in the regiſter of theyr generaciõ, but it was not foũde: ⁊ therfore were they forbiddẽ to execute the office of yͤ preſthode. Unto thẽ ſayde Nehemias ⁊ Aſtharas that they ſhulde haue no porcyon in the Sãctuary, tyll there roſe vp an hye Preſte, that were well inſtructe in the playne clearnes and trueth. Of all Iſraell (beſyde ſeruauntes and uauntes and maydens) there were. xlij. M. iij.C.and.xl. Nowe were there of ſeruauntes and maydens. vii.M.iij.C.⁊.xxxvi. Of ſyngynge men and ſyngyng women there were two hũdred ⁊.lxv. Foure hũdred and.xxxv. Camels. Seuẽ thouſand, and.xxxvi. horſes. Two hundred thouſande and.xlv. Mules. Fyue.M.and.xxv.aſſes.

E Theyr heades alſo and the rulers in ẏ tribes, when they came to Jeruſalem, ⁊ wolde buylde and ſet vp the temple of God agayne in hys place, they gaue (after theyr abilitie) vnto the temple, to the treaſure and to ẏ ſeruice of ẏ Sãctuary.xii.M.poũdes of golde, fyue thouſande of ſyluer, ⁊ an hundred Preſtes garmentes. And ſo dwelt the Preſtes ⁊ the Leuytes, and the people that wente out to Jeruſalem, ⁊ in the countre there about, ẏ ſyngers alſo and the porters, euery one of Iſrael in hys owne lande.

* So whan the ſeuenth moneth came, *i.Eſd.iii.a. and whan the chyldren of Iſraell were euery man at hys buſynes, they came all wyth one conſent into the court, whych was before the Eaſt dore. And there ſtode Jeſua the ſõne of Joſedec and hys brethren the Preſtes, and zorobabell the ſonne of Salathiell and hys brethren, ſettyng vp an aulter, to offer brent ſacrifices vpon it, as it is wryttẽ in the law of Moſes.

There came people alſo of other coũtrees, and the Heathen out of al landes to ſet vp the aulter in hys place, and offred ſacrifices and brent offrynges vnto the Lorde in the mornynge. And ſo they helde the feaſt of taber- * Leu.xxiii.f Num.xxix.b ii.Mach.i.c. nacles, * as it is commaunded in the lawe. And dayly offred they as accordynge was, and made ẏ ſacrifices appoynted, the offrin- i.Eſd.iii.b ges alſo of the Sabbathes ⁊ of the new mones, and all holy feaſtes. * And all they that vowed offerynges vnto the Lorde, beganne at the newe moone of the.vii.moneth to offre vnto God, for the temple of the Lorde was not yet builded. And they gaue vnto the maſons and carpenters, money, meate, ⁊ drinke F wyth chearfulneſſe. Unto them of Sidon alſo ⁊ Tyre they gaue carres, that they ſhulde cary Cedre trees from Lybanus to be ioyſtes and beames, and that they ſhulde make ſhyppes in the hauen of Joppe, accordynge as it was appoynted ⁊ ordeyned by Cyrus kyng of the Perſians.

And in the ſeconde yeare they came into *Ec.xxix.b.c the temple of God at Jeruſalem. * In the ſeconde moneth began zorobabel the ſonne of Salathiel, and Jeſua the ſonne of Joſedec ⁊ theyr brethren the Preſtes and Leuites, and al they that were come vnto Jeruſalem oute of the captiuite of Babilon, ⁊ layed the foũdacion of the temple, in the newe mone of the ſecond moneth in ẏ ſecond yeare ẏ they were come into Jewry ⁊ Jeruſalẽ. And they appoynted the Leuites (that were aboue.xx. yeare olde) vnto ẏ ſeruice of the Lorde: ſo Jeſua ⁊ hys ſonnes ⁊ hys brethren, al the Leuites ſtode together, ⁊ perfourmed the lawe ⁊ ordynaunce in the houſe of the Lorde.

And the Preſtes ſtode, ⁊ had theyr garmentes and trompettes, ⁊ the Leuites, the ſonnes of Aſaph had Cymbals, gyuyng thãkes and prayſes vnto the Lorde, accordynge * as Dauid the kynge of Iſrael had ordey- *i.Pa.xvi.b ned. And the ſonge that they dyd ſynge vnto the Lorde, was after thys maner. + O ſynge +Pſa.cxxxv.a Eſay.xii.b. vnto the Lorde, for he is gracious, and hys goodnes vpon Iſrael endureth for euer. And al the people blew out with trompettes, and ſonge wyth loude voyce, prayſynge ẏ Lorde G together in the rearynge vp of ẏ houſe of the Lorde. * There came alſo from amonge the *i.Eſd.iii.d. Preſtes ⁊ Leuites the rulers ⁊ elders, accordynge to the trybes ⁊ kynredes (ſoch as had ſene the houſe afore) to the buyldyng of this temple with great crye ⁊ great mournynge, many alſo wyth trompettes and great ioye: In ſo moch, that the trompettes myghte not well be hearde for the wepynge and mournynge. For the commen people blewe goodly vpon the trompettes. *i.Eſd.iiii.a

* Then came the enemyes of the trybes of Juda and Beniamin, to know what that trompettynge and noyſe of ſhawmes might be. And they perceyued ẏ it was they whych were come agayne out of captiuitie, ⁊ wold buylde the temple vp a newe vnto the Lord God of Iſrael. So they went to zorobabell and Jeſua, and to the rulers of the vyllages, and ſayd vnto them. Shall we buylde wyth you alſo? For we lykewyſe haue herde your Lorde, and we walke after the ſame maner, from the dayes of Aſuazareth the kynge of Aſſyria, whych brought vs hyther. Then zorobabel and Jeſua and the rulers of the vyllages of Iſrael ſayd vnto them. It is not mete, that ye ſhulde buylde the temple of our God wᵗ vs: we oure ſelues alone wyll buylde vnto the Lorde, lyke * as Cyrus the kynge *i.Eſd.i.a of the Perſians hath commaunded vs.

But the Heathen in the lande layed them ſelues agaynſt thoſe ẏ were in Jewry, helde vp the buyldynge from them, layed wayte vpon them preuely, ſtopped ſoch as brought any thynge to them, forbad them to buylde, and hyndered thoſe that made them paſſage, that the buyldynge ſhulde not be fyniſhed: ⁊ thys continued ſo longe as kynge Cyrus lyued: and ſo they put of the buyldynge for the ſpace of two yeares, vntyll the raygne of kynge Darius.

¶ The.vi.Chapter.

¶ Aggeus and zachary prophecye. They buylde the temple wythout let or hynderaunce, by the commaundement of Darius.

A NOtwythſtandynge in the ſeconde yeare of yͤ raygne of Darius, *i.Eſd.v.a. *Aggeus ⁊ zacharye the ſonne of Addo prophecied vpon them in Jewry, ⁊ Jeruſalem, in the name of the God of Iſrael *Agge.i.c. *Then zorobabel the ſonne of Salathiel, ⁊ Jeſua the ſonne of Joſedec ſtode vp, and began to buylde the houſe of the Lorde at Jeruſalẽ, whã yͤ prophetes of the Lord helped thẽ. At the ſame tyme came Siſennes the vnder ſhreue in Syria and Phenices, with the lãdelordes and hys companions, and ſayd vnto them: Who hath bydden and cõmaũded you to buylde the houſe, to make the roufe and all other thynges agayne? And who are the workmen, that buylde them? Neuertheles, the elders of the Jewes had ſuch grace of the Lorde, that they wolde not be let (thoughe they were prouoked therto) but buylded on ſtyll, vntyll the tyme yͤ kynge Darius were certifyed therof, ⁊ an anſwere receyued from hym. The letter yͤ theſe men ſent vnto kynge Darius, was after thys maner.

Syſennes the vnder Shreue in Syria and Phenices, and the landlordes with theyr companions, whych are headrulers in Syria and Phenices, ſende theyr ſalutacion vnto Darius the kynge. We certifye the Lorde the kinge, that we came into the lãde of Jewrye, and wente to Jeruſalẽ: where we foũde them buyldynge the great houſe of God and the tẽple, with great coſtly free ſtone ⁊ wyth goodly timber for the walles: yee, they make great haſt wyth the worke, ⁊ helpe one ano- B ther, and it goeth forth proſperouſly in theyr handes, and wyth great diligence and worſhyp is it made. Then aſked we the elders, who had commaunded them to make vp the houſe and the buyldynge, and thys we dyd, to the intent that we myght certifye the perfectly, ⁊ wryte vnto the, the names of thoſe that were the rulers of the worke. So they gaue vs thys anſwere: *iij.Re.vi.a we are the ſeruauntes of the Lorde, which made heuen ⁊ earth: and as for thys houſe, *it hath ben buylded and ſet vp afore tyme by the great ⁊ myghty kynge of Iſrael. But whẽ our fathers prouoked God vnto wrath, *iiii.re.xxiiij xxv. ⁊ ſynned agaynſt the God of Iſrael, *he gaue them ouer into the Jer.xxxix.ij. power of Nabuchodonoſor kynge of Babilon the kynge of the Caldees, whyche brake downe the houſe, and brente it, and caryed awaye *i.Eſd.v.c the people preſoners vnto Babilon. *Neuertheles, in the fyrſt yeare that kynge Cyrus raygned at Babilon, Cyrus the king wrote and commaunded to buylde vp thys houſe agayne: and all the ornamentes that Nabuchodonoſor caryed awaye from Jeruſalem vnto Babilon, and appropriated vnto his awne tẽple: theſe brought Cirus forth agayne, and delyuered them to zorobabell and to Salmanaſar the vnder ſhreue, commaundynge them that they ſhulde brynge thoſe ſame ornamẽtes agayne to Jeruſalem into the temple, and to begynne from that tyme forth, to buylde the temple agayne in hys awne place. Then Salmanaſar layed the foundacion of the Lordes houſe at Jeruſalem, and euer ſence haue they buylded, and yet is it not ended. And therfore, O kynge, C yf thou thynkeſt it good, let it be ſoughte in the Lybraries and rolles of kynge Cyrus. yf it be founde then, that it is done wyth yͤ coũcell and conſent of kynge Cyrus, and yf oure lorde the kynge be ſo mynded, let hym wryte vnto vs therof.

*Then cõmaũded kynge Darius to ſeke *i.Eſd.vi.a. ij.Eſd.iiii.c in the Lybraries: and ſo at Egbathanis in a lytle cytie in Medea there was founde ſuche a wrytynge. In the fyrſt yeare of the raygne of Cyrus, the ſame kinge Cyrus cõmaunded that the houſe of the Lorde at Jeruſalẽ ſhuld be buylded agayne (and odoures to be made there cõtinually vnto yͤ Lord) whoſe heygth ſhalbe .x. cubites, ⁊ the bredth, thre ſcore cubites, ⁊ foureſquare with thre hewen ſtones, wyth a lofte of tymber of the ſame countre, yee, wyth a newe loft, and the expenſes therof to be geuen of the houſe of kynge Cyrus. And the ornamentes of gold and ſyluer, that Nabuchodonoſor toke out of the houſe of the Lorde at Jeruſalem, ſhalbe ſet agayne in the temple at Jeruſalẽ, where they were afore. Siſennes alſo the vndershreue in Siria and Phenyces, the princes and theyr companiõs and the other that be head rulers in Syria ⁊ Phenices, ſhal not medle nor haue any thĩge to do wyth that place.

I Cyrus haue cõmaunded alſo, that they D ſhal builde the houſe of the Lorde whole vp, and haue ordeyned them, to helpe thoſe that be come out of captiuitie: tyl the houſe of the Lorde be fyniſhed: and out of the tribute and taxynge that is yearly rayſed vp in Syria ⁊ Phenices, diligently to geue them a certaine ſumme to the offerynge of the Lorde: and the ſame to be delyuered vnto zorobabel the officer, that he therwythall maye ordeyne oxen, rammes, lambes, and corne, ſalte, wyne and oyle, and that continually euery yeare: after the expenſes *which the preſtes that be at *i.Eſd.vi.b Jeruſalem, ſhewe to be made daily: this ſhal be geuẽ vnto them wythout delay, that they maye offer ſacrifices dayly to the hyeſt God, for the kynge and for hys ſeruauntes, and to praye for theyr lyues. Let it be proclaymed alſo on euery ſyde, that whoſoeuer breaketh or dyſpyſeth this cõmaundemẽt of the kyng, ſhalbe hanged vpon a galowes (made of his awne good) and all hys goodes ſhalbe ſeaſoned vnto yͤ kyng. The Lord therfore (whoſe name is there called vpon) roote out and deſtroye all the kynges and people, that vndertake by violẽce to hynder yͤ ſame, or to deale vncurteouſly with the houſe of the Lorde at Jeruſalem. I Darius the kynge haue ordeyned, that theſe thynges ſhalbe done wyth all diligence.

¶ The.vii.Chapter.

¶ The temple is fynyſhed and dedicate: and the feaſt of the vnleuened breade is holden.

A Then Syſennes the vnderſhreues in Celoſyria, and Phenices, and the other landlordes wyth theyr companions, obeyed the thinges that kynge Darius had ordeyned, and were diligent in the holy workes, and were felow helpers with the olde rulers of the Jewes: And ſo the worke of the Sanctuary went forth and proſpered, when Aggeus and zachary prophecied. And they perfourmed all thynges thorow the cõmaundement of the Lorde god of Iſrael, and after the deuyſe of Cyrus, Darius and Artaxerſes kynges of Perſia.

B And thus was our houſe fynyſhed vnto the.xxiii.day of the moneth Adder in the.vi. yeare of kynge Darius: And the chyldren of Iſrael the Preſtes and the Liuites, and the other that were come out of captiuitie, and ſuche as were ioyned vnto them, dyd accordynge as it is wrytten in yͤ boke of Moſes. And in the dedication of the temple: they offered an hundred oxen, two hundred rãmes, foure hundred lambes, and twelue goates for the ſynnes of all the people of Iſraell, after the nombre of the trybes of Iſrael. The C preſtes alſo and the Leuites ſtode arayed in the preſtly garmentes, after the trybes, ouer all the workes of the Lorde god of Iſrael accordynge to the boke of Moſes, and the porters by all dores.

And the chyldren of Iſrael (wyth thoſe yͭ were come out of captiuitie) helde the Paſſeouer the fouretenth day of the fyrſt moneth, when the Preſtes and the Leuites were ſanctifyed. They yͭ came out of captiuitie, were not all ſanctifyed together: but the Leuites were all ſanctifyed together, and ſo all they that came out of captiuitie, killed the Eaſter lambe for theyr brethren, for the preſtes and for themſelues. And the chyldren of Iſraell that came out of captiuitie, and eſcaped frõ D al the abhominacions of the Heathen, ſought the Lord, and kept the feaſt of the vnleuened breade ſeuen dayes longe, eatynge and drynkynge and were mery before the Lorde: that the Lorde had turned the deuyce of the kinge of Aſſyria, and cõforted theyr handes to the workes of the Lorde God of Iſrael.

¶ The.viii.Chapter.

¶ Eſdras cauſeth the people to aſſemble and come together, and then readeth them the lawe. They kepe the feaſte of tabernacles.

A And after hym * when Artaxerſes the kynge of the Perſians raygned, there wente vnto hym Eſdras the ſonne of Sarayas, the ſonne of Azarias, the ſonne of Helchiach, the ſonne of Sallum, the ſonne of Sadoch, the ſonne of Achitob, the ſonne of Amarias, the ſonne of Azarias, the ſonne of Boccus, the ſonne of Abyſu, the ſonne of Phineas, the ſonne of Eleazar, the ſonne of Aaron the fyrſt preſt. This Eſdras went vp from Babilon (for he had good vnderſtandynge in the lawe of Moſes, that was geuẽ of the Lord God of Iſrael, to be taught and done in dede.) And the kynge fauoured him, and dyd hym great worſhyppe and honoure after all hys deſyres. There wente vp wyth hym alſo certayne of the chyldren of Iſrael, of the preſtes, of the Leuites, of the ſyngers, porters and miniſtres of the temple at Jeruſalem.

*i.Eſd.vii.b

In the ſeuenth yeare of the raygne of kyng Artaxerſes, in the fyueth moneth, that is in the ſeueneth yere of the raygne, they wẽt from Babylon in the newe moone of the.v. moneth, and came the hye waye to Jeruſalẽ after hys commaundement, like as the Lord had proſpered theyr iourney. For in theſe Eſdras gat greate inſtruccion, that he ſhulde leaue none of the thynges behinde, which are in the lawe and commaundementes of God. And he taught whole Iſraell all ryghteouſnes and iudgement.

Then came the Secretaries of kynge Artaxerſes, and delyuered the wrytinges (that were come frõ Artaxerſes the kynge (to Eſdras the Preſt and reader of the lawe of the Lorde: And thys is the copye of the letter: Kynge Artaxerſes ſendeth hys gretynge vnto Eſdras the Preſt and reader of the law of the Lorde. Of frendſhyppe and good wyll I haue ordeyned and charged, yf ther be any of the Jewes, of the preſtes and Leuites in my realme, whych deſyreth and is content to go with the vnto Jeruſalem, that he may do it. Therfore, yf any be mynded to beare the cõpany, let them come together, & go wyth the B (lyke as I am content and my ſeuẽ frendes, my councelers) to ſe what they do at Jeruſalem and in Jewry, and kepe the thynges accordynge as thou haſt in the lawe of yͤ Lord: & to brynge the gyftes vnto God the Lorde of Iſrael, that I & my frẽdes haue promyſed to Jeruſalem, and all the ſyluer & golde that is in the countre of Babylon, vnto the Lord to Jeruſalem, wyth the thynge that is geuẽ for the people in the Lordes temple at Jeruſalem. Yee, that the ſame ſiluer and gold may be gathered, and oxen, rammes, ſhepe and goates and other that belonge to theſe thynges: and that they maye offer ſacrifices vnto the Lorde, vpon the aulter of theyr Lorde, whych is at Jeruſalem.

And what ſoeuer thou and thy brethren wyll do wyth the ſyluer and golde, that do after thy mynde, accordynge to yͤ cõmaundement

ment of the Lord thy God, & lykewyſe, with
the holy veſſels that are geuẽ the, for the ſer-
uice of the houſe of the Lord thy God: and o-
ther thinges what ſoeuer is neceſſary for the
to the worke of the temple, that ſhalbe geuen
the of the kynges treaſure & loke what thou
wyth thy brethren wyll do wyth the golde &
ſyluer, that do after the wyl of yͤ Lorde. And
I kynge Artaxerſes haue cõmaunded the ke-
pers of the treaſures in Syria and Pheni-
ces, that whatſoeuer Eſdras the preſte & rea-
der of the lawe of the Lorde doth wryte, it
ſhalbe geuen hym: tyll an hũdred talentes of
ſyluer, and of golde in lyke maner. Of corne
alſo an hundred meaſures, and tyl an hũdred
veſſels of wyne, and other plẽteous thynges
wythout nombre. Let all thynges be done af-
ter the law of the hyeſt God, that the wroth
of God aryſe not in the realme of the kynge,
and of hys ſonnes. I cõmaũde you alſo, that
ye requyre no taxe nor tribute of the preſtes,
Leuytes, ſyngers, and myniſters of the tem-
ple, nor of the writers: and that noman haue
C authoritie to medle any thynge agaynſt thẽ.
As for the (O Eſdras) ſet thou iudges & ar-
byters in the whole lande of Syria and Phe-
nices, after the wyſedome of God: and learne
all ſuch as are ignoraunt in the lawe of God
thy Lorde, and let all them that offende a-
gaynſt the lawe, be punyſhed: whether it be
wyth death, wyth paine, to be condemned in
money, or to be banyſhed.

*i.Esd.vii.a Then ſayd Eſdras the wryter. *Bleſſed
be the God of oure fathers, that hath geuen
ſo good a mynde and wyl into the hert of the
kynge, to magnifye hys houſe that is at Ie-
ruſalem, and hath made me to be accepted in
the ſyght of the kynge, of hys councel, of hys
frendes & of hys nobles. And ſo I was ſted-
faſt in my mynde, accordynge as the Lorde
my God helped me, and I choſe out mẽ of Iſ-
*i.Es.viii.b rael to go vp wyth me. * And theſe are the
heades, (after theyr kynredes and houſes of
theyr fathers) that wente vp wyth me from
Babilon, out of the kyngdome of Artaxer-
ſes: Of yͤ ſonnes of Phares, Gerſonius: Of
the ſonnes of Siemarith, Amenus. Of the
ſonnes of Dauid, Accus, the ſõne of Cecilia.

Of the ſonnes of Phares, zachary: & with
hym there turned agayne an hũdred & fyftie
men. Of the ſonnes of the captayne of Moa-
bylon, zaraei, & with hym .ii.C. and .l. mẽ. Of
the ſonnes of zachnes, Iechonias zecholy, &
wyth hym two hundred and fyftie men. Of
the ſonnes of Salamaaſias, Gotholye, and
lxx. with hym. Of the ſonnes of zaphacia: za-
rias, Mihely, and wyth hym foure ſcore. Of
the ſonnes of Iob, Abdias, Iehely, and with
hym two hundred and twelue men. Of the
the ſonnes of Bania, Salimoth yͤ ſonnes of
Ioſaphia, & wyth hym an hundred and thre
ſcore men. Of yͤ ſonnes of Beer, zachary Be-
bei, and with hym two hundred & .viij. men.
Of the ſonnes of Eſead, Iohannes Ezechã,
and with hym an hundred and ten men.
Of the ſonnes of Adonicam thoſe that were
the laſt, and theſe are theyr names. Eliphalã
the ſonne of Gebel and Semeias, and with
hym .lxx. men. All theſe called I together by
the water Thia, where we pitched our ten-
tes thre dayes, and there I muſtered them.

*As for the ſonnes of the preſtes & Leui- D
tes, I founde none there. Then ſent I vnto *i.Es.viij.b
Eleazar, and Eccelom, and Maſmam, and
Malobam, and Enaathan, and Samea, &
Ioribimathan, Eunagan, zachary, Moſol-
lamun (theſe were the leders and men of ex-
peryence) and I ſent them worde, that they
ſhulde come vnto Loddeus, whych was by
the place of the treaſury, and commaunded
them that they ſhulde ſpeake vnto Loddeus
and to hys brethren and to thoſe that were
in yͤ treaſury, to ſende vs ſoch men, as might
execute the preſtes offyce in the houſe of the
Lorde our God. And with the myghtie hãd
of our Lord God, they brought vnto vs mẽ
of good experience, from amonge the ſonnes
of Moolius, the ſonne of Leui, the ſonne of
Iſrael, Sebebeiam and the ſonnes and hys
brethrẽ Aſbin & Anin, of whom there were.
xviij. From amonge the chyldren of the ſon-
nes of Cananeus, and theyr ſonnes were .xx.
men. And of them that ſerued in the temple,
whome Dauid had ordeyned, and the princi-
pall men that miniſtred for the worke vnto
the Leuytes in the temple two hundred and
twentye men, whoſe names are all tokened
vp in wrytynge.

*Then cõmaunded I a faſting vnto the
yonge men before the Lorde, that I myghte *i.Esd.i.a.
deſyre of hym a proſperous iourney and a
good waye for vs, yee for vs, for oure chyl-
dren & for the cattell, becauſe of the layenges
awayte, and I durſte not requyre of yͤ kyng
men of horſe and of fote, to conueye vs ſa-
fely agaynſt oure enemies, for we had ſayde
vnto the kynge, that the power of the Lorde
oure God ſhuld be with them, that ſeke him
with theyr whole hert. And therfore, we be-
ſought God oure Lorde earneſtly becauſe of
theſe thynges, & he was mercyfull vnto vs,
and hearde our prayer. And I ſeparated frõ
amonge the rulers of the people, and frõ the
preſtes of the temple .xij. men, and Sebeia &
Aſania, and ten men of theyr brethren wyth
them. And I weyed them the golde and the
ſyluer and all the preſtly ornamentes of the
houſe of oure God, whych the kyng, and his
councell, and hys Princes, and whole Iſrael
had geuẽ. And when I had weyed it, I ga-
ue them an hundred and fyfty talẽtes in ſyl-
uer, and an hundred talẽtes of ſyluer veſſell,
an hundred talentes of golde, and of golden
veſſell ſeuen tymes twentye, and veſſels of

other metal (yee, of good metal) twelue, gliſterynge as the golde, and ſayde vnto them: ye are holy vnto the Lorde, and the veſſels are holy, and the golde and the ſyluer is promyſed vnto the Lorde God of oure fathers. Be dyligēt nowe and kepe it, vntyll the tyme that ye deliuer it to the rulers of the people, to the preſtes, to the Leuytes, and to the principall men of the cyties of Iſraell in Ieruſalem, and in the chambre of the houſe of oure God.

*i. Eſ. viij. d *So, the Preſtes and the Leuites which receaued of me the golde, the ſyluer and the veſſell, brought it vnto Ieruſalē into yͤ temple of the Lord. And from the ryuer of Thia we brake vp the twelueth daye of the fyrſte moneth, tyll we came to Ieruſalē. And whē the thyrde daye was paſt, the weyed golde, and ſyluer was delyuered in the houſe of the Lorde the fourth daye, vnto Marimoth the ſonne of Ior the preſte, and wyth hym was Eleazar the ſonne of Phineas, and with thē were Ioſabdꝰ the ſonnes of Ieſnet, Medias and the ſonne of Banus, and certayne of the Leuites to the nombre and to the wayght: ⁊ the wayght of them was written vp the ſame tyme. As for thoſe that were come out of captiuyte, they offred ſacryfyce vnto yͤ Lord the God of Iſraell: euen twelue oxen for all Iſrael. lxxxvi. rammes. lxxij. ſhepe. xij. goates for ſynne, twelue kyne for a thākoffring all to the ſacryfyce of the Lord. And the kynges commiſſion delyuered they vnto the ſtewardes and debytes of the kynge, and to the vndershreues in Celoſyria and Phenices.

*i. Eſd. ix. a. *Nowe, when theſe thynges were done, the rulers came vnto me, and ſayde: The generacion of Iſrael, the Princes, the Preſtes, and Leuytes, the ſtraunge people ⁊ indwellers of the lande, haue not put awaye theyr vnclenneſſe, from the Cananites, Hethytes, Phereſytes, from the Moabites, Egipcyās and Edomytes. For both they ⁊ theyr ſonnes haue myngled them ſelues wͭ the daughters of them, and the holy ſede is mixte with the outlandyſhe Heathen, ⁊ ſens the begynnynge of theyr raygne haue the rulers ⁊ heades bene partetakers of theyr wyckedneſſe.

F

*i. Eſd. ix. a *As ſoone as I had hearde theſe thinges, immediatly I rente my holy garmētes, and pulled out the heare of my heade ⁊ my beerd, and ſat me downe ſorowfull and heuy. So all they that were moued thorow the worde of the God of Iſraell, came vnto me: ⁊ I ſat ſtill, full of heuyneſſe vntyll the euenyng ſacrifyce. Then ſtode I vp from faſtynge, hauyng rente clothes ⁊ the holy garment, kneled downe vpon my knees, helde out my hādes vnto the Lord, and ſayd: O Lord, I am confoūded and aſhamed before thy face, for our ſynnes are become many vpon oure heades, and our wyckedneſſes are exalted vnto the heauen: for ſens the tyme of oure fathers we are in great ſynne vnto thys daye. And for the ſynnes of vs and oure fathers, we wͭ our brethren and with our preſtes haue bene delyuered vnto the kynges of the earth, into the ſwerd, and into captyuyte, and became a ſpoyle with confuſion and ſhame vnto thys daye. And nowe, O Lord God, howe great is the mercy that we haue gotten of the: in yͭ thou haſt left vs a rote and a name in yͤ place of thy Sanctuary, to diſcouer oure lyght in yͤ houſe of the Lord our God, ⁊ haſt geuē vs meate at all tymes of our mynyſtracyon And when we were in captyuyte, we were not forſakē of the Lord our God: but he made the kynges of Perſia gracyous ⁊ fauourable vnto vs, ſo that they gaue vs vytayles and meate, yee, and leaue to buyld vp the temple of our Lorde God agayne, to repayre the waſted places of Syō, and to dwel in Iewry and Ieruſalem. And now, O Lord, what ſhall we ſaye, hauynge all theſe thynges in poſſeſſyon? For we haue broken thy commaundementes, which thou gaueſt vnto G vs by the hādes of thy ſeruauntes yͤ prophetes, ſayinge: The lande that ye go vnto and that is geuen you for an heritage to haue in poſſeſſion, is defyled with the vnclēnes and fylthynes of the Heathen, and wͭ theyr abhominacyon haue they poluted it altogether. Therfore, ſhal ye not ioyne your daughters, vnto theyr ſonnes, ner mary your ſonnes vnto theyr daughters. Moreouer, ye ſhall neuer ſeke to make peace with thē, that ye maye increaſe and eate the beſt in the lād, and that ye maye deuyde the inheritaunce of the lande vnto youre chyldren for euermore. As for the thyng that now happeneth vnto vs, it commeth all for our wycked workes and great ſynnes, yet haſt thou geuē vs ſoch a rote, yͭ we are come agayn into oure awne lande, and we are ſo wycked yͭ we haue broken thy ſtatutes ⁊ commaūdemētes agayne and mengled oure ſelues with the vnclēnes of the outlandyſhe Heathen. O Lorde, arte thou angrye with vs? wilt thou rote vs cleane out? that our rote and name remayne no more? O Lord God of Iſrael thou art true, for oure rote endureth yet vnto thys preſēte daye. And beholde, now are we before the in our ſynnes, now can we not ſtāde before the in them.

*And when Eſdras wͭ thys prayer had knowledged the ſynne, wepyng, and lyeng flat vpon the grounde before the tēple, there gathered vnto hym from Ieruſalem a great multytude of men and wemē, of yonge men and maydens, for there was a very greate wepyng and mournyng in the congregaciō. So when Iechonias the ſonne of Iehell one of the chyldren of Iſrael cryed, he ſayd vnto Eſdras: we haue ſynned agaynſt the Lord *i. Eſd. x. a.

becauſe we haue maried outlandiſch wemen of the Heathē. Now art thou ouer all Iſrael We wyll ſweare an othe therfore vnto the Lorde, that we ſhall put awaye all our wyues, which we haue takē of the Heathē, with theyr chyldrē: lyke as it is appoynted the by oure fore elders. Stande vp then, open thou it, & declare it playnely vnto vs, accordyng to the lawe of the Lord: for the matter belōgeth vnto the, and we wyll helpe the, quite thy ſelfe manly. So Eſdras aroſe, and toke an othe of the rulers of the preſtes, and of yͤ Leuytes, & of Iſrael, to do after theſe thynges: and they ſware.

¶ The.ix, Chapter.

¶ After Eſdras had reade the lawe, the people put awaye theyr ſtraunge wyues: and then returneth euery man merely vnto hys owne dwellynge.

A *i. Eſd. x. b. THen Eſdras ſtode vp frō yͤ courte of the tēple without, and wēt into the chamber of Ionathas yͤ ſonne of Naſabus, & remayned there and dyd eat no meat, nor dronke drynke, for the multitude of the wickednes of the people. And there was made a proclamacyon in all Iewry and at Ieruſalem, for all ſoche as were gathered at Ieruſalem out of captiuyte, yͭ whoſoeuer came not to Ieruſalē within two or thre dayes (accordynge to the iudgement of the olde lordes of yͤ coūcell) hys goodes ſhulde be taken from hym, and be excluded from the congregacion of the captyuyte. And in thre dayes were all they of the trybe of Iuda and Bēiamin gathered together at Ieruſalem, the twentyeth daye of the nynth moneth. And the whole multitude ſat tremblynge in the courte of the temple, for it was wynter. So Eſdras aroſe vp, & ſayde vnto them: ye haue done vnrighteouſly, in that ye haue taken outlandyſche wyues to mariage, and ſo to increaſe the ſynnes of Iſrael. And now knowledge the ſame, and geue prayſe vnto the Lord God of our fathers, and perfourme hys wyll, departynge from the Heathen of the lande, and frome the outlandyſche B wyues. Then cryed the whole multytude wͭ loude voyce, and ſayd: lyke as thou haſt ſpoken, ſo wyll we do: but for ſomoch as yͤ people are many, and the wynter here, we may not ſtande without the houſe: agayne, thys worke is not a thynge, that can be fyniſched in a daye or two, for we be many that haue ſynned in theſe thynges. Ordeyne therfore yͭ the rulers of the multitude and they yͭ dwell with vs, & as many as haue outlandyſche wyues, the preſtes alſo and iudges of euery place may ſtande in the tyme appoynted, till they ſwage the wrath of the Lord in thys buſynes.

Then Ionathas the ſonne of Ezely, and Ozias and Thecā receaued yͤ charge of thys matter, and Bozoramus, and Leius, & Sabatheus helpeth them therto. After this, all they ſtode vp that were come oute of captyuite. And Eſdras the preſte choſe vnto hym the principall men from among the fathers accordyng to theyr names, & in the new mone of the tenth moneth they ſat together, to examen this matter. And ſo the matter was C a determyng (concernyng the men that had outlandyſh wyues) vntyll the new mone of the fyrſt moneth. And of yͤ preſtes that had mixte them ſelues with outlandyſh wyues, there were founde. * Of the ſonnes of Ieſu *i. Eſd. x. c. the ſonne of Ioſedec and hys brethren, Mazeas, Eleazar, Ioribus and Ioadeꝰ, whych offred thē ſelues to put awaye theyr wyues and to offre a ramme for theyr ignoraunce. And of the ſonnes of Semmeri, Maſſeas, & Eſſes, and Ieelech, Azarias. Of the ſonnes of Foſera, Limoſias, Hiſmaen, Nathanea, Iuſſio, Ieddus, and Talſas. And of the Leuytes Ioſabdus, Semeis, and Colnis, Caletas, Facteas, Colnas, and Elionas. Of yͤ ſyngers of the Sanctuary, Eliarib, zackarus. Of the porters, Sallumus and Tolbanes. And of Iſrael, of the chyldren of Foro, Oſi, and Remias, and Geddias, and Melchias, Michelus, Eleazarus, Iemmebias, & Bannas. And the children of Iolamā, Chanias, zachari, Ieizrelus, Ioddiꝰ, Erimoth, and Elias. And of yͤ ſonnes of Ioathoim, Eliadas, Liaſamus, and zochias, Larimoth, D Sabdis, and Tebedias. And of the ſonnes of zebes, Iohānes, Imanias, zabdias, and Emmeus. And of yͤ ſonnes of Bannꝰ, Olāmus, Maluchus, Ieddus, Iaſub, Aſabus, & Ierimoth. And of yͤ ſonnes of Addin, Naatus, and Mooſias, and Caleꝰ, and Raanas, Maaſuas, Mathathias, Beſel, Bannꝰ, and Manaſſes.

And of the ſonnes of Naue, Nones, Afeas, Melchias, Sameas, Simon, Beniamī, Malchus and Marras. And of the ſonnes of Aſom, Carianeus, Mathathias, Bannus, Eliphalach, Manaſſes, Semei. Of the ſonnes of Bannus, Ieremy, Moodias, Abramas, Iohel, Baneas, Peliaas, Iona, Marimoth, Eliaſib, Mathaneus, Eliaſis, Ozias, Vielus, Semedius, zambris, & Ioſeph. Of the ſonnes of Nobeus, Idelus, Mathathias, Sabadus, zecheda, Sedmi, Ieſſeus, and Baneas. All theſe had taken outlandiſch E wemen to mariage, and they put thē awaye with theyr chyldren. The preſtes and Leuites, and all they that were of Iſraell, dwelt at Ieruſalem and thorowout all the land, in the new moone of the ſeuenth moneth, and the chyldren of Iſraell were in theyr dwellynges: And the whole multytude came together vpon the floore at the Eaſte ſyde of yͤ holy porte of the tēple. And they ſpake vnto Eſdras the hye preſte and reader, yͭ he wolde brynge the lawe of Moſes, which was geuē

*ii.Esd.iii.d
& Esd.iii.a

of the Lorde God of Iſraell. So Eſdras the hye Preſt brought the lawe vnto the whole multitude, to mã and woman and to al preſtes, that they myght heare the law, *in the new moone of the .vii. moneth. And he red in the flore that is before yͤ holy porte of the temple, from the mornynge early vnto the euenynge, before men and women. And they applyed theyr mynde all vnto the lawe.

F And Eſdras yͤ Preſt & reader of the lawe ſtode vp vpon a pulpit of wood, which was made therfore: & vpon his ryght hande there ſtode by him Mathathias, Samus, Ananias, Azarias, Vrias, Ozechias, and Balſamus: Vpon hys lefte hande ſtode Faldeus- Miſael, Malachias, Abuſchas, Sabus, Nabadias & zachary. Then toke Eſdras yͤ boke before the whole multitude, for he was the principal and had in mooſt honoure of them all. And whan he had red out the law, they ſtode al ſtraught vpõ theyr fete. So Eſdras prayſed the Lorde the mooſt hye God, yͤ Almyghty God of Hooſtes. And all the people anſwered: Amen: and helde vp their handes, fell downe flat vpon the earth, & prayſed the Lorde. And Ieſus, Beneas, Sarebias, Iaddimus, Accubus, Sabbatheus, Calithes, Azarias, Ioradus, Ananias, and Philias the Leuites lyfte theyr handes vpward, and bowed theyr faces to the grounde, and prayſed the Lorde: Thoſe were they whych taught yͤ G lawe of the Lord, & red the law of the Lord, in the congregacion: and euery man ſet them before that vnderſtode the law. Then ſpake Atharates vnto Eſdras the hye Preſt & reader, and to the Leuites that taught the multitude, ſayenge: Thys daye is holy vnto the Lorde, and all they that had herde the lawe, wepte. So Eſdras ſayde: *Departe youre waye then, and eate the beſt, and drynke the ſweteſt, and ſende gyftes vnto them yͤ haue nothynge: for thys day is holy vnto yͤ Lord, and be not ye ſory, for the Lorde wyl brynge you to honoure. Then went they theyr way euerychone, and dyd eate and drynke, & were mery, and ſent rewardes vnto them that had nothynge, that they alſo myghte eate wyth gladneſſe: for they were excedynge reioyſed, thorowe the wordes that were red vnto them in the lawe: And ſo they were all gathered together at Ieruſalem to holde the feaſt, accordynge to the couenaunt of the Lorde God of Iſraell.

ii.Esd.viii.c

The ende of the thyrd booke of Eſdras.

❡ The .iiij. boke of Eſdras

❡ The fyrſt Chapter.

❡ The people is reproued for theyr vnthankfulnes, God wyll fynde another people yf theſe wyll not be reformed.

*i.Esd.vii.a
iii.Es. viii.a

A The ſeconde boke of the Prophete *Eſdras (the ſonne of Saraias, the ſõne of Azarias, the ſonne of Helchia, the ſonne of Sallum, the ſonne of Sadoc, the ſonne of Achitob, the ſonne of Achia, the ſonne of Phinees the ſonne of Hely Amerias, the ſonne of Azarias, the ſonne of Maraioth, the ſonne of Sarahias, the ſonne of Vzi, the ſõne of Boccus, the ſonne of Abiſu, the ſonne of Phineas, the ſonne of Eleazar, the ſonne of Aaron (of the tribe of Leui) whych was priſoner in yͤ lãde of Medes, in the raygne of Artaxerſes kinge of Perſia.

*Esa.lviii.a

*And the worde of the Lorde came vnto me, ſayenge: go thy waye and ſhewe my people theyr ſynfull dedes, and theyr chyldren theyr wyckedneſſes, whyche they haue done agaynſt me, that they may tel theyr chylders chyldren the ſame, for the ſynnes of theyr fathers are increaſed in them. B And why? they haue forgotten me, and haue offered vnto ſtraunge goddes. Am not I euen he, that brought them out of the lande of Egypt, frõ the houſe of bondage? But they haue prouoked me vnto wrath, & deſpyſed my coũcels. Pull yͧ out thã the hearre of thy heade, & caſte all euell ouer them, for they haue not bene obedient vnto my lawe.

*Nu.xxi.d.
Iosue.viii.
x.and.xii.
‡Exo.xiiii.g.

It is a people wythout learnynge and nourtoure. Howe longe ſhall I forbeare them, vnto whome I haue done ſo muche good? *Many kynges haue I deſtroyed for theyr ſakes. ‡ Pharao wyth hys ſeruauntes and all hys power haue I ſmytten downe and ſlayne: All the nacions haue I deſtroyed and rooted out before them, and in yͤ Eaſt haue I brought two lãdes and people to naught, euen Tyre and Sydõ, and haue ſlayne all theyr enemyes. Speake thou therfore vnto them, ſayenge: Thus ſayeth the Lorde: *I led you thorow the ſee, and haue gyuen you ſure ſtretes ſence the begynnyng. ‡ I gaue you Moſes to be youre captayne, & Aaron to be the Preſt: *I gaue you lyght in a pyler of fyre, and greate wonders haue I done amonge you: yet haue ye forgotten me, ſayeth the Lorde.

*Exo.xiiii.e
‡Exod.iii.b.
*Nu.xviii.a
Exod.xiii.d.

Thus ſayeth the almyghty Lorde: I gaue you quayles to eate, and tentes for your ſuccoure:

coure: Neuertheleſſe ye murmured, and aſcribed
not the victorye of youre enemyes vnto
my name: yee, the ſame daye do ye yet murmure.
Where are the benefytes, that I haue
done for you? When ye were hongrye in
* Nu.xiiii.a. the wyldernesſe, * dyd ye not crye vnto me:
Why haſt thou brought vs into this wyldernes,
to kyll vs? It had bene better for vs, to
haue ſerued the Egipcians, thē to dye in this
wyldernesſe. Then had I pytie vpon your
mournynges, and gaue you Manna to eat.
* Sapi.xvi.e * Ye dyd eate angels foode. ‡ When ye were
‡ Num.xx.b. thyrſtye, dyd not I hewe the hard ſtone, and
cauſed water to flowe therout? For the heat
C I couered you wyth the leaues of the trees.
A good pleaſaūt fat lāde gaue I you: I caſt
out the Cananites, the Phereſites and Philiſtines
* Esay.v.a. before you. * What ſhall I do more
for you, ſayeth the Lorde?

Thus ſayeth the Almygtye Lorde: ‡ Whē
‡ Exod.xv.d ye were in the wyldernesſe, in ẏ water of the
Amorites, beynge athyrſt, and blaſpemyng
my name, I gaue you not fyre for your blaſphemyes,
but caſt a tree into the water, and
made the ryuer ſwete. What ſhall I do vnto
the, O Jacob? Thou Juda woldeſt not obey
* Deu.xxxii. b. me. * I wyll turne me to another people,
& vnto thoſe wyl I geue my name, that they
maye kepe my ſtatutes. Seynge ye haue forſaken
me, I wyll forſake you alſo. When ye
deſyre me to be gracious vnto you, I ſhall
haue no mercy vpon you. * Whā ye cal vpō
* Esay.i.d me, I wyll not heare you. For ye haue defyled
your handes wyth bloude, and your fete
are ſwyfte to commytte manſlaughter. Ye
haue not forſaken me (in a maner) but youre
awne ſelues, ſayeth the Lorde.

Thus ſayeth the almygtye Lorde: haue I
not prayed you, as a father his ſonnes, as a
mother her doughters, & as a nurſe her yōge
babes, that ye wolde be me people, & I ſhuld
be your God: that ye wolde be me children, &
* Mat.xxiii. d. I ſhulde be your owne fathers? * I gathered
you together, as an henne gathereth her
chekens vnder her wynges. But now what
ſhall I do vnto you? I ſhall caſte you out fro
D my face? * Whan you offre vnto me, I ſhall
* Esay.i.d.& lxv.a. turne my face from you: for youre ſolempne
feaſt dayes, your new moones, and your circumciſions
haue I forſaken. I ſent vnto you
my ſeruaūtes the Prophetes, whom ye haue
taken and and ſlayne, and torne their bodies
in peces, whoſe bloud I wil requyre of your
handes, ſayeth the Lorde.

Thus ſayeth the almyghty Lorde: youre
houſe muſt be deſolate. I wil caſt you out as
the wynde doth the ſtrawe: your childrē ſhall
not be frutefull, for they haue deſpiſed my cōmaundemente,
and done the thinge that is
euell before me. Youre houſes will I geue
* Esay.lxv.a Roma.x.c. vnto a people that ſhall come, and * they
that neuer herde me, ſhal beleue in me: & they
vnto whom I neuer ſhewed token, ſhall do
the thinge that I cōmaūde them. They haue
ſene no Prophetes, yet ſhall they call their
ſinnes to remembraunce, & knowledge them.
I reporte me vnto the grace, that I will do
for the people whiche is come, whoſe childrē
reioiſe in gladnes: and though they haue not
ſene me with bodely eyes, yet in ſpirite they
beleue the thinge that I ſaye. And now brother,
beholde what greate worſhippe, and ſe
the people that cōmeth from the Eaſt, vnto
whome I will geue the dukedome * of Abraham, * Esay.xli.b. Luke.xiii.c. Math.viii.d
Iſahac, and Jacob, of Oſeas, Amos, &
Micheas, of Joel, Abdi, Jonas, Naum, and
Abacuc, of Sophony, Aggeus, zachary, and
Malachy, whiche is called alſo an angell (or
meſſenger) of the Lorde.

¶ The.ij.Chapter.

¶ The Synagoge fyndeth faute wyth her owne chyldren. The Gentyls are called.

Thus ſayeth the Lorde: I broughte A
this people out of bondage, I gaue
them my cōmaundementes by my
ſeruauntes the prophetes, whyche
they wolde not heare, but deſpiſed my counſels.
The mother that bare them, ſayeth vnto
them: Go youre waye ye chyldren, for I
am a wyddowe and forſakē: I brought you
vp with gladneſſe, but with ſorowe and heuyneſſe
haue I loſt you: for ye haue ſynned
before the Lorde your God, & done the thing
that is euell before him. But what ſhall I
now do vnto you? I am a wyddow and forſaken:
go your waye, O my childrē, and aſke
mercy of the Lorde. As for me, O father, I
call vpon the for a wytneſſe ouer the mother
of theſe children, whiche wolde not kepe my
couenaunt, that thou brynge them to confuſion,
and their mother to a ſpoyle, that ſhe
beare nomore. Let their names be ſcatered a
brode amonge the Heathen, Let them be put
out of the erth, for they haue thought ſcorne
of my couenaunt.

Wo be vnto the Aſſur, thou that hyddeſt
the vnrighteous by the. Thou wicked people,
remēber * what I dyd vnto Sodome & * Gene.xix.c
Gomorre, whoſe lande is turned to pytch &
aſſhes. Euen ſo alſo will I do vnto all them,
that heare me not, ſayeth ẏ almyghty Lord.
Thus ſayeth the Lorde vnto Eſdras: tel my
people, that I will geue them the kingdome
of Jeruſalem, which I wold haue geuen vnto
Iſrael. Theyr glorie alſo will I take vnto
me, & geue them the euerlaſtynge tabernacles,
whiche I had prepared for thoſe.

The tree of lyfe ſhalbe vnto them a ſwete
ſmellynge oyntement: they ſhall neither laboure
nor be weery. Go ye youre waye, and
ye ſhall receaue it. Praye for youre ſelues a B
fewe dayes, that they maye dwell therin.

Now

is the kyngdome prepared for you, therfore watche. Take heauen and earth to wytneſſe for I haue brokẽ the euell in peces, and created the good, for I lyue ſayth the Lord. Mother embrace thy chyldren, and brynge them vp wyth gladneſſe: make theyr fete as faſt as a pyler, for I haue choſen the, ſayeth the Lorde.

And thoſe that be deed wyll I rayſe vp agayne from theyr places, and brynge them out of the graues, for I haue knowne my name in Iſrael. Feare not thou mother of the chyldren, for I haue choſen the, ſayeth the Lord. And for thy helpe I ſhall ſende the my ſeruauntes Eſaye and Ieremy, after whoſe councell I haue ſanctifyed and prepared for the twelue trees with diuerſe frutes, and as many welles, flowynge with mylk and hony, and ſeuen mountaynes, wher vpõ there growe roſes and lylyes, wherin I wyll fyll my chyldren with ioye. Execute iuſtice for the wyddowe, be iudge for the fatherles: geue to the poore: defende the comfortleſſe: clothe the naked: heale the wounded and lycke: laugh not a lame man to ſcorne: defende the crepel, and let the blynde come into the lyght of my clearnes: *wherſoeuer thou fyndeſt the deed, take them, and burye them, and I ſhall geue the, the fyrſt place in my reſurrection. Holde ſtill (O my people) and take thy reſt, for thy quyetnes is come. Feede thy children, O thou good norſſe, ſtabliſh their fete: As for the ſeruauntes whom I haue geuen the, there ſhall not one of them peryſh, for I wyll ſeke them from thy nombre, vexe not thy ſelfe.

* Tob.i.d.

C

For when the daye of trouble and heuynes cõmeth, other ſhall wepe and be ſorowfull, but thou ſhalt be mery and plenteous. The Heathen ſhalbe gelous, but they ſhalbe able to do nothynge agaynſt the, ſayth the Lorde. My hãdes ſhall couer the, ſo that thy children ſhall not ſe the fyre euerlaſtyng. Be ioyfull, O thou mother with thy chyldren, for I wyll delyuer the ſayth the Lorde. Remembre thy deed chyldrẽ, for I ſhall brynge them out of the earth, and ſhewe mercy vnto them, for I am mercyfull, ſayth the Lord almyghty.

Embrace thy chyldren, vntyll I come, & ſhewe mercy vnto them, for my welles runne ouer, and my grace ſhall not fayle.

I Eſdras receaued a charge of the Lorde vpon the mount Oreb, that I ſhuld go vnto Iſrael. But whẽ I came vnto Iſrael they ſet me at naught, and deſpyſed the commaundement of the Lorde. And therfore I ſaye vnto you, O ye Heathen that heare and vnderſtand: Loke for youre ſhepherde, he ſhall geue you euerlaſtynge reſt, for he is nye at hãd, that ſhall come in the ende of the world: Be readye to the rewarde of the kingdome, for the euerlaſtynge lyght ſhall ſhyne vpon you for euermore. Fle the ſhadowe of thys worlde, receaue the ioyfulnes of your glory. I teſtifye my ſauyour openly: O receaue the gyft that is geuẽ you, and be glad, geuynge thanckes vnto hym, that hath called you to the heauenly kyngdome.

D

Aryſe vp, and ſtande faſt: beholde the nõbre of thoſe that be ſealed in the feaſt of the Lorde, which are departed from the ſhadow of the worlde, and haue receaued gloryous garmentes of the Lorde. Take thy nombre O Syõ, and ſhut vp thy purified, which haue fulfylled the lawe of the Lorde. The nõbre of thy chyldren whom thou lõgedeſt for, is fulfylled, beſeche the power of the Lorde, that thy people which haue bene called from the begynnynge, maye be halowed:

*I Eſdras ſawe vpon the mount Sion a great people, whom I coulde not nombre, and they all prayſed the Lorde with ſonges of thankeſgeuynge. And in the myddeſt of them there was a yonge man of an hye ſtature, more excellent then all they, and vpon euery one of theyr heades he ſet a crowne, & was euer hygher and higher, which I marueled at greatly. So I aſked the aũgel, and ſayde: Syr, what are theſe? He anſwered & ſayde vnto me: Theſe be they, that haue put of the mortall clothynge and put on the inmortall, and haue teſtyfyed and knowleged the name of God. Nowe are they crowned, and receaue the rewarde.

* Apoc.vij.c.

Then ſayde I vnto the aungell: what yonge perſonne is it, that crowneth them, and geueth them the palmes in theyr handes? So he anſwered, and ſayd vnto me: It is the ſonne of God, whõ they haue knowledged in the worlde. Then beganne I greatly to cõmende them, that ſtode ſo ſtifly for the name of the Lorde. And ſo the aungell ſayde vnto me: Go thy waye, and tell my people, what maner of thynges and howe greate wonders of the Lorde thy God, thou haſt ſene.

The.iij. Chapter.

The wonderous workes whych God dyd for the people are recyted, Eſdras marueleth that God ſuffreth the Babylonians to haue rule ouer hys people, whych yet are ſynners alſo.

A

IN the thyrtye yeare of yͭ fall of the cytie, I was at Babylõ, & laye troubled vpon my bed and my thoughtes came vp ouer my hert: for I ſawe the deſolacyõ of Syõ, & the plenteous wealth of them yͭ dwelt at Babylon: and my ſprete was ſore moued, ſo that I beganne to ſpeake fearfull wordes to the moſt hyeſt, and ſayd: O Lord Lorde, thou ſpakeſt at the begynnynge, whẽ thou plantedſt the earthe (and that thy ſelfe

alone)and gaueſt commaundemēt vnto the
people, and a body vnto Adam, whych was
a creature[illegible]y handes, and haſt brethed in
hym the b[illegible] of lyfe: and ſo he lyued before
the, and thou leddeſt hym into Paradyſe,
whych garden of pleaſure thy ryght hande
had planted, or euer the earth was made:
And vnto hym thou gaueſt commaundemēt
to loue thy waye, whych he trāſgreſſed, and
immedyatly yͧ appoyntedeſt death in hym,
and in hys generacyons. Of hym came nacyons,
trybes, people and kynredes out of
*Gene.vi.b. nombre. * And euery people walked after
B theyr awne wyll, and dyd nyce thynges before
the: and as for thy commaundementes,
they deſpyſed them.

*Gene.vij.b *But in proceſſe of tyme thou broughteſt
the water floude, vpon thoſe that dwelt
in the worlde, and deſtroyedſt them. And lyke
as the death was in Adā, ſo was the water
floude alſo in theſe. Neuertheleſſe one of
thē thou lefteſt: namely Noe with hys houſholde,
of whome came all ryghteous men.
And it happened that when they that dwelt
vpon the earth, beganne to multiplye, and
had gotten many chyldren, and were a great
people, they began to be more vngodly then
the fyrſt.

Nowe when they all lyued ſo wyckedly
*Ge.xij.xv. before the, *thou dydeſt choſe the a man frō
amonge them, whoſe name was Abraham.
Hym thou louedſt, and vnto hym only thou
ſhewedeſt thy wyll, and madeſt an euerlaſtynge
couenaunt wyth hym, promyſynge
hym, that thou woldeſt neuer forſake his ſede.
*And vnto hym thou gaueſt Iſaac, ‡ vnto
*Gen.xxi.a. ‡Gene.xxv.c Iſaac alſo thou gaueſt Jacob and Eſau.
As for Jacob thou dydeſt choſe him, and put
*Ge.xxxv.a. backe Eſau, *And ſo Jacob became a great
multytude.

C And it happened that when thou leddeſt
*Exod.xix.a Deut.iiij.b. his ſede out of Egipt, *thou broughteſt thē
vp to the mounte Syon, bowynge downe
the heauēs, ſettynge faſt the earth, mouynge
the groūde, makynge the depthes to ſhake,
and troublynge the worlde: And thy glory
wente thorowe foure portes of fyre, & earthquakes,
and wyndes, and colde: that thou
myghteſt geue ẏ lawe vnto ẏ ſede of Jacob,
& diligēce vnto the generacion of Iſrael.

And yet tokeſt thou not awaye from them
that wycked hert, ẏ thy lawe myght brynge
forth frute in them. For the fyrſt Adam bare
a wycked hert, tranſgreſſed, and was ouercome,
& ſo be all they that are borne of hym.
*Rom.vij.a *Thus remayned weaknes wyth the lawe
in the hertes of the people, wͭ the wyckedneſſe
of the rote: ſo ẏ the good departed awaye
and the euell abode ſtyll. So the tymes paſſed
awaye, and the yeares were brought to
an ende. * Then dydeſt thou rayſe the vp a
*i.Reg.xvi.c ‡ii.Reg.v.a. ſeruaūt called Dauid, ‡ whom thou cōmaūdedſt
to buylde a cyte vnto thy name, and to
offre vp incenſe and ſacrifyce vnto the therin.
This was done now many yeares. Then
the inhabiters of the cyte forſoke the, and in
all thynges dyd euē as Adam and all his generacyons
had done: for they alſo had a wicked
herte.

And ſo thou gaueſt thy cyte ouer into the D
handes of thyne enemyes. Are they of Babylon
then better and more ryghteous then thy
people, that they ſhall therfore haue the dominyon
of Syon? For when I came there,
and ſawe theyr vngodlynes, and ſo greate
wyckedneſſe, that it coulde not be nombred:
yee when my ſoule ſawe ſo many euel doers
(in the thirtye yeare) my herte fayled me, for
I ſawe, howe thou ſuffreſt them in ſoch vngodlynes,
and ſpareſt the wicked doers: but
thyne awne people haſt thou roted out, and
preſerued thyne enemyes, and this haſt thou
not ſhewed me.

I cannot perceaue howe thys happeneth:
Do they of Babylon then better, then they
of Syon? Or is there any other people, that
knoweth the, ſauynge the people of Iſrael?
Or what generacyon hath ſo beleued thy
couenauntes, as Jacob? And yet theyr rewarde
appeareth not, and theyr labour hath
no frute. For I haue gone here and there thorowe
the Heathen, and I ſe that they be rych
and wealthy, and thyncke not vpon thy commaundementes.
Weye thou therfore oure
wyckdneſſe now in the balaunce, and theirs
alſo that dwell in the worlde, and ſo ſhall
thy name be no where founde but in Iſrael.
Or where is there a people vpō earthe, that
hath not ſynned before the? Or what people
hath ſo kepte thy commaundemētes? Thou
ſhalt fynde, that Iſrael by name hath kepte
thy preceptes, but not the other people and
Heathen.

The.iiij.Chapter.

The Angell reproueth Eſdras, becauſe he ſemed to enter into the profounde iudgementes of God.

And the Angell that was ſent A
vnto me (whoſe name was
Vriell) gaue me an anſwere,
and ſayd: Thy hert hath taken
to moch vpō it in this worlde,
and thou thynckeſt to cōprehende
the waye of the hyeſt. Then ſayde I:
Yee my Lorde. And he anſwered me, & ſayd:
I am ſent to ſhewe the thre wayes, & to ſett
forth thre ſymplitudes, before the: wherof
yf thou canſt declare me one, I wyll ſhewe
the alſo the waye, that thou deſyreſt to ſe:
and I ſhall ſhewe the from whence the wicked
herte commeth. And I ſayde: Tell on
my Lorde. Then ſayde he vnto me: Go thy
waye, weye me the weyght of the fyre, or
meaſure me the blaſt of the winde, or call me
agayne

agayne the daye that is paſt. Then anſwered I and ſayde: What man borne is able to do that? Why requireſt thou ſoch of me? And he ſayde vnto me: If I ſhulde aſke the, howe depe dwellynges are in the ſee? Or howe great water ſprynges are vpon the fyrmamēt? Or howe great water ſprynges are in the begynnynge of the depe? Or whych are the out goynges of Paradyſe? Peraduēture thou woldeſt ſaye vnto me: I neuer wente downe yet into the depe nor hel, nether dyd I euer clyme vp into heauen. Neuertheleſſe, nowe haue I aſked the but only of fyre, and wynde, and of the daye, where thorow thou haſt trauayled, and frō the whych thou canſt not be ſeparated: and yet canſt thou geue me no anſwere of them.

He ſayde moreouer vnto me: Thyne awne thynges, & ſoch as are growen vp wᵗ the, canſt thou not knowe: howe ſhulde thy veſſel then be able to comprehende the waye of the Hyeſt, and nowe outwardly in the corrupte worlde, to vnderſtande the corrupcyon ỹ is euident in my ſyght? Then ſayde I vnto hym: It were better that we were not at all, then that we ſhulde lyue in wyckedneſſe, & to ſuffre, and not to knowe wherfore. B He anſwered me, & ſayde: I wente in a wood, and * the trees toke ſoch a deuyce and ſayde: Come let vs go, and fyght agaynſt the ſee, that it maye departe awaye before vs, and that we maye make vs yet more woddes.

The floudes of the ſee alſo in lyke maner toke thys deuyce, and ſayd: Come, let vs go vp, and fyght agaynſt the trees of the wodd that we maye make oure lande the wyder. The thought and deuyce of the wodde was but vayne and nothynge worth, for the fyre came and conſumed the wodd: The thought of the floudes of the ſee came lykewyſe to naught alſo, for the ſande ſtode vp and ſtopped them.

If thou were iudge nowe betwixte theſe two, whom woldeſt thou iuſtifye, or whom woldeſt thou condemne? I anſwered & ſayd: Verely it is a folyſh thought that they both haue deuyſed. For the grounde is geuen vnto the wodd, & the ſee alſo hath hys place to beare hys floudes. Then anſwered he me, & ſayde: Thou haſt geuen a ryght iudgement, why iudgeſt thou not thy ſelf alſo? For lyke as the grounde is geuen vnto the wodd, and the ſee to hys floudes: euen ſo * they ỹ dwell vpon earth, maye vnderſtāde nothynge, but that which is vpon earth: and he that dwelleth aboue the heauēs, may only vnderſtand the thynges, ỹ are aboue the heauens. Then anſwered I, and ſayd: I beſeche the, O lord, let me haue vnderſtandynge: for it was not my mynde to be curious of thy hye thinges, but of ſoch as we dayly medle wythall, namely, wherfore that Iſrael is blaſphemed of the Heathē, and for what cauſe the people (whom thou euer haſt loued) is geuen ouer, to be punyſhed of vngodly nations: & why ỹ lawe of our fathers is brought to naught, and the wrytten couenauntes come to none effecte, and we paſſe awaye out of ỹ worlde as ỹ greſhoppers, and our lyfe is a very feare, & we are not worthy to optayne mercy. What wyll he do then vnto his name, which is called vpon ouer vs? Of theſe thynges haue I aſked queſtyon.

C Then anſwered he me, & ſayd: The more thou ſearcheſt, the more thou ſhalt maruell, for the worlde haſteth faſt to paſſe awaye, & cannot comprehende the thynges, ỹ are promyſed for the righteous in tyme to come, for * thys worlde is full of vnrighteouſnes and weaknes.

But as concernynge the thynges wherof thou aſkeſt me, I wyll tell the. The euell is ſowne, but the deſtruccyon therof is not yet come. Yf the euell now that is ſowne, be not turned vpſyde downe, & yf the place where the euell is ſowne, paſſe not awaye, then cānot the thynge come that is ſowne wᵗ good. For the corne of euell ſede hath bene ſowne in the hert of mā from the begynnynge, and howe moch vngodlynes hath he brought vp vnto thys tyme? and howe moch ſhall he yet brynge forth, vntyll he come into the barne? Pōdre nowe by thy ſelfe, whē the corne of euell ſede is cutt downe, how greate a barne ſhall it fyll? I anſwered and ſayd, How and whē ſhal theſe thinges come to paſſe? Wherfore are our yeares fewe & euell? And he anſwered me, ſayinge: Haſte not thou to moch vpon the hyeſt, for thy haſtynes to be aboue hym is but vayne, thou makeſt to moch a do. Dyd not the ſoules alſo of the ryghteous aſke queſtyon of theſe thynges in theyr holynes, ſayinge: * Howe longe ſhall I hope of thys faſhyon? When cōmeth the frute of my barne, and my rewarde? And vpon this Ieremiel the Archangel gaue thē anſwere, and ſayde: Euen when the nombre of the ſedes is fylled in you, for he hath weyed the worlde in the balaunce: in meaſure & nombre hath he meaſured the tyme, & moueth it not, vntyll the ſame meaſure be fulfylled. Then anſwered I & ſayde: O Lorde, Lord, nowe are we all full of ſynne, and for oure ſake peraduenture it is not, that the barne of the ryghteous ſhall not be fylled, becauſe of the ſynnes of them that dwel vpon the earth.

D So he anſwered me, & ſayd: Go thy waye to a womā wyth chyld, and aſke of her, whē ſhe hath fulfylled her nyne monethes, yf her childebed maye kepe the byrth any longer wᵗin her. Then ſayde I: No Lord, that can ſhe not. And he ſayde vnto me: In hell the ſecret places of ſoules are lyke the preuy chamber of a woman. For lyke as a woman that tra-

* Iudic. ix. b

2. Par. xxv. c.

* Eſa. xlv. c.
Iohn. iii. c.
i. Corint. ii. b.

* i. Iohn. v. d

* Apo. vi. b.

uayleth, maketh haſte, when the tyme and neceſſyte of the byrth is at hande. Euen ſo doth ſhe haſte to delyuer it that is commytted vnto her. Loke what thou deſyreſt to ſe, it ſhalbe ſhewed the from the begynnynge. Then anſwered I, and ſayde: If I haue founde fauoure in thy ſyght, and yf it be poſſyble, and yf I be mete therfore, ſhewe me then, whether there be more to come then is paſt, or more paſt then is for to come. What is paſt, I knowe: but what is for to come, I knowe not.

And he ſayde vnto me: Stande vp vpon the ryght ſyde, and I ſhall expounde the ſymylitude vnto the. So I ſtode, and behold, an whote burnynge ouē wente ouer before me: and it happened that when the flamme was gone by, the ſmoke had the vpper hāde. After thys there went ouer before me a watery cloude, and ſent downe moch rayne wᵗ a ſtorme: & when the ſtormy rayne was paſt the droppes remayned ſtyll. Then ſayde he vnto me: lyke as the rayne is more then the droppes, and as the fyre exceadeth the ſmoke, euen ſo the meaſure of the thynges that are paſt, hath the vpperhande. Then wente the droppes and the ſmoke aboue: and I prayed and ſayde: May I lyue (thynkeſt thou) vntyll that tyme? Or what ſhall happen in thoſe dayes? He anſwered me, and ſayde: As for the tokēs wherof thou aſkeſt me, I maye tell the of them in parte: but as touchynge thy lyfe, I maye not ſhewe the, for I am not ſent therfore.

¶The.v.Chapter.

¶Eſdras and the Angell commen together.

A NEuertheleſſe, as cōcernynge the tokens, marke thys: Beholde, the dayes ſhall come, that they whych dwell vpon earthe, ſhalbe taken in a great nōbre, & the waye of the trueth ſhalbe hyd, and the lande ſhalbe baren frō fayth: but * iniquyte ſhall haue the vpperhande, lyke as thou haſt ſene now, and as thou haſt hearde longe agoo. And the lande that thou ſeyſt now to haue rule, ſhalt thou ſhortly ſe waſte. But yf God graūte the to lyue, thou ſhalt ſe after the thyrd trompet, that the ſunne ſhall ſodenly ſhyne agayne in the nyght, & the moone thre tymes in the daye, and bloud ſhall droppe out of wodd, and the ſtone ſhall geue hys voyce, & the people ſhalbe vnquyete: and euen he ſhall rule, whō they hope not, that dwell vpon earth, and the foules ſhall flyt, & the Sodomyſh ſee ſhall caſt out hys fyſh, and make a noyſe in the nyght, whych many ſhall not knowe, but they ſhal all heare the voyce therof.

*mat.xxiiii.a

There ſhalbe a confuſyon alſo in many places, & the fyre ſhalbe oft ſent agayne, and the wylde beaſtes ſhall go theyr waye, and menſtruous wemen ſhall beare mōſtres, and ſalt waters ſhalbe founde in the ſwete: one frēde ſhall fyght agaynſt another: then ſhall all wyt and vnderſtandyge be hyd and put aſyde ito their ſecrete places, & ſhalbe ſought of many, and yet not be foūde: then ſhall vnryghteouſnes and voluptuouſnes haue the vpperhande vpon earth. One lāde alſo ſhall aſke another, and ſaye: Is ryghteouſnes gone thorowe the? And it ſhall ſaye: No. At the ſame tyme ſhall men hope, but nothynge optayne: they ſhall laboure, but theyr wayes ſhall not proſpere.

To ſhewe the ſoche tokens I haue leue, and yf thou wylt praye agayne, & wepe as nowe, and faſt ſeuen dayes, thou ſhalt heare yet greater thynges. Then I awaked, and a fearfulnes wente thorowe all my body, and my mynde was feble and carefull, ſo that I almoſt ſowned withall. B So the aungel that was come to talke wyth me, helde me, comforted me, and ſet me vpon my fete.

And in the ſeconde nyght it happened, ỹ Salathiel the captayne of the people came vnto me, ſaying: Where haſt thou bene? and why is thy countenaunce ſo heuy? Knoweſt thou not, that Iſrael is cōmytted vnto the, in the lande of theyr captyuite? Vp then, and eate, & forſake vs not, as the ſhepherde that leaueth hys flocke in the handes of wycked wolues. Then ſayde I vnto hym: Go thy wayes fro me, and come not nye me: and he hearde it, and as I ſayd: ſo wēte he his waye fro me. And ſo I faſted ſeuen dayes, mournynge and weppynge, lyke as Vriel the aungell commaunded me. And after ſeuē dayes it happened, that the thoughtes of my herte were very greuous vnto me againe, and my ſoule receaued the ſprete of vnderſtandyng, and I beganne to talke with the mooſt hyeſt agayne, and ſayde: O Lorde, Lorde, of euery wood of the earth and of al the trees therof, thou haſt choſen the one onely vyneyard: and of all landes of the whole worlde thou haſt choſen one pyt: and of all floures of the grounde thou haſt choſen the one lylye: and of all the depthes of the ſee thou haſt fylled the one ryuer: and of all buylded cytyes thou haſt halowed Sion vnto thy ſelfe: and of all the foules that are created, thou haſt named the one doue: & of all the catell that are made thou haſt prouyded the one ſhepe: and amōg all the multytudes of folckes thou haſt gotten the one people, & vnto this people whom thou louedeſt, thou gaueſt a lawe, that is proued of all.

And nowe, O Lorde, why haſt thou geuen thys one people ouer vnto many? and vpon the one rote thou haſt prepared other, and why haſt thou ſcatred thy one only people amonge many? which treade them downe, yee, whych haue euer withſtāde thy promyſes, and neuer beleued thy couenauntes?

And though thou wereſt enemye vnto thy people, yet ſhuldeſt thou punyſh them wyth C thyne awne hādes. Nowe whē I had ſpokē, theſe wordes the Angel that came to me the nyght afore, was ſent vnto me, and ſayd vnto me: Heare me, and herken to the thynge ẏ I ſaye, & I ſhall tell the more. And I ſayde: Speake on my Lorde. Then ſayde he vnto me. Thou art ſore vexed and troubled for Iſraels ſake. Loueſt thou that people better then hym that made them? And I ſayde: No Lorde, but of very grefe & compaſſyon haue I ſpoken. For my reynes payne me euery houre, becauſe I wolde haue experiēce of the waye of the moſt hyeſt, and to ſeke out parte of his iudgemēt. And he ſayde vnto me: that ẏ mayeſt not. And I ſayde: wherfore Lorde? Where vnto was I borne then? Or why was not my mothers chyldebed then my graue? So had I not ſene the myſery & trouble of Iacob, and the trauayle of my people of Iſrael.

And the ſayde vnto me: Nombre the thynges that are not yet come: gather me together the droppes, ẏ are ſcatred abrode: make me the floures grene agayne, that are withered: open me the thynge that is cloſed: and brynge me forth the wyndes, that are ſhut vp: Shewe me the ymage of a voyce, and then ſhall I declare the thynge, that thou laboureſt to knowe. And I ſayde: O Lorde, Lorde, who maye knowe theſe thynges, but he that hath not hys dwellynge wyth men? As for me, I am vnwyſe: howe may I then ſpeake of theſe thynges wherof thou aſkeſt me? Then ſayd he vnto me: lyke as thou cāſt do none of theſe thynges that I haue ſpoken of, euen ſo canſt thou not fynde out my iudgement, or in the ende the loue that I haue promyſed vnto my people. And I ſayd: Beholde, O Lorde, yet art thou nye vnto them that haue no ende: and what ſhall they do, ẏ haue bene before me, or we that be nowe, or they that ſhall come after vs? And he ſayde vnto me: I wyll lyken my iudgement vnto a rynge. Lyke as there is no ſlackneſſe of the laſt, euē ſo is there no ſwyftneſſe of the fyrſt. So I anſwered and ſayde: couldeſt thou not make thoſe (that haue bene made, & be now, and that are for to come) in one, that thou myghteſt ſhewe thy iudgement the ſooner? D Then anſwered he me, and ſayde: The creature maye not haſte aboue the maker, nether maye the world holde thē at once, that ſhalbe created.

And I ſayde: Howe haſt thou ſayde then vnto thy ſeruaunte, that thou lyuynge maker, haſt made the creature lyuynge at once, & the creature bare it? euen ſo myght it now alſo beare them that be preſent, at once. And he ſayde vnto me: Aſke the chyldebeb of a woman, and ſaye vnto her: If thou bryngeſt forth chyldren, why doeſt thou it not together, but one after another? Praye her therfore, to bringe forth ten chyldrē at once. And I ſayde: ſhe cannot, but muſt do it one after another.

Then ſayde he vnto me: Euen ſo haue I geuē a chyldebed vnto the earth, for thoſe ẏ be ſowē vpō it by proceſſe of tyme. For lyke as a yonge chyld maye not brynge forth the thynges that belonge to the aged: euē ſo haue I ordened the worlde whych I made.

And I aſked and ſayde: Seynge thou haſt now geuen me a waye, I will ſpeake before the: for our mother of whom thou haſt tolde me, is yet yonge, and nowe ſhe draweth nye vnto age. He anſwered me, and ſayde: Aſke a woman that beareth chyldrē, and ſhe ſhall tell ẏ. Saye vnto her: wherfore are not they (whom thou haſt nowe brought forth) lyke thoſe that were before the, but leſſe of ſtature? And ſhe ſhall anſwere the: They that be borne in the youth of ſtrength, are of one faſhyon and they that are borne in the tyme of age, (when the chyldebed fayleth) are otherwyſe. Conſydre nowe thy ſelfe, how that ye are leſſe of ſtature, then thoſe that were before you, & ſo are they that come after you, leſſe then ye: as the creatures whych nowe begynne to be olde, and haue paſſed ouer the ſtrength of youth. Then ſayde I: Lorde I beſeche the, yf I haue founde fauoure in thy ſyght, ſhewe thy ſeruaunt, by whom doeſt thou vyſet thy creature?

¶ The. vj. Chapter.

¶ The Angell inſtructeth Eſdras, and geueth hym anſwere to hys queſtyons.

ANd he ſayd vnto me: In the begynnyng whē the groūde was made: before the worlde ſtode, A or euer the wyndes blewe, before it thondred and lyghtened, or euer the foundacyons of Paradyſe were layed, before the fayre floures were ſene, or euer ẏ moueable powers were ſtablyſſhed, before the innumerable multytude of Angels were gathered together, or euer the hyghneſſes of the ayre were lyfted vp, afore the meaſures of the firmamēt were named, or euer the chymneys in Syon were hote, and or the preſente yeares were ſought out, and or euer the inuencyons of them that now ſynne, were put aſide, before they were ſealed that nowe gather fayth for a treaſure: then dyd I conſydre and pondre all theſe thynges, & they all were made thorowe me, and thorowe none other: by me alſo they be ended, and by none other. Then anſwered I and ſayd: which ſhall be the parting aſunder of the tymes? Or whē ſhalbe the ende of the fyrſt, and the begynnynge of it ẏ foloweth? And he ſayde vnto me: From Abraham vnto Iſaac, when Iacob and Eſau were borne of hym, Jacobs hande helde fyrſt the hele of Eſau: for Eſau is the ende of thys worlde, and Jacob is the begynnynge of it that foloweth. The hande of mā betwixte the hele and the hande. Other queſtyon (Eſdras) aſke thou not.

I anſwered then, & ſayd: O Lorde, Lord, If I haue founde fauoure in thy ſyght, I beſeche the, ſhewe thy ſeruaunt the ende of thy tokens, whereof thou ſhewedeſt me parte the laſt nyght. So he anſwered and ſayde vnto me: Stande vp vpon thy fete, and heare the perfecte voyce and ſoūde. There ſhall come a greate mocyon, but the place where thou ſtandeſt ſhall not be moued. And therfore whē thou heareſt the wordes, be not afraied: for of the ende ſhall the worde and foundacyon of the earth be vnderſtande. And why? the word therof trembleth and quaketh, for it knoweth, that it muſt be chaunged at the ende. And it happened, ẏ when I had hearde it, I ſtode vp vpon my fete, and herkened: & beholde, there was a voyce that ſpake, & the ſoūde of it was lyke the ſounde of many waters, and it ſayde: Beholde, the dayes come, that I wyll begynne to drawe nye, & to vyſet them that dwell vpon earth, and will begynne to make inquyſycyon of them, what they be that haue hurt equyte with vnryghteouſnes, and when the lowe eſtate of Sion ſhalbe fulfylled: and when the worlde, that ſhall vanyſh awaye, ſhalbe ouerſealed, then wyll I do theſe tokens.

B The bookes ſhalbe opened before the fyrmament, and they ſhall ſe all together, & the chyldrē of a yere olde ſhall ſpeake with theyr voyces: the women wyth chylde ſhall bryng forth vntymely chyldren of thre or foure monethes olde, and they ſhall lyue, and be rayſed vp: and ſodēly ſhall the ſowen places appeare as the vnſowen, the full ſtore houſes ſhall ſodenly be foūde emptye, and the trompet ſhall geue a ſounde, which whē euery mā heareth, they ſhalbe haſtely afrayed. * At ẏ tyme ſhall frēdes fyght one agaynſt another lyke enemyes, and the earth ſhall ſtande in feare wyth them.

* Mich.vii.a
Mat.x.c.

The ſprynges of the welles ſhall ſtande ſtyll, and in thre houres they ſhall not renne. Whoſoeuer remayneth from all theſe thynges that I haue tolde the, ſhall eſcape, and ſe my ſaluacyon, and the ende of your worlde. And the men that haue receaued, ſhall ſe it, they that haue not taſted death from theyr byrth: and the hert of the indwellers ſhalbe chaunged, & turned into another meanynge: for euell ſhalbe put out, and dyſceate ſhalbe quenched. As for fayth, it ſhall floryſh, corrupcyō ſhalbe ouercome: & the trueth, which hath bene ſo longe wythout frute, ſhalbe declared. And it happened when he talked wt me, that I loked demurely vpō hym, before whom I ſtode, and theſe wordes ſayd he vnto me: I am come to ſhewe the, the tyme of the nyght for to come.

If thou wylt praye yet more, and faſt ſeuen dayes agayne, I ſhall tell the more thinges, and greater then before: for thy voyce is heard before the hyeſt: for why? the myghtye hath ſene thy ryghteous dealinge, he hath C ſene alſo thy chaſtyte, whych thou haſt had euer ſence thy youth: & therfore hath he ſent me to ſhew the all theſe thynges, and to ſaye vnto the: Be of good cōforte, and feare not, and haſte not wyth the tymes that are paſt to thyncke vayne thynges, & make not haſt of the latter tymes.

And it happened after this, that I wepte agayne, and faſted ſeuen dayes in lyke maner, ẏ I myght fulfyll the thre wekes: which he told me. In the eyght night was my hert vexed wythin me agayne, and I beganne to ſpeake before the Hyeſt: for my ſprete was greatly ſet on fyre, and my ſoule was in diſtreſſe, & I ſayd: O Lorde, thou ſpākeſt vnto thy creature from the begynnynge (euen the fyrſt daye) and ſaydeſt: * Let heauen & earth be made, and thy worde was a perfecte worcke. And then was there the ſprete, & the darkeneſſes were yet on euery ſyde, and ſylence: there was no mans voyce as yet from the. Then commaundeſt thou a fayre lyght to come forth out of thy treaſures, ẏ thy worcke myght appeare and be ſene.

* Gene.i.a.

Upon the ſeconde daye thou madeſt the ſprete of the fyrmamēt, and commaundeſt it to part aſunder, and to make a deuyſyon betwixte the waters, that the one part myght remayne aboue, and the other beneth. Upon the thyrde daye thou broughteſt to paſſe, ẏ the waters were gathered in the ſeueth part of ẏ earth: Syxe partes haſt thou dryed vp, and kepte them, to thyntent that mē myght ſowe & occupye huſbandrye therin. As ſoone as thy worde wente forth, the worcke was made. For immediatly there was greate innumerable frute, & many diuerſe pleaſures and deſyres of temptacyon, floures of chaūgeable couloure and ſmell, and this was done the thyrde daye.

D * Upō the.iiij. daye thou commaundedſt that the Sunne ſhulde geue hys ſhyne, & the moone her lyght: the ſtarres dydeſt thou ſet in order, and gaueſt them a charge: to do ſeruyce euē vnto mā, that was for to be made. Upon the fyft daye thou ſaydeſt vnto the ſeuenth part (where the * waters were gathered) that they ſhulde brynge forth diuerſe beaſtes, foules and fyſhes. And ſo it came to paſſe, that the domme water and without ſoule, brought forth lyuynge beaſtes, at the commaundement of God, that all people myght prayſe thy wonderous worckes. Then dydeſt thou preſerue two ſoules, the

* Gene.i.b.
‡ Deu.iiij.c.
* Gene.i.c.

one thou calledſt Enoch and the other Leuiathan, and dydeſt ſeparate the one frõ the other: for the ſeuenth parte (namely, where the water was gathered together) myght not holde them bothe. Unto Enoch thou gaueſt one parte, which was dryed vp ẏ thyrde daye, that he ſhulde dwell in the ſame parte, wherin are a thouſande hylles. But vnto Leuiathan thou gaueſt the ſeuenth part, namely the moyſt, & haſt kepte hym to deuoure what thou wylt, and whan. Upon the ſyxte daye thou gaueſt commaundement vnto the earth, that before the, it ſhulde brynge forth beaſtes, catell, and all that crepe, and (beſydes thys) Adã alſo, whõ thou madeſt Lorde of all thy creatures. Of hym come we all, & the people alſo, whom thou haſt choſen ſpecially vnto thy ſelfe. All thys haue I ſayde nowe and ſpoken before the, that I myght ſhewe howe that the worlde is made for our ſakes. As for the other people whych alſo come of Adam thou haſt ſayd that they are no thynge, but be lyke a ſpetle, & haſt lyckened the aboundaũce of them vnto a droppe (that falleth) from the rofe of the houſe.

And nowe, O Lorde, the heathen whych haue euer bene reputed as nothing, haue begonne to be Lordes ouer vs, and to deuoure vs: but we thy people (whom thou haſt called the fyrſt borne, thy only begottẽ, and thy feruent louer) are geuen into theyr handes and power. Yf the worlde nowe be made for our ſakes, why haue we not the inheritaũce in poſſeſſyon wyth the worlde? Howe longe ſhall thys endure?

¶ The. vij. Chapter.

¶ The Angell ſheweth Eſdras many thynges to come.

A AND it happened after that I had ſpoken out theſe wordes, there was ſent vnto me an Angell, whych had bene by me alſo the nyghtes afore, and he ſayd vnto me: Up Eſdras, & heare the wordes that I am come to tell the. And I ſayd: ſpeake on Lord my God. Then ſayd he vnto me. The ſee is ſet in a wyde place, that it myght be depe and greate: but the entraunce is narow and ſmall lyke a ryuer. For who wolde go into the ſee, to loke vpon it, and to rule it? If he wente not thorowe the narowe, howe myght he come into the brode?

Item another: A cyte is buylded and ſet vpon a brode felde, and is full of all goodes: the entraũce is narow and ſodayne, lyke as yf there were a fyre at the ryght hãde, and a depe water at the left, and as it were onely one ſtrayte path betwixte thẽ both, ſo ſmall that there coulde but one man go there.

Yf thys cytie nowe were geuẽ to an heyre, & he neuer wẽte thorowe the parelous waye, howe wolde he receaue his enheritaũce? And I ſayde: It is ſo Lorde. Then ſayde he: Euẽ ſo is Iſrael alſo a porciõ. And why? for their ſakes haue I made the worlde: & when Adã trãſgreſſed my ſtatutes, then was the thyng iudged that was done. Then were the entraunces of the worlde made narowe, full of ſorowe & trauayle. They are but fewe and euell, full of parels and laboure. For the entraunces of the fore worlde were wyde and ſure, and brought immortall frute.

If they nowe which are entred into thys worlde, maye not comprehende theſe ſtrayte and vayne thynges, moch leſſe maye they cõprehende and vnderſtande the ſecrete thynges: Why diſquieteſt thou thy ſelf then ſeyng thou art but a corruptyble man? And what woldeſt thou knowe, where as thou art but mortall? And why haſt thou not receaued in to thyne herte the thinge that is for to come, but that is preſent?

Then ſayde I: O Lorde, Lorde, *thou haſt ordeyned in thy lawe, that the ryghteous ſhulde inherett theſe thynges, but ẏ the vnfaythfull & vngodly ſhulde peryſhe. Neuertheleſſe, the righteous ſhall ſuffre ſtrayte thynges, & hope for wyde: for they that haue lyued vngodly and ſuffred ſtrayte thynges, ſhall not ſe the wyde.

* Deu. [illegible]
B

And he ſayde vnto me: There is no iudge aboue God, and none that hath vnderſtandynge aboue the hyeſt. For there be many ẏ periſh, becauſe they deſpyſe the lawe of God that is ſet before them. For God hath geuẽ ſtrayte cõmaundement to ſoch as come, that they knowe what they do, and howe they ſhulde lyue: & yf they kepte thys, they ſhulde not be punyſhed.

Neuertheleſſe, they were not obediẽt vnto hym, but ſpake agaynſt hym: ymagyned vayne thynges, and purpoſed to ſynne, and ſayd moreouer, that there was no God, and that God regarded it not. Hys wayes haue they not knowẽ, hys lawe haue they deſpyſed, and denyed hys promyſes: in hys ſtatutes & ordynaũces haue they not bene faythfull and ſtedfaſt, and haue not perfourmed hys worckes.

And therfore Eſdras: vnto the full, plenty: and to the emptye, emptyneſſe. Beholde, the tyme ſhall come, that theſe tokens which I haue tolde the, ſhall come to paſſe, and the bryde ſhall apeare, and the earth that nowe paſſeth awaye, ſhalbe ſhewed: and whoſoeuer is delyuered frõ the forſayde euels, ſhall ſe my wonders. For my ſonne Jeſus ſhalbe opẽly declared, with thoſe that be with him: & they that remayne, ſhall be mery in foure hundred yeares.

After theſe ſame yeares ſhall my ſonne Chriſt dye, and all men that haue lyfe, & the world ſhalbe turned into the olde ſylence ſeuen dayes, lyke as in the fore iudgementes, ſo that no mã ſhall remayne. And after ſeuẽ

dayes, the worlde yͭ yet awaked not, ſhalbe rayſed vp, and ſhall dye corrupte. And the earth ſhall reſtore thoſe that haue ſlepte in her, & ſo ſhall the duſt thoſe that dwell in ſylence, & the ſecrete places ſhall delyuer thoſe
C yͭ be cōmytted vnto thē: And the moſt hyeſt ſhall be openly declared vpō the ſeate of iudgement, and all myſery ſhall vaniſh awaye, and lōge ſuffryng ſhalbe gathered together. But the iudgemēt ſhall continue, the treuth ſhall remayne, and fayth ſhall waxe ſtrong, the worke ſhall folowe, & the rewarde ſhall be ſhewed: the ryghteouſnes ſhall watch, & the vnryghteouſnes ſhall beare no rule.

*Ge.xviij.d ‡Exo.xxxij.d Then ſayde I: *Abraham prayed fyrſt for the Sodomytes, ‡and Moſes for the fathers that ſynned in the wyldernes, & he yͭ came after hym for Iſrael, in the tyme of Achas & Samuel: and *David for the deſtruccyon
*ij.re.xxiiij b ‡ij.Par.v.c. *iij.re.xvij.a James.v.c. ‡and Salomon for them that came in to the Sanctuary, *& Helias for thoſe that receaued rayne, & for the deed, that he might liue, & Ezechias for the people in the tyme of Sēnacherib: & diuerſe other in lyke maner, whych haue prayed for many.

Euen ſo nowe, ſeynge the corrupte is growne vp, & wyckednes increaſed, and the ryghteous haue prayed for the vngodly, wherfore ſhall it not be ſo nowe alſo?

He anſwered me, and ſayd: Thys preſent worlde is not yͤ ende, there remayneth moch honoure in it, therfore haue they prayed for the weake. But the daye of dome ſhalbe the ende of this tyme, and the begynnyng of the immortalite for to come, wherin all corrupciō is vanyſhed, all volupteouſnes is louſed, all myſbeleue taken awaye, ryghteouſnes growne, and the veryte ſpronge vp. Then ſhall no man be able to ſaue hym that is deſtroyed, ner to oppreſſe hym yͭ hath gotten the victory. I anſwered then, and ſayd: This is my fyrſt & laſt ſayinge: yͭ it had bene better, not to haue geuen the earthe vnto Adam: or els when it was geuen hym, to kepe hym yͭ he ſhuld not ſynne. For what profyt is it for men nowe in this preſent tyme to lyue in heuynes, & after death to loke for punyſhment. O thou Adam, what haſt thou done? For though it was thou yͭ ſynned, thou art not fallē alone, but we all that come of the. For what profyt is it vnto vs, yf there be promyſed vs an immortall tyme, where as we medle wyth deadly worckes? and that there is promyſed vs an euerlaſtyng hope, where as oure ſelues are euell & vayne, and that there are layed vp for vs dwellynges of health & fredome, where as we haue lyued euell, & yͭ the worſhyppe of the hyeſt is kepte to defēde them, whych haue led a pacient lyfe, where as we haue walcked in the moſt wycked wayes of all? And that there ſhalbe ſhewed a paradyſe, whoſe frute endureth for euer, wherin is fredome and medycyne, where as we ſhall not go in? for we haue walcked in vnpleaſaunt places: And that the faces of D
them, whych haue abſteyned, ſhall ſhyne aboue the ſtarres, where as oure faces ſhalbe blacke and darcke? For whyll we lyued and dyd vnryghteouſly, we cōſydered not, that we ſhulde ſuffre therfore after deeth?

Then anſwered he me, and ſayde: Thys is the conſyderacion and thought of the battayle, whych man hath vpon earthe: that yf he be ouercome, he ſhall ſuffre as thou haſt ſayde. But yf he gett the victory, he ſhall receaue the thynge that I ſaye. For this is the lyfe, wherof Moſes ſpake vnto the people, whyle he lyued, ſayinge: *Choſe the lyfe, yͭ *Deu.xxx.d.
thou mayeſt lyue. Neuertheles, they beleued hym not, nether the Prophetes after hym. No, ner me whych haue ſpoken vnto them, that heuynes ſhulde not reach vnto them to theyr deſtruccion, lyke as [illegible] is for to come ouer thoſe that haue ſuffred them ſelues to be enfourmed in ſaluacyon.

I anſwered then, and ſayde: I knowe Lorde, that the hyeſt is mercyfull, in that he hath mercy vpon them, whych are not yet in the worlde, and vpon thoſe alſo that walcke in hys lawe: and that *he is pacient and lō- *Roma.ij.a.
ge ſuffrynge towarde thoſe that haue ſynned in theyr worckes, and that he is liberall to geue where as it requyreth: and that he is of great mercy, for he multyplied hys louynge kyndneſſes towarde thoſe that are preſent, and that are paſt, and to thē whych are for to come. For yf he multiplye not hys mercyes, the worlde ſhall not be made lyuynge, with thoſe that dwell therin. He geueth alſo, for yf he gaue not of hys goodnes, that they whych haue done euell, myght be eaſed, from theyr wyckednes, the ten thouſande parte of men ſhulde not be made lyuynge. And yf the iudge forgaue not thoſe that be healed with hys worde, & yf he wold deſtroye the multytude that ſtryueth, there ſhulde be very fewe left in an innumerable multytude.

The.viij.Chapter.

Eſdras prayeth God rather to loke vpon hys awne mercye, then on the ſynnes of the people.

AND he anſwered me, ſayinge. A
The moſt hyeſt mad this worlde for many, but the worlde to come for fewe. I will tell the a ſymplitude, Eſdras: As when yͧ aſkeſt the earth, it ſhall ſaye vnto the, yͭ it geueth moch moulde, where of earthen veſſels are made, but lytle of it yͭ golde commeth of. Euen ſo is it wͭ the worcke of thys worlde.
*There be many created, but fewe ſhall be *Mat.xx.b and.xxij.b.
ꝑſerued. Then anſwered I & ſayd: Thē ſwalowe vp the wytt (thou ſoule) & deuoure the vnderſtan-

vnderſtandynge, for thou art agreed to herken and to geue eare, and wyllynge to prophecye: for thou haſt no longer ſpace geuen the, but onely to lyue, O Lorde, wylt thou not geue thy ſeruaunt leaue, that we maye praye before the, and that thou mayeſt geue ſede vnto oure herte, and buylde oure vnderſtandynge, that there maye come frute of it: and yᵗ euery one whych is corrupte, and beareth the ſtate and place of a man, maye lyue?

For yͧ art alone, ⁊ we all are one worckmanſhyppe of thy handes, lyke as thou haſt ſayde, and lyke as yͤ body is faſhioned nowe in the mothers wombe, and thou geueſt the membres, ⁊ thy creature is preſerued in fyre and water: ⁊. ix. monethes doth thy worke ſuffre thy creature, which is faſhioned in her: but the thynge that preſerueth, and it that is preſerued, ſhall both be kepte together: ⁊ when tyme is, the wombe delyuereth the thynge that is kepte and growen in her.

For thou haſt cōmaunded the breſtes to geue mylcke vnto the frute, that the thynge which is created and faſhioned, maye be noriſhed for a tyme: and then thou diſpoſeſt and ordreſt it wyth thy mercy, bryngeſt it vp w̄ thy ryghteouſnes, nurtureſt it in thy lawe, and refourmeſt it with thy vnderſtandynge, B mortifyeſt it as thy creature, ⁊ makeſt it lyuynge as thy worcke. Seynge then yᵗ thou deſtroyeſt hym, whych w̄ ſo great labours is created and faſhyoned thorowe thy commaundement, thou couldeſt lyghtly ordeyne, alſo, that the thynge whych is made, myght be preſerued.

And thys I ſpeake nowe of all men in generall, as thou knoweſt: but of thy people, for whoſe ſake I am ſory: and of thy inheritaunce: for whoſe cauſe I mourne: and of Iſrael, for whom I am wofull: and for Iacob, for whoſe ſake I am greued, therfore begynne I to praye before the, for my ſelfe and for them, for I ſe the fall of vs, euen of vs, that dwell vpon earth. But I haue herde the ſwyftnes of yͤ iudge, which is to come: therfore heare my voyce, and vnderſtande my wordes, and I ſhall ſpeake before the.

Thys is the begynnynge of the wordes of Eſdras, before he was receaued: O Lord, thou that dwelleſt in euerlaſtingneſſe, whoſe eyes are lyft vp in the ayre, whoſe ſtoole is exceadyng hye, whoſe glory ⁊ maieſty maye not be comprehended, before whom the Hoſtes of heauen ſtande with trēblynge, whoſe keppynge is turned in wynde and fyre, whoſe worde is true, whoſe talckynge is ſtedfaſt, whoſe commaundement is ſtronge, whoſe ordinaunce is fearfull, whoſe loke drieth vp the depthes, whoſe wrath maketh the mountaynes to melt awaye, and whoſe trueth beareth wytnes: O heare the prayer of thy ſeruaunt, and marck wyth thyne eares the peticyon of thy creature.

For whyle I lyue, I wyll ſpeake, and ſo longe as I haue vnderſtandynge, I wyll anſwere. O loke not vpon the ſynnes of thy people, whych ſerue in the trueth. Haue no reſpecte vnto the wicked ſtudies of the Heathen, but to the deſyre of thoſe that kepe thy teſtimonyes wyth ſorowes. Thyncke not vpon thoſe that haue walked faynedly before the, but vpon them, whych wyth wyll haue knowen thy feare.

Let it not be thy wyll to deſtroye them, which haue had beaſtly maners, but to loke vpō them that haue clearly taught thy lawe Take thou no indignacyon at thē, which are worſe then beaſtes: but loue them, that alwaye put theyr truſt in thy ryghteouſnes ⁊ glory: for we and oure fathers haue all the ſame ſycknes ⁊ dyſeaſe, but becauſe of oure ſynnes thou ſhalt be called mercyfull.

For yf thou haſt mercy vpon vs, yͧ ſhalt be called mercyfull, where as we haue no worckes of ryghteouſnes: for the ryghteous C whych haue layed vp many good worckes together, ſhall out of theyr dedes receaue rewarde. For what is man, that thou ſhuldeſt take diſpleaſure at him? Or what is the corruptible mortall generacyon, that thou ſhuldeſt be ſo rough towarde hym?

*For of a truthe there is no man amōge them that be borne, but he hath dealt wyckedly: and amonge the faythfull there is none, which hath not done amyſſe. For in thys (O Lord) thy ryghteouſnes and thy goodnes ſhalbe prayſed and declared, yf thou be mercyfull vnto them, which are not rych in good worckes.

g. Para. vi. e.
i. John. i. b.

Then anſwered he me and ſayde: Some thinges haſt thou ſpoken a ryght, and accordyng vnto thy wordes it ſhall be. For I will not verely conſydre the worckes of them, whych haue ſynned before death, before the iudgement, before deſtruccyon, but* I wyll reioyſe ouer the worcke and thought of the righteous. I will remembre alſo the pylgremage, the holy makynge and the rewarde. Lyke as I haue ſpoken now, ſo ſhalt it come to paſſe. For as the huſbande man ſoweth moch ſede vpon the grounde, and planteth many trees, and yet alwaye the thynge that is ſowne or planted is not all kepte ſafe, nether doth it all take rote: Euen ſo is it of thē that are ſowen in the worlde, they ſhall not all be preſerued.

* Gene. iij. a

I anſwered then and ſayde: If I haue foūde grace, then let me ſpeake. Lyke as the huſbande mans ſede peryſheth, yf it receaue not rayne in due ſeaſon, or yf there come to moch rayne vpon it: Euen ſo peryſheth man alſo, which is created wyth thy handes, and is lyke vnto thyne awne ymage and to thy ſelfe, for whoſe ſake thou haſt made all thinges, and lykened hym vnto the huſbande mans ſede. Be not wroth at vs, O Lorde, but ſpare thy people, and haue mercy vpon thyne awne inheritaunce: O be mercyfull vnto thy creature.

D Then anſwered he me & ſayde: Thynges preſent are for the preſent, and thynges to come for ſoch as be to come. For thou lackeſt yet moch, ſeynge thou mayeſt loue my creature aboue me: I haue oft tymes drawne nye vnto the, but neuer to the vnryghteous. In thys alſo thou art maruelous before yͤ Hyeſt in that thou haſt humbled thy ſelfe, as it becommeth the, and haſt not regarded thyne awne ſelfe, that thou art had in ſoch honoure amonge the ryghteous. Therfore ſhall great wretchednes and miſery come vpō thē, that in the latter tyme ſhall dwell in the worlde, becauſe they haue walcked in greate pryde.

But vnderſtand thou for thy ſelfe, and ſeke out glory for ſoch as be lyke the: for vnto you is paradyſe opened, the tre of lyfe is planted, the tyme to come is prepared, plenteouſnes made ready, a cytie is buylded for you, ād a reſt is prepared, yee, perfecte goodnes and wyſdome. The rote of euell is marcked from you, the weaknes ād moth is hyd frō you, ād into hell flyeth corrupciō in forgetfulnes. Sorowes are vanyſhed awaye, and in the ende is ſhewed the treaſure of immortalite. And therfore aſke thou no more queſtions, concernynge the multitude of thē that peryſhe. For they haue taken libertye, deſpyſed the Hyeſt, thought ſcorne of his lawe, and forſaken his wayes.

Moreouer, they haue troden downe hys ryghteous, and * ſayde in theyr herte, that there is no God, yee, and that wyttingly, for they dye. For like as the thynge that I haue ſpoken of, is made ready for you: Euen ſo is thyrſt ād payne prepared for them. For it was not hys wyll that man ſhulde come to naught: but they which be created haue defyled the name of hym that made them, and are vnthanckfull vnto him, which prepared lyfe for them. And therfore is my iudgment nowe at hād. Theſe thinges haue I not ſhewed vnto all men, but vnto fewe, namely vnto the, and to ſoch as be lyke the.

*Pſa.xiiij.a

Then anſwered I and ſayde: Beholde O Lorde, now haſt thou ſhewed me the multitude of the tokens, which thou wylt begyn to do at the laſt: but at what tyme & when, thou haſt not ſhewed me.

¶ The.ix.Chapter.

¶ Eſdras hath vyſyons ſhewed vnto hym.

A HE anſwered me then and ſayd: Meaſure thou yͤ tyme diligētly in it ſelfe, when thou ſeyſt that one parte of the tokens come to paſſe, which I haue tolde yͤ before: ſo ſhalt thou vnderſtande, that it is the very ſame tyme, wherin the Hyeſt wyll begynne to vpſet the worlde, which he made. And when there ſhalbe ſene earth quake and vproare of the people in the worlde, thē ſhalt thou wel vnderſtande, that the moſt Hyeſt ſpake of thoſe thynges, from the dayes that were before the, euen from the begynnynge.

For lyke as all that is made in the world hath a begynnyng and ende, and the ende is manyfeſt: Euen ſo the tymes alſo of yͤ Hyeſt haue playne begynnynges in wonders and ſygnes, and the ende in worckyng and in tokens. And euery one that ſhalbe ſaued, and ſhalbe able to eſcape by hys worckes and by faith, wherin ye haue beleued ſhalbe preſerued from the ſayde parels, and ſhall ſe my Sauyoure in my lande and within my borders, for I haue halowed me frō the world. Thē ſhall they be in carefulneſſe, which now haue abuſed my wayes: and they yͤ haue caſt thē oute deſpytefully, ſhall dwell in paynes.

For ſoch as in theyr lyfe haue receaued benefytes, and haue not knowne me, & they that haue abhorred my lawe, whyle they had yet fredome, and whē they had yet open leyſure of amendement and cōuerſyon, and vnderſtode not, but deſpyſed it: yͤ ſame muſt knowe it after death in payne. And therfore be thou nomore carefull, how the vngodly ſhalbe puniſhed, & how the ryghteous ſhalbe ſaued, and whoſe the worlde is, & for whō the worlde, and when it is. B Then anſwered I and ſayde: * I haue talcked before & now I ſpeake, and wyll ſpeake alſo herafter, that there be many moo of them which peryſch, thē ſhalbe ſaued, lyke as the floude is greater then the droppes.

*iiij. Eſdr. viij. b.

And he anſwered me, ſayinge: like as the felde is, ſo is alſo the ſede: as the floures be, ſo are the coulours alſo, ſoch as the worckman is, ſoch is alſo the worcke: and as the huſband mā is hym ſelfe, ſo is hys huſbandrye alſo, for it was the tyme of the worlde. And when I prepared for them that are now, or euer the worlde was made, where in they ſhulde dwell, then was there noman that withſtode me. Now when euery one was, and the maker alſo in the worlde which is now prepared, ād the moneth that ceaſeth not, and the lawe which is vnſearcheable, theyr maners were corrupte. So I conſydred the worlde, ād beholde, there was parell, becauſe of the thoughtes that were come in to it. And I ſawe, and ſpared them greatly, and haue kepte me a wynebery of the grapes, and a plante from amonge many generacyons. Let the multitude peryſh then, which are growen vp in vayne, and lett my grape and wynebery be kepte: euen my plante, for with greate laboure haue I made it vp.

Neuertheles, yf thou wylt take vpon the yet ſeuen dayes mo (but thou ſhalt not faſt in them) go thy waye then in to the felde of floures) where no houſe is buylded, and eate onely of the floures of the felde, taſte no fleſh, drynke no wyne, but eate floures onely. Praye vnto the Hyeſt continually, ſo wyll I come, and talke with the.

C So I went my waye and came into the felde whych is called Ardath (lyke as he cōmaunded me) and there I ſat amonge the floures, & dyd eate of the herbes of the felde, and yͤ meate of the ſame ſatiſfyed me. After ſeuen dayes I ſat vpon the graſſe, and my herte was vexed wythin me lyke as afore: & I opened my mouth, and beganne to talke before the Hyeſt, and ſayde: O Lorde, thou * Exo.xix.d. and.xxiiij.a. Deute.iiij.b. that ſheweſt thy ſelfe vnto vs, * thou haſt declared and opened thy ſelfe vnto oure fathers in the wyldernes, in a place where no man dwelleth, in a baren place, when they came out of Egypt, and thou ſpakeſt, ſaynge: Heare me O Iſrael, and marke my wordes thou ſede of Iacob. Beholde, I ſowe my lawe in you, and it ſhall brynge frute in you & ye ſhalbe honoured in it for euer. For oure fathers whych receaued yͤ lawe, kepte it not and obſerued not thy ordinaunces and ſtatutes, and the frute of thy lawe was not declared: for it myght not, for why? it was * Deu.xxxi.c thyne. * For they that receaued it, peryſhed, becauſe they kepte not the thynge that was ſowen in them.

It is a cuſtome when the grounde receaueth ſede, or the ſee a ſhyp, or a veſſell meate and drincke, that whē it peryſheth or is broken wherin a thynge is ſowē, or wherin eny thynge is put: the thynges alſo peryſhe and are broken, whych are ſowen or put therin D But vnto vs it hath not happened ſo: for we that haue receaued the lawe, peryſh in ſynne, and oure herte whych alſo receaued yͤ lawe: * Eſa.xl.a. ij.Timo.ij.a. not withſtādynge * the lawe peryſheth not, but remayneth in hys laboure.

And when I conſydered theſe thynges in my herte after thys maner, I loked aboute me with myne eyes, and vpon the ryght ſyde * iiij.eſd.x.d. * I ſawe a woman, whych mourned ſore, made greate lamentacyon, and wepte wyth loude voyce: her clothes were rent in peces, and ſhe had aſſhes vpon her heade.

Then let I my thoughtes go, that I was in, and turned me vnto her, and ſayde: wherfore wepeſt thou? why art thou ſo ſory and diſcomforted? And ſhe ſayde vnto me: Syr, lett me bewayle my ſelfe and take yet more ſorowe: for I am ſore vexed in my mynde, and brought very lowe. And I ſayde vnto her: what ayleth the? Or who hath done eny thynge to yͤ? tell me. She ſayde: I haue bene vnfrutefull and baren, and haue had an huſband thyrtie yeares. And theſe .xxx. yeares I do nothynge els daye and nyght and all houres, but make my prayer to the Hyeſt. After thyrtie yeares God herde me thy hādmayden, loked vpon my miſery, conſydred my trouble, and gaue me a ſonne, and I was glad of hym, ſo was my huſband alſo and all my neyghbours, and we gaue greate honoure vnto the Myghtie. And I noryſhed hym wᵗ great trauayle. So when he grewe vp, and came to the tyme, that he ſhulde haue a wyfe, I made a feaſt.

¶ The .x. Chapter.

¶ Eſdras and the woman that appeareth vnto hym commen together.

And it happened that when my ſonne wente in to hys chamber he fell downe, and dyed: then ouerthrewe we all the lyghtes, and all my neyghbours roſe vp to comforte me. A Then toke I my reſt vnto the ſecōde daye at nyght: and when they had all reſted, that they myght comforte me, I reſted & alſo roſe vp by nyght, & fled, and am come hyther in to thys felde, as thou ſeyſt: & am purpoſed not to come in the cytie, but to remayne here, and nether to eate ner drynke but continually to mourne and to faſt, vntyll I dye.

Then let I my meditacyons & thoughtes fall, that I was in, & ſpake to her in diſpleaſure: Thou folyſhe woman, ſeyſt thou not oure heuynes and mournynge, & what happeneth vnto vs? how Syon oure mother is all woful and ſory, and how ſhe is cleane brought downe and in myſery? ſeynge we be all nowe in heuynes, & make oure mone (for we be all ſorouful.) As for the heuynes that thou takeſt, it is but for one ſōne. Demaūde the earth, and ſhe ſhall tell the, that it is ſhe whych ought (by reaſon) to mourne, for the fall of ſo many that growe vpon her.

For frō the begynnynge all men are borne of hyr, and other ſhall come: & beholde, they walke all moſt all in to deſtruccyō, and many of them ſhalbe roted out.

Who ſhulde then (by reaſon) make more mournynge, then ſhe, that hath loſt ſo great a multitude? & not thou whych art ſory, but for one. But yf thou woldeſt ſaye vnto me: My mournynge is not lyke the mournynge of the earth, for I haue loſt the frute of my body, which I bare wᵗ heuynes: but the earth is accordynge to the maner of the earth, and the preſent multitude goeth agayne into her as it is come to paſſe. Then ſaye I vnto the: lyke as yᵘ haſt borne wyth trauayle and ſorowe, euē ſo yͤ earth alſo frō the begynnynge geueth her frute vnto man, for him that made her. And therfore withholde thy ſorowe and heuynes by thy ſelfe * loke what happeneth vnto the, beare it ſtrongly. * Heb.xij.a. For yf thou iudgeſt the marcke and ende of God to be ryghteous and good, & receaueſt hys coũcell in tyme, ẏ ſhalt be commēded therin. Go thy waye then into the cytie to thy huſbāde.

B And ſhe ſayde vnto me: that wyll I not do, I wyll not go in to the cytie, but here wyll I dye. So I cōmuned more wyth her, and ſayde: Do not ſo, but be counceled, and folowe me: for howe many falles hath Syō? Be of good comforte becauſe of the ſorowe of Jeruſalem. For thou ſeyſt that our Sanctuary is layed waſte, oure aulter broken, oure temple deſtroyed, oure playenge of inſtrumentes and ſyngynge layed downe, the thankeſgeuynge put to ſylence, our myrth is vanyſhed awaye, the lyght of oure candelſtyck is quenched, the arcke of the couenaunt is taken from vs, all oure holy thynges are defyled, and the name that is called vpon ouer vs, is dishonoured: oure chyldren are put to ſhame, oure preſtes are brēt, oure Leuites are caried awaye in to captiuyte, oure virgins are defyled, and oure wyues rauyſhed, oure ryghteous men ſpoyled, and oure chyldren deſtroyed, oure yonge men are brought in bondage, and our ſtronge worthyes are become weake: and Syon (whych ſeale is the greateſt of all) is lowſed vp from her worſhyp: for ſhe is delyuered in to the handes of them that hate vs.

And therfore ſhake of thy great heuynes, and put awaye the multitude of ſorowes: that the Myghtye maye be mercyfull vnto the, and ẏ the Hyeſt maye geue the reſt from thy laboure and trauayle. And it happened, that when I was talkynge with her, her face dyd ſhyne and glyſter, ſo ẏ I was afrayed of her, & muſed what it myght be. And immediatly ſhe caſt oute a greate voyce, very fearfull, ſo that the earth ſhoke at the noyſe of the woman: and I loked, and beholde, the woman appeared vnto me nomore: but there was a cytie buylded, ād a place was ſhewed from the grounde & foundacyon.

C Then was I afrayed, and cryed, wyth loude voyce, and ſayde: where is Uriel the angell, *which came to me at the fyrſt? For he hath cauſed me to come in many conſyderacyons and hye thoughtes, and myne ende is turned to corrupcyon, and my prayer to rebuke. And as I was ſpeakynge theſe wordes, he came vnto me, and loked vpon me, & I laye as one that had bene deed, and myne vnderſtādynge was altered, and he toke me by the ryght hande, and cōforted me, and ſet me vpon my fete, and ſayde vnto me: what ayleth the? and why is thyne vnderſtādynge vexed? and the vnderſtandynge of thy herte, and wherfore art thou ſory? And I ſayde: Becauſe thou haſt forſaken me: and I haue done *accordynge vnto thy wordes, I wēte in to the felde, and there haue I ſene thynges that I am not able to expreſſe. He ſayde vnto me: Stande vp and be manly, and I ſhall geue the exhortacyon.

*iiij.eſ.iiij.a

*iiij.Eſ.ix.a

Then ſayde I: ſpeake on to me my Lorde forſake me not, leſt I dye in vayne: for I haue ſene that I knewe not, and herde that I do not knowe. Or ſhall my vnderſtandynge be diſceaued, and my mynde? But nowe I beſeche the, that thou wylt ſhewe thy ſeruaūt of thys wōder. He anſwered me then & ſayd: heare me, and I ſhall enfourme the, and tell the wherfore thou art afrayed, for the Hyeſt hath opened many ſecrete thynges vnto the.

He hath ſene that thy waye is ryght, and that thou takeſt ſorowe continually for thy people, and makeſt greate lamentacyon for Syon: and therfore vnderſtande the vyſion which thou ſaweſt a lytle whyle agoo after thys maner: Thou ſaweſt a woman mournynge, and thou haſt comforted her: Neuertheles now ſeyſt thou the lykenes of the woman nomore, but thou thoughteſt there was a cytie buylded: and lyke as ſhe tolde ẏ of the fall of her ſonne, ſo is thys the anſwere: The woman whom thou ſaweſt, is Syon, and where as ſhe tolde ẏ, that ſhe hath bene thyrtye yeares vnfrutefull and baren, thoſe are the. xxx. yeares, wherin there was no offerynge made in her.

D But after. xxx. yeares Salomō buylded her, & offred, and then bare the baren a ſonne. And where as ſhe tolde the: ẏ ſhe noryſhed hym with laboure, that was the dwellynge of Jeruſalem. But where as ſhe tolde the ẏ her ſonne dyed whā ſhe came in to her chamber, that is the fall of Jeruſalem. And thou ſaweſt her lykeneſſe, howe ſhe mourned for her ſonne: and what els happened vnto her, I haue ſhewed the. And nowe God ſeyth, ẏ thou art ſory in thy mynde, and ſuffreſt from thy herte for her, & ſo hath he ſhewed the her clearneſſe, and the fayrnes of her bewtye.

And therfore I bad the remayne in the felde where no houſe is builded. For I knew that the Hyeſt wolde ſhewe thys vnto the, therfore I commaunded the to goo into the felde, where no foundacyon ner buyldynge is. For in the place where the Hyeſt will ſhewe hys cytie, there ſhall be no mans buyldynge. And therfore feare not, and let not thyne herte be afrayed, but go thy waye in, and ſe the gloryous and fayre buyldynge, and how greate it is, and howe greate thou thynckeſt it after the meaſure of thyne eyes, and then ſhalt thou heare as moch as thyne eares maye cōprehende. For thou art bleſſed aboue many other, and art called wyth the Hyeſt, as the fewe. But tomorowe at nyght thou ſhalt remayne here, and ſo ſhall ẏ Hyeſt ſhewe the vyſyons of hye thynges, which he wyll do vnto them, that dwell vpon earth in the laſt dayes. So I ſlepte the ſame nyght lyke as he commaunded me.

The

¶ The.xj.Chapter.

¶ In thys Chapter and in the. ij. next enſuynge, he entreateth of certen vyſyons and of the interpretacyons therof.

A Then ſawe I a dreame: and beholde, there cam vp from the ſee an Aegle, whych had. xij. wynges & thre heades: And I ſawe, and behold, he ſprede hys wynges ouer all the earth, and all the wyndes of the ayre blewe in them, and ſo they were put together agayne. And I behelde, and out of hys fethers there grewe other lytle contrary fethers: the heades reſted, the head in yͤ myddeſt was greater then the other, yet reſted it with the reſydue.

Moreouer I ſawe, that the Aegle flewe wyth hys wynges, and raygned vpõ earth, and ouer all them that dwell vpõ the earth: and I ſawe that all thynges vnder heauen were ſubiecte vpõ hym, & no man ſpake agaynſt hym, no not one creature vpon earth. I ſawe alſo that the Aegle ſtode vp vpon hys clawes, and gaue a ſounde with his fethers, and a voyce ſayinge after thys maner: watche not all together, ſlepe euery man in his awne place, and watche for a tyme, but let the heades be preſerued at the laſt. Neuertheles I ſawe, that the voyce wente not oute of his heades, but from the myddeſt of hys body. And I nombred hys cõtrary fethers, and beholde, there were eyght of them. And I loked, and beholde vpon the ryght ſyde there aroſe one fether, & raygned ouer all the earth. And it happened, that when it raygned, the ende of it came, and the place therof appeared nomore. B So the nexte folowynge ſtode vp, and raygned, and had a greate tyme: and it happened, that when it raygned, the ende of it came alſo lyke as the fyrſt, ſo that it appeared nomore.

Then came there a voyce vnto it, & ſayde, Heare thou yͤ haſt kepte in the earth ſo longe thys I ſaye vnto the, before thou begynneſt to appeare nomore: There ſhall none after the atteyne vnto thy tyme. Then aroſe the thyrde, and raygned as the other afore, and appeared nomore alſo. So went it wyth all the reſydue one after another, ſo that euery one raygned, and then appeared nomore: Then I loked, and beholde, in proceſſe of tyme the fethers that folowed were ſet vp vpõ yͤ ryght ſyde, that they myght rule alſo: and ſome of thẽ ruled, but wythin a whyle they appeared nomore: for ſome of them were ſet vp, but ruled not. After this I loked, and beholde the. xij. fethers appeared nomore, and the two wynges: & there was nomore vpon the Aegles body, but two heades that reſted, and ſyxe fethers. Then ſawe I alſo, that the ſyxe fethers were parted in two, and remayned vnder the head, that was vpõ the ryght ſyde, for the foure contynued in theyr place. C So I loked, & beholde, they that were vnder yͤ wynges, thought to ſet vp thẽ ſelues, and to haue the rule. Then was there one ſet vp, but ſhortly it appeared nomore, & the ſecõde was ſooner awaye then the fyrſt. And I behelde & lo, yͤ two thought alſo by thẽ ſelues to raygne: & when they ſo thought, beholde, there waked one of the heades that were at reſt, namely, it that was in the myddeſt, for that was the greater of yͤ two heades. And thẽ I ſawe, that the two heades were fylled with him, and the head was turned with thẽ that were by hym, and dyd eate vp the two vnder wynges, that wolde haue raygned.

But this head put yͤ whole earth in feare, and bare rule in it, ouer all thoſe that dwelt vpon earth with moche laboure, and he had the gouernaunce of the worlde, ouer all the foules that haue bene. After thys I loked, & beholde, the head that was in the myddeſt, ſodẽly appeared nomore, lyke as yͤ wynges: then came the two heades, which ruled vpon earth, & ouer thoſe that dwelt therin. D And I behelde, & lo, the head vpon yͤ ryght ſyde, deuoured it that was vpõ the left ſyde. And I herde a voyce, which ſayde vnto me: loke before the, and conſydre the thynge that thou ſeyſt. Then I ſawe, and beholde, as it were a lyon that roareth, rennynge haſtely out of the wod, and he ſent out a mans voyce vnto the Aegle, & ſayde: Heare thou, I wyll talke with the, & the Hyeſt ſhall ſaye vnto the: Is it not thou that haſt the victory of the foure beaſtes, whom I made to raygne vpõ earth and in my worlde, and that the ende of theyr tymes myght come thorowe them?

And the fourth came, and ouerwanne all the beaſtes that were paſt, and had power ouer the worlde with greate fearfulnes, and ouer the whole cõpaſſe of the earth wyth the moſt wicked laboure, & ſo longe tyme dwelt he vpon the earth wyth diſceate, & the earth haſt thou iudged not wyth trueth. For thou haſt troubled the meke, thou haſt hurte the peaceable & quyete, thou haſt loued lyers, & deſtroyed the dwellynges of them yͤ brought forth frute, and haſt caſt downe the walles of ſoch as dyd the no harme. Therfore is thy wrongeous dealynge and blaſphemye come vp vnto the Hyeſt, and thy pryde vnto the Myghty. The Hyeſt alſo hath loked vpon yͤ proude tymes, and beholde, they are ended, and their abhominacyons are fulfylled. And therfore appeare nomore thou Aegle, & thy horrible wynges, and thy wycked fethers, & thy vngracyous heades, and thy ſynfull clawes, and all thy vayne body: that the earth maye be refreſhed, and come agayne to her ſelfe, whan ſhe is deliuered frõ thy violence, and that ſhe maye hope for the iudgemẽt and mercy of hym that made her.

The.xij.Chapter

A And it happened when the Lyon ſpake theſe wordes vnto yͤ Aegle, I ſawe, & beholde, the head that afore had the vpperhand, appeared nomore: nether dyd yͤ foure wynges appeare any more, that came to hym, and were ſet vp to raygne: and their kyngdome was ſmall and full of vproure. And I ſawe, and beholde, they appeared nomore, and the whole body of the Aegle was brēt, and the earth was in greate feare. Thē awaked I out of the traunce of my mynde, & from greate feare, and ſayde vnto my ſprete: Lo, thys haſt thou geuen me in that thou ſearcheſt out the wayes of the hyeſt: lo, yet am I weery in my mynde, and very weake in my ſprete, and lytle ſtrength is there in me, for the greate feare yͭ I receaued thys nyght. Therfore wyll I nowe beſeche the Hyeſt, that he wyll comforte me vnto the ende: and I ſayde, Lorde Lorde, yf I haue foūde grace before thy ſyght, and yf I am iuſtifyed with the before many other, and yf my prayer be come vp before thy face, comforte me then, and ſhewe me thy ſeruaunt the interpretacyon and playne difference of thys horryble ſyght, that thou mayeſt perfectly comforte my ſoule: for thou haſt iudged me worthy, to ſhewe me the laſt of tymes.

And he ſayde vnto me: thys is the interpretacyon of thys ſyght. The Aegle whome thou ſaweſt come vp frō the ſee, is the kyngdome * whych was ſene in the viſyon of thy B brother Daniel, but it was not expounded vnto hym, for now I declare it vnto yͤ. Beholde, the dayes come, that there ſhall ryſe vp a kyngdome vpō earth, and it ſhalbe feared aboue all the kyngdomes that were before it: In the ſame kyngdome ſhall .xij. kynges raygne, one after another. For the ſeconde ſhall begynne to raygne, and ſhall haue more tyme then the other twelue: and this do the twelue wynges ſignifye, which thou ſaweſt. As for the voyce that ſpake, and that thou ſaweſt go out from the heades, but not from the body, it betokeneth, that after the tyme of yͭ kyngdome there ſhall aryſe great ſtryuynges, and it ſhall ſtande in parell of fallynge: neuertheles it ſhall not yet fall, but ſhalbe ſet in to his begynnynge. And yͤ eyght vnder wynges whych thou ſaweſt hāge vnto the wynges of hym, be token, that in hym there ſhall aryſe eyght kynges, whoſe tyme ſhalbe but ſmall, and theyr yeares ſwyfte, & two of them ſhall beare. But when the myddeſt tyme commeth, there ſhalbe foure kepte in the tyme, when hys tyme begynneth to come that it maye be ended, but two ſhalbe kepte vnto the ende.

*Dani.vij.c.

C And where as thou ſaweſt thre heades reſtynge, thys is yͤ interpretacyon: In hys laſt ſhall the Hyeſt rayſe vp thre kyngdomes, & call many agayne in to them, and they ſhall haue the dominyon of the earth, and of thoſe that dwell therin, wyth moch labour aboue all thoſe that were before thē. Therfore are they called the heades of the Aegle: for it is they that ſhall brynge forth hys wyckednes agayne, and that ſhall perfourme and fyniſh hys laſt. And where as thou ſaweſt, that the greate head appeared nomore, it ſygnifyeth, that one of them ſhall dye vpon hys bed, and yet with payne, for the two yͭ remayne, ſhalbe ſlayne with the ſwerde. For the ſwerde of the one ſhall deuoure the other, but at yͤ laſt ſhall he fall thorowe the ſwerde hym ſelfe.

And where as thou ſaweſt two vnderwynges vpon the head that is on the ryght ſyde, it ſygnifyeth that it is they, whome the Hyeſt hath kepte vnto their ende: thys is a ſmall kyngdome, and full of trouble. The Lyon whom thou ſaweſt ryſynge vp out of the wodd, and roarynge, and ſpeakynge vnto yͤ Aegle, and rebukynge hym for hys vnryghteouſneſſe, is yͤ wynde whych the Hyeſt hath kepte for them and for their wyckedneſſe vnto the ende: he ſhall reproue them, and rente them a ſunder before them. For he D ſhall ſet them lyuynge before the iudgemēt, and ſhall rebuke them: for the reſydue of my people ſhall he delyuer with trouble, thoſe yͭ be preſerued ouer myne endes: and he ſhall make them ioyfull vntyll the commynge of the daye of iudgemēt, wherof I haue ſpoken vnto the from the begynnynge. Thys is the dreame that thou ſaweſt, and thys is the interpretacyon. Thou onely haſt bene mete to knowe the ſecrete of the Hyeſt.

Therfore wryte all theſe thynges yͭ thou haſt ſene in a boke, and hyde them, and teach thē the wyſe in the people, whoſe hertes thou knoweſt maye comprehende and kepe theſe ſecretes. But wayte thou here thy ſelf yet ſeuen dayes moo, that it maye be ſhewed the, whatſoeuer it pleaſeth the Hyeſt to declare vnto the, and with that he went hys waye.

And when all the people perceaued, that the ſeuen dayes were paſt, and I not come agayne into the cytie, they gathered thē all together frō the leaſt vnto the moſt, and came vnto me, and ſayde: what haue we offended the? & what euell haue we done agaynſt the, that thou forſakeſt vs, and ſytteſt here in thys place? For of all people thou onely art left vs, as a grape of the vyne, and as a cādell in a darcke place, & as an hauen & ſhyp preſerued from the tempeſt. Haue we not els aduerſite ynough, but thou muſt forſake vs? Were it not better for vs, that we had bene brent wyth Syon? For we are not better, then they that dyed there: and they wepte wͭ loude voyce. Then anſwered I thē & ſayde: Be of good comforte O Iſrael, and be not heuy thou houſe of Iacob: for the Hyeſt hath you in remembraũce, and the Myghtie hath not forgotten you in temptacyõ. As for me, I haue not forſaken you, nether am I departed frõ you: but am come into thys place to praye, becauſe of the myſery of Iſrael, that I myght ſeke mercy for the lowe eſtate of youre Sãctuary. And nowe go youre waye home euery man, and after theſe dayes wyll I come vnto you. So the people went theyr waye in to the cytie, lyke as I commaunded them: but I remayned ſtyll in the felde ſeuen dayes, as the Angell bad me, and dyd eate onely of the floures of the felde, and had my meate of the herbes in thoſe dayes.

¶ The.xiij. Chapter.

A AND it happened after the ſeuen dayes, that I dreamed a dreame by nyght. And beholde, there aroſe a wynde from the ſee, that it moued all the floudes therof. And I loked, & beholde, the man was ſtrõge and increaſed wyth the cloudes of heauen: and when he turned hys countenaunce to cõſyder, all the thynges trẽbled that were ſene vnder hym: and when the voyce went out of hys mouth, all they brent that herde hym, lyke as the earth when it feleth the fyre.

After theſe I ſawe, & beholde, there was gathered together a multitude of men out of nombre from the foure wyndes of the heauen, to fyghte agaynſt the man, that came oute from the ſee. And I loked, and beholde, he graued hym ſelfe a greate moũtayne, and flewe vp vpõ it. But I wolde haue ſene the border or place, wherout the hyll was grauen, and I coulde not.

I ſawe after theſe, that all they whych came to fyght agaynſt hym, were ſore afrayed and yet durſt they fyght. Neuertheles, when he ſawe yͤ fearſneſſe and violẽce of the people, he nether lyft vp his hãde ner helde ſwerde, ner eny weapen: but onely (As I ſawe) he ſent out of hys mouth as it had bene a blaſt of fyre, and out of hys lyppes the wynde of the flamme: and out of hys tonge he caſt out ſparkes and ſtormes. & they were all myxte together: the blaſt of fyre, the wynde of the flammes, and yͤ greate ſtorme, and fell wyth a ruſſhe vpon the people, whych was prepared to fyght and brent them vp euerychone: ſo that of the innumerable multitude there was nothynge ſene, but onely duſt & ſmoke. When I ſawe thys, I was afrayed.

B Afterwarde ſawe I the ſame man come downe from the mountayne, and callynge vnto him another peaceable people: and there came moch people vnto him: ſome were glad ſome were ſory, ſome of them were bounde, ſo that they were caryed and brought forth.

Then was I ſycke thorow greate feare, and I awaked, and ſayde: thou haſt ſhewed thy ſeruaunt all thy wonders from the begynnynge, and haſt coũted me worthy, that thou myghteſt receaue my prayer: ſhewe me nowe yet the interpretacyon of this dreame. For thus I conſydre in my vnderſtãdynge: wo vnto thẽ that ſhall be lefte in thoſe dayes and moch more wo vnto thẽ that are not left behynde: for they that were not left, were in heuynes.

Nowe vnderſtãde I the thynges that are layed vp in the latter dayes which ſhall happen vnto them, and to thoſe that are not left behynde. Therfore are they come into great parelles, and many neceſſities, lyke as theſe dreames declare. Yet is it eaſyer, yͭ he which ſuffreth hurte, come in theſe, then to paſſe awaye as a cloude out of yͤ worlde, and nowe to ſe the thynges that ſhall happen in yͤ laſt.

Then anſwered he me, and ſayde: The interpretacyon of the ſyght ſhall I ſhewe yͤ, and I wyll open vnto the, the thynge yͭ thou haſt required. For thou haſt ſpoken of them that are left behynde, and thys is the interpretacyon. He that taketh awaye the parell in that tyme, hath kepte him ſelf. They that be fallen into harme, are ſoche as haue workes and fayth vnto the Moſt myghtie. Knowe thys therfore, that they which be left behynde, are more bleſſed, then they yͭ be deed. Thys is the meanynge of the vyſion. Where as thou ſaweſt a man commynge vp frõ the depe of the ſee, the ſame is he whom God the Hyeſt hath kepte a greate ſeaſon, whych by his awne ſelfe ſhall delyuer his creature, and he ſhall ordre them yͭ are left behynde. And where as thou ſaweſt, yͭ oute of hys mouth there came a blaſt of wynde, fyre and ſtorme, and howe that he lyft vp nether ſwerde nor weapen, but that the ruſſhynge in of him deſtroyed the whole multitude, that came to fyght agaynſt him: it ſignifyeth, yͭ the dayes come, whan God will delyuer them that are C vpon earth, and in a traunce of mynde ſhall he come vpon them, that dwell in the earth. And one ſhall vndertake to fyght agaynſt another, one cyte agaynſt another, one place agaynſt another * one people agaynſt another, and one realme agaynſt another. When thys commeth to paſſe, then ſhall the tokens come, that I ſhewed the before: and thẽ ſhall my ſonne be declared, whõ thou ſaweſt clyme vp as a man. And when all the people heare hys voyce, euery man ſhall in theyr awne lande leaue the battayll that they haue one agaynſt another, and an innumerable multitude ſhalbe gathered together, as they yͭ be wyllinge to come, and to ouercome hym by fyghtynge. But he ſhall ſtãde vpõ the toppe of the mount Syon. Neuertheleſſe Syon ſhall come, and ſhalbe ſhewed, beynge prepared and buylded for all men, lyke as thou ſaweſt the hyll grauẽ forth without any hãdes.

* Mat.xxiiii. a.

des. But my ſonne ſhall rebuke the people that are come, for their wyckednes, with the tempeſt, and for their euell ymaginacyons: and their paynes wherwyth they ſhalbe punyſhed, are lyckened vnto the flamme: and with out any laboure, ſhall he deſtroye thē, euen by the lawe, whych is compared vnto the fyre.

And where as thou ſaweſt, that he gathered another peaceable people vnto him: thoſe are the ten trybes which were caryed awaye preſoners out of their awne lande, * in the tyme of Oſeas the kyng, whom Salmanaſar the kynge of Aſſyria toke preſoner, and caryed thē ouer the water, and ſo came they into another lande. *iiij.re.xvij. a.

But they gaue them thys councell, that they ſhulde leaue the multitude of the heathen, and to go forth into a farther countre, where neuer mankynde dwelt: that they myght there kepe their ſtatutes, whych they neuer kepte in their awne lande. And ſo they entred in at the narowe paſſages of the water of Euphrates, D and God ſhewed tokens for thē, * and helde ſtyll the floude tyll they were paſſed ouer, *Exo.xiiij.c. Ioſu.iij.d. for thorowe the countre there was a greate waye, namely of a yeare and a halfe iourney, for the ſame regyon is called Aſareth. Then dwelt they there vnto the latter tyme: and when they come forth agayne, the hyeſt ſhall holde ſtyll the ſprynges of the ſtreame agayne, that they maye go thorowe, therfore ſaweſt thou the multitude with peace. And they ẏ be left behynde of thy people, are thoſe that be foūde wythin my border. Nowe when he deſtroyeth the multitude that is gathered together, he ſhall defende hys people that remayne, and then ſhall he ſhewe them greate wonders.

Then ſayde I: O Lorde, Lorde, ſhewe me thys, wherfore haue I ſene the man cōminge vp frō the depe of the ſee? And he ſayde vnto me: Lyke as thou canſt nether ſeke out nor knowe theſe thynges that are in the depe of the ſee, euen ſo mayeſt thou not ſe my ſonne, or thoſe that be with him, but in the tyme of the daye. Thys is the interpretacyon of the dreame whych thou ſaweſt, therfore ẏ onely art here lyghtened: for thou haſt forſaken thyne awne lawe, and applyed thy diligence vnto myne, and ſought it. * Thy lyfe haſt thou ordred in wyſdome, & * haſt called vnderſtandynge thy mother, and therfore haue I ſhewed the, the treaſure of the hyeſt. After thre dayes I wyll ſhewe the more, and talke with the at more large, yee heuy and wonderous thynges wyll I declare vnto the. *iij.Re.iij.a. Prou.vii.a.

Then went I forth into ẏ felde, geuynge prayſe and thanckes greatly vnto God, becauſe of hys wonders which he dyd in tyme, and becauſe he gouerneth the ſame, and ſoche as is in tyme, and there I ſatt thre dayes.

The.xiiij.Chapter.

God appeareth vnto Eſdras in the buſhe, and ſheweth hym what he ſhall do.

Vpon ẏ thyrde daye I ſat vnder an A oke tree, then came there a voyce vnto me out of ẏ buſhe, and ſayde: Eſdras, Eſdras? And I ſayde: here am I Lorde, and ſtode vp vpon my fete. Then ſpake he vnto me: * in the buſhe dyd I appeare vnto Moſes, & talked with hym, *Exo.iii.a. when my people ſerued in Egypte, And I ſent hym, and led my people out of Egypt, and brought hym vpon the mount Syon, where I helde hym by me a lōge ſeaſon, and tolde hym my wonderous workes, and ſhewed hym the ſecretes of the tymes and the ende, and commaunded him, ſayinge: Theſe wordes ſhalt thou declare, & not hyde them. And nowe I ſaye vnto the, that thou laye vp in thyne herte the dreames that thou haſt ſene, and the interpretacyons which I haue ſhewed the: for thou ſhalt be receaued of all, thou ſhalt be turned and remayne with my councell, and with ſoche as be lyke the, vntyll the tymes be ended. For the worlde hath loſt hys youth, and the tymes begynne to waxe olde. For the tyme is deuyded into twelue partes, and ten partes of it are gone all ready, and halfe of the tenth parte: yet remayneth there that which is after the halfe of the tenth parte.

Therfore, prepare and ordre thy houſe, B and refourme thy people: comforte ſoche of them as be in trouble: and tell nowe of ẏ deſtruccyō: let go from the, mortall thoughtes: caſt awaye the burthens of man: put of the weake nature: laye vp in ſome places the thoughtes that are moſt heuy vnto the, and haſte the to flye from theſe tymes: for ſoche euell and wickedneſſe as thou haſt now ſene happē, ſhall they do yet moche worſe. * For the weaker that the worlde and the tyme is, ẏ more ſhall ſynne and wickedneſſe increaſe, in them that dwell vpon earth. For the trueth is fled farre awaye, & leſynge is harde at hande. For nowe haſteth the viſyō to come, that thou haſt ſene. *Mat.xxiiii. a. i.Iohn.ii.c.

Then anſwered I before the, and ſayde: Beholde Lorde, I will go as thou haſt commaūded me, and refourme the people which are preſent. But they ẏ ſhalbe borne afterwarde, who wyll exhorte or rebuke them? Thus ẏ worlde is ſet in darcknes: and they ẏ dwell therin, are without light: for thy lawe is kyndled, becauſe no man knoweth ẏ thinges that are done of the, or that ſhalbe done. If I haue founde grace before the, ſende the holy gooſt into me, and I ſhall wryte all ẏ hath bene done in the worlde ſens the begynnynge, which was wryttē in thy lawe, that men maye fynde the path, and ẏ they which will lyue in the latter dayes, maye lyue.

And he anſwered me, ſayinge: Goo thy waye, gather the people together, and ſaye vnto them, that they ſeke the not for fourty dayes, but loke thou gather the many boxe trees, and take with the Sarea, Dabria, Selemia, Ecanus and Aſiell, theſe fyue, which are ready to wryte ſwyftly, & come hyther, and I ſhall lyght a candle of vnderſtandynge in thyne hert, whiche ſhall not be put out, tyll ye thinges be perfourmed which thou ſhalt begynne to wryte. And then ſhalt thou declare ſome thynges openly vnto the perfecte, and ſome thynges ſhalt thou ſhew ſecretly vnto the wyſe. To morowe thys houre ſhalt thou begynne to wryte.

C Then wente I forth (as he commaunded me) and gathered all the people together, and ſayde: Heare theſe wordes O Iſrael: Oure fathers at the begynnynge were ſtraungers in Egypte, frome whence they were delyuered, and receaued the lawe of lyfe * whiche they kepte not, which ye alſo haue tranſgreſſed after them. Then was thys lande and the lande of Syon parted amonge you by lot to poſſeſſe. But your fathers and ye your ſelues alſo haue done vnryghteouſnes, & haue not kepte the wayes which the Hyeſt commaunded you. And for ſo moch as he is a ryghteous iudge, he toke from you in tyme the thynge that he had geuen you. And now are ye here and your brethren amonge you. Therfore yf ſo be that ye wyll ſubdue your awne vnderſtandynge, & refourme your herte, ye ſhall be kepte alyue, and after death ſhall ye opteyne mercy. For after death ſhall the iudgement come, when we ſhall lyue agayne: and then ſhall the names of the ryghteous be manifeſt, & the workes of the vngodly ſhal be declared. Let no man therfore come nowe vnto me, nor aſke any queſtyon at me theſe fourtye dayes.

*Deut.iiij.d.

D So I toke the fyue men (as he commaunded me) and we wente in to the felde, and remayned there. The next daye a voyce called me ſayinge: Eſdras * open thy mouth, and drynke that I geue the. Then opened I my mouth, & beholde, he reached me a ful cuppe whiche was full as it were with water, but the colour of it was lyke fyre. And I toke it and dranke. And when I had dronke it, my hert had vnderſtandyng, & wyſdome grewe in my breſt: for my ſprete was kept in remembraūce, and my mouth was opened and ſhut nomore. The Hyeſt gaue vnderſtandynge vnto the fyue men, that they wrote the hye thinges of the night, which they vnderſtode not. But in the nyght they dyd eate bred: as for me, I ſpake in the daye & helde not my tonge by nyght. In .xl. dayes, they wrote .ij. hundred and foure bokes.

*Eze.iii a.
Apocalip.x.b.

And it happened when the fourtye dayes were fulfylled, that the Hyeſt ſpake, ſaying. The fyrſte that thou haſt wrytten, ſpeake openly, yt ye worthy & vnworthy maye rede it. But kepe the .lxx. laſt, that thou mayeſt ſhew it onely to ſoch as be wyſe amonge thy people. For in them is the ſprynge of vnderſtandynge, the fountayne of wyſdome, and the ſtreame of knowledge. And I dyd ſo.

¶ The .xv. Chapter.

¶ The punyſhment that euell people ſhall haue, which God commaundeth Eſdras to ſhew vnto them.

A BEholde, ſpeake thou in the eares of my people the wordes of prophecie whyche I wyll put in thy mouth, ſayeth the Lorde: and cauſe thē to be wrytten in a letter, for it is the trueth. Feare not the ymaginacions agaynſt ye. Let not the vnfaythfulnes of them trouble the, that ſpeake agaynſt ye. For all the vnfaythfull ſhall dye in theyr vnfaythfulnes. Beholde ſayeth the Lorde, I wyll brynge plages vpon the worlde, the ſwerde, honger, death and deſtruccion, for wyckednes hath the vpperhāde in all ye earth, & theyr ſhamefull workes are fulfylled

Therfore ſayeth the Lorde: I will holde my tonge nomore vnto theyr wyckedneſſe, which they do ſo vngodly: nether will I ſuffre thē in the thynges, that they deale wyth all ſo wyckedly. Beholde * the innocent bloud of the troubled cryeth vnto me, and ye ſoules of the ryghteous complayne contynually: and therfore (ſayeth the Lord) I wil ſurely auenge, & receaue vnto me all the innocent bloude from amonge them:

*Apoca.vi.b
and.xix.a.

* Beholde, my people is led as a flock of ſhepe to be ſlayne, I wyll not ſuffre them now to dwell in Egypte, but wyll brynge them out with a myghtie hand & a ſtretched out arme, and ſmyte it with plages as afore and will deſtroye all the lande of it. Egypte ſhall mourne, and the foundacions of it ſhal be ſmytten with the plage and punyſhment that God ſhall brynge vpon it.

*Psa.xliiii.c
Roma.viii.c.
i.Corin.iiii.b

B They that tyll the grounde, ſhall mourne, for theyr ſedes ſhallbe deſtroyed thorowe the blaſtynge and hayle, and an horryble ſtarre. Wo worthe the worlde and them that dwell therin, for the ſwerde and theyr deſtruccyon draweth nye, and one people ſhall ſtande vp to fyghte agaynſte another, and ſwerdes in theyr handes. For men ſhall be vnſtedfaſt, and ſome ſhall do vyolence vnto other: they ſhal not regarde their king and prynces, the wayes of theyr doynges and handelynges in theyr power. A man ſhall deſyre to go into the cytye, and ſhall not be able. For becauſe of theyr pryde the cytyes ſhalbe broughte in feare, the houſes ſhall ſhake, and men ſhalbe afrayed.

A man ſhall haue no pytye vpon hys neyghbour, but one ſhall pꝛouoke another vnto batayl to ſpoyle theyꝛ goodes, becauſe of the honger of bꝛed, and becauſe of the greate trouble.

D Beholde, I gather and call together all the kynges of the earth whiche are from the vpꝛiſyng, from the South, from the Eaſt ⁊ Lybanus to turne vnto thẽ, and reſtoꝛe the thinges that they haue geuen them. Lyke as they do yet this daye vnto my choſen, ſo wil I do alſo, and recõpenſe thẽ in theyꝛ boſome. Thus ſayeth the Loꝛde God: My ryghte hande ſhal not ſpare ẏ ſynners, ⁊ my ſwerde ſhall not ceaſſe ouer them, that ſhed the innocent bloude vpon earth. The feare is gone out from hys wꝛath, and hath conſumed the foundaciõs of the earth, and the ſynners lyke the ſtraw that is kyndled. Wo woꝛth thẽ that ſynne, ⁊ kepe not my commaundementes, ſayeth the Loꝛde. I wyll not ſpare thẽ. Go youre waye ye chyldꝛen frome vyolence defyle not my Sanctuary: foꝛ the Loꝛd knoweth all them that ſynne agaynſt hym, and therfoꝛe delyuereth he them vnto death and deſtruccyon: For now are the plages come vpon the woꝛlde, ⁊ ye ſhall remayne in thẽ. For God ſhall not deliuer you, becauſe ye haue ſynned agaynſt hym.

E Beholde, an hoꝛrible vyſyon commeth from the Eaſt, where generacions of Dꝛagõs ſhall come out, and the people of the Arabies with many charettes, and the multitude of them ſhalbe as the wynde vpon earth that all they whiche heare them ragynge in theyꝛ wꝛath, maye feare and be a frayed, and as the wylde boꝛes oute of the wod, ſo ſhall they go out, and wyth greate power ſhall they come, and ſtande fyghtyng with them and ſhall waſte the poꝛcyon of the lande of the Aſſyꝛians.

And then ſhall the Dꝛagons haue the vpper hande, not remembꝛinge theyꝛ byꝛth, ⁊ ſhall turne aboute ſwearynge together in great power, to perſecute them. But theſe ſhalbe afrayed, and kepe ſylence at theyꝛ power, and ſhall fle: and one out of the lande of the Aſſyꝛians ſhall beſege thẽ, and conſume one of them, and in theyꝛ hooſt ſhall be feare and dꝛede, and ſtryfe amõge theyꝛ kynges.

F Beholde cloudes from the Eaſt, and from the Noꝛth vnto the South, and they are very hoꝛryble to loke vpon, full of wꝛath ⁊ ſtoꝛme. They ſhal ſmyte one vpon another, and they ſhall ſmyte at the greate ſtarre vpõ earth and theyꝛ ſtarre, and the bloude ſhall be from the ſwerde vnto the bely, and the ſmoke of man vnto the Camels lytter: And there ſhalbe great fearfulnes ⁊ tremblynge vpon earth, and they that ſe the wꝛath, ſhal be afrayed, ⁊ a tremblynge ſhall come vpon them.

And then ſhall there come greate raynes from the South and frõ the Noꝛth, ⁊ parte from the Weſt, and from the ſtoꝛmy wynde from the Eaſt, and ſhall ſhut thẽ vp agayne and the cloude which he rayſed vp in wꝛath, and the ſtarre to cauſe feare towarde ẏ Eaſt ⁊ Weſt wynde, ſhalbe deſtroyed: ⁊ the great cloudes ſhalbe lyfte vp, ⁊ the myghtye cloudes full of wꝛath, and the ſtarre, that they maye make all the earth afrayed and them that dwell therin, and that they maye poure oute over all places an hoꝛryble ſtarre, fyꝛe and hayle and flyenge ſweardes, and many waters: that all feldes maye be full, and all ryuers, and they ſhall bꝛeake downe the cytyes and walles, moũtaynes and hylles, all trees, wood, and the graſſe of the medowes ⁊ all theyꝛ frute. And they ſhall go ſtedfaſte vnto Babilon, and make her afrayed, they ſhall come to her and beſege her: the ſtarre ⁊ all wꝛath ſhall they poure out vpon her.

G Then ſhall the duſt ⁊ ſmoke go vp vnto the heauen, and all they that be aboute her, ſhall be wayle her: and they that remayne vnder her, ſhall do ſeruice vnto them that haue put her in feare. And thou Aſia ẏ comfoꝛteſt thy ſelfe alſo vpõ the hope of Babylon, and art a woꝛſhyp of her perſonne: Wo be vnto the thou wꝛetch, becauſe thou haſt made thy ſelfe lyke vnto her, ⁊ haſt deckte thy daughters in whoꝛdome, that they myght triũphe and pleaſe thy louers, whiche haue alwaye deſired to cõmitte whoꝛdome with the: thou haſte folowed the abhominable cytye in all her woꝛkes and inuencions.

Therfoꝛe ſayeth God: I will ſende plages vpõ the, wyddowhode, pouerte, hõger, warres, and peſtilence, to waſte thy houſes with deſtruccion and death, and the gloꝛy of thy power ſhalbe dꝛyed vp as a floure, whẽ the heate ryſeth ẏ is ſent ouer the: Thou ſhalt be ſyck as a pooꝛe wyfe that is plaged ⁊ beaten of wemẽ: ſo that the myghtie and louer ſhall not be able to receaue the. Wolde I ſo hate the ſayeth the Loꝛd? If thou haddeſt not alwaye ſlayne my choſen, exaltinge the ſtroke of thy handes, and ſayde ouer theyꝛ death, when thou waſt dꝛonken: ſet foꝛth ẏ bewtie of thy countenaunce.

The rewarde of thy whoꝛdome ſhalbe recompenſed the in thy boſome, therfoꝛe ſhalt thou receaue rewarde.

H Lyke as thou haſt done vnto my choſen (ſayeth the Loꝛde) euẽ ſo ſhall God do vnto the, and ſhal delyuer the into the plage. Thy chyldꝛen ſhall dye of honger, and thou ſhalt fall thoꝛow the ſwerde. Thy cytyes ſhalbe bꝛoken downe, ⁊ all thyne ſhall periſh with the ſwerde in the felde. They that be in the mountaynes ſhall dye of honger, and eate their owne fleſh, ⁊ dꝛinke theyꝛ owne bloude foꝛ very honger of bꝛed and thyꝛſt of water.

Thou vnhappye ſhalt come thorow the ſee, and receaue plages agayne.

In the paſſage they ſhall caſt downe the ſlayne cytye, and ſhall rote out one parte of thy lande, and conſume the porcyon of glorye. They ſhall treade the downe lyke ſtubble, and they ſhall be thy fyre and ſhall conſume the: thy cities and thy lande. thy wood and thy frutefull trees ſhall they burne vp with the fyre. Thy chyldren ſhall they cary awaye captyue, and loke what thou haſte, they ſhall ſpoyle it, and marre the bewtye of thy face.

¶ The.xvi.Chapter.

¶ The Heathen ſhall be punyſhed.

A WO be vnto yͤ Babilō & Aſia, wo be vnto the Egipt & Syria: gyrde your ſelues wͭ clothes of ſack & heare, & mourne your chyldren, be ſory, for your deſtrucciō is at hāde. A ſwerde is ſent vpō you, & who wyll turne it back? A fyre is kyndled amonge you, & who wyll quench it? Plages are ſent vnto you, & what is he that wyll dryue them awaye? Maye any man dryue awaye an hōgrie lyō in the wood? Or maye any man quench the fyre in ſtubble, whā it hath begōne to burne? Maye one turne agayne the arowe, that is ſhot of a ſtrōge archer? The myghtye Lord ſendeth the plages, and what is he that will dryue them awaye? The fyre is kyndled and gone forth in his wrath, and what is he that wyll quench it? He ſhall caſte lyghteninges, and who ſhall not feare? He ſhall thonder, & who ſhall not be afrayed? The Lord ſhall threaten, and who ſhall not vtterly be beatē to poulder at hys preſence? The earth quaketh, and the foundaciōs therof: the ſee aryſeth vp with waues from the depe, and the floudes of it are vnquyete & the fyſſhes therof alſo before the Lord, and before the glory of hys power. For ſtronge is hys ryghtehand that holdeth yͤ bowe, hys arowes that he ſhoteth, are ſharpe, and ſhall not myſſe, when they begynne to be ſhot into the endes of the worlde.

B Beholde, the plages are ſente, & ſhall not turne agayn, tyll they come vpō earth. The fyre is kyndled, and ſhall not be put out, tyll it cōſume the foūdacions of the earth. Lyke as an arowe which is ſhot of a myghtye archer, returneth not backwarde: euen ſo the plages that ſhall be ſent vpon earthe, ſhall not turne agayne. Wo is me, wo is me, who wyll delyuer me in thoſe dayes? The begynnynge of ſorowes and great mournyng: the begynnynge of darth and greate death, the begynnynge of warres, & the powers ſhall ſtande in feare: the begynnyng of euels, and they ſhall tremble euery one. What ſhall I do in theſe thynges, when the plages come? Beholde, hōger, and plage, trouble and anguyſh are ſent, as ſcourges for amendemēt. But for all theſe thiges they ſhall not turne frome theyr wickedneſſe, nor be all waye myndefull of the ſcourges.

C Beholde, vitayles ſhalbe ſo good cheape vpon earth, that they ſhal thynke thē ſelues to be in good caſe: & euen then ſhall myſchefe growe vpō earth, warres, dearth and great diſquyetnes. For many of them that dwell vpon earthe ſhall peryſhe of honger, and the other that eſcape the honger, ſhall yͤ ſwerde deſtroye: & the deed ſhalbe caſte out as dōge, and there ſhalbe no mā to cōforte them. For the earth ſhalbe waſted, and the cytyes ſhalbe caſt downe: there ſhalbe no mā left to tyll the earth & to ſowe it. The trees ſhall geue frute, & who ſhall plucke them of and gather them? The grapes ſhall be rype, & who ſhall treade them? For all places ſhalbe deſolate of men, ſo that one man ſhall deſyre to ſe another, or to heare hys voyce. For of one whole cytie there ſhalbe ten left, and two in the felde, which ſhal hyde them ſelues in the thycke buſſhes, and in the clyfes of ſtones: lyke as whē there remayne thre or foure olyues vpon the olyue tre, or as when a vineyarde is gathered, there are lefte ſome grapes, of them that diligently ſought thorow the vyneyarde.

D Euen ſo in thoſe dayes there ſhalbe thre or foure left, for thē that ſearch theyr houſes with the ſwerde. And the earth ſhalbe lefte waſte, and the feldes therof ſhall waxe olde: and her wayes and al her pathes ſhal growe full of thornes, becauſe no mā ſhall trauayle there thorow. The daughters ſhal mourne, hauynge no brydegromes: yͤ wemen make lamentacyon, hauynge no huſbandes, theyr daughters ſhall mourne, hauynge no helpe of theyr brydegrome. In the warres ſhall they be deſtroyed, and theyr huſbādes ſhall periſh of honger. O ye ſeruauntes of yͤ Lord heare theſe thynges, and marke them. Beholde, the worde of the Lorde, O receaue it: beholde, the plages drawe nye, and are not ſlack in taryenge. Lyke as a trauaylinge womā, which after the.ix.moneth bryngeth forth a ſonne, when the houre of the byrth is come, an houre two or thre a fore that yͤ paynes come vpon her body, and when yͤ chylde commeth to the byrthe, they tary not the twyncklyng of an eye: Euen ſo ſhall not the plages be ſlack to come vpon earth, and the worlde ſhall mourne, & ſorowes ſhall come vpon it on euery ſyde.

E O my people, heare my worde, make you redy to the battayll: and in all euell be euen as pylgrems vpō earth. * He that ſelleth, let hym be as he that flyeth hys waye: and he that byeth as one that wyll leſe. *i.Cor.vij.d.

Pſal.cxxvi.a
Prouerb.x.c.
Eccle.xl.b.

Who ſo occupieth marchaundies, as he that wynneth not: & he that buyldeth, as he that ſhal not dwell therin: he that ſoweth, as one that ſhal not reape: he that twyſteth the vyneyarde, as he that ſhall not gather the grapes: they that mary, as they that ſhall get no chyldren: and they that mary not: as the wyddowes: & therfore * they that laboure, labour in vayne. For ſtraungers ſhall reape their frutes, & ſpoyle their goodes, ouerthrowe theyr houſes, & take theyr chyldren captiue, for in captiuite and honger ſhall they get chyldren. And they yͤ occupye their marchaundies with robbery, howe longe decke they theyr cyties, theyr houſes, theyr poſſeſſions, & perſonnes: the more wyll I puniſhe them for theyr ſynnes, ſayeth the Lord. Like as an whore enuyeth an honeſte woman, ſo ſhall ryghteouſnes hate iniquite, when ſhe decketh her ſelfe, and ſhall accuſe her to her face, when he cōmeth that defendeth, whiche ſhall make inquiſiciō for all ſynne vpō earth And therfore be not ye like therunto, nor to the workes therof: for or euer it be lōge, iniquite ſhalbe taken a waye out of the earth, & ryghteouſnes ſhall raygne amonge you.

*Gene.i.a.

F Let not the ſynner ſaye, that he hath not ſynned: for coles of fyre ſhal burne vpon his head, which ſayeth before the Lord God and his glory: I haue not ſynned. Beholde, the Lord knoweth all the workes of men, their ymaginacions, theyr thoughtes and theyr hertes. * For he ſpake but the worde: let the earth be made, and it was made: let the heauen be made, & it was made. In hys worde were the ſtarres made, and he knoweth the nombre of them. He ſearcheth the groūde of the depe, & the treaſures therof: he hath meaſured the ſee, and what it cōteyneth. He hath ſhut the ſee in the myddeſt of the waters, and with his worde hath he hāged the earth vpō the waters. He ſpredeth out the heauen lyke a vawte, vpō the waters hath he foūded it: In the deſerte and drye wyldernes hath he made ſprynges of water, and poles vpō the toppe of the mountaynes, that the floudes myght poure downe from the ſtony rockes to water the earth. He made man, & put hys herte in the myddeſt of the bodye, and gaue hym breth, lyfe and vnderſtandyng, yee, and the ſprete of yͤ almyghtye God, which made all thinges, and hath ſearched the ground of all the ſecretes of the earth.

G He knoweth your imaginacions and inuencions, and what ye thynke whē ye ſynne and wolde hyde youre ſynnes. Therfore hath the Lorde ſearched and ſought out all your workes, and he ſhall bewraye you all. And whē your ſynnes are brought forth, ye ſhalbe aſhamed before mē, & your awne ſynnes ſhalbe youre accuſers in yͤ daye. What wyll ye do? Or how will ye hyde your ſynnes before God and his Aungels? Beholde God hym ſelfe is the iudge, feare hym, leaue of from youre ſynnes, and forget youre vnryghteouſneſſes, & medle nomore with thē: ſo ſhall God leade you forth, and deliuer you from all trouble. For beholde, the heate of a great multitude is kyndled ouer you, & they ſhall take a waye certayne of you, and fede the ydle with Idols: & they that cōſent vnto thē, ſhalbe had in diriſiō, laughed to ſcorne, and troden vnderfote.

For vnto the places there ſhalbe a place, H and in the next cytyes a greate inſurreccyon vpon thoſe that feare the Lorde. They ſhall be lyke mad mē, they ſhall ſpare no mā: they ſhal ſpoyle & waſte ſoch as feare the Lorde, theyr goodes ſhall they take from them, and ſhutte them out of theyr houſes. Thē ſhal it be knowen who are my choſen, & they ſhalbe tryed as the golde in the fyre. Heare O ye my beloued, ſayeth the Lorde: beholde, the dayes of trouble are at hāde, but I wyl delyuer you from the ſame. Be not ye afrayed, diſpayre not, for God is youre captayne.

Who ſo kepeth my commaundementes and preceptes (ſayeth the Lord God) let not youre ſynnes weye you downe, and let not youre vnryghteouſneſſe be lyfte vp. Wo be vnto them that are ſubdued vnto theyr ſynnes, and tangled in theyr wyckedneſſe: lyke as a felde is hedged in with buſſhes, and the path therof couered with thornes, that no man maye trauayle thorow: and ſo is he taken, and caſte in the fyre, and brent.

The ende of the .iiij. boke of Eſdras.

The boke of Tobias,

¶ The fyrſt Chapter.

¶ Tobias beynge taken pryſoner, forſaketh not the lawe of truthe. The mercy and charyte of Tobias and the maners of hym in his youth. He taketh Hannah to wyfe, by whome he hath a ſonne named Tobias. He ſuccoureth Gabell with money. He ⁊ his are fayne to flye, but after the deeth of Sennaherib they retourne agayne.

A Tobias was of the trybe and cytye of Nephtali, whiche lyeth in the hye countrees of Galile aboue Naaſon the waye towarde the Weſt, hauynge the cytye of Sephet vpon the left ſyde.

Though he was taken pryſonner in the dayes of Salmanaſar kyng of the Aſſyriās neuertheles beynge in captiuite, he forſoke not yͤ waye of trueth: In ſo moch that what ſoeuer he myghte get, he parted it daylye wͭ his felow preſoners and brethren, that were of hys kynred. And though he were yonger then all in the tribe of Nephtali, yet dyd not he behaue hym ſelfe chyldeſhly in hys workes And when all the other wente to the golden calues, whiche Jeroboam the kynge of Iſraell had made, he hym ſelfe alone fled all theyr companies, and gat him to Jeruſalem vnto the temple of the Lorde, and there worſhypped the Lord God of Iſrael, faythfully offeringe of all his fyrſt frutes and tythes, ſo that in the thyrde yeare he miniſtred all the tythes vnto the ſtraungers and conuertes. Theſe and ſoch lyke thynges dyd he obſerue accordinge to the lawe of God, whē he was yet but yonge.

B But when he was a man, he toke out of hys owne trybe a wyfe called Anna, and of her he begat a ſonne, whome he called after hys awne name, and taught hym from hys youth vp, to feare God, ⁊ to refrayne frome all ſynne,

Now when he with hys wyfe, hys ſonne and with all hys kynred was come in captiuite vnto the cytye of Niniue, what tyme as they all dyd eate of the meates of the Heathen, he kepte hys ſoule, and was neuer defyled in theyr meates. And for ſo moch as he was myndefull of the Lorde in all his hert, God gaue hym fauoure in the ſyght of Salmanaſar the kynge, whiche gaue hym power to go where he wolde, and ſo had he lyberte to do what ſoeuer hym lyſt.

C So wente Tobias vnto all them yͤ were in preſon, and comforted them, and gaue thē wholſome exortacions. And when he came to Rages a cytie of the Medes, hauinge ten talētes of ſyluer (of the thynges where with the kyng had honoured him) ⁊ ſawe among a greate company of people of hys kynred, one Gabelus (whiche was of hys awne trybe) beyng in neceſſyte, he gaue hym the ſayd weyght of ſyluer vnder an hand wrytynge.

After a longe ſeaſon when Salmanaſar the kynge was deed, and Sennaherib hys ſonne reygned in his ſteade, which hated the chyldren of Iſrael, Tobias went daylie thorow out all his kynred, and comforted thē, ⁊ gaue of hys goodes to euery one of them, as moch as he myght: he fed the hongrie, clothed the naked, ⁊ buryed the deed ⁊ ſlayne, ⁊ that diligently.

D And when Sennaherib the kynge came agayne and fled out of Jewry (what tyme as God puniſhed hym for hys blaſphemy) ⁊ in hys wrath ſlewe many of the chyldren of Iſrael. Tobias buryed theyr bodyes. But when it was tolde the kynge, he commaunded to ſlaye hym, and toke awaye all hys gooddes. Neuertheles, Tobias wyth hys ſonne and with hys wyfe fled hys waye, ⁊ was hyd naked, for there were many that loued hym. But after .xlv. dayes the kynge was ſlayne of his awne ſonnes. Then came Tobias agayne to hys houſe, ⁊ all hys goodes were reſtored vnto hym.

¶ The .ij. Chapter.

¶ Tobias byddeth ſoche of his frendes as feare God to a bancquet or feaſt. He is reproued of hys frendes. He feareth God moare then the kynge. He becōmeth blynde by the permiſſion and ſuffraunce of God. Hys kynſfolckes mocke hym.

A After theſe thynges vpon a ſolempne daye of the Lorde Tobias made a good feaſte in hys houſe, and ſayde vnto hys ſonne: Go thy waye and bryng hyther ſome of oure trybe, ſoche as feare God, yͭ they maye make mery with vs. And whē he was gone, he came agayne, and tolde hys father, that one of the chyldrē of Iſrael laye ſlayne vpō yͤ ſtrete. And immediatly he leapte frō his table, left the feaſt, came faſtynge to the deed coarſe, toke hym ⁊ bare hym preuely in to hys houſe, that when the Sunne was downe, he might ſafely burye him. And when he had hyd the coarſe, he dyd eate hys meate with mournynge and feare, remembrynge the wordes, that the Lorde ſayed by the prophet Amos: youre hye feaſtes ſhalbe turned to ſorowe and heuynes.

But when the Sunne was downe, he went his waye and buried him. B Thē all his neyghbours reproued him, ſaying: It is not longe, ſens it was commaunded to ſlaye the because of thys matter, and haſt ſcarce eſcaped the daunger of death, and buryeſt thou the deed agayne? Neuertheles, Tobias fearinge God moare then the kyng, toke the bodyes of the ſlayne, and hyd thē in hys houſe, and buryed them at mydnight.

It happened vpon a daye, that he had buried yͤ deed, ⁊ was wery, cam home, ⁊ layed

JC

hym downe by the wall & ſlepte. And whyle
he was a ſlepe, there fell downe vpon hys
eyes warme donge out of the ſwaloes neſt,
ſo that he was blinde. This temptacion dyd
God ſuffre to happen vnto hym, that they
which came after, myghte haue an exãple of
hys pacience, lyke as of holy Job. For in ſo
moch as he euer feared God from hys youth
vp, & kepte hys cõmaundementes, he grud=
ged not agaynſt God, that yͤ plage of blynd
nes chaunſed vnto hym, but remayned ſted=
faſt in the feare of God, & thanked God all yͤ
D dayes of hys lyfe.

For lyke as bleſſed Job was had in dery
ſion of kynges, euen ſo was he laughed to
ſcorne of hys elders and kynſfolkes, whiche
ſayde vnto hym: where is thy hope, for the=
which thou haſt done almes and buryed the
deed? But Tobias rebuked thẽ, and ſpake:
Saye not ſo, for we are the chyldren of holy
men, and loke for the lyfe, whiche God ſhall
geue vnto thẽ, that neuer turne theyr beleue
from hym. Anna hys wyfe wente daylye to
the weeuinge worke: & loke what lyuynge
ſhe coulde get with the laboure of her hãdes
ſhe brought it. And it happened yͭ ſhe toke a
kyd, and brought it home.

And when her huſbande herde it crye, he
ſayd, loke yͭ it be not ſtollẽ, reſtore it agayne
to the owners: for it is not laufull for vs, to
eate or to touch any thynge of thefte. Then
was hys wyfe angrie, & ſayde: Now is thy
hope become vayne openly, and thy almes
dedes are manifeſt. With theſe and ſoch lyke
wordes dyd ſhe caſt hym in the tethe.

¶ The .iij. Chapter.

¶ The prayer of Tobias. Sara the daughter of Ra=
guell is ſclaundred of her fathers ſeruaunte. The
prayer and faſtynge of Sara. And alſo the innocency
and chaſtytie of her. The prayers of Tobias and of
Sara are hearde.

A THen Tobias toke it heuely
& wͭ teares begãne to make
his prayer ſaying: O Lorde
thou art righteous, & all thy
iudgemẽtes are true, yee, al
thy waies are mercy, fayth=
fulnes & iudgement. And now O Lorde be
myndefull of me, & take no vengeaũce of my
ſynnes, nether remẽbre my miſdedes, nether
the miſdedes of my elders. For we haue not
bene obediẽt vnto thy cõmaundemẽtes, ther=
fore are we ſpoyled broughte into captiuite,
into death, into deriſion & ſhame vnto all na
cions, amõg whom yͧ haſt ſcatered vs. And
now O Lord, thy iudgemẽtes are great, for
we haue not done according to thy cõmaun
demẽtes, nether haue we walked innocẽtly
before yͤ. And now O Lorde, deale wͭ me ac=
cordinge to thy wyll, & cõmaunde my ſprete
to be receaued in peace, for more expedient
were it for me to dye, then to lyue.
B At the ſame tyme it happened, that Sara
the daughter of Raguel at Rages a cytie of
the Medes was ſclaundred of one of her fa=
thers handmaydes, namely, that ſhe ſhulde
haue had ſeuen huſbandes, whiche as ſoone
as they were gone in vnto her, were ſlayne
of yͤ deuel called Aſmodeus. Therfore, whẽ
ſhe reproued the maydẽ for her faute, ſhe an=
ſwerde her, ſayeng: God let vs neuer ſe ſõne
nor daughter of the more vpon earth, thou
kyller of thy huſbandes. Wylt thou ſlay me
alſo, as thou haſt ſlayne ſeuen men? At thys
voyce wente Sara in to an hye chamber of
her houſe, and thre dayes and thre nyghtes
ſhe nether ate nor dranke, but contynued in
prayer, and beſought God with teares, that
he wolde deliuer her from thys rebuke.

Upon the thyrd daye it chaunced, yͭ when C
ſhe had made an ende of prayer, ſhe prayſed
the Lorde ſayenge: Bleſſed be thy name O
God of oure fathers, which when thou arte
wroth, ſheweſt mercy, & in tyme of trouble
thou forgeueſt the ſynnes of them, that call
vpon the. Unto the O Lord turne I my face
vnto the lyft I vp myne eyes. I beſeche the
O Lorde, loſe me out of the bondes of thys
rebuke, or els take me vtterly a waye frome
of the earth. Thou knoweſt Lord, that I ne=
uer had deſyre vnto man, and that I haue
kepte my ſoule cleane from all vnclenly luſt
I haue not kepte company with thoſe that
paſſe theyr tyme in ſporte, nether haue I ma
de my ſelfe partaker with them that walke
in lighte behauour. Neuertheles an huſbãd
haue I cõſented to take, not for my pleaſure
but in thy feare.

Now peraduẽture ether I haue bene vn= D
worthy of them, or els were they vnmete for
me, for thou happly haſt kept me to another
huſband. For why? thy councel is not in the
power of man. But whoſoeuer loueth the &
ſerueth the a ryght, is ſure of thys, that yf
hys lyfe be tempted and proued, it ſtandeth
in the trieng, and yf he endure in pacience, he
ſhall haue a rewarde and be hylye crowned:
and yf he be in trouble, that God (no doute)
ſhall deliuer hym: and yf hys lyfe be in cha=
ſtenynge, yͭ he ſhall haue leaue to come vnto
thy mercy.

For thou haſt no pleaſure in oure damp=
nacion: and why? after a ſtorme thou makeſt
the wether fayre and ſtyll: after wepynge &
heuynes thou geueſt greate ioye. Thy name
O God of Iſrael, be prayſed for euer. At the
ſame tyme were both their prayers hearde in
the ſyghte of the mageſty of the Hyeſt God.
And Raphael the holy Aungell of the Lord
was ſent to helpe them both, whoſe prayers
came at one tyme together before God.

¶ The .iiij. Chapter.

¶ Tobias thynckyng to dye geueth a godly exhorta=
cion and monycion to hys ſonne.

A So whē Tobias thought his prayer to be herde, that he myght dye, he called vnto hym hys ſonne Tobias and ſayde vnto hym: My ſonne, heare ẏ wordes of my mouth, & laye them in thyne herte as a foundacion. When God taketh awaye my ſoule, burie thou my body and holde thy mother in honoure all ẏ dayes of her lyfe. For thou oughteſt to remembre, what and how greate parels ſhe ſuffred for the in her wombe. And whē ſhe alſo hath fulfylled the tyme of her lyfe, bury her beſyde me. Haue God in thy thought all the dayes of thy lyfe, & beware, leſt at any tyme thou conſent vnto ſynne, and leſte thou let ſlyppe the cōmaundemētes of the Lord oure God.

Geue almes of thy goodes, and turne neuer thy face frō the poore: and ſo ſhall it come to paſſe, that the face of the Lord ſhall not be turned awaye from the. Be mercyfull after B thy power. If thou haſte moche, geue plenteouſly: yf thou haſt lytle, do thy dylygence, gladly to geue of that lytle. For ſo gathereſt thou thy ſelfe a good rewarde in the daye of neceſſite. For mercy delyuereth frō all ſynne and from death, and ſuffreth not the ſoule to come in darkenes. A greate comforte is mercy before the hye God, vnto all them that ſhewe it.

My ſonne, kepe the well from all whoredome, and (beſide thy wyfe) ſe that no faute be knowen of ẏ. Let neuer pryde haue rule in thy mynde nor in thy worde, for in pryde beganne all deſtruccion.

Whoſoeuer worketh any thynge for the, immediatly geue him his hyre, and loke that thy hired ſeruaūtes wagies remayne not by ẏ ouer night. Loke that thou neuer do vnto another man, the thynge that thou woldeſt not another man ſhulde do vnto the. Eate C thy bred with the hongrie and poore, and couer the naked with thy clothes. Set thy bred and wyne vpon the buriall of the ryghteous, and do not thou eate and drinke therof with the ſynners. Aſke euer councell at the wyſe.

Be alwaye thankful vnto God, and beſeche him, that he will ordre thy wayes, and that what ſoeuer thou deuyſeſt or takeſt in hande, it maye remayne in hym. I certifye ẏ alſo my ſonne, that (when thou waſte yet, but a babe) I delyuered ten talentes of ſyluer vnto Gabelus, at Rages a cytye of the Medes, and hys hande wrytinge haue I by me. And therfore ſeke ſome meanes, howe thou mayeſt come by hym, & receaue of hym the ſayde weight of ſyluer, and geue him his hand wrytinge agayne.

My ſonne, be not afraied: trueth it is, we leade here a poore lyfe: but greate good ſhal we haue, yf we feare God, and departe from all ſynne and do well.

¶ The. v. Chapte.

¶ The obedience of yonge Tobias to hys father, which is ſent in to Rages. An Aungell accōpanieth with hym in hys iourney.

Then anſwered Tobias his father A and ſayde: father, all that thou haſt commaunded me, wyll I do and that dyligently. But how I ſhall requyre thys money I can not tell? Nether dothe he knowe me, nor I hym. What token ſhall I geue hym? And as for the waye thyther, I neuer knewe it. Then hys father anſwered hym, and ſayde: I haue hys hande wrytynge by me, whiche whē thou ſheweſt hym, immediatly he ſhall paye the. But go thy waye nowe, and get the ſome faithful man to go with the for an hyre, that thou mayeſt receaue the money, whyle I am yet lyuynge. Then wente Tobias out, and vpō the ſtrete he foūde a fayre yonge man ſtandynge, gyrded vp, and as it were one ready to take hys iourney. And he knewe not that it was an aungell of God but ſaluted him, and ſayde: From whēce art thou, thou good yonge man? He anſwered: Of the chyldren of Iſrael,

And Tobias ſayd vnto hym: knoweſt ẏ B the waye, that ledeth vnto the countre of the Medes? He anſwered: I knowe it wel, and all thoſe ſtretes haue I gone oft tymes, and haue lodged with oure brother Gabelus, ẏ dwelleth in Rages a cytye of the Medes, which lyeth vpon the mounte Egbathanis. Tobias ſayd vnto him: I praye the, tary for me, till I haue tolde my father theſe thinges. Then wente Tobias in, and tolde his father all. At the which his father marueled, and prayed, that he wolde come in vnto him.

Now when the aungel came in, he ſaluted him, and ſayd: Ioye be with ẏ for euermore. And olde Tobias ſayd: what ioye can I haue C ẏ ſyt here in darknes, & ſe not the lyght of heauē? The yonge man ſayde vnto him: Be of good cheare, God ſhall helpe the ſhortely. And Tobias ſayd vnto him: Canſt ẏ bringe my ſonne to Gabelus, vnto the cytye of Rages in Medea? And when ẏ cōmeſt agayne, I ſhall paye the thy hyre. And the Aungell ſayde vnto him: I ſhall leade thy ſonne, and bringe him to the agayne. Then Tobias anſwered him: tel me I praye ẏ, of what houſe or of what trybe art thou? The Aungel Raphaell ſayde vnto him: Aſkeſt thou after the kynred of an hyrelyng, or ſekeſt thou a gyde for thy ſonne to go with hym? But that I make ẏ not carefull, I am Azarias ẏ ſonne of great Hananias. And Tobias anſwered: thou art come of a great kinred: but I praye the, be not diſpleaſed, that I deſyred to know thy kynred. The Aungell ſayde vnto hym: thy ſonne ſhall I leade forth ſafely, & brynge hym whole to the agayne.

D Then anſwered Tobias, and ſayde: wel, go on youre waye, and God be in your iourney, and his Angel beare you company. So when they had prepared all thynges, that they wolde take with them in theyr iourney Tobias bad hys father and hys mother fare well, and they went on theyr waye both together. Now when they were gone: his mother beganne to wepe, and ſayde: The ſtaf of oure age haſt thou taken awaye, and ſente hym from vs.

Wolde God that money had neuer bene, for the which thou haſt ſent hym awaye. If we had bene content with oure pouerte, this had bene greate ryches vnto vs, that we ſawe oure ſonne here. Then ſayde Tobias vnto her: wepe not, oure ſonne ſhall come to vs agayne ſafe and ſounde, and thyne eyes ſhall ſe hym. For I truſt, that the good Angell of God ſhall beare hym companye, and ordre well all the thynges that he doth: ſo yͭ he ſhall come to vs agayne wͭ ioye. At theſe wordes hys mother left of from weppynge, and helde her tonge.

¶The. vi. Chapter.

¶Yonge Tobias is delyuered from the fyſhe, by the Angell. The Angell exhorteth Tobias to take Sara to hys wyfe.

A SO Tobias wente on hys waye, & a dogge folowed him, and the fyrſt nyghte they abode by the water of Tygris. Then wẽt he out to waſh his fete, and beholde, there came forth an horrible fyſh to deuoure hym. Of whome Tobias was afrayed, and cryed with a loude voyce, ſayenge: Lorde, he commeth vpõ me. And the Angell ſayde vnto hym: Take hym by the gyll, & drawe hym to the. And he dyd ſo, & drew him vpon the lande. And the fyſh beganne to leape at hys fete.

Then ſayde the Angell vnto hym: take out the bowels of thys fyſhe, and as for the herte, the gall & the leuer, kepe them by the. B For theſe thinges are neceſſary and good for medecyne. Tobias dyd ſo, and roſted the fyſh, and they toke hym with them in theyr iourney: the reſydue they ſalted, as moch as was ſuffyciente for them, tyll they came to Rages a cytye of the Medes. Then Tobias aſked the Angell, and ſayde vnto hym: I praye the brother Azaria, tell me, wher to are theſe thynges good of the fyſh that thou haſt bydden me kepe?

The Aungell anſwered hym and ſayde: If thou layeſt a pece of the herte vpon the coales, the ſmoke therof dryueth awaye all maner of euell ſpretes, whether it be frome man or from woman, ſo that frome thence forth the ſame ſhall come nomore vnto thẽ. The gall is good to anoynte or to ſtryke the eyes withall, where as there is any blemiſh in them, ſo that they ſhalbe whole.

And Tobias ſayde vnto hym: where wilt C yͧ that we remayne? The Angell anſwered and ſayd: Here is a nye kynſmã of thine, one Raguell by name, whiche hath a daughter called Sara, & hath nether ſonne nor daughter but her. All hys good belõgeth vnto the, and thou muſt mary her, and therfore deſyre her of her father, and he ſhall geue her the to wyfe. Then anſwered Tobias and ſayde: As I vnderſtãde, ſhe hath ben maried vnto ſeuen huſbandes, and they all are deed: and I haue herde ſaye, that the deuell ſlewe thẽ. I am afrayed therfore, leſt ſoch thinges happen vnto me alſo: whyche yf it came to paſſe (ſeynge I am the onely ſonne of my father & my mother) I ſhulde brynge them in theyr age with ſorowe to theyr graues.

Then ſayde yͤ Angell Raphael vnto him: D Heare me, & I wyll tell the what they be, of whom the deuell hath power. Namely, they that receaue mariage of ſoch a faſhion, that they ſhut God out from thẽ, & frõ theyr hert & geue thẽ ſelues to theyr awne luſt, euen as it were an horſe & Mule, which haue no vnderſtandinge: vpon ſoche hath the deuell power. But when thou takeſt her, & arte come into the chãber, withholde thy ſelfe frome her thre dayes, and geue thy dylygence vnto nothynge but vnto prayer with her.

And in the fyrſt nyght, roſte the leuer of yͤ fyſh, & the deuell ſhalbe dryuen awaye. The ſecõde nyght ſhalt thou be receaued into the company of the holy patriarkes. The thyrd nyght ſhalt thou opteyne yͤ bleſſyng of God ſo that whole chyldren ſhalbe borne of you. After yͤ thyrde night take the mayden in the feare of God, and more for the deſyre of chyldren, then for any fleſhly luſt: that in the ſede of Abraham thou mayeſt optayne the bleſſynge in chyldren.

¶The. vij. Chapter.

¶Yonge Tobias and the Angell come to the houſe of Raguell. He requireth Raguels daughter to a wyfe, and obtayneth her.

THen wente they in to Raguell, A which receaued thẽ ioyfully. And whẽ Raguel loked vpõ Tobias he ſayde vnto Anna hys wyfe: How lyke is thys yonge man vnto my ſyſters ſonne? And when he had ſpoken this, he ſayd: whẽce be ye good brethren? They ſaid: Of the trybe of Nephtaly, out of the captyuyte of Niniue. Then ſayde Raguell vnto them: knowe ye my brother Tobias? They ſayde: yee, we knowe hym well. And when he had ſpoken moche good of hym, the Aungell ſayde vnto Raguel: Tobias of whome thou aſkeſt, is thys yonge mans father. Then Raguell bowed hym ſelfe downe, and wepte, toke hym aboute the necke, and kyſſed hym, and ſayde: Gods bleſſinge haue thou my ſonne, for thou arte the ſonne of a good vertuous man. And Anna hys wyfe & Sara hys daughter wepte alſo.

B Now whē they had talked together, Raguel bad kyll a wether, and to make a feaſt: And whan he prayed them to ſyt downe to dynner, Tobias ſayd: I wyll neyther eate nor drynke here this daye, excepte thou firſt graunt me my peticion, & promiſe me to geue thy daughter Sara. Whē Raguel herd this, he was aſtonnyed, for he knewe, what had happened vnto yͤ other ſeuen men, that wēt in vnto her: and he beganne to feare, that it ſhulde chaunce vnto hym alſo in lyke maner:

And whyle he ſtode ſo in doute, and gaue the yonge man no anſwere, the aungell ſayd vnto hym: Feare not to geue hym thy daughter, for vnto thys man that feareth God, belōgeth thy daughter to wyfe, therfore might none other haue her:

C Then ſayde Raguell: I doubte not, but God hath accepted my prayers and teares in hys ſyght: and I truſt he cauſed you to come vnto me for the ſame intēt, that thys daughter of myne myghte be maryed in her owne kynred, accordynge to the lawe of Moſes. And nowe doubt thou not, but I wyll geue her vnto the: So he toke the ryghte hande of hys daughter, and gaue her into the ryghte hande of Tobias, and ſayde: The God of Abrahā, the God of Iſaac, and the God of Iacob be with you, ioyne you together, and fulfyll hys bleſſynge in you. And they toke a letter, and made a wrytynge of the mariage. And then made they mery, and prayſed God And Raguell called Anna hys wyfe vnto hym, and bad her prepare another chamber, and thyther he brought Sara hys daughter, and ſhe wepte. Then ſayd he vnto her: Be of good cheare my daughter, the Lorde of heauen geue the ioye, for the heuynes that thou haſt ſuffred.

The. viii. Chapter.

The angell byndeth the deuell, Tobias exhorteth hys wyfe to prayer, and they pray thre dayes before they lye together.

A NOwe after yͭ they had ſupped, they brought the yonge man in to her. Then thought Tobias vpon the wordes of the angel: and toke oute of hys bagge a pece of the leuer of the fyſhe, & layed it vpon the hote coales. So the aungell Raphaell toke holde of the deuell, & ſent him awaye and bounde hym in the wyldernes of the hyer Egypte. Then ſpake Tobias vnto the virgin, and ſayd: Vp Sara, let vs make our prayer vnto God to day, to morow, and ouermorow: for theſe thre nyghtes wyll we reconcyle our ſelues wyth God: and whan the thyrde holy nyght is paſt, we ſhall ioyne together in the dutye of mariage. For we are the chyldren of holy men, and we maye not come together as the Heathē that know not God.

B Then ſtode they vp both together, and beſought God earneſtly, that he wolde preſerue them. And Tobias ſayd: O Lorde God of oure fathers, prayſed be thou of heauen and earthe, of the ſee, welles & floudes, and of all thy creatures that be therin. Thou madeſt Adam of the *moulde of the earthe, & gaueſt hym Eua for an helper. And nowe Lorde thou knoweſt that it is not becauſe of voluptuouſnes, yͭ I take this ſyſter of myne to wyfe, but onely for the loue of chyldren, in whō thy name be bleſſed for euer. And Sara ſayd: haue mercye vpon vs (O Lorde) haue mercy vpon vs, and let vs both come whole and ſounde together to a good age.

* Gene. ii.

And aboute the cocke crowinge, it happened, that Raguell called his ſeruaūtes, and they wente with hym, to make a graue. For he ſayde: it is chaunced nowe vnto hym peraduenture, as it dyd vnto the other ſeuē mē, that went in vnto her. Nowe when they had made yͤ graue, Raguell came agayne to his wyfe, and ſayde vnto her: ſende one of thy maydens, to loke yf he be dead, that I maye bury hym afore it be lyght daye. So ſhe ſent a mayden to ſe, which when ſhe came into yͤ chamber, founde them whole and ſounde, ſlepyng together. And ſo ſhe came agayne, and brought good tydynges. Then Raguell and Anna his wyfe prayſed the Lorde, and ſayd: Prayſed be thou, O Lord God of Iſraell, for it is not happened vnto vs, as we thought.
For thou haſt dealt mercyfully with vs and D
put awaye from vs the enemye that perſecuted vs, and haſt ſhewed mercye vnto yonder two beloued. O Lorde, cauſe them to magnifye the more perfectlye, and to offre the ſacrifice of thy prayſe, and of theyr health: that all people maye knowe, that thou only art God in all the earth:

And immediatly Raguel commaunded his ſeruauntes, to fyll the graue, that they had made, with earthe, afore it was lyghte, and bad his wyfe prepare a feaſte, & to make readye all thynges that were neceſſarye for meate, to ſoch as wente by the waye. He cauſed two fat kyne alſo, and foure wethers to be ſlayne, and meates to be prepared for all his neyghboures and frendes. And Raguell charged Tobias, to remayne with him two wekes. As for all the good yͭ he had, he gaue Tobias the halfe of it, and made this wrytynge, that the halfe which remayned, ſhuld fall vnto Tobias after theyr death.

The. ix. Chapter.

The Angell goeth to Gabelus, at the deſyre of Tobias: whyche delyuereth the letter, and receaueth the money.

A THen Tobias called vnto hym the Angel,
whome he thought to haue bene a
man, and ſayd vnto hym: Brother Azarias,
I praye the herken vnto my wordes:
yf I ſhulde geue my ſelfe to be thy ſeruaunt,
I ſhall not deſerue thy prouidence. Neuertheleſſe,
I beſeche the, that thou wylte take the
beaſtes and the ſeruaũtes, ⁊ go vnto Gabelus
in rages the cyte of Medes, ⁊ deliuer him
his hande writing, and receaue the money of
him, and praye hym to come to my mariage.
B For thou knoweſt thy ſelfe, that my father
doth nombre the dayes: ⁊ if I tary one day to
longe, he wylbe ſory in his minde. Now ſeiſt
thou howe earneſtly Raguel hath requyred
me, ſo that I cannot ſay hym nay:

Then toke Raphaell foure of Raguels
ſeruauntes, and two Camels, ⁊ wente vnto
Rages the cyte of the Medes: ⁊ when he had
founde Gabelus, he gaue him his handwrytyng,
and receyued all the money. He tolde
C him alſo of Tobias the ſonne of Tobi, howe
all thynges had happened, and cauſed him to
come with him to the mariage. Nowe when
he came into the houſe of Raguel, he founde
Tobias ſyttyng at the table: and he leaped
vp, and they kyſſed one another, and Gabelus
wepte, and prayſed God, and ſayde: the
bleſſynge of the God of Iſrael haue thou, for
thou arte the ſonne of a ryght vertuous and
iuſt man, and of one that feareth God, ⁊ geneth
great almes: And bleſſynge haue thy
D wyfe, and your elders, that ye maye ſe youre
chyldren and youre chylders chyldren, vnto
the thyrde and fourth generacion, and youre
ſede be bleſſed of the God of Iſraell, whyche
raygneth worlde wythout ende. And whan
they all had ſayd Amẽ, they went to yͤ feaſt,
but wyth yͤ feare of the Lorde helde they the
feaſt of the mariage.

¶ The .x. Chapter.

¶ Tobias and hys wyfe are ſadde for the taryaunce of theyr ſonne. Raguel ſendeth agayne Tobias with hys wyfe.

A NOwe whyle yonge Tobias made
longe taryenge, by reaſon of yͤ mariage,
hys father was full of care ⁊
heuynes, and thought: what ſhulde
be the cauſe, that my ſonne taryeth ſo longe?
Or why ſhuld he be kept ſo longe there? Peraduenture
Gabelus is deade, and nomã wil
geue hym the money. Thus beganne he to be
very ſorowfull, he and Anna hys wyfe with
hym, and began to wepe both together, becauſe
theyr ſonne was not come agayne vnto
them at the daye appoynted. As for hys
mother, ſhe wepte wyth diſcomfortable teares,
and ſayd: Wo is me, my ſonne: Oh what
B ayled vs to ſende the awaye into a ſtraunge
countre, thou lyght of oure eyes, thou ſtaffe
of oure age, thou comforte of oure lyfe, thou
hope of our generacion? Seynge al the thynges
that we haue are only in the, we ſhulde
not haue ſent the awaye from vs.

Then Tobias comforted her, and ſayd:
hold thy tonge, and be not dyſcomforted, our
ſonne is whole and ſounde: the man that we
ſent hym wythall, is faythfull ynough. Neuertheleſſe,
ſhe myght in no wyſe be comforted:
but dayly wente out, loked aboute, and
wẽte about al yͤ ſtretes, wherby ſhe thought
he ſhulde come agayne: that (yf it were poſſible)
ſhe myghte ſe hym commynge afarre of.

But Raguell ſayde vnto hys ſonne in
lawe: O tary here, and I ſhal ſende a meſſaunger
vnto thy father Tobias, to tell hym C
that thou arte in good health. Tobias ſayd
vnto hym: I am ſure, that my father and my
mother coũte euery daye, and that theyr hertes
are ſory.

So when Raguel prayed Tobias wyth
many wordes, and wolde in no wyſe heare
hym, he delyuered Sara vnto hym, and the
halfe parte of al hys good: in ſeruauntes and
handmaydens, in ſhepe, in Camels, and in
kyne, and moch money, ⁊ ſo ſent him awaye
from him with peace and ioye, and ſayd:
The holy Aungell of the Lorde be with you D
in youre iourneye, and bringe you forth ſafe
and ſounde, that ye maye fynde all thinges
in good caſe with youre elders, ⁊ that myne
eyes maye ſe youre children afore I dye. So
the elders embraced theyr daughter, kyſſed
her, and let her go, exhortinge her to honoure
her father ⁊ mother in lawe, to loue her huſbande,
to rule well her houſholde, to kepe
her houſe in good ordre, and to ſhew her ſelfe
fauteleſſe.

¶ The .xi. Chapter.

¶ Yonge Tobias leuynge hys wyfe and houſholde in the mydde waye, commeth before wyth the Aungell. The dreame of hys mother lokyng after her ſõne. He is ioyfully receaued of hys father and mother. Sara cõmeth ſeuen dayes after.

AS they now were goynge homeward A
agayne, vpon the .xi. day, they came to
Charra, whych lyeth in the halfe way
towarde Niniue. And the Angel ſayd: Brother
Tobias, thou knoweſt howe thou haſte
lefte thy father: therfore yf it pleaſe the, we
two wyl go before, ⁊ let the houſholde wyth
thy wyfe ⁊ the catel come ſofte ⁊ fayre after
vs. And whan Tobias was cõtent that they
ſhuld go before, Raphael ſayde vnto hym:
Take of the gall of the fyſhe with the, for it
ſhalbe neceſſary. So Tobias toke of yͤ gal, ⁊ B
they went theyr waye. But Anna yͤ mother
of Tobias ſat dayly by yͤ waye ſyde vpõ the
toppe of an hyll, from whence ſhe myghte ſe
farre about her. And while ſhe was waiting
there

there for hys commynge, ſhe loked afarre of, and anone ſhe perceyued her ſonne cõmynge, and ranne and tolde her huſbande, ſayenge: Beholde thy ſonne commeth. And Raphael ſayd vnto Tobias: As ſoone as thou comeſt into the houſe, immediatly worſhyp yͤ Lorde thy God, and geue thankes vnto hym: then go to thy father, and kyſſe hym, and ſtryke hys eyes ouer wyth the gall of the fyſhe, that thou haſt brought wyth yͤ. For be ſure, that hys eyes ſhall ſtrayght waye be opened, and thy father ſhall ſe the lyght of heauen, & ſhall reioyſe at the ſyght of the: Then the dogge that had bene with thẽ in theyr iourney, rãne before, and came as a meſſẽger, and wagged hys tayle for gladneſſe.

C So the blynde father aroſe, and beganne to runne and ſtombled wyth hys fete, & gaue a ſeruaunt hys hande, rãne to mete his ſõne, receyued him, and kyſſed him, he & his wyfe, and they beganne to wepe for ioye.

Now when they had worſhypped & thanked God, they ſat downe. Then toke Tobias of the fyſhes gall, & anoynted hys fathers eyes: and taryed halfe an houre, and then began the blemyſhe to go out of his eyes, lyke as it had bene the whyte ſkynne of an egge: which Tobias toke, and drewe frõ his eyes, and immediatly he receyued hys ſyght.

D Then they praiſed God, he and his wyfe, and all they that knewe hym. And Tobias ſayd: O Lord God of Iſrael, I geue yͤ praiſe and thankes, for thou haſt chaſtened me, and made me whole . And lo, nowe do I ſe my ſonne Tobias. After ſeuẽ dayes came Sara hys ſonnes wyfe alſo whole & ſounde wyth al the houſholde and catell, wyth camels and moch money of hys wyues, and wyth yͤ money that he had receaued of Gabelus: and he tolde hys father and hys mother all the benefytes, whych God had done for hym, by the man that led hym. Achior alſo and Nabath Tobias ſyſter ſonnes came, and were glad, and reioyſed wyth hym, by reaſon of all the good that God had ſhewed vnto hym. And ſo for the ſpace of ſeuen dayes they made mery, and were ryght ioyfull euerychone.

¶The.xij.Chapter.

¶ Yonge Tobias rekened vp vnto hys father the pleaſures that the angell dyd hym. He offred vnto the aungell halfe the goodes that he brought wyth hym.

A When Tobias called hys ſõne vnto hym, and ſayde: What maye we gyue thys holy man, yͭ went with the? Tobias anſwered his father,, and ſayd: Father, what reward ſhall we geue hym? Or what thynge can deſerue hys benefytes? He hath bene my gyde, and brought me ſafe agayne: he receyued the money frõ Gabelus, he cauſed me to get my wyfe, he droue the euel ſprete frõ her, he hath ben an occaſion of gladneſſe to her father & mother: he delyuered me, that I was not deuoured of the fyſh, he hath made the to ſe the lyght of heauen, yee, we al haue receyued great good of hym. Howe ſhuld we worthely deſerue theſe thynges vnto hym? But I praye the my father, that thou wylte deſyre hym, yf haply he wyl vouchſafe, to take wͭ hym the halfe of al that we haue brought.

B So the father and the ſonne called hym, toke hym aſyde, and beganne to praye hym, that he wolde be contente to take in good worthe, the halfe parte of all that they had brought, Then ſayd he ſecretly vnto them. Prayſe ye the God of heauen, and geue thankes vnto hym before all men lyuynge, for he hath ſhewed hys mercy vnto vs. It is good to hyde the kynges ſecrete, but to ſhewe & to prayſe yͤ workes of God, it is an honorable thynge. Prayer is good wyth faſtynge, and mercy is better, thẽ to hoorde vp treaſures of golde. For mercy delyuereth from death, clenſeth ſynne, and cauſeth to fynde euerlaſtinge lyfe. But they that do ſynne & vnryghteouſnes, are the enemyes of theyr awne ſoule.

C Wherfore I tel you the trueth, and wyll hyde nothynge from you. When thou prayedeſt wyth teares, and buryedſt the dead, and lefteſt thy dyner, and hyddeſt the dead in thy houſe vpon the daye tyme, that thou myghteſt bury thẽ in the night, I offred thy prayer before the Lorde. And becauſe thou waſt accept and beloued of God, it was neceſſarye, that temptacion ſhulde trye the. And nowe hath the Lorde ſent me to heale the and to delyuer Sara thy ſonnes wyfe from the euell ſprete: For I am Raphaell an Angell, one of the ſeuen that ſtande before God.

D When they herde thys, they were ſore afrayed, and trembled, and fell downe vpon theyr faces vnto the grounde. Then ſayd the Angell: Peace be with you, feare not. Whereas I haue bene wyth you, it is the wyll of God: geue prayſe and thankes vnto hym.

You thought that I dyd *eat and drynke wyth you, but I vſe meate that is inuiſible, and drynke that can not be ſene of men.

*Ge.xviij.a. Iudic.xiij.c.

Nowe therfore is the tyme that I muſte turne agayne, vnto hym that ſent me: but be ye thankfull vnto God, and tell out all hys wonderous workes.

And whan he had ſpoken thoſe wordes, he was taken awaye out of theyr ſyghte, ſo that they ſawe hym nomore. Then fell they downe flat vpon theyr faces by the ſpace of thre houres, and prayſed God: when they roſe vp, they tolde all hys wonderous workes.

¶The.xiij.Chapter.

¶ Tobias the elder geueth thankes vnto God.

Then

A Then olde Tobias opened hys mouth and prayſed yͤ Lorde and ſayde: Great arte thou O Lorde for euermore, and thy kyngdome world wythout ende: for yͭ ſcourgeſt & heleſt thou leadeſt vnto hel, & bringeſt out againe, and there is none that may eſcape thine hāde O gyue thankes vnto the Lorde, ye chyldrē of Iſrael, and prayſe hym in the ſyght of the Heathen. For amonge the Heathen whyche knowe hym not hath he ſcatered you, to thintent that ye ſhulde ſhewe forth hys marueIous workes: & cauſe them for to know, that there is none other God almyghtye but he. He hath chaſtened vs for our myſdedes, and for hys owne mercy ſake ſhall he ſaue vs.

Conſyder then, howe he hath dealte wyth you, & prayſe hym wyth feare and drede, and magnifye the euerlaſtynge kynge in youre workes. I wyl prayſe hym euen in the lande B of my captiuitie, for he hath ſhewed hys maieſtye vnto a ſynful people. Turne you therfore O ye ſynners, and do ryghteouſnes before God, and be ye ſure, that he wyll ſhewe hys mercy vpon you. As for me, & my ſoule, we wyll reioyſe in God. O prayſe the Lorde al ye hys choſen, hold the dayes of gladneſſe, and be thankfull vnto hym. O Jeruſalē thou cytie of God, the Lorde hath punyſhed yͤ for the workes of thyne owne handes. O prayſe the Lorde in thy good thynges, and geue thākes to yͤ euerlaſting God, that he may buyld vp hys tabernacle againe in the, that he may call agayne vnto the, all ſoch as be in captiuitie, & that thou mayeſt haue ioye for euermore. Wyth a fayre lyght ſhalt thou ſhyne, & all the endes of the worlde ſhall honoure the. The people ſhall come vnto the from farre, they ſhall brynge gyftes, and worſhyppe the Lorde in the, and thy lande ſhal they haue for a Sanctuary, for they ſhall cal vpon yͤ great name in the.

C Curſed ſhall they be that deſpyſe the, and al that blaſpheme the, ſhalbe condēpned: but bleſſed ſhall they be that buylde the vp. As for the, thou ſhalte reioyſe in thy chyldrē, for they al ſhalbe bleſſed, and gathered together vnto the Lorde. Bleſſed are they al that loue the, & that be glad of thy peace. Prayſe thou the Lorde, O my ſoule, for the Lorde our god hath delyuered hys cytie Jeruſalem from al her troubles. I wyll counte my ſelfe happye, yf my ſede remayne to ſe the clearnes of Jeruſalem.

The gates of Jeruſalem ſhalbe buylded wyth Saphyre and Smaragde, and all the compaſſe of her walles with precious ſtones All her ſtretes ſhalbe paued with whyte marble ſtone, and in all ſtretes ſhall Alleluya be ſonge. Prayſed be the Lorde, whych hath exalted her, that hys kyngdome maye be vpon her for euermore. Amen. And ſo Tobias made an ende of hys talkynge.

¶ The .xiiii. Chapter.

¶ Tobias propheceyeth the deſtruccion of Niniue. Hys ſōne returneth to Raguel, after the deceſſe of hys father and mother.

A And after that Tobias had gotten hys ſyght agayn, he lyued .xlii. peares, and ſawe hys chylders chyldrē. Now whā he was, C. and .ii. peare old, he dyed: and was buryed honorably in Niniue. For when he was ſyxe and fyftye peares of age he loſt the ſyght of hys eyes, and whē he was thre ſcore peare olde, he gat hys ſyght agayne. The reſydue of hys lyfe led he in ioye, and increaſed well in the feare of God, & departed in peace.

But in yͤ houre of hys death he called vnto hym hys ſonne Tobias, and ſeuen yonge B ſpryngaldes hys ſonnes chyldren, and ſayde vnto them: The deſtruccion of Niniue is at hāde, for yͤ worde of the Lorde cannot fayle, and oure brethren that are ſcatred out of the lande of Iſrael, ſhall come thyther agayne. And the whole lāde of it that hath ben waſt, ſhalbe filled: and the houſe of God that was brent in it, ſhalbe buylded agayne: & all ſuch as feare God, ſhall returne thyther: the Heathen alſo ſhal forſake theyr Idols, & come to Jeruſalem, and dwell there, and all the kynges of the earth ſhalbe glad of her, and worſhyp the Lorde God of Iſrael.

C And therfore my chyldren, heare your father: Serue the Lorde in the trueth, ſeke after hys wyll, and do the thynge that pleaſeth hym. Cōmaunde your chyldren that they do ryght, geue almes, be myndfull of God, and euer to be thankfull vnto hym in trueth and wyth all theyr power: Heare me nowe therfore my chyldren, and abyde not here: but in what daye ſo euer ye haue buryed youre mother beſyde me, get you from hence. For I ſe, that the wyckedneſſe of it ſhall brynge it to deſtruccion and ende.

After the death of hys mother, Tobias de- D parted awaye from Niniue, wyth hys wyfe and chyldren, and with his chylders childrē, and came agayne to hys father & mother in lawe, and founde them whole and in a good age, and toke the care of them. And he cloſed theyr eyes, and was heyre vnto all Raguels goodes, and ſawe the fyfth generacion, and hys chylders chyldrē. And when he was .xcix. peare of age, he dyed in the feare of the Lord, and hys kynſfolkes buryed hym. And al hys poſterite continued in a good lyfe, and holy conuerſacion: ſo that they were loued and accepted both of God and men, and of al yͤ people of the lande.

¶ The ende of the booke
of Tobias.

¶ The booke of Judith.

¶ The fyrſt Chapter.

¶ The buyldynge of Egbathanis. The vyctory of Nabuchodonoſor agaynſt Arphaxath. The meſſengers of Nabuchodonoſor is dyſpyſed.

A ARphaxat the kynge of the Medes ſubdued many people vnto hys dominion, and buylded a noble ſtronge cytie, which he called Egbathanis: The walles of it made he of fre ſtone, foure ſquared, ſeuenty cubites hye, & thyrtye cubites brode. He made towres there vpon an hũdreth cubites hye. But vpon the foure corners euery ſyde was twenty fote brode. He made the portes in the heygth, lyke as the towres. Thys kynge truſted in hys myghty hooſt, and in hys glorious charettes.

B So in the twelfth yeare of hys raygne it happened, that Nabuchodonoſor the kynge of the Aſſirians (whych raygned in the great cytie of Niniue) fought agaynſt Arphaxat, and ouercame hym in the greate felde called Ragau, beſyde Euphrates and Tygris and Jadaſon in the felde of Erioth the kynge of the Elykes.

Then was the kyngdome of Nabucho-
donoſor exalted, and hys herte was lyft vp:
and he ſent vnto all them that dwelt in Ce-
licea, in Damaſcus, in Libanus, & vnto the
Heathen that dwelte in Carmell and Cedar,
and to ſoche as dwelt in Galile in the greate
felde of Eſdrelon, to al thẽ that dwelt in Sa-
C maria, and beyonde the water of Jordane
vnto Jeruſalem and the whole lande of Jeſ-
ſe vnto the mountaynes of Ethiopia. Unto
all theſe dyd Nabuchodonoſor the kynge of
the Aſſirians ſende meſſaungers. But they
all wyth one conſente wolde not agre vnto
hym, and ſent the meſſaũgers agayne empty
and put them awaye without honoure. Thẽ
Nabuchodonoſor the kynge toke indignaci-
on at al thoſe lãdes, and ſware by hys trone,
and by hys kyngdome, that he wolde be auẽ-
ged of all thoſe countrees.

¶ The ii. Chapter.

¶ Holofernes is ſent of Nabuchodonoſor, to ſubdue all the worlde. The preparacion and purſuete of Holofernes.

A IN the thyrtenth yeare of kynge Nabuchodonoſor, vpon the .xij. daye of the fyrſte moneth, it was deuyſed in the courte of Nabuchodonoſor the kynge of the Aſſirians, that he wolde defende hymſelfe. So he called vnto hym all the elders, all hys captaynes, and men of warre, and ſhewed them his ſecrete councel, and tolde them that hys purpoſe was, to brynge the whole earth vnder hys dominion. Now whan they were all content wyth thys ſayenge, Nabuchodonoſor the kynge called Holofernes the chefe captayne of hys warres, and ſaid vnto him: Go thy waye forth agaynſt all the kyngdomes of the weſt, and ſpecially agaynſt thoſe that haue deſpyſed my cõmaũdement. Thou ſhalt ſpare no realme, all ſtronge cyties ſhalt thou brynge in ſubiection vnto me.

B Then Holofernes called together all the
captaynes and rulers of all the power in Aſ-
ſiria, & muſtred the ſouldyers vnto the hooſt
(lyke as the kynge commaũded hym) name-
ly an hundred and twentye thouſande fygh-
tynge men vpon fote, and twelue thouſande
archers vpon horſebacke. All hys ordinaũce
ſente he before wyth an innumerable multi-
tude of camels, ſo that ỹ hooſt was wel pro-
uided for wyth oxen, and ſmall cattell, and
that wythout nombre. He cauſed corne to be
prepared out of al Siria for his hooſt. Moch
golde and ſyluer alſo toke he out of the kyn-
C ges houſe. So he toke hys iourney, he and all
his hooſt wyth charettes, horſemen, and ar-
chers, of whõ there were ſo many, that they
couered the grounde of the lande, lyke ỹ gre-
ſhopers.

And when he was gone paſt the borders
of the Aſſyrians, he came towarde the great
mountaynes of Ange, which lye vpon ỹ left
ſyde of Celicia: & ſo he went vp into all theyr
caſtels, add wanne euery ſtronge holde. As
for the welthye cytie of Melothus, he brake
it downe, and ſpoyled al the chyldrẽ of Thar-
ſis and the Iſmaelites, whych laye towarde
the wylderneſſe, and vpõ the South ſyde of
the lande of Chelon. He went ouer Euphra-
D tes alſo, & came into Meſopotamia, & brake
downe all the hye cyties that were there, frõ
the broke of Mambre tyll a man come to the
ſee: and he toke the borders in from Celicia
vnto ỹ coaſtes of Japhet toward ỹ South:
He carryed awaye all the Madianites, & ſpoy-
led al theyr goodes, & whoſoeuer wythſtode
hym, he ſlewe them wyth the ſwerde. After
thys he wente downe into the felde of Da-
maſcus in the tyme of harueſt, and brent vp
all the corne and all the trees, and cauſed the
vynes to be cut downe. And the feare of hym
fell vpon all them that dwelte in the earth.

¶ The .iij. Chapter.

¶ Kynges become wyllyngly ſubiecte to Holofernes. The tyranny and crueltye of hym.

A SO the kynges and princes of al cyties and landes ſent theyr Embaſſatours: namelye they of Syria and Meſopotamia, Syria, Sobal: and Lybia and Celicia, whych came to Holofernes and ſayde: Let thy wrath ceaſſe towarde vs: It is better for vs to ſerue ẏ great kinge Nabuchodonoſor wyth our lyues, and to be ſubiecte vnto the, then that we ſhulde dye, ⁊ be ſlayne, and receyue great hurte. All oure cyties and poſſeſſions, all mountaynes and hylles, al feldes, great and ſmal catell, ſhepe goates, horſes, ⁊ camels, all our goodes and houſholdes, be in thy power, vnder thy ſubiection be it altogether. We our ſelues alſo ⁊ oure chyldren wylbe thyne awne, come vnto vs a peaceable lorde, ⁊ vſe our ſeruyce at thy pleaſure.

B Then came Holofernes downe from the mountaynes wyth horſemen and great power, ⁊ cōquered al ſtronge fenſed cyties, and al that dwelt in the lande. And out of all cyties he toke ſtrong men, and ſoche as were mete for the warre, to helpe him. There came ſoch a feare alſo vpon thoſe countrees, that the indwellers of all the cyties, the princes ⁊ rulers, and the people together went forth to mete hym as he came, and receaued hym honorably wyth garlandes and torches, wyth daunſes, tabrettes and pypes.

C Neuertheleſſe, though they dyd thys, yet myghte they not ſwage hys rygorous ſtomacke: but he deſtroyed theyr cyties, and hewed downe theyr woddes. For Nabuchodonoſor the kynge had cōmaunded him that he ſhulde roote out all the goddes of the lande: to the intent ẏ he only might be called ⁊ takē for God, of the nacyons whyche Holofernes wyth hys power brought vnder hym. So went he thorow Syria Sobal, and thorow all Appamia, ⁊ all Meſopotamia, ⁊ came to the Idumeans, in the lande of Gabaa ⁊ Septopoly, and toke theyr cyties and remayned there thyrtye dayes, wherin he cauſed all the whole multitude of his hooſt to be gathered together.

The .iiij. Chapter.

Iſrael requyreth helpe of God, agaynſt Holofernes. They faſt and praye.

A When the childrē of Iſrael that dwelt in Jewry herde this, they were ſore afrayed of him. There came ſoch trēblynge alſo and feare vpon thē, that they ſorowed he ſhulde do vnto the cytie of Jeruſalem, and the temple of the Lorde, as he had done to other cyties and theyr tēples. So they ſent into all Samaria roūde about vnto Jericho, toke in and occupied al the toppes of the moūtaynes, made faſt the townes with walles, and prepared cornē for them agaynſt the battayl.

Eliachim alſo the Preſte wrote vnto all them that dwelt towarde Eſdrelon (whych lyeth ouer agaynſt the great feld by Dothaim) and vnto all thoſe by whom men myght haue paſſage vnto thē, that they ſhulde take in the wayes of the mountaynes, whereby there myght be any waye and paſſage to Jeruſalem, and that they ſhulde holde diligent watch where any ſtrayte was betwixte the mountaynes. And the chyldrē of Iſrael dyd, as Eliachim the Preſt of the Lorde had commaunded them. B And al the people cryed earneſtly, and hūbled theyr ſoules wyth faſtynges and prayers, they and theyr wiues. The Preſtes put on hearry clothes, and layed the yonge babes before the temple of the Lorde, and couered the aulter of the Lorde wyth an hearry cloth. And with one accorde they cryed vnto the Lorde God of Iſraell, that theyr chyldren ſhulde not be gyuen into a praye, ⁊ theyr wyues into a ſpoyle, that theyr cyties ſhulde not be layed waſt, ⁊ that theyr Sanctuary ſhulde not be vnhalowed, and ſo they to be a ſhame and rebuke vnto the Heathen.

Then Eliachim the hye Preſt of ẏ Lorde wente rounde aboute all Iſraell, and ſpake vnto them, ſayenge: Be ye ſure, that ẏ Lord wyll heare your peticions, yf ye cōtinue ſted C faſt in faſtynges and prayers in the ſyght of the Lorde. Remember Moſes the ſeruaūt of the Lorde, whych ouerthrew the Amalechites (that truſted in theyr myght and power, in theyr hooſt, in theyr ſhyldes, in theyr charrettes and horſemen) not wyth weapēs, but wyth holy prayers. Euen ſo ſhall all the enemyes of Iſrael be, yf ye cōtinue in this work that ye haue begonne. So vpon thys exhortacion they continued in prayer before the Lorde. In ſo moch that they whyche offered brent ſacrifices vnto the Lord, offred the offrynges vnto the Lorde, beynge arayed in hearry clothes ⁊ aſhes vpon theyr heades. And they all beſought God frō theyr whole herte, ẏ he wold vyſyte hys people of Iſrael.

The .v. Chapter.

Holofernes is diſcontent wyth the Jewes. Achior ſheweth vnto Holofernes the maruelles of God done vnto the Jewes, for whych thynge the rulers vnder Holofernes were very angry wyth hym.

A And worde came to Holofernes Prynce of ẏ warres of the Aſſyrians, that the chyldrē of Iſrael prepared themſelues to make reſyſtaunce, ⁊ how they had ſtopped the wayes betwixte the mountaynes. Then was he excedynge wroth, ⁊ called all the princes of Moab, ⁊ the captaynes of Ammon, ⁊ ſaid vnto them. Tel me, what people is thys, that kepeth in the mountaynes? Or what maner of cities are they? What is their power? Or what maner of hooſt haue they? who is theyr captayne? And whey do they deſpyſe vs (more then all thoſe that dwell in the eaſt) and come not forth to mete vs, that they myght receyue vs wyth peace? Then Achior the captayne of all the Ammonites anſwered, and ſayde: Syr, yf it pleaſe the to heare, I wyll tell the trueth before the concernynge thys people that dwel in the mou̅taynes, and there ſhall no lye go oute of my mouth.

Thys people is of the generacion of the B Caldees, they dwelt fyrſt in Meſopotamia, for they wolde not folowe yͤ goddes of their fathers that were in the lāde of the Caldees, and ſo forſoke they the cuſtome of theyr fore fathers (whych had many goddes) and worſhipped one God, that made heauen ⁊ earth: whych alſo cōmaunded them, that they ſhuld go from thence, and dwell at Haran. Nowe whē there came a dearth into yͤ whole lande, they went downe to Egypte, and there they *Gene.xv.c. Actes.vii.a. Exodi.xii.f. Gala.iii.c. dwelt *foure hundreth yeares, in the whych they multiplyed ſo greatly, that theyr hooſte myght not be nombred. And when the kynge of Egypt oppreſſed them, and ſubdued them in buyldynge of hys cyties with makyng of claye and bryke, they cryed vnto God theyr Lorde, whych punyſhed the whole lande of Egypte wyth dyuerſe plages.

C Nowe when the kynge of Egypte let thē go theyr waye, and the plage ceaſſed, ⁊ then folowed after them, to take them ⁊ to bryng thē agayne into hys ſeruice, whyle they were flyenge awaye, the God of heauen opened yͤ ſee, ſo that the waters ſtode faſt vpon bothe the ſydes as a wall, and theſe wente thorow the botome of the ſee drye ſhod. In the which place whan an innumerable people of the Egipcians folowed vpon them, they were ſo ouerwhelmed with the waters: that there remayned not one to tell them that came after, howe it happened. So whan thys people was paſſed thorowe the reed ſee, they came into the wyldernеſſe of mount Sinai, where neuer man myght dwell afore, and where yͤ ſonne of man had neuer reſted. There were the bytter waters made ſwete for them, that they myght drynke, and fortye yeares hadde they meate from heauen. Wherſoeuer they wente (wythout bowe and arowe, without D bukler or ſwerde) theyr God fought for thē, and cauſed them to haue the victory. Yee, no man was able to hurte thys people, except it were, that they departed vnfaythfully from the worſhippynge of the Lorde theyr God. But as ofte as they worſhipped any other beſyde theyr God, he gaue them ouer to be ſpoyled, to be ſlayne, and to be put to confuſion. Neuertheleſſe as ofte as they were ſory for theyr departynge from the worſhippe of theyr God, the ſame God of heauen gaue them power ⁊ ſtrength to wythſtande theyr enemyes.

Moreouer, they ſlewe the kynge of the Cananites, Jebuſites, Phereſites, Hethites, Euites, and Amorites, and al the myghtye in Heſebon, and toke theyr landes and cyties in poſſeſſion: and ſo longe as they ſynned not in the ſyght of theyr God, it wente wel wyth thē, for theyr God hateth vnrighteouſneſſe. For in tymes paſt whē they went out of the waye, which God had gyuē them, that they ſhuld walk in it, they were deſtroyed E in dyuerſe bataylles of many nacions: and many of them were caried awaye preſoners vnto a ſtraunge countre. But nowe lately they haue turned them ſelues agayne vnto the Lorde theyr God, and are come together againe out of the conntrees where they were ſcatred abrod: and thus haue they conquered theſe mountaynes, and dwell therin: ⁊ as for Jeruſalem where theyr Sanctuary is, they haue it agayne in poſſeſſion.

And therfore my lorde make diligent inquiſicion, yf thys people haue done wyckedneſſe F in the ſyght of theyr God, then let vs go vp agaynſte them, for doubtles theyr God ſhall delyuer them into thy handes, and ſubdue them vnto thy power: But yf thys people haue not diſpleaſed theyr God, we ſhall not be able to withſtāde them, for theyr God ſhall defende them, and ſo ſhal we be a ſhame to all the worlde.

Now when Achior had ſpoken out theſe wordes, al the great mē of Holofernes were wroth, and thought to ſlaye hym, and ſayde one to another: what is he thys, whych dare ſaye, that the chyldren of Iſrael are able to wſtande Nabuchodonoſor the kynge and hys hooſt? where as they are an vnwepened people, wythout ſtrength or vnderſtandynge of the feates of warre? That Achior therfore maye knowe that he hath diſceaued vs we wyll go vp into the mountaynes: when the myghty men of them are taken, he alſo ſhall be ſtyckte wyth the ſwearde, that all people may knowe, that Nabuchodonoſor is the God of yͤ earth, and that there is none other wythout hym.

¶ The.vi.Chapter.

¶ Achior is committed into the handes of the Jewes by Holofernes. He is tyed to a tree, but is louſed of the Jewes. The prayer of the people. Achior is comforted of the Jewes.

SO when they had left of ſpeakyng, A Holofernes toke ſore indignacion, and ſayd vnto Achior: For ſo moch as thou haſt prophecyed vnto vs, ſayenge: that the people of Iſraell ſhalbe defended of theyr God, I wyll ſhewe the, that there is no God but Nabuchodonoſor. Yee, when we ſlaye them all as one man, thou alſo ſhalt peryſh wyth them thorow the ſwerd of the Aſſirians, ⁊ al Iſrael ſhalbe deſtroyed with the, and thā ſhalt thou fele, that Nabuchodonoſor is the Lorde of the whole earth. Then ſhall the ſwerde of my knyghthode go thorow thy ſydes, and thou ſhalt fall downe ſtyckte amonge the wounded of Iſraell, and

ſhalt not come to thy ſelfe agayne, but be vtterly
deſtroyed with them. But yf thou thinkeſt
thy prophecie to be true, why doeſt thou
then chaunge thy coloure? why arte thou afrayed?
Thynkeſt thou that my wordes are
B not able to be perfourmed? But that thou
mayeſt knowe, that thou ſhalt fele theſe thinges
wyth them, behold, frõ thys houre forth
wyll I ſende the vnto yonder people, that
when the punyſhment of my ſwerde (whych
they haue worthely deſerued) falleth vpon
them, thou mayeſt be punyſhed wyth them.

So Holofernes cõmaunded hys ſeruaũtes
to take Achior, & to carye hym vnto Bethulia,
& to delyuer hym into the handes of
the chyldren of Iſrael. Then Holofernes ſeruauntes
toke him, & went thorowe ẏ playne
felde. But whan they drewe nye vnto ẏ mouptaynes,
the ſlynge caſters came out agaynſt
them, Neuertheles, they gat them away by
the ſyde of the mountayne, and boũde Achior
hande and fote to a tree, and ſo lefte hym
boũde wyth wythes, and turned agayne vnto
theyr lorde.

Notwithſtandyng the chyldren of Iſrael
went downe frõ Bethulia, came vnto hym,
louſed hym, brought hym into Bethulia, ſet
hym in the myddeſt of the people, and aſked
hym what the matter was, that the Aſſirians
had left hym bounde?

C Oſias the ſonne of Micha of the trybe of
Symeon, and Charmim (whych is alſo called
Gothoniel) were ẏ principal rulers at the
ſame tyme. Nowe whan Achior ſtode in the
myddeſt of the Senatours, and before them
all he tolde them, what anſwere he gaue Holofernes,
to the thynge that he aſked hym, &
howe Holofernes people wolde haue ſlayne
hym for ſo ſayenge, and howe Holofernes
hymſelfe was wroth, and commaunded him
for the ſame cauſe to be delyuered vnto ẏ Iſraelites:
that whan he ouercame the chyldrẽ
of Iſrael, he myght commaunde Achior alſo
to be put to death wyth dyuerſe tormentes,
becauſe he ſayde: the God of heauen is theyr
defender. And whã Achior had playnly told
out al theſe thynges, al the people fel downe
vpon theyr faces, prayſynge the Lorde, and
poured out theyr prayers together vnto the
Lorde, wyth a generall complaynt and wepynge,
and ſayd: O Lorde God of heuen & of
earth, beholde theyr pryde, and loke vpõ our
lowlynes, & conſyder howe it ſtandeth wyth
thy ſayntes, and make it to be knowen, that
thou forſakeſt not thoſe, whyche holde them
D faſt by the, and howe that thou bryngeſt thẽ
lowe, that preſume of them ſelues, and make
theyr boaſt in theyr awne ſtrength. So whã
the wepyng and prayer of the people (which
they had made the whole daye lõge) was ended,
they comforted Achior, ſayenge: The
God of oure fathers, whoſe power & ſtrẽgth
thou haſt prayſed, ſhall ſo rewarde the, that
thou ſhalte rather ſe theyr deſtruccion. When
the Lorde our God then ſhal geue hys ſeruaũtes
thys libertie, God be alſo wᵗ the amonge
vs: ſo that yf it pleaſe the, thou with al thyne
mayeſt dwell wyth vs.

Nowe whan Oſias had ended the coũcel,
he toke hym into his houſe, and made a great
ſupper, called the elders to it, and ſo they refreſhed
them ſelues after the faſtynge. And
afterwarde was al ẏ people called together,
whych made theyr prayers al the nyght lõge
in the congregacion, and beſought the God
of Iſraell for helpe.

¶ The vii. Chapter.

¶ Bethulia is beſeged of Holofernes. The people requyreth helpe of God. They of Bethulia wolde geue ouer the cytie for wante of water. The prayer of the people wyth teares and lamentacion.

THe next daye, Holofernes cõmaũded A
his hoſt to go vp agaynſt Bethulia.
There were an hundred &
twenty thouſande fyghtynge mẽ
on foote, and two and twẽty thouſand horſemen,
beſyde the preparynge of thẽ that were
wonne: and came to them on euery ſyde oute
of the countrees and cyties whych he had taken.
All theſe prepared them ſelues vnto the
battayl agaynſt the Iſraelites, and came on
by the hyll ſyde, vnto the toppe that loketh
ouer agaynſt Dothaim, frõ the place whyche
is called Belma, vnto Chelmõ that lyeth toward
Eſdrelon.

Now, when the chyldren of Iſraell ſawe B
ſo great a multitude of the Aſſirians, they fel
downe flat vpon the groũde, ſtrawed aſhes
vpon theyr heades, & prayed wᵗ one accorde,
that the God of Iſrael wolde ſhewe hys mercye
vpon hys people: And ſo they toke theyr
weapens, and ſat betwixte the mountaynes
in the narow place, and kepte the waye daye
and nyght. But whyle Holofernes was goynge
aboute, he founde the water ſprynge,
whych from the South ſyde was conueyed
into the cytie by a condyte: thys cõmaunded
he to be dyrecte another waye, & to cut theyr
cõdyte in ſunder. There were welles alſo not
farre from the walles, which they vſed ſecretely,
more for pleaſure then for neceſſitie.

Then went the Ammonites & the Moabites C
vnto Holofernes, & ſayd: The chyldren
of Iſrael truſte neyther in ſpeare nor arowe,
but haue taken in, and kepe the mountaynes
and hylles. That thou mayeſt ouercome thẽ
therfore without ẏ ſtrykinge of any batayl,
ſet men to kepe the welles that they drawe
no water out of them: ſo ſhalt thou deſtroye
thẽ wythout ſwerd, or at the leaſt they ſhall
be ſo feble, that they muſte be fayne to gyue
ouer the cytie: whyche they thynke not able
to be wonne, for ſo moche as it lyeth in the
mountaynes

moũtaynes. These wordes pleaſed Holofernes well ⁊ all his mē of warre, and he ſet an hundreth at euery well rounde aboute.

D And when this watch had endured twētye dayes, the Ciſternes ⁊ all that had water, fayled thē that dwelt in the cyte of Bethulia, ſo that in the whole cyte they had not dryncke ynough for one daye, for the people had water geuen them daylye in a meaſure. Then came the men and wemen, yonge perſonnes and chyldren all vnto Oſias, ⁊ ſayde all wyth one voyce: God be iudge betwyxte vs and the, for thou haſt dealt euel with vs: thou woldeſt not ſpeake peaceably with the Kynge of the Aſſyryans, therfore hath God ſolde vs in theyr handes, and there is no mā to helpe vs where as we are brought downe before theyr eyes in thirſt and great deſtrucyon. Therfore gather nowe together all the people that be in the cytie, that we maye all yelde oure ſelues wyllyngly vnto the people of Holofernes: for better it is that we be captyue and prayſe the Lord wyth our lyues, then to be ſlayne and peryſhe, and to be laughed to ſcorne and ſhamed of euery man, when we ſe our wyues and chyldren dye before oure eyes. We take heauen and earthe thys daye to recorde, and the God of our fathers (which punyſheth vs accordyng to the deſeruyng of our ſynnes) and geue you warnynge, yͤ ye geue vp the cytie nowe into the power of Holofernes hooſt, that oure ende maye be ſhorte wyth the ſwerde, whych els ſhall endure longe, for wante of water and for thyrſt.

E When they had ſpoken out theſe wordes, there was a greate weppynge and howlynge in the whole congregacyon, and that of euery man, and they cryed an whole houre lōge vnto God with one voyce, ſayenge: we haue ſynned wyth oure fathers, we haue done amyſſe, we haue dealt wyckedly. Thou that art gracyous, haue mercy vpon vs, punyſh our vnrighteouſnes with thine awne ſcourge, and geue not thoſe ouer that knowledge, the, vnto a people whych knowe the not, leſt they ſaye amonge the Heythen: where is theyr God?

And when they were ſo weery wyth thys cryenge and weppynge, that they helde theyr tunges, Oſias ſtode vp wyth watrye eyes, and ſayde: O take good hertes vnto you, (deare brethren) and be of good cheare, and let vs wayte yet theſe fyue dayes for mercy of the Lorde: peraduenture he ſhall put awaye hys indignacyon, and geue glory vnto hys name. But yf he helpe vs not when theſe fyue dayes are paſt, we ſhall do as ye haue ſayde.

¶ The.viij.Chapter.

¶ Of the vertuouſe woman Judith, whych reproueth the auncientes becauſe they tempted the Lord. She alſo moueth them to encorage and herten the people, ⁊ ſheweth her councell agaynſt the enemyes of the Jewes.

ANd it happened whē theſe wordes came to the eares of Judith a wyddowe, whych was the daughter of Merari, the ſonne of Idox, the ſonne of Joſeph, yͤ ſonne of Oſia, yͤ ſonne of Elai, yͤ ſōne of Jamor, yͤ ſonne of Jedeō, yͤ ſonne of Raphoim, the ſonne of Achitob, the ſonne of Melchia, the ſonne of Euam, the ſonne of Nathania, the ſonne of Salathiel, the ſōne of Symeō, the ſonne of Rubē. And her huſbād was called Manaſſes, whych dyed in the dayes of yͤ barlye harueſt. For whyle he was byndinge the ſheues together in the felde, the heate came vpō his head, ⁊ he dyed at Bethulia hys cytie, and there was he buryed beſyde his fathers. Nowe was Judith his deſolate wyddowe thre yeres and ſyxe monethes. And in the hyer partes of her houſe ſhe made her ſelf a preuy chābre, where ſhe dwelt, beynge cloſed in with her maydens. She ware a ſmock B of heare, and faſted all the dayes of her lyfe, excepte the Sabbathes, and newe mones ⁊ the ſolempne dayes that the people of Iſrael kepte. She was a very fayre and bewtyfull perſonne. Her huſbād alſo had left her greate ryches, a plenteous houſholde, great vnmoueable poſſeſſyōs and many catell. This Judith was a woman of a very good reporte wͭ euery one, for ſhe feared the Lorde greatly, and there was no body that ſpake an euel worde of her. A

When thys Judith hearde, howe Oſyas had promyſed the people, that after the fyfte daye he wolde geue vp the cyte vnto the Aſſyrians, ſhe ſent for the elders Chambri and Charmy, and when they came to her, ſhe ſayde: what thynge is thys, wherin Oſyas hath conſented, that yf God helpe not wythin fyue dayes, he wyll geue ouer the cytie to the Aſſyrians? What are ye, that ye tempte the Lorde? Thys deuyce optayneth no mercy of God, but prouoketh hym vnto wrath and diſpleaſure. Wyll ye ſet the mercy of the Lorde a tyme and appoynte hym a daye after youre wyll?

C Neuertheleſſe, for ſo moch as the Lorde is pacient, let vs rather repent, pourynge out teares, and beſeching him of grace. For God threateneth not as a man, nether wyll he be prouoked vnto wrath as the chyldren of mē. And therfore let vs hertely fall downe before hym, and ſerue him wyth a meke ſprete, ⁊ wyth weppynge eyes ſaye vnto the Lorde, that he deale wyth vs accordynge to hys awne wyll and mercy: that lyke as oure herte is nowe vexed, and brought lowe thorowe the pryde of thē, it maye ſo be conforted thorowe his grace: in ſo moch as we folowe not the ſynnes of oure fathers, whych forſoke theyr God, and worſhypped other goddes: for the whych ſynne they peryſhed wyth the ſwerde, were ſpoyled and brought to ſhame of all theyr enemyes. As for vs, we knowe none other God but onely him, for whoſe cōforte let vs tary with mekeneſſe. He ſhall requyre and make inquiſyciō for our bloud, from the vexacions of our enemyes: he ſhall brynge downe all the heythen, that ryſe vp agaynſt vs, & put them to diſhonoure, euen the Lorde oure God.

D Therfore deare brethren, ſeynge ye are the honorable & elders in the people of God, vnto whom all the people haue reſpecte, and vpon whom the lyfe of the people ſtandeth, lyft vp theyr hertes with youre exhortacyō that they may call to remembraunce, howe oure fathers alſo in tymes paſt were tempted, that they myght be proued, yf they worſhypped theyr God a ryght. They ought to remembre, howe *oure father Abraham beynge tempted, and tryed thorowe many tribulacyons, was founde a louer and frende of God. So was Iſaac, ſo was Iacob, ſo was Moſes, and all they that pleaſed God, beynge tryed thorowe many troubles, were founde ſtedfaſt in faytb. Agayne, they that receaued not theyr tentaciōs wyth the feare of God, but put them ſelues forth wyth vnpacyency and murmurynge agaynſt God, peryſhed of the deſtroyer, and were ſlayne of ſerpentes. And therfore ſhulde not we vndertake to be auenged, for the thynge that is done vnto vs: but to conſydre, that all theſe punyſhmentes are farre leſſe then oure ſynnes and myſdedes. Beleuynge alſo that this correccyon commeth vnto vs (as to the ſeruauntes of God) for amendement, and not for oure deſtruccyon.

*Gene.xxii.a

E Then ſayde Oſias & the elders vnto Iudith: All that thou ſpeakeſt, is true, and no mā can reproue thy wordes. Praye thou for vs nowe therfore vnto God, for thou art an holy woman, and feareſt God. And Iudith ſayde vnto them: Seyng, ye knowe that my wordes are of God, then proue my councell and deuyce, yf it be of God: & beſeche God, ẏ he wyll brynge my councell to good ende.

Thus haue I deuyſed: Ye ſhall ſtāde this nyght before the porte, and I wyll go forth wyth Abra my mayden. Praye ye therfore vnto God, that he wyll gracyouſly remembre hys people of Iſrael wythin fyue dayes, as ye haue ſayde. As for the thyng that I go in hande wythall, aſke ye no queſtyōs of it, tyll I open it vnto you my ſelfe: do ye nothynge els but praye vnto the Lorde youre God for me. Then Oſias the prince of the people of Iuda ſayd vnto her: Go thy waye in peace, the Lord be with the, that we maye be auēged of our enemyes. And ſo they wēte from her agayne.

¶ The.ix. Chapter.

¶ The prayer of Iudith for the vyctorye.

A NOwe when they were gone theyr waye, Iudith wente into hyr cloſet, put on an hearrye ſmock, ſtrawed aſhes vpon hir head, fell downe before the Lorde, and cryed vnto hym, ſayenge: O Lord God of my father *Simeō, whych gaueſt hym a ſwerde for a defence agaynſt the enemyes, that vſed vyolence and wyllfulnes and that rauyſhed the vyrgin & put her to dyſhoneſty. Thou ẏ gaueſt theyr wyues into a praye, & theyr daughters into captyuyte, & all theyr praye for a ſpoyle vnto thy ſeruaūtes, which bare a zele vnto the, helpe me wydowe, O Lorde my God, I beſeche the. For thou haſt done all thynges frō the begynnynge: and loke what thou haſt taken in hande & deuyſed, it came euer to paſſe. For all thy wayes are prepared, & thy iudgementes are done in thy euerlaſtynge forknowledge. O loke nowe vpon the armyes of the Aſſirians, lyke as it was thy pleaſure ſomtyme to loke vpō the hooſt of the Egypcyans, when they beynge weapened, perſecuted thy ſeruauntes, and put theyr truſt in theyr charettes, horſmē, and in the multitude of theyr mē of warre. But thou lokedſt vpō theyr hoſt, caſtynge a thyck darcknes before them: and whē they came into depe, the waters ouerwhelmed them.

*Ge.xxxiiii. and.xlix.a.

B Euen ſo Lorde, let it go wyth theſe, that truſt in the power & multytude of theyr men of warre, in theyr charettes, arowes & ſpeares, and knowe not, that thou onely art oure God, which deſtroyeſt warres from the begynnynge, and that thou art the Lorde. O lyft vp thyne arme nowe, lyke as euer from the begynnynge, and in thy power brynge theyr power to naught, cauſe their myght to fall in thy wrath. They make theyr boaſt, ẏ they wyll vnhalowe and defyle thy Sanctuary, & to wayſt the tabernacle of thy name, & to caſt downe the horne of thyne aulter wͭ theyr ſwerde. Brynge to paſſe (O Lorde) ẏ the pryde of the enemye maye be cut downe with his awne ſwerde, that he maye be taken wͭ the ſnare of hys eyes in me, and ẏ thou mayeſt ſmyte hym with the lyppes of my toue. O geue me a ſtedfaſt mynde, that I maye deſpyſe hym and hys ſtrength, and ẏ I maye deſtroye hym.

C Thys ſhall brynge thy name an euerlaſtynge remembraunce, yf the hande of a woman ouerthrowe hym. For thy power (O Lord) ſtandeth not in the power of men, nether haſt thou eny pleaſure in the ſtrength of horſes. There was neuer proude perſone ẏ pleaſed the, but in the prayer of the humble & meke hath thy pleaſure bene euermore.

O thou God of the heauens, thou maker of the waters, and Lorde of all creatures, heare me poore womã, callynge vpon the, ⁊ puttynge my truſt in thy mercy. Remembꝛe thy couenaũt, O Loꝛde, and myniſter woꝛdes in my mouth, and ſtablyſh this deuice in my hert, that thy houſe maye contynue ſtyll in holynes, and that all the Heathen maye knowe, that thou art God, and that there is none other but thou.

¶ The.x.Chapter.

¶ Judith decketh her ſelfe to go to Holofernes. The bleſſynge that the Elders gaue Judith. Holofernes is in loue wyth Judith.

A AND when ſhe had left of cryeng vnto the Loꝛde, ſhe roſe vp frõ the place, where ſhe had lyẽ flat befoꝛe the Loꝛde, and called her mayden, went downe into her houſe, layed the hearrye cloth from her, put of the garmentes of hyꝛ wyddowhode, waſſhed her body, anoynted hyꝛ ſelfe wyth precyous thynges, of ſwete ſauoure, bꝛoyded ⁊ platted her hearre, ſett an hoove vpon hyꝛ heade, ⁊ put on ſoche apparell as belongeth vnto gladneſſe, ſlyppers vpon hyꝛ fete, armellettes, ſpãges, earynges, fyngerrynges, ⁊ decked herſelfe wyth all hyꝛ beſt araye.

The Loꝛde gaue her alſo a ſpeciall bewtye ⁊ fayꝛneſſe (foꝛ all thys deckynge of hyꝛ ſelfe was not done foꝛ eny voluptuouſneſſe and pleaſure of the fleſhe, but of a ryght dyſcrecyon and vertue, therfoꝛe dyd the Loꝛde increaſe hyꝛ bewtye) ſo that ſhe was exceadynge amyable and welfauoured in all mẽs eyes. She gaue hyꝛ mayde alſo a bottell of wyne, a pot wyth oyle, pottage, cake bꝛed ⁊ cheſe, and wente hyꝛ waye.

B Nowe whan ſhe came to the poꝛte of the cytie, ſhe founde Oſias and the elders of the cytie wayting there. Whych whã they ſawe her, they were aſtonnyed, ⁊ marueled greatly at her bewtye, Neuertheleſſe, they aſked no queſtiõ at her, but let her go, ſaying: The God of oure fathers geue the hys grace, and wyth [illegible] power perfourme all the deuyce of thy [illegible]te: that Jeruſalem maye reioyſe ouer the, and that thy name maye be in the nomboꝛe of the holy and ryghteous. And all they that were there, ſayde wyth one voyce: ſo be it, ſo be it. Judith made hyꝛ pꝛayer vnto the Loꝛde, and wente oute at the poꝛte, ſhe and hyꝛ mayde.

And as ſhe was goynge downe the moũtayne, it happened that aboute the ſpꝛynge of the daye, the ſpyes of the Aſſyꝛians met with her, and toke her, ſaying: whence commeſt thou? Oꝛ whither goeſt thou? She anſwered: J am a daughter of the Hebꝛues, ⁊ am fled from thẽ, foꝛ J knowe, ẏ they ſhalbe geuen vnto you to be ſpoyled: becauſe they thought ſcoꝛne to yelde thẽ ſelues vnto you, that they myght fynde mercy in your ſyght. Therfoꝛe, haue J deuyſed by my ſelfe after thys maner: J wyll go befoꝛe the pꝛince Holofernes, and tell hym all theyr ſecretes, and will ſhew him, how he maye come by them, and wynne them, ſo that not one man of his hooſt ſhall peryſh.

C And whan theſe mẽ had hearde hir woꝛdes, and conſydered hir fayꝛe face they were aſtonnyed (foꝛ they wondꝛed at hir excellẽt bewty) ⁊ ſaid vnto her: Thou haſt ſaued thy lyfe by fynding out this deuyce, ẏ thou woldeſt come downe to oure loꝛde: and be thou ſure, that whan thou commeſt vnto hym, he ſhall intreate the well, and thou ſhalt pleaſe hym at the herte: So they bꝛought her into Holofernes pauylion, and tolde hym of her. Nowe when ſhe came in befoꝛe hym, immedyatly he was ouercome and taken with his bewty. Thẽ ſayd his ſeruaũtes: who wolde deſpiſe the people of the Jewes, that haue ſo fayꝛe wemẽ? Shuld we not by reaſon fyght agaynſt thẽ foꝛ theſe? So whẽ Judith ſawe Holofernes ſyttynge in a canapy, that was wꝛought of purple, ſylke, gold, Smaragde and pꝛecyous ſtones, ſhe loked faſt vpõ him, ⁊ fell downe vpon ẏ earth. And Holofernes ſeruauntes toke her vp agayne, at their loꝛdes commaundement.

¶ The.xj.Chapter.

¶ Holofernes requyꝛeth of Juda the cauſe of her commyng, which geueth him a ſuttell anſwer.

A THen ſayd Holofernes vnto her: Be of good chere, and feare not ĩ thyne hert, foꝛ J neuer hurte man ẏ wold ſerue Nabuchodonoſoꝛ the kynge As foꝛ thy people, yf they had not deſpyſed me, J ſhulde not haue lyft vp my ſpeare agaynſt the. But tell me nowe, what is the cauſe that thou art departed from them, and wherfoꝛe art thou come vnto vs?

And Judith ſayde vnto hym: Syꝛ, vnderſtande ẏ woꝛdes of thy handmayden: foꝛ yf thou wilt do after the woꝛdes of thy hãdmayden, the Loꝛde ſhall bꝛynge thy matter to a pꝛoſperous effecte. As truly as Nabuchodonoſoꝛ a loꝛde of the lande lyueth, and as truly as his power lyueth, which is ĩ the to the punyſhment of all men that go wꝛõg, all men ſhall not onely be ſubdued vnto him thoꝛow the, but all the beeſtes alſo of ẏ feld. Foꝛ all people ſpeake of thy pꝛudẽt actyuite and it hath euer bene repoꝛted, howe ẏ onely art good ⁊ myghtye in all hys kyngdome, ⁊ thy diſcrecyon is cõmended in all landes.

B The thynge is manifeſt alſo, that Achioꝛ ſpake, and it is well knowen, what thou cõmaundeſt to do vnto hym. Foꝛ this is playne ⁊ of a ſuretye, that oure God is ſo wꝛath wyth vs (by the reaſon of oure ſynnes) that he hath ſhewed by hys Pꝛophetes vnto the people, howe that foꝛ theyꝛ ſynnes he wyll delyuer thẽ ouer vnto the enemye. And foꝛ ſo moch as the chyldrẽ of Iſrael knowe that they haue ſo dyſpleaſed theyr God, they are ſore afrayed of the.

They ſuffre greate honger alſo, and for wãte of water, they are deed nowe in a maner. Moreouer, they are apoynted to ſlaye all theyr catell, that they maye dryncke the bloude of them: and are purpoſed to ſpende all the holy ornamẽtes of theyr God (whych he hath forbydden them to touch) for corne, C wyne and oyle. Seynge nowe, that they do theſe thynges, it is a playne caſe, that they muſt nedes be deſtroyed. Whych when I thy handmayden perceaued, I fled from them, and the Lord hath ſent me vnto the, to ſhew the theſe thynges. For I thy handmayden worſhyppe God euen here nowe beſyde the, and thy handmayden ſhall go forth, and I wyll make my prayer vnto God, & he ſhall tell me when he wyll rewarde them theyr ſynne, then ſhall I come and ſhewe the and brynge the thorow the myddeſt of Ieruſalẽ, ſo that thou ſhalt haue all the people of Iſrael, as the ſhepe without a ſhepeherde: there ſhall not ſo moch as one dogge barck agaiſt the, for theſe thynges are ſhewed me by the prouydence of God: and for ſo moch as God is diſpleaſed with thẽ, he hath ſent me to tell the the ſame.

D These wordes pleaſed Holofernes & all hys ſeruaũtes, whych marueled at the wyſdome of her, and ſayde one to another: there is not ſoch a woman vpon earth, in bewtye and dyſcrecyon of wordes. And Holofernes ſayde vnto her: God hath done well, that he hath ſent the hyther before thy people, that ẏ mayeſt geue them into oure handes. And for ſo moch as thy promyſe is good, yf thy God perfourme it vnto me, he ſhal be my God alſo, & thou ſhalt be excellent and greate in the courte of Nabuchodonoſor, and thy name ſhalbe ſpoken of in all the lande.

¶The .xij. Chapter.

¶ Holofernes commaundeth that Iudith be well intreated. She deſyreth lycence to go out in the nyght ceaſon to praye, and optayneth it. Vagao is ſent vnto her, to moue her to come into Holofernes to a bancket. and ſhe commeth. Holofernes is droncken.

THen commaunded he her to go in, where hys treaſure laye, and charged that ſhe ſhulde haue her dwellynge there, and appoynted what ſhulde be geuen her from hys table. Iudith anſwered hym, and ſayde: As for the meate that thou haſt commaunded to geue me, I maye not eate of it as nowe (leſt I diſpleaſe my God) but wyll eate of ſoche as I haue brought wͭ me. Then ſayde Holofernes vnto her: If theſe thynges ẏ thou haſt brought wͭ the fayle, what ſhall we do vnto the? And Iudith ſayde: As truly as ẏ lyueſt my Lord, thy handmayden ſhall not ſpende all thys, tyll God haue brought to paſſe in my hand, the thynges that I haue deuyſed.

B So hys ſeruauntes brought her into the tent, where as he had appoynted. And as ſhe was goynge in, ſhe deſyred that ſhe myght haue leue to go forth by nyght & before daye, to her prayer and to make interceſſyon vnto the Lorde. Then commaunded Holofernes hys Chamberlaynes, that ſhe ſhulde go out & in at her pleaſure, to praye vnto God thoſe thre dayes.

And ſo in the nyght ſeaſon ſhe wẽte forth into the valley of Bethulia, & waſhed her ſelfe in the well water. Then wente ſhe vp, and beſought the Lorde God of Iſrael that he wolde proſpere her waye, for the delyueraunce of hys people. And ſo ſhe wente in, & remayned clene in her tent, tyll ſhe toke her meate in the euenynge.

C Vpon the fourth daye it happened, that Holofernes made a ſupper vnto hys ſeruaũtes, & ſayde vnto Vagao his chamberlayne: Go thy waye, and councell thys Hebrueſſe, that ſhe may be wyllynge to conſent to kepe company wyth me. For it were a ſhame vnto all the Aſſyrians, that a woman ſhulde ſo laugh a mã to ſcorne, ẏ ſhe were come from hym vnmedled wyth all.

Then wẽte Vagao vnto Iudith, & ſayd: Let not the good daughter be afrayed, to come into my Lord, that ſhe maye be honoured before hym, that ſhe maye eate and dryncke wyne, and be mery wyth hym. Vnto whom Iudith anſwered: Who am I, that I ſhulde ſaye my Lord naye? whatſoeuer is good before hys eyes, I ſhall do it: and loke what is hys pleaſure, that ſhall I thyncke well done, as longe as I lyue.

D So ſhe ſtode vp, and deckte her ſelfe wyth her apparell, and wente in, and ſtode before hym. And Holofernes herte was whole moued, ſo that he brent in deſyre towarde her. And Holofernes ſayd vnto her: drynke now and ſytt downe, and be mery, for thou haſt founde fauoure before me. Then ſayde Iudith: Syr, I wyll drynke, for my mynde is meryer to daye, then euer it was in all my lyfe. And ſhe toke, and dyd eate, and dranke before hym, the thynges that her maydẽ had prepared for her. And Holofernes was mery wyth her, and dranke more wyne, then euer he dyd afore in hys lyfe.

¶The .xiij. Chapter.

¶ Holofernes ſlepeth for very dronckenes, and Iudith cutteth of hys heade, & goeth therwyth to her awne people of whom ſhe is receaued wyth ioye. They geue thanckes vnto God, for theyr delyueraunce. Iudith ſpeaketh vnto Achior. Whych marueleth at her feate done to Holofernes.

A NOw whẽ it was late in the nyght, hys ſeruauntes made haſte euery man to hys lodgynge. And Vagao ſhut the chamber dores, and went hys waye, for they were all ouerladen with wyne. So was Iudith alone in the chāber. As for Holofernes he laye vpon the bed all drōcken, & of very dronckennes fell a ſlepe.

Then commaunded Iudith her mayden, to ſtāde wythout before the dore, & to wayte And Iudith ſtode before the bedd, makynge her prayer wyth teares, and moued her lyppes ſecretly, and ſayde: Strengthen me, O Lorde God of Iſrael, and haue reſpecte vnto the worckes of my handes in thys houre, that thou mayeſt ſet vp thy cytie of Ieruſalem, lyke as thou haſt promyſed: O graunte that by the I maye perfourme the thynge, whych I haue deuyſed thorowe the beleue ẏ I haue in the.

B And when ſhe had ſpoken this, ſhe wente to the bedſteade, and lowſed the ſwerde that hanged vpō it, and drewe it out. Then toke ſhe holde of the hearrye lockes of hys heade, and ſayde: Strengthen me, O Lorde God in thys houre, and wyth that, ſhe gaue hym two ſtrokes vpon the neck, and ſmote of his head. Then toke ſhe the canapy awaye, and rolled the deed body aſyde. Immediatly ſhe gat her forth, and delyuered the head of Holofernes vnto her mayden, and bad her put it in her wallet.

And ſo theſe two wente forth together after theyr cuſtome, as though they wolde praye, and ſo paſſed by the Hooſt, and came thorowe the valley vnto the porte of the cytye. And Iudith cryed afarre of vnto the watchmen vpon the walles: Opē the gates (ſayde ſhe) for God is wyth vs, whych hath ſhewed his power in Iſrael. And when they hearde her voyce, they called the elders of the citie together. And they came al to mete her, lytle and greate, yonge and olde, for they thought not that ſhe ſhuld haue come ſo ſoone. So they lyghted candels, and gathered aboute her euerychone: but ſhe wente vp in to an hye place, and cauſed ſylence to be proclamed.

C When euery man nowe helde hys tonge, Iudith ſayde: O prayſe the Lorde our God, for he hath not deſpyſed, nor forſaken them, that put theyr truſt in hym, & in me hys hādmaydē he hath perfourmed his mercy, which he promyſed vnto the houſe of Iſrael: yee, in my hand thys ſame nyght hath he ſlayne the enemy of hys people.

And wyth that ſhe toke forth the head of Holofernes out of the wallet, and ſhewed it them, ſayinge: Beholde the heade of Holofernes the captayne of the Aſſyrians, & thys is the canapy, wherin he laye in hys drōkēnes: where the Lorde oure God hath ſlayne hym by the hande of a woman.

But as truly as the Lorde lyueth, his Angell hath kepte me, goynge thyther, remaynynge there, & cōmynge hyther agayne from thēce. And the Lorde hath not ſuffred me his handmaydē to be defyled, but wythout any fylthynes of ſynne hath he brought me agayne vnto you: & that wͭ greate victory, ſo ẏ I am eſcaped, and ye delyuered. O geue thankes vnto hym euerychone, for he hys gracyous and hys mercy endureth for euer.

So they prayſed the Lorde altogether, & gaue thākes vnto him. And to her they ſayd: The Lorde hath bleſſed the in his power, for thorowe the he hath brought oure enemyes to naught. And Ozias the chefe ruler of the people of Iſrael, ſayde vnto her: Bleſſed art thou of the Lord the hye God, aboue all wemen vpon earth.

D Bleſſed be the Lord, the maker of heauē & earth, which hath gyded ẏ a ryght to woūde and to ſmyte of the head of the Captayne of oure enemyes. For thys daye he hath made thy name ſo honorable, ẏ thy prayſe ſhall neuer come oute of ẏ mouth of mē, which ſhall allwaye remembre the power of the Lorde, ſeynge: thou haſt not ſpared thine awne ſelf, but put the in ieopardy, cōſyderynge the anguyſh and trouble of thy people, and ſo haſt helped theyr fall before God oure Lord. And all the people ſayde: Amen, Amen.

E Achior alſo was called, & he came. Then ſayde Iudith vnto him: The God of Iſrael vnto whom thou gaueſt wytnes, ẏ he wold be auenged of hys enemyes, euē he hath thys nyght thorowe my hande ſmyttē of the head of all the vnfaythfull. And that thou mayeſt ſe that it ſo is, beholde thys is the head of Holofernes, whych in hys preſumptuous pryde deſpyſed the God of the people of Iſrael, & threatened the wyth deſtruccyon, ſayinge: when the people of Iſrael is taken, I ſhall cauſe the alſo to be ſtyckte wyth the ſwerde. When Achior ſawe Holofernes head, he fell downe before vpon hys face to the grounde for very anguyſh & feare, ſo that he ſowned wyth all. But after ẏ he was come agayne to him ſelfe, he fell downe before her, & prayſed her ſayinge: Bleſſed art thou of thy God in all the tabernacles of Iacob: for all the people that heare of thy name, ſhall prayſe the God of Iſrael becauſe of the.

¶ The .xiiij. Chapter.

¶ The councell of Iudith. Achior beynge an Heathen mā, turneth to God. The Aſſyrians are afrayed of the Iewes.

A IUdith ſayde vnto all the people: Brethren, heare me: Styck vp this heade vpon oure walles, and when the Sunne aryſeth, take euery mā hys weapen, and fall out vyolently: not as though ye wolde go beſyde them, but to rēne vpon them, wyth violence. When the ſpyes in the tētes ſe thys, they ſhall of neceſſyte be compelled to fle backward, and to rayſe vp theyr captaine to the battayll. So whē their captaynes come into Holofernes pauylyon, and fynde yͤ deed body wrapped in yͤ bloud, fearfulnes ſhall fall vpon them: and whẽ ye perceaue that they flye, folowe thẽ wythout all care, for God ſhall delyuer thẽ vnto you, to be deſtroyed.

Then Achior ſeynge the power of God which he had ſhewed vnto the people of Iſrael, fell of from hys heathenyſh beleſe, and put his truſt in God, and let hym ſelfe be circumcyſed: and ſo was he nombred amonge the people of Iſrael, he and all hys poſterite vnto thys daye.

B Nowe as ſoone as it was daye, they ſtyckt vp Holofernes head vpon the walles, and euery man toke hys weapen, ⁊ ſo they wẽte out wyth an horryble crye. When the ſpyes ſawe that, they ranne vnto Holofernes tẽt. And they that were wythin the tente, came before hys chamber, and made a greate ruſſhing to wake him vp, becauſe they thought wᵗ the noyſe to haue rayſed hym. For there durſt not one of the Aſſyrians knocke, go in or open:

But when the captaynes and Princes and all the chefe in the kynge of the Aſſyrians hooſt came together, they ſayde vnto the Chamberlaynes. Go youre waye in, and wake hym vp, for the myſe are crepte out of theyr holes, and darre prouoke vs vnto battayll.

C Then wente Vagao into hys chamber, ſtode before the bed, and clapped wyth hys handes, for he thought he had bene ſleppynge wyth Iudith.

But whẽ he had herkened perfectly wyth hys eares, and coulde perceaue no ſterynge, he wente nyer to the bed, and lyft it vp, and then ſawe he the deed body of Holofernes lyẽge there with oute a head, weltred in hys bloude vpon the earthe. Then cryed he with loude voyce, and wyth wepynge rent his clothes, and wente into Iudiths tent, ⁊ founde her not: And ſo he leapte out vnto the people and ſayde: one woman of the Iewes, hath brought al Nabuchodonoſors people to ſhame. For lo, Holofernes lyeth vpon the grounde and hath no head.

When the chefe of the Aſſyrians hooſt herd that, they rente theyr clothes, and there fell an intollerable feare ⁊ tremblynge vpon thẽ, so that theyr myndes were ſore afrayed. And there was an exceadynge greate crye in the whole hooſt.

¶ The .xv. Chapter.

¶ The flyght of the Aſſyrians. The purſute of Iſrael after them. Iſrael becometh ryche, by the ſpoyles of the Aſſyrians. Iudith is prayſed of Ioachim and of the people.

A Nowe whẽ all the hooſt herde yͤ Holofernes was headed, theyr mynde and councell fell from them: and ſech a feare came vpon them, that they vndertoke to defẽde thẽ ſelues by flyẽg awaye: one ſpake not to another, but hãged downe theyr heades, left all behynde them, made haſte to eſcape from the Hebrues: for they herde, that they were haſtinge to come after wyth theyr weapens, and ſo they fled by the wayes of the feldes, and thorowe all the fote pathes of the dales.

And when the chyldren of Iſrael ſawe that they fled, they folowed vpon them, and wente downe wyth trompettes, blowynge and makynge a greate crye after them. As for the Aſſyriãs, they had no ordre, and kept not thẽ ſelues together, but fled theyr waye. Neuertheles, the chyldren of Iſrael fell vpõ them with one company and ordre; and diſcomfeted as many as they myght gett. And Oſias ſent meſſaungers vnto all the cyties and countrees of Iſrael.

So all the regions and euery cytie ſent B out theyr beſt mẽ after them in harneſſe, and ſmote them wyth the ſwerde, tyll they came to the vttemoſt parte of theyr borders. And the other that were in Bethulia came into the tentes of the Aſſyrians, and toke all that they whych were fled had left behynd them, and ſo they founde greate good. And they that came agayne to Bethulia frõ the battayll, toke wyth them ſoch thynges as had bene theyrs: there was no nombre of the catell, and of all coſtly Iewels, ſo that from the loweſt vnto the hyeſt, they were al made ryche of the ſpoyles of them. And Ioachim the Hye preſte at Ieruſalem, came to Bethulia wyth all the elders, that they myght ſe Iudith.

Nowe when ſhe came out vnto thẽ, they C beganne all to prayſe her wyth one voyce, ſayinge: thou worſhyppe of the cytie of Ieruſalem, thou ioye of Iſrael, thou honoure of oure people, thou haſt done mãly, and thy herte is comforted, becauſe thou haſt loued clenlynes and chaſtyte, and haſt knowen no man but thyne awne huſbãde: therfore hath the hande of the Lorde comforted the, ⁊ bleſſed ſhalt yͧ be for euer. And all people ſayde: ſo be it, ſo be it.

In thyrty dayes coulde the people of Iſrael ſcarſe gather vp the ſpoyles of the Aſſirians. But all that belonged vnto Holofernes, and had bene hys ſpecyally (whether it were of gold, of ſyluer, precyous ſtone, clothynge, and all ornamentes) they gaue it vnto Iudith. And all the people reioyſed, both wemen, maydens, and yonge people, wyth pypes and harpes.

¶ The .xvj. Chapter.

¶ The ſonge of Iudith for the vyctorye. After the victorye optayned, the people commeth to Ieruſalem, to worſhyp and prayſe God.

Then

A Then ſonge Judith thys ſonge vnto the Lorde: Begynne vnto the Lord vpon the tabrettes, ſynge vnto the Lord vpon the cymbales. O ſynge vnto him a newe ſonge of thankeſgeuynge, be ioyfull and call vpon hys name. It is the Lorde that deſtroyeth warres, euē the Lord is hys name. Which hath pitched hys tentes in the myddeſt of hys people, that he myght delyuer vs frō the hand of all oure enemies. Aſſur came out of the mountaynes of the North in the multytude of hys ſtrength. His people ſtopped the water brokes, and theyr horſſes couered the valleys. He purpoſed to haue brent vp my lande, & to ſlaye my yong men with the ſwerde.

B He wolde haue caryed a waye my childrē
and virgyns into captiuite, but the almygh-
tye Lorde hyndred hym, and delyuered hym
into the handes of a woman, which brought
hym to confuſyon. For theyr myghtye was
not deſtroyed of the yonge men. It was not
the ſonnes of Titan that ſlewe hym, nether
haue the greate gyauntes ſet them ſelues a-
gaynſt hym: but Judith ẏ daughter of Me-
rari with her fayre bewtye hath diſcomfyted
hym, and brought hym to naught. For ſhe
layed a waye her wyddowes garment, and
put on the apparell of gladneſſe to the reioy-
ſynge of the chyldrē of Iſrael. She annoyn-
ted her face, and bounde vp her hearre in an
hooue, to begyle hym. Her ſlyppers rauyſhed
hys eyes, her bewtye captyuated his mynde,
wyth the ſwerde ſmote ſhe of hys neck. The
Perſians were aſtonnyed at her ſtedfaſtnes,
and the Medes at her boldnes. Then how-
C led the armyes of the Aſſyrians, when my
ſymple appeared, drye of thyrſt. The ſonnes
of the daughters haue pearſed thē thorowe
and ſlayne them as fugytiue chyldren: they
peryſhed in the battayl, for the very feare of
the Lorde my God. Let vs ſynge a ſonge of
thākeſgeuynge vnto the Lord, a new ſonge
of prayſe wyll we ſynge vnto oure God:
Lord, Lord, thou arte a greate God, mygh-
tye in power, whom no man may ouercome.
All thy creatures ſhulde ſerue the: for thou
ſpakeſt but the worde, and they were made:
thou ſenteſt thy ſpryte, and they were crea-
ted, and no man can wythſtande thy voyce.
The mountaynes ſhall moue from the foun-
dacyons wyth the waters, the ſtony rockes
ſhall melt before the lyke waxe. But they ẏ
feare the: ſhalbe greate with the in all thyn-
ges. Wo vnto the people ẏ ryſe vp agaynſt
my generacyon, for the almyghtye Lorde
wyll auenge hym ſelfe of them, and in the
daye of iudgement wyll he vyſet them. For
he ſhall geue fyre & wormes into theyr fleſh,
that they maye burne & fele it for euermore.

D After thys it happened, that after the victory, all the people came to Jeruſalem, to geue prayſe and thanckes vnto the Lorde. And whē they were puryfyed, they offred all theyr brētſacrifyces and theyr promyſed offrynges. And Judith offred all Holofernes weapēs, and all the Jewels, that the people had geuen her, and the canapy that ſhe toke from hys bed, and hanged them vp vnto the Lord. The people was ioyfull, as the vſe is: and thys ioye by reaſon of the victory, with Judith, endured thre monethes.

So after theſe dayes, euery man wente home agayne, and Judith was in greate reputacyon at Bethulia, and ryght honorably taken in all the lande of Iſrael. Unto her vertue alſo was chaſtyte ioyned, ſo that after her huſbande Manaſſes dyed, ſhe neuer knewe man all the dayes of her lyfe. Upon the hye ſolempne dayes ſhe wente out wyth greate worſhyppe. She dwelt in her huſbādes houſe an hundred and fyue yeare, & left her handmayden fre, and dyed, and was buryed beſyde her huſbande in Bethulia. And all the people mourned for her ſeuen dayes. So longe as ſhe lyued, there was none that troubled Iſrael, and many yeares alſo after her death.

The daye wherin thys victory was gotten, was ſolemply holden, and rekened of the Jewes in the nombre of the holy dayes, and it is yet greatly holden of the Jewes euer ſence, vnto thys daye.

The ende of the booke of Judith.

¶ The reaſt of the Chapters of the booke of Eſther which are nether founde in the Hebrue, ner in the Chalde.

¶ The .xj. Chapter, after the Latyn.

¶ The dreame of Mardocheus.

A Mardocheus the ſõne of Jair, the ſonne of Semei, the ſonne of Ciſei of the tribe of BẽJamin, a Jewe: whych had his dwellynge in the cytie of Suſis, a mã of greate reputacyon, and excellent amõge all thẽ that were in the kynges courte. (Neuertheles, he was one of the ꝓſonners, whõ Nabuchodonoſor the kynge of Babylõ had caryed awaye from Jeruſalem vnto Babylon with Jechonias the kynge of Juda.) In the ſeconde yeare of the raygne of great Artaxerſes in the fyrſt daye of the moneth Niſan, had this Mardocheus ſoch a dreame: He thought he herde a greate tempeſt, horryble thõderclappes, erthquakes, & great vproure in the land, and that he ſawe two great dragons, ready to fyght one agaynſt another. Theyr crye was greate. At the whych roarynge & crye all yͤ heathẽ were vp, to fyght agaynſt the ryghteous people. And the ſame
B daye was full of darcknes & very vncleare, full of trouble and anguyſh, yee, a greate fearfulnes was there in all the lãde. The ryghteous were amaſed, for they feared the plage and euell that was deuyſed ouer them, and were at a poynte wyth them ſelues to dye. So they cryed vnto God: and whyle they were crienge, yͤ lytle well grewe into a great ryuer and into many waters. And with that it was daye, and the ſunne roſe vp agayne. And the lowly were exalted, and deuoured the gloryous and proude.

Nowe when Mardocheus had ſene thys dreame, he awoke, & muſed ſtedfaſtly in hys herte, what God wolde do: and ſo he deſyred to knowe, all the matter, & hys mynde was ther vpon vntyll the nyght.

¶ The .xij. Chapter.

¶ Mardocheus vttereth the treaſon deuyſed agaynſt the kynge, and is therfore rewarded of hym.

A AT the ſame tyme dwelt Mardocheus wyth Bagatha and Tares in the kynges courte the kynges Chamberlaynes and porters of the palace. But when he hearde theyr deuyce, and had dylygently conſydered theyr ymagynacyons, he perceaued that they wente aboute, to laye theyr cruell handes vpon the kynge Artaxerſes: and ſo he certifyed the kynge therof. Then cauſed yͤ kynge to examen the two gelded wyth tormentes. And when they had graunted it, they were put to death.

Thys the kynge cauſed to be put in the Cronycles for an euerlaſtynge remẽbraũce, and Mardocheus wrote vp the ſame matter.
B So the kynge commaunded that Mardocheus ſhulde remayne in the courte, & for thys faythfulneſſe of hys, he gaue hym a rewarde. But Aman the ſonne of Amadathu the Agagite, whych was holdẽ in greate honoure & reputacyon in the kynges courte vndertoke to hurte Mardocheus and hys people, becauſe of the two Chamberlaynes that were put to death.

¶ The .xiij. Chapter.

¶ The copye of the letters of Artaxerſes agaynſt the Jewes. The prayer of Mardocheus.

A THe great kinge Artaxerſes which raygneth frõ India vnto Ethiopia, ouer an hundred and ſeuẽ and twentye landes, ſendeth his frẽdly ſalutacyõ vnto all the Princes and debytes of the countrees, whych be ſubiecte vnto hys dominyon. Whẽ I was made Lorde ouer many people, and had ſubdued the whole earthe vnto my domynyon, my mynde was not wyth crueltye and wronge to exalte my ſelf by the reaſon of my power: but purpoſed wyth equite alwaye and gentylnes, to gouerne thoſe that be vnder my iuriſdiccion, and wholy to ſet them in a peaceable lyfe, and therby to brynge my kyngdome vnto tranquillite, that men myght ſafely go thorowe on euery ſyde, and to renue peace agayne, whych all men deſyre.
B Nowe when I aſked my coũcelers how theſe thynges myght be brought to a good ende, there was one by vs, excelẽt in wyſdome, whoſe good wyll, trueth, and faythfulnes hath oft bene ſhewed and proued (whych was alſo yͤ principall and next vnto the kynge) Aman by name: which certifyed vs, how that in all lãdes there was ſcatred abrode a rebellyous folke, that made ſtatutes & lawes agaynſt all other people, and haue allwaye deſpyſed the proclamed commaundementes of kynges: and how that for thys cauſe it were not to be ſuffred, that ſoch rule ſhulde contynue by you and not to be put downe. Seynge: nowe we perceaue the ſame, that this people alone are contrary vnto euery man, vſynge
C ſtraũge and other maner of lawes, & withſtãde oure ſtatutes and doynges, and go aboute to ſtablyſh ſhrewed matters, that our kingdome ſhulde neuer come to good eſtate, and ſtedfaſtnes: Therfore haue we commaunded, that all they that are appoynted in wrytynge and ſhewed vnto you by Amã (whych is ordeyned and ſett ouer all oure landes) and the moſt princypall next vnto the kynge, and in maner as a father) ſhall wͭ theyr wyues and chyldren be deſtroyed and roted oute wyth the ſwerde of theyr enemyes

myes and aduerſaryes, and that there ſhalbe no mercy ſhewed, and no man ſpared. And this ſhalbe done the.xiiij.daye of the moneth (called Adad) of thys yeare, that they which of olde (and now alſo) haue euer bene rebellious, maye in one daye wyth violence be thruſt downe into the hell, to the intent that after thys maner, oure empyre maye haue peace and tranquilite.

D But Mardocheus thought vpon all the workes and nobles actes of the Lorde, and made his prayer vnto him ſayinge: O Lord Lorde, thou valeaunt and almyghtie kynge (for all thynges are in thy power, and yf yͧ wilt helpe and delyuer Iſraell, there is no man that can withſtande ner let the: for thou haſt made heauen and earth, and what wonderous thynge ſo euer is vnder the heauen: thou art Lorde of all thynges, and there is no mā that can reſiſt thy maieſtye (O Lord) Thou knoweſt all thinges, yͧ woteſt Lorde, that it was nether of malyce, ner preſumpciō, ner for eny deſyre of glory, that I wolde not bowe downe my ſelfe ner worſhypp yonder proude preſumpteous Amā (for I wolde haue bene content, and that with good will, yf it myght haue done Iſrael eny good, to haue kyſt euen hys foteſteppes) but that I dyd it, becauſe I wolde not ſet the honoure of a man in the ſteade of the glorye of God, and becauſe I wolde worſhyp none but onely the my Lorde. And this haue I done in no pryde ner preſumpcyon.

And therfore O Lorde thou God & kyng, haue mercy vpō thy people for they ymagin howe they maye brynge vs to naught, yee, theyr mynde and deſyre is to deſtroye and to ouerthrowe the people, that hath euer bene thyne enheritaūce of olde. O deſpyſe not thy porcyō, whych thou haſt delyuered & brought oute of Egypte for thyne awne ſelfe. Heare my prayer, and be mercyfull vnto thy people, whom thou haſt choſen for an heretage vnto thy ſelfe. Turne oure complaynte and ſorowe into ioye, yͭ we maye lyue O Lorde, and prayſe thy name. O Lorde, ſuffre not the mouthes of thē yͭ prayſe the, to be deſtroyed.

All the people of Iſrael in lyke maner cryed as earneſtly as they coulde vnto the Lorde, for theyr death and deſtruccyon ſtode before theyr eyes.

The.xiiij.Chapter.

The prayer of Eſther for the delyueraunce of her and her people.

A Quene Eſther alſo beynge in yͤ battayll of death, reſorted vnto the Lorde, layed awaye her gloryous apparell, and put on the garmentes that serued for ſyghynge and mournynge. In the ſteade of precyous oyntment, ſhe ſcatered aſſhes and donge vpō her heade: and as for her body, ſhe humbled it wͭ faſtynge, and brought it very lowe. All the places where ſhe was wonte to haue ioye afore, thoſe fylled ſhe with the heare, that ſhe plucte of her ſelfe. She prayed alſo vnto the Lorde God of Iſrael with theſe wordes.

O my Lorde, thou onely art oure kynge, helpe me deſolate woman, whych haue no helper but the, for my myſery and deſtruccyō is harde at my hande. From my youth vp I haue herde oute of the kynred of my father, that thou tokeſt Iſrael from amōge all people (and ſo haue oure fathers of theyr fore elders) that they ſhulde be thy perpetuall inheritaunce, and loke what yͧ dydeſt promyſe them, thou haſt made it good vnto them.

Nowe Lorde, we haue ſynned before the, B therfore haſt thou geuen vs into the handes of oure enemyes, because we worſhypped theyr goddes. Lorde, thou art ryghteous. Neuertheles it ſatiſfyeth them not, that we are in bytter and heuy captiuite and oppreſſed amonge them, but thou haſt layed theyr handes vpon the handes of theyr goddes: ſo that they begynne to take awaye, the thinge that thou with thy mouth haſt ordened and appoynted, to deſtroye thyne inheritaunce, to ſhut and to ſtoppe the mouthes of thē that prayſe the, to quēche yͤ glory and worſhyppe of thy houſe and thyne aulter, and to open the mouthes of the Heathen, yͭ they maye prayſe the power and vertue of the goddes, and to magnifye the fleſhly kynge for euer.

O Lorde, geue not thy ſcepter vnto them that be nothinge, leſt they laugh vs to ſcorne C in oure miſery and fall: but turne their deuyce vpon thē ſelues, and punyſhe him, that hath begonne the ſame ouer vs, and ſett him to an example. Thyncke vpon vs O Lorde, and ſhewe thy ſelfe vnto vs in the tyme of oure diſtres and of oure trouble. Strength me O thou kynge of Goddes, thou Lorde of all power, geue me an eloquent & pleaſaunt ſpeach in my mouth before the Lyon. Turne hys hert in to yͤ hate of oure enemyes, to deſtroye hym, and all ſoch as conſent vnto hym. But delyuer vs with thy hāde, and helpe me thy hande mayde, which haue no defence ner helper but onely the. Lorde, thou knoweſt all thynges, thou woteſt yͭ I loue not the glory and worſhyp of the vnryghteous, and that I hate and abhorre the bed of the vncircumcyſed and of all Heathen.

Thou knoweſt my neceſſyte, that I hate the token of my preeminēce and worſhyppe, which I beare vpō my head, what tyme as I muſt ſhew my ſelfe and be ſene, and that I abhorre it as an vncleane cloth, and that I weare it not when I am quyete and alone by my ſelfe. Thou knoweſt alſo that I thy hande mayden haue not eaten at Amans table, and that I haue had no pleaſure nor delyte in the kynges feaſte, that I haue not droncke the wyne of the drynkoffringes, and that I thy hande mayden haue no ioye ſence the daye that I was brought hyther, vnto thys daye, but onely in the O Lord. O thou God of Abrahã, O thou myghtie God aboue all, heare the voyce of them, yͤ haue none other hope, and delyuer vs out of the hãde of the wycked, and delyuer me out of my feare.

¶ The .xv. Chapter.

¶ Mardocheus moueth Heſter to go into yͤ kynge, and make interceſſyon for her people, and ſhe performeth hys requeſt.

A MArdocheus alſo bad Heſter go in vnto the kyng, and praye for hyr people and for hyr countre. Remembre (ſayeth he) yͤ dayes of thy lowe eſtate, howe yͤ waſt noryſhed vnder my hãde: For Aman whych is next vnto the kynge, hath geuen ſentence of death agaynſt vs. Call thou therfore vpõ the Lorde, & ſpeake for vs vnto the kynge, & delyuer vs from death. And vpon the thyrde daye it happened, that Heſter layed awaye the mournynge garmentes, and put on her glorious apparell, and deckte her ſelfe goodly (after that ſhe had called vpõ God, whych is yͤ beholder and Sauioure of all thynges) toke two maydẽs with her: vpon the one ſhe leaned her ſelfe, as one that was tender: the other folowed her, and bare the trayne of her veſture. The ſhyne of her bewtie made her face roſe coloured. The ſimilitude of her face was chearfull & amiable, but her herte was ſorowfull for greate feare. She wẽte in thorowe all the dores, and ſtode before yͤ kynge. The kynge ſat vpon the trone of hys kyngdome, and was clothed in his goodly araye, all of golde, and ſet wyth precyous ſtones, & he was very terryble. He lyft vp hys face, that ſhone in the clearnes, and loked grymly vpon her. Then fell the Quene downe, was pale & faynt, leaned her ſelfe vpon the heade of the mayde that wente with her.

B Neuertheles, God turned the kynges mynde that he was gẽtle, that he leaped oute of hys ſeate for feare, and gat her in hys armes, and held her vp tyll ſhe came to her ſelfe agayne. He gaue her louynge wordes alſo, and ſayde vnto her: Heſter, what is the matter? I am thy brother, be of good cheare, thou ſhalt not dye: for oure commaundement toucheth the comõs and not the. Come nye. And with that he helde vp hys golden rodd, and layde it vpon her neck, and embraced her frendly, and ſayde: talke with me. Then ſayde ſhe: * I ſawe the (O Lorde) as an Angell of God, and my hert was troubled for feare of thy maieſty and clearneſſe: For excellẽt and wonderfull art thou (O Lorde) and thy face is full of amyte. But as ſhe was thus ſpeakynge vnto him, ſhe fell downe agayne for fayntnes: for the which cauſe the kynge was afrayed, and all hys ſeruauntes comforted her.

*Ge.xxxiij.b

¶ The .xvj. Chapter.

¶ The Copye of the lettres of Artaxerſes, wherby he reuoketh thoſe whych he fyrſt ſent forth.

THe greate kynge Artaxerſes, A whych raygneth frõ India vnto Ethiopia ouer an hundreth and .xxvij. landes, ſendeth vnto the Prynces and rulers of the ſame landes, ſoch as loue him, his frendly ſalutacyõ. There be many that for the ſondrye frendſhyppes and benefytes whych are diuerſly done vnto them for their worſhyp, be euer the more proude and hye mynded, and vndertake not onely to hurte oure ſubiectes (for plenteous benefytes maye they not ſuffre, and begynne to ymagyn ſome thynge agaynſt thoſe that do them good, and take not onely all vnthankfulnes awaye from men) but in pryde and preſumpcyon (as they that be vnmyndefull & vnthankfull for the good dedes) they go about to eſcape the iudgemẽt of God, that ſeyth all thynges, whych (iudgement) hateth and punyſheth all wyckednes. It happeneth oft alſo, that they whych be ſet in offyce by the hyer power, and vnto whom the buſynes and cauſes of the ſubiectes are cõmytted to be handled, waxe proude, and defyle them ſelues wyth ſhedynge of innocent bloude, whych bryngeth them to intollerable hurte. Whych alſo wyth falſe & diſceatfull wordes and wyth lyenge tales, diſceaue and betraye the innocent goodnes of Prynces.

Nowe is it profitable and good, that we B take hede, make ſearche therafter, and conſyder, not onely what hath happened vnto vs of olde: but yͤ ſhamefull, vnhoneſt, and noyſome thynges, that the debytes haue nowe taken in hande before oure eyes, and therby to beware in tyme to come, that we maye make the kyngdome quyete and peaceable for all men, and that we myght ſometyme drawe it to a chaunge: and as for the thynge that nowe is preſent before oure eyes, to withſtande it, and to put it downe, after the mooſt frendly maner.

What tyme nowe as Aman the ſonne of Amadathu the Macedonian (a ſtraunger verely of the Perſiãs bloude, and farre from oure goodnes) was come in amonge vs as an aleaunt, and had optayned the frendſhyp that we beare towarde all people, ſo that he was called oure father, and had in hye honoure of euery man, as the nexte and pryncipall vnto the kynge, he coulde not forbeare hym ſelfe from hys pryde, hath vndertaken not onely to robbe vs of the kyngdome, but of oure lyfe.

With manyfolde diſceate alſo hath he de- C ſyred to deſtroye Mardocheus oure helper &

preſeruer, whych hath done vs good in all thynges: and innocent Heſter the lyke partaker of oure kyngdome, with all her people. For his mynde was (when he had taken thẽ oute of the waye, and robbed vs of them) by thys meanes to trãſlate the kyngdome of the Perſiãs vnto them of Macedonia. But we fynde, that the Iewes (whych were accuſed of yͤ wycked, that they myght be deſtroyed) are no euell doers, but vſe reaſonable and ryght lawes: and that they be the chyldren of the moſt hye lyuynge God, by whom the kingdome of vs and oure progenitours hath bene well ordred hytherto. Wherfore, as for the letters and cõmaundementes, that were put forth by Aman the ſonne of Amadathu, ye ſhall do well, yf ye holde them of none effecte: for he that ſet them vp and inuented thẽ, hangeth at Suſis before the porte, with all hys kynred, & God (which hath all thynges in hys power) hath rewarded hym after hys deſeruynge.

D And vpon thys ye ſhall publyſhe and ſet vp the copy of thys letter in all places, that the Iewes maye frely and without hinderaunce holde them ſelues after theyr awne ſtatutes, and that they maye be helped, and that vpon the .xiij. daye of the .xij. moneth. Adar, they maye be auenged of them, whych in the tyme of theyr anguyſhe and trouble, wolde haue oppreſſed them. For the God that gouerneth all thynges, hath turned to ioye the daye, wher in the choſen people ſhulde haue peryſhed.

Moreouer, amonge the hye ſolẽpne dayes yͭ ye haue, ye ſhall holde thys daye alſo wyth all gladneſſe: that now and in tyme to come, thys daye maye be a remembraũce to good, for all ſoch loue the proſperite of the Perſiãs: but a remembraunce of deſtruccyon to thoſe that be ſedicyous vnto vs.

All cyties & landes that do not this, ſhall horribly peryſhe and be deſtroyed wyth the ſwerde and fyre, and ſhall not onely be
nomore inhabited of men, but be
abhorred alſo of the wylde
beaſtes and
foules.

The ende of the reaſt of the boke of Eſther.

The boke of wyſdome.

The fyrſt Chapter.

Howe we ought to ſearche and enquyre after God, and who be thoſe that fynde hym. Of the holy gooſt. We ought to flye from backbytynge & murmuringe &c.

O Sett youre affeccyon vpon ryghteouſneſſe, ye yͭ be iudges of yͤ earth. Haue a good opinion of the Lorde, and ſeke hym in the ſyngleneſſe of herte. For he wyll be founde of thẽ that tempte him not, and appeareth vnto ſoche as put theyr truſt in hym. As for frowarde thoughtes, they ſeparate from God, but vertue (yf it be alowed) refourmeth the vnwyſe. And why? wyſdome ſhal not entre into a froward ſoule ner dwell in the body that is ſubdued vnto ſynne. For the holy gooſt abhorreth fayned nurtoure, and withdraweth him ſelfe frõ the thoughtes that are without vnderſtãdynge: and where wyckednes hath the vpper hãde, he flyeth from thence. For the ſprete of wyſdome is louynge, gentle and gracious, & will haue no pleaſure in hym that ſpeaketh euell with hys lyppes. For God is a wytneſſe of hys reynes, a true ſearcher out of hys herte, & an hearer of hys tonge. For the ſprete of the Lorde fylleth the rounde cõpaſſe of yͤ worlde: and yͤ ſame that vpholdeth all thynges, hath knowledge alſo of the voyce. A

Therfore, he that ſpeaketh vnryghteous thynges, can not be hydd, nether maye he eſcape the iudgement of reprofe. And why? inquiſycion ſhalbe made for the thoughtes of the vngodly, and the reporte of hys wordes ſhall come vnto God, ſo that his wickednes ſhalbe punyſhed. For the eare of gelouſy heareth all thynges, and the noyſe of the grudginges ſhall not be hydd. Therfore, be ware of murmurynge, whych is nothynge worth, and refrayne youre tonge frõ ſclaunder. For there is no worde ſo darck and ſecrete, that it ſhall goo for naught: and yͤ mouth that ſpeaketh lyes, ſlayeth the ſoule. B

O ſeke not your awne death in the errour of your lyfe, deſtroye not your ſelues thorow the workes of youre awne handes. For God hath not made death, nether hath he pleaſure in the deſtruccyon of the lyuynge. For he created all thynges, that they myght haue their beynge: yee, all the people of the earth hath he made that they ſhulde haue health, that there ſhulde be no deſtruccyon in them, and that the kyngdome of hell ſhulde not be vpõ earth (for ryghteouſnes is euerlaſtynge and immortall, but vnryghteouſnes bryngeth death.) Neuertheleſſe, the vngodly call C her vnto them both with woꝛdes & woꝛkes: and whyle they thyncke to haue a frende of her, they come to naught: foꝛ the vngodly that are confederate wyth her and take her parte, are woꝛthy of death.

¶The.ij.Chapter.

¶The ymaginacyons and deſyꝛes of the wycked, and theyꝛ councell agaynſt the faythfull.

A FOꝛ the vngodly talke and ymagin thus amonge them ſelues (but not ryght:) The tyme of oure lyfe is but ſhoꝛt and tedyous: and whẽ a mã is once gone, he hath no moꝛe ioye ner pleaſure, nether knowe we eny man that turneth agayne from death: foꝛ we are boꝛne of naught, and we ſhall be herafter as though we had neuer bene. Foꝛ oure bꝛeth is as a ſmoke in oure noſetrels, and the woꝛde as a ſparck to moue oure herte. As foꝛ oure body, it ſhalbe very aſſhes that are quẽched, and our ſoule ſhall vanyſhe as the ſoft ayꝛe. Oure lyfe ſhall paſſe awaye as the trace of a cloude, and come to naught as the myſt that is dꝛyuen awaye wyth the beames of the Sonne, and put downe wyth ẏ heate therof. Oure name alſo ſhalbe foꝛgottẽ by lytle and lytle, and no man ſhall haue oure woꝛckes in remembꝛaunce.

B Foꝛ oure tyme is a very ſhadowe that paſſeth awaye, and after oure ende there is no returnynge, foꝛ it is faſt ſealed, ſo that no man commeth agayne. Come on therfoꝛe, let vs enioye the pleaſures that ther are, and lett vs ſoone vſe ẏ creature lyke as in youth. Let vs fyll oure ſelues with good wyne and oyntment, and let there no floure of the tyme go by vs. Let vs crowne our ſelues wͭ roſes afoꝛe they be wythered. Let there be no fayre medowe, but oure luſt goo thoꝛowe it. Let euery one of you be partaker of oure voluptuouſnes. Let vs leaue ſome tokẽ of our pleaſure in euery place, foꝛ that is oure poꝛcyon, els get we nothynge. Let vs oppꝛeſſe the pooꝛe ryghteous, let vs not ſpare the wyddowe ner olde man: let vs not regarde ẏ heades that are graye foꝛ age. Let the lawe of vnryghteouſneſſe be oure auctoꝛyte, foꝛ the thynge ẏ is feble is nothynge woꝛth. C Therfoꝛe let vs defraude ẏ ryghteous, and why? he is not foꝛ oure pꝛofyt, yee, he is cleane contrary to oure doynges. He checketh vs foꝛ offendynge agaynſt the lawe, and ſclaũdꝛeth vs as tranſgreſſours of all nurtour. He maketh hys boaſt to haue ẏ knowledge of God, yee, he calleth hym ſelfe Goddes ſonne. He is the bewꝛayer of our thoughtes: It greueth vs alſo to loke vpon hym, foꝛ hys lyfe is not lyke other mens, hys wayes are of another faſhyon. He counteth vs but vayne perſonnes, he wythdꝛaweth hym ſelfe from oure wayes as from fylthynes: he commendeth greatly the latter ende of the iuſt, and maketh hys boaſt ẏ God is hys father. Let vs ſe then yf hys woꝛdes be true, let vs pꝛoue what ſhall come vpon hym: ſo ſhall we knowe what ende he ſhall haue. D Foꝛ yf he be the true ſonne of God, he wyll receaue hym, and delyuer hym from the handes of hys enemyes. Let vs examen hym wyth deſpytefull rebuke and toꝛmentynge, that we maye knowe hys dignyte, and pꝛoue hys pacience. Let vs condemne hym with the moſt ſhamefull death: foꝛ lyke as he hath ſpoken, ſo ſhall he be rewarded.

Soch thynges do the vngodly ymagyn, and go aſtraye, foꝛ theyꝛ awne wyckednes hath blynded them. As foꝛ the myſteries of God, they vnderſtande thẽ not: they nether hope foꝛ the rewarde of ryghteouſneſſe, ner regarde the woꝛſhyp that holy ſoules ſhall haue: Foꝛ God created man to be vndeſtroyed, yee, after the * ymage of hys awne lyckeneſſe made he hĩ. Neuertheleſſe, thoꝛow enuye of ẏ deuell came death in to ẏ woꝛlde: and they that holde of his ſyde, do as he doth.

*Gene.i.b.

¶The.iij.Chapter.

¶The conſeruacyon and aſſurance of the ryghteous. The rewarde of the faythfull.

A BUt the ſoules of the ryghteous are in the hãde of God, and the payne of death ſhall not touche them. In the ſyght of ẏ vnwyſe they appeared to dye, and theyꝛ ende is taken foꝛ very deſtruccyon. The waye of the ryghteous is iudged to be vtter deſtruccyon, but they are in reſt. And though they ſuffre payne befoꝛe men, yet is theyꝛ hope full of immoꝛtalyte. They are punyſhed but in fewe thynges, neuertheleſſe in many thynges ſhall they be well rewarded. Foꝛ God pꝛoueth them, and fyndeth them mete foꝛ hym ſelfe: yee, as the golde in the foꝛnace doth he trye thẽ, and receaueth them as a bꝛent offerynge, and whẽ the tyme commeth, they ſhalbe loked vpon.

B The ryghteous ſhall ſhyne as ẏ ſparkes that renne thoꝛow the red buſſhe. They ſhall iudge the nacyons, and haue domynyon ouer the people, and their Loꝛde ſhall raygne foꝛ euer. They that put theyꝛ truſt in hym, ſhall vnderſtande the trueth, and ſoch as be faythfull, will agree vnto him in loue: foꝛ his choſen ſhall haue gyftes and peace. But the vngodly ſhalbe punyſhed accoꝛdynge to theyꝛ awne ymaginacions, foꝛ they haue deſpyſed the ryghteous, and foꝛſaken the Loꝛde.

Who ſo deſpyſeth wyſdome and nurtour, he is vnhappie, and as foꝛ the hope of ſoch, it is but vayne, theyꝛ labours vnfrutefull, and theyꝛ woꝛkes vnpꝛofitable. Theyꝛ wyues are vndiſcrete, and theyꝛ chyldꝛen moſt vngodly. Theyꝛ creature is curſed. Bleſſed is rather the baren and vndefyled, whych hath not knowne the ſynfull bedd: ſhe ſhall haue frute in the rewarde of the holy ſoules. And bleſſed is the gelded, which with hys handes D hath wrought no vnrighteouſneſſe, ner ymagined wycked thynges agaynſt God. For vnto hym ſhall be geuen the ſpecyall gyft of fayth, and the moſt acceptable porcyō in the temple of God. For glorious is the frute of good laboure, and the rote of wyſdome ſhall neuer fade awaye. As for the chyldren of aduouterers, they ſhall come to an ende, & the ſede of an vnryghteous bedde ſhalbe roted out. And though they lyue longe, yet ſhall they be nothynge regarded, and their laſt age ſhalbe without honoure. Yf they dye haſtely they haue no hope, nether ſhall they be ſpoken to in yͤ daye of knowledge. For horrible is the death and ende of the vnryghteous.

¶The.iiij.Chapter.

¶Of the chaſte generacyon of the faythfull, and of theyr felycite. Of the death of the ryghteous, and of the condemnacyon, of the vnfaythfull.

A O how fayre is a chaſte generacyon with vertue? The memoryall therof is immortall, for it is knowne with God and with men. When it is preſent, men take example there at: and yf it goo awaye, yet they deſyre it. It is allwaye crowned and holden in honour, and wynneth the rewarde of the vndefyled battayll. But yͤ multitude of vngodly chyldren is vnprofitable, and the thynges yͭ are planted wyth whoredome, ſhall take no depe rote, ner laye eny faſt foundacyon. Though they be grene in the braunches, for a tyme, yet ſhall they be ſhaken with the wynde: for they ſtande not faſt, and thorowe the vehemencye of the wynde they ſhalbe roted out. For the vnparfecte braunches ſhalbe brokē, their frute ſhalbe vnprofitable and ſowre to eate, yee, mete for nothinge. And why? all the chyldren that are borne of the wycked, muſt beare recorde of yͤ wyckedneſſe agaynſt their fathers & mothers, when they be aſked. But though the ryghteous be ouertaken wyth death, yet ſhall he be in reſt.

Age is an honorable thynge: neuertheles B it ſtandeth not onely in the length of tyme, ner in the multitude of yeares: but a mans wyſdome is the graye hearre, and an vndefyled lyfe is yͤ olde age. He pleaſed God, and was beloued of hym: ſo that where as he lyued amōge ſynners, he tranſlated him. *Yee ſodenly was he taken awaye, to the intent that wyckedneſſe ſhulde not alter hys vnderſtandynge, and that ypocryſie ſhulde not begyle hys ſoule. For the craftye bewitchynge of lyes make good thynges darck, the vnſtedfaſtneſſe alſo and wyckednes of volupteous deſyre turne aſyde the vnderſtandynge of the ſymple. Though he was ſoone deed, yet fulfylled he moch tyme. For hys ſoule pleaſed God: therfore haſted he to take hym awaye from amonge the wycked. Thys the people ſe, & vnderſtande it not: they laye not vp ſoche thynges in their hertes, howe that the louynge fauoure and mercy of God is vpon hys ſainctes, and that he hath reſpecte vnto hys choſen.

*Gene.v.c.

C Thus the ryghteous that is deed, condemneth the vngodly which are lyuynge: and the youth that is ſoone brought to an ende, the longe lyfe of the vnryghteous. For they ſe the ende of the wyſe, but they vnderſtande not what God hath deuyſed for hym, and wherfore the Lorde hath taken hym awaye. And why? they ſe him and deſpyſe him, therfore ſhall God alſo laugh them to ſcorne: So that they them ſelues ſhall dye here after (but wythout honour) yee, in ſhame amonge the deed for euermore. For without eny voyce ſhall he burſt thoſe that be puft vp, & remoue them from the foundacyons, ſo yͭ they ſhalbe layed waſte vnto yͤ hyeſt. They ſhall mourne, and theyr memoryall ſhall peryſhe. So they beynge afrayed ſhall remembre theyr ſynnes, and theyr awne wyckedneſſe ſhall bewraye them.

¶The.v.Chapter.

¶The conſtantnes of the ryghteous before theyr perſecuters. The hope of the vnfaythfull is vndurable and vayne. The bleſſednes of the ſainctes and godly.

A Then ſhall the ryghteous ſtande in great ſtedfaſtneſſe agaynſt ſoche as haue dealt extremely wͭ them, and taken awaye theyr labours. When they ſe it, they ſhalbe vexed with horrible feare, and ſhall wonder at the haſtyneſſe of yͤ ſodayne health: gronynge for very diſtreſſe of mynde, & ſhall ſaye wythin them ſelues, hauynge inwarde ſorowe, and mournynge for very anguyſhe of mynde.

Theſe are they, whom we ſomtyme had in deriſyon, & ieſted vpon. We fooles thought their lyfe very madneſſe, & their ende to be without honoure. But lo, howe they are counted amonge the chyldren of God, & theyr porcyon is amonge the ſaynctes. Therfore we haue erred from the waye of truthe, the lyght of ryghteouſneſſe hath not ſhyned vnto vs, and the ſunne of vnderſtandynge roſe not vp vpon vs. We haue weried our ſelues in the waye of wyckedneſſe and deſtruccyō. Tedious wayes haue we gone: but as for yͤ waye of the Lorde we haue not knowne it.

B What good hath oure pryde done vnto vs? Or, what profyt hath the pompe of ryches brought vs? All thoſe thynges are paſſed awaye lyke a ſhadowe, and as a meſſāger rennynge before: as a ſhyppe that paſſeth ouer the waues of the water, which when it is gone by, the trace therof cannot be founde nether the path of it in the floudes. Or as a

byrde that flyeth thorow in the ayre, and no
man can ſe eny token where ſhe is flowen,
but onely heareth the noyſe of her wynges,
beatinge the light wynde, partinge the ayre
thorowe the vehemencye of her goynge, and
flyeth on ſhakyng her wynges, where as af-
terwarde no token of her waye can be foun-
de. Or lyke as when an arowe is ſhott at a
marck, it parteth ẏ ayre, whych immediatly
commeth together agayne, ſo that a mã can
not knowe where it wẽte thorow. Euẽ ſo we
in lyke maner as ſoone as we were borne,
beganne immediatly to drawe to oure ende,
and haue ſhewed no token of vertue, but are
conſumed in oure awne wyckedneſſe.

Soch wordes ſhall they that haue ſynned
C ſpeake in the hell: for the hope of the vngodly
is lyke a drye thyſtell floure (or duſt) that is
blowen awaye with the winde: lyke a thyn-
ne ſcomme that is ſcatred abrode with the
ſtorme: lyke as the ſmoke whych is diſperſed
here and there with the wynde, and as the re-
membraunce of a ſtraunger that taryeth for
a daye, and then departeth. But ẏ ryghteous
ſhall lyue for euermore: their reward alſo is
with the Lorde: and their remẽbraunce with
the Hyeſt. Therfore, ſhall they receaue a glo
rious kyngdome, and a bewtifull crowne of
the Lordes hande: for with hys ryghthande
ſhall he couer them and with hys awne holy
arme ſhall he defende them. Hys gelouſy alſo
ſhall take awaye the harneſſe, and he ſhall
weapen the creature to be auẽged of the ene-
myes. He ſhall put on righteouſnes for a bre-
aſt plate, and take ſure iudgemẽt in ſtrade of
an helmet. The inuincyble ſhylde of equyte
ſhall he take, his cruell wrath ſhall he ſharpẽ
for a ſpeare, and ẏ whole cõpaſe of ẏ worlde
ſhall fyght with him agaynſt the vnwyſe.

D Then ſhall the thonder boltes go out of
the lyghtenynges, and come out of the rayne
bowe of the cloudes to the place apoynted:
out of the harde ſtony indignacyõ, there ſhall
fall thyck hayles, and the water of the ſee
ſhalbe wroth agaynſt them, and the floudes
ſhall renne roughly together. Yee, a myghty
wynde ſhall ſtande vp agaynſt them, and a
ſtorme ſhall ſcater thẽ abrode. Thus the vn-
ryghteous dealynge of them ſhall brynge all
the lande to a wyldernes, & wyckednes ſhall
ouerthrowe the dwellynges of the myghtie.

¶ The. vj. Chapter.

¶ The callynge of kynges, Prynces, and Iudges: whych are alſo exhorted to ſearche wyſdome.

A Wyſdome is better then ſtrẽgth, and
a man of vnderſtandynge is more
worth then one ẏ is ſtronge. Heare
therfore (O ye kynges) and vn-
derſtande: O lerne ye that be iudges of the
endes of the earth. Geue care ye that rule the
multitudes, and delyte in moch people. For
the power is geuen you of the Lorde, and the
ſtrength from the Hyeſt: whych ſhall trye
youre worckes and ſearche out youre yma-
ginacyons: Howe that ye beynge offycers of
hys kyngdome, haue not executed true iud-
gement, haue not kepte the lawe of ryghte-
ouſnes, nor walked after the wyll of God.
Horribly & that ryght ſoone ſhall he appeare B
vnto you: for an harde iudgement ſhall they
haue that beare rule. Mercye is grãted vn-
to the ſymple, but they that be in auctoryte
ſhalbe ſore puniſhed. For God which is Lor-
de ouer all, ſhall excepte no mans perſonne,
nether ſhall he ſtande in awe of any mans
greatneſſe. For he hath made the ſmall and
greate, & careth for all a lyke. But ẏ myghty
ſhall haue the ſorer punyſhement.

Unto you therfore (O ye kynges) do I
ſpeake, that ye maye lerne wyſdome and not
go amyſſe. For they that kepe hys ryghte-
ouſnes ſhalbe ryghteouſly iudged, and they
that are lerned in ryghteous thynges, ſhall
fynde to make anſwere. Wherfore, ſet youre
luſt vpõ my wordes, and loue them, ſo ſhall
ye come by nurtour. Wyſdome is a noble
thynge, and neuer fadeth awaye: yee, ſhe is
eaſely ſene of them that loue her, and founde
of ſoche as ſeke her. She preuenteth them
that deſyre her, that ſhe maye fyrſt ſhewe her C
ſelfe vnto them. Whoſo awaketh vnto her
by tymes, ſhall haue no greate trauayle, for
he ſhall fynde her ſyttynge readye at hys
dores. To thyncke vpon her, is parfecte vn-
derſtandynge: and whoſo watcheth for her,
ſhalbe ſafe, and that ſoone. For ſhe goeth a-
boute, ſekynge ſoch as are mete for her, ſhe-
weth her ſelfe cherefully vnto them in theyr
goynges, and meteth thẽ with all diligence.
For the vnfayned deſyre of refourmacyõ is
her begynnynge: to care for nurtour is loue,
and loue is the kepynge of her lawes. Now
the kepynge of the lawes is perfeccyon and
an vncorrupte lyfe, and an vncorrupte lyfe
maketh a man familier wyth God. And ſo
the deſyre of wyſdome leadeth to the kyng-
dome euerlaſtynge. If youre delyte be then D
in royall ſeates and cepters (O ye kynges of
the people) ſet youre luſt vpon wyſdome, ẏ
ye maye raygne for euer more. O loue the
light of wyſdome, all ye that be rulers of the
people. As for wyſdome what ſhe is, and
howe ſhe came vp, I wyll tell you, and wyll
not hyde the myſteryes of God frõ you: but
will ſeke her out from the begynnynge of the
natiuite, and brynge the knowledge of her
into lyght, and wyll not kepe back ẏ trueth:
Nether wyll I haue to do with conſumynge
enuye, for ſoch a man ſhall not be partaker
of wyſdome. But the multitude of the wyſe
is the welfare of the worlde, & a wyſe kynge
is the vpholdynge of the people. O receaue
nourtoure then thorowe my wordes, and it
ſhall do you good.

❡The.vij.Chapter.

❡Wyſdome ought to be preferred before all thynges.

A I My ſelfe alſo am a mortall man, lyke as all other, and am come of the earthy generacion of him that was fyrſt made, and in my mothers wombe was I faſhyoned to be fleſhe: In the tyme of ten monethes was I brought together in bloude thorow the ſede of man, and the cōmodyous appetyte of ſlepe. When I was borne, I receaued lyke ayre as other men, & fell vpō the earth (which is my nature) cryinge and wepynge at the fyrſt, as all other do. I was wrapped in ſwadlynge clothes, and brought vp with greate cares. For there is no kynge ỷ hath had eny other begynnynge of byrth. All men then haue one entraunce vnto lyfe, and one goynge out in lyke maner.

B Wherfore I deſyred, and vnderſtandynge was geuen me: I called, and ỷ ſprete of wyſdome came into me. I ſet more by her then by kyngdomes and royall ſeates, and counted ryches nothynge in comparyſon of her. As for precious ſtone, I cōpared it not vnto her: for all golde is but grauell vnto her, and ſyluer ſhalbe counted but claye before her ſyght. I loued her aboue wellfare and beutye, & purpoſed to take her for my lyght, for her lyght cannot be quenched. All good thinges came to me wyth her, and innumerable ryches thorowe her handes. I was glad in thē all, for thys wyſdome wente before me, and I knew not that ſhe is the mother of all good thynges. Nowe as I my ſelfe learned vnfaynedly, ſo do I make other men partakers of her, and hyde her ryches frō no man: for ſhe is an infinite treaſure vnto mē, which who ſo vſe, become partakers of ỷ loue and frendſhyppe of God, and are accepted vnto hym for the gyftes of wyſdome.

C God hath graunted me to talke wyſely, and conueniently to handle the thynges that he hath graciouſly lent me. For it is he, that ledeth vnto wyſdome, and teacheth to vſe wyſdome a ryght. In hys hand are both we & oure wordes: yee all oure wyſdome, oure vnderſtandynge and knowledge of all oure worckes. For he hath geuen me the true ſcience of theſe thynges: ſo that I knowe howe the worlde was made, and ỷ powers of the elementes: the begynnynge, endynge and myddeſt of the tymes: howe the tymes alter, howe one goeth after another, & howe they are fulfylled, the courſe of the yeare: the ordinaunces of the ſtarres: the natures & kyndnes of beaſtes: the furiouſneſſe of beaſtes: the power of the wyndes: the ymaginacyons of men: the dyuerſyties of yonge plantes: the vertues of rotes, and all ſoch thynges as are ſecrete and not loked for, haue I learned. For D the worckmaſter of all thynges hath taught me wyſdome. In her is the ſprete of vnderſtandynge, whych is holy, manyfolde, one onely, ſotyll, curteous, diſcrete, quyck, vndefyled, playne, ſwete, louynge the thynge that is good, ſharpe, whych forbyddeth not to do well, gentle, kynde, ſtedfaſt, ſure, free: hauynge all vertues, circūſpecte in all thynges: receauinge all ſpretes of vnderſtādynge beynge cleane and ſharpe. For wyſdome is nymbler then all nymble thynges: ſhe goeth thorowe and attayneth to all thynges, becauſe of her clēnes. For ſhe is the breth of the power of God, and a pure cleane expreſſynge of the clearnes of Allmyghtie God. Therfore can no vndefyled thinge come vnto her: for ſhe is the bryghtnes of the euerlaſtynge lyght, the vndefyled myroure of the maieſty of God, and ỷ ymage of hys goodneſſe. And for ſo moch as ſhe is one, ſhe maye do all thinges: E and beynge ſtedfaſt her ſelfe ſhe renueth all, and amonge the people conueyeth ſhe her ſelfe into the holy ſoules. She maketh Goddes fryndes and prophetes: for God loueth no man, but hym in whom wyſdome dwelleth. For ſhe is more beutyfull then ỷ Sunne, and geueth more lyght then the ſtarres, and the daye is not to be cōpared vnto her: for vpon the daye cōmeth nyght. But wyckedneſſe cānot ouercome wyſdome, and foolyſhnes maye not be with her.

❡The.viij.Chapter.

❡The effectes of wyſdome.

A Wyſdome reacheth from one ende to another myghtely, & louingly doth ſhe ordre all thynges. I haue loued her, and laboured for her, euen fro my youth vp: I dyd my diligence to mary my ſelfe with her, ſoch loue had I vnto her beutye. Who ſo hath the company of God, commendeth her nobilyte, yee, the Lorde of all thynges him ſelfe loueth her. For ſhe is the ſcolemaſtreſſe of the nurtour of God, and the choſer out of hys workes. Yf a man wolde deſyre ryches in this lyfe, what is rycher then wyſdome, that worketh all thynges? Thou wylt ſaye: vnderſtandynge worketh. What is it amonge all thynges, that worketh more thē wyſdome? If a man loue vertue and ryghteouſnes, let him laboure for wyſdome, for ſhe hath great vertues. And why? ſhe teacheth ſobernes & prudence, ryghteouſnes and ſtrength. which are ſoch thynges as men can haue nothynge more profitable in their lyfe. If a man deſyre B moch knowledge, ſhe can tell ỷ thynges that are paſt, and diſcerne thynges for to come: ſhe knoweth the ſoteltyes of wordes, and can expounde darcke ſentences. She can tell of tokens and wonderous thynges, or euer they come to paſſe, and ỷ endes of all tymes and ages. So I purpoſed after thys maner: I wyll take her vnto my company, and commen louyngly wᵗ her: no doute ſhe ſhall geue me good coūcell, and ſpeake cōfortably vnto me in my carefulnes and grefe. For her ſake ſhall I be well and honeſtly taken amonge the comens and lordes of ẏ coūcell. Though I be yonge, yet ſhall I haue ſharpe vnderſtādynge, ſo that I ſhalbe maruelous in the ſyght of greate men, and the faces of Prynces ſhall wonder at me. When I holde my tonge, they ſhall byde my leaſure: when I ſpeake, they ſhall loke vpō me, and yf I talke moch, they ſhall laye their handes vpō theyr mouth: Moreouer, by the meanes of her I ſhall obtayne immortalyte, and leaue behinde me an euerlaſtynge memoryall amonge them that come after me. I ſhall ſet the people in ordre, and the nacyons ſhalbe ſubdued vnto me. Horryble tyraūtes ſhalbe afrayed, when they do but heare of me: amonge the multitude I ſhalbe coūted good, and myghtye in batayll. When I come home, I ſhall fynde reſte wyth her: for her company hath no bytternes, and her felouſhyp hath no tedyouſneſſe, but myrth and ioye.

C Nowe when I conſydered theſe thynges by my ſelfe, and pondered them in my herte, howe that to be ioyned vnto wyſdome is immortalyte, and greate pleaſure to haue her frendſhyppe: howe that in the workes of her handes are infinyte ryches: howe that, who ſo kepeth cōpany with her ſhalbe wyſe: and that he which talketh with her, ſhall come to honoure: I wente aboute ſekynge, together vnto me. For I was a lad of a rype wytt, and had a good vnderſtandynge.

But when I grewe to more vnderſtandynge, I came to an vndefyled body. Neuertheles when I perceaued that I coulde not kepe my ſelfe chaſte, excepte God gaue it me (and that was a poynte of wyſdome alſo, to knowe whoſe gyft it was) I ſtepped vnto ẏ Lorde, and beſought hym, and wᵗ my whole herte I ſayde after thys maner.

¶ The.ix.Chapter.

¶ A prayer of Salomon to obtayne wyſdome.

A O God of my fathers, and Lorde of mercyes (thou that haſt made all thinges with thy worde, and ordeyned mā thorowe thy wyſdome, that he ſhulde haue * dominyon ouer the creature whych thou haſt made: that he ſhulde ordre the worlde accordynge to equyte and ryghteouſnes, and execute iudgement wyth a true hert) geue me wyſdome, which is euer about thy ſeate, and put me not out from amonge thy chyldren: for I thy ſeruaunt and ſonne of thy hand maydē am a feble perſonne, of a ſhorte tyme, and to younge to the vnderſtādynge of iudgement and the lawes. And though a man be neuer ſo parfecte amonge the chyldren of men, yet yf thy wyſdome be not with hym, he ſhalbe nothynge regarded. But thou haſt choſen me to be a kynge vnto thy people, and the iudge of thy ſonnes and daughters.

*Gene.i.d.

B Thou haſt commaunded me to buylde a temple vpon thy holy mount, and an aulter in the cytie wherin thou dwelleſt: a lyckneſſe of thy holy tabernacle whych thou haſt prepared from the begynnynge, and thy wyſdome with the, which knoweth thy workes which alſo was with the, when thou madeſt the worlde, and knewe what was acceptable in thy ſyght and ryght in thy commaundementes. O ſende her out of thy holy heauens and from the trone of thy maieſty, that ſhe maye be with me, and laboure with me: that I maye knowe, what is acceptable in thy ſyght. For ſhe knoweth and vnderſtandeth all thynges: & ſhe ſhall lede me ſoberly in my workes, and preſerue me in her power So ſhall my workes be acceptable, and then ſhall I gouerne thy people ryghteouſly, and be worthy to ſyt in my fathers ſeate. For what man is he, that maye knowe the councell of God? Or, who can thynke what the wyll of God is? For the thoughtes of mortall men are myſerable, and oure forcaſtes are but vncertayne. C And why? a mortall and corruptible body is heuy vnto the ſoule, and the earthy manſyon kepeth downe that vnderſtādynge that muſeth vpon many thynges. Very hardly can we diſcerne the thynges that are vpō earth, & greate labour haue we, or we can fynde the thynges whych are before oure eyes: Who will then ſeke oute the grounde of the thynges that are done in heauen? Oh Lorde, who can haue knowledge of thy vnderſtandynge and meanynge, excepte thou geue wyſdome, & ſende thy holy gooſt from aboue? that the wayes of them whych are vpō earth, maye be refourmed: that men maye learne the thinges ẏ are pleaſaūt vnto the, and be preſerued thorow wyſdome.

¶ The.x.Chapter.

¶ The delyueraunce of the ryghteous commeth through wyſdome.

A Wyſdome preſerued ẏ fyrſt man, whō God made a father of the worlde, whē he was created alone, brought hym out of hys offence, toke him out of the * moulde of ẏ earth, & gaue him power to rule all thynges. * When the vnryghteous wente awaye in hys wrath frō thys wyſdome, the brotherhed peryſhed thorowe the wrath of murthur. Agayne, when the * water deſtroyed the whole worlde, wyſdome preſerued ẏ ryghteous thorow a poore tre, wherof ſhe was gouerner her ſelfe. Moreouer, whē wyckednes had gottē the vpper hande,

*Gene.ij.a.
*Gene.iiij.b
*Gene.vij.c.

hande ſo ẏ ẏ nacions were pufte vp wᵗ pryde
ſhe knewe the righteous, preſerued hī fautleſſe
vnto God, and layed vp ſure mercy of
his chyldren. She preſerued the ryghteous,
*Gene.xix.e. *whē he fled frō the vngodly that periſhed,
B what tyme as ẏ fyre fell downe vpon the.v.
cytyes: Lyke as yet this daye ẏ vnfrutefull
waſte, and ſmokyng lāde geueth teſtimony
of theyr wyckedneſſe: yee, the vnrype ⁊ vntimely
frutes that growe vpon the trees.

And for a token of a remembraūce of the
vnfaythfull ſoule, there ſtandeth a pyler of
ſalt. For all ſoche as regarded not wyſdome
gat not onely thys hurt, that they knew not
the thynges which were good, but alſo lefte
behynde thē vnto men, a memoriall of theyr
fooliſhnes: ſo that in ẏ thynges wherin they
ſynned, they coulde not be hyd. But as for
ſoch as take hede vnto wyſdome, ſhe ſhal delyuer
C them from ſorowe.

*Ge.xxviii.d *When the ryghteous fled becauſe of hys
brothers wrath, wyſdome led him the right
waye, ſhewed hym the kyngdome of God,
gaue hym knowledge of holy thinges, made
him riche in his laboures, ⁊ brought to paſſe
the thinges that he wente aboute. In the diſceatfulnes
of ſoch as defrauded hī, ſhe ſtode
by him, and made him riche. She ſaued him
from the enemies, ⁊ defended hym from the
diſceauers. She made hym ſtronge in battaill
⁊ gaue him the victory, that he myghte
*Ge.xxxvii.f knowe, how that wyſdome is ſtrōger then
Actes.vij.b. all thinges. *When ẏ ryghteous was ſold,
ſhe forſoke him not, but delyuered hym frō
ſynners. She wente downe wyth hym into
the dongeon, and fayled hym not in the bandes:
*Gene.xli.g. *tyll ſhe had broughte hym the ſcepter
of the realme, and power agaynſt thoſe that
oppreſſed him. As for them that had accuſed
him, ſhe declared them to be lyers, ⁊ brought
D hym to perpetuall worſhyp.

*Exo.i.b. *She delynered the ryghteous people ⁊
19.e.iiii. fautleſſe ſede, frome ẏ nacion that oppreſſed
them. She entred into the ſoule of the ſeruaunt
of God, and ſtode by him in wonders
and tokens agaynſt the horrible kyng. She
gaue the ryghteous the rewarde of theyr labours,
⁊ led them forth a maruelous waye:
on the daye tyme ſhe was a ſhadowe vnto
them, and a lyght of ſtarres in the nyght ſeaſon.
*Exo.xiiii.f. *She brought thē thorow ẏ reed ſee, ⁊
caryed them thorow the greate water. She
drowned theyr enemies in the ſee, ⁊ brought
them out of the depe. So the righteous toke
*Exo.xv.a. the ſpoyles of the vngodly, *⁊ prayſed thy
holy name. O Lorde, ⁊ magnified thy victorious
Pſal.viij.a. hand wᵗ one accorde. *For wyſdome
Matth.xi.c. openeth the mouth of the domme, maketh
the tonges of babes to ſpeake.

The.xj.Chapter.

The miracles done for Iſrael. The vengeaunce of ſynners. The great power and mercy of God.

She ordred theyr workes in ẏ hādes A
of the holy prophet: *ſo ẏ they wēt *Exod.xvi.a
thorow ẏ wyldernes that was not
inhabited, ⁊ pitched their tētes in ẏ
waſt deſerte. They ſtode agaynſt their enemies,
⁊ were auenged of their aduerſaries.
*When they were thirſtye, they called vpō *Exo.xvii.a
the, ⁊ water was geuē thē out of ẏ moſt hye Nu ne.xx.a.
rock ⁊ their thyrſt was quēched out of ẏ hard
ſtone. For by ẏ thinges, wher thorow theyr
enemyes were punyſhed, were ẏ chyldren of
Iſrael helped in theyr nede, to theyr confort.
For vnto the enemyes ẏ gaueſt mās bloude
in ſteade of liuynge water. And where as
they had ſcarceneſſe in ẏ rebuke, whē ẏ chyldren
were ſlayne, thou gaueſt vnto thyne
awne a plēteous water vnloked for: declarynge
by the thyrſt that was at that tyme,
how thou woldeſt brynge thyne awne vnto
honoure, and ſlaye theyr aduerſaries. B

*For when they were tryed ⁊ nortured *Deut.viii a
with fatherly mercy, they knowledged how
the vngodly were iudged, and puniſhed thorow
the wrath of God. These haſt thou exhorted
as a father, and proued thē: but vnto
the other thou haſt bene a boyſterous kyng,
layed harde to theyr charge, ⁊ condēned thē.
Whether they were abſent or preſent, theyr
puniſhmēt was a lyke. For their grefe was
double: namely, mournynge, and the remembraunce
of thynges paſt. But when they perceaued
ẏ theyr puniſhmentes dyd thē good,
they thoughte vpon the Lorde, and wondered
at ẏ ende. For at the laſt they helde moch
of him, of whō in ẏ out caſting they thought
ſcorne, as of an abiecte. Neuertheleſſe, the
ryghteous dyd not ſo when they were thyrſtye:
but euē lyke as ẏ thoughtes of ẏ fooliſh C
were, ſo was alſo there wickednes. *Where *Sapi.xii.e.
as certayne men nowe (thorow errour) dyd Roma.i.c.
worſhip dōme ſerpentes and vayne beaſtes
thou ſendeſt a multitude of domme beaſtes
vpō them for a vēgeaūce: that they myghte
knowe, that loke where withall a man ſynneth,
by the ſame alſo ſhall he be punyſhed.
*For vnto thy almighty hande, ẏ made ẏ *Leu.xxvi.b.
worlde of naught, it was not vnpoſſible, to Sapi.xvi.a
ſende amonge them an heape of Beeres, or Iere.viii.c.
woode lyons, or cruell beaſtes of a ſtraunge
kynde, ſoch as are vnknowen, or ſpout fyre,
or caſt out a ſmokynge breth, or ſhote horrible
ſparkes out of their eyes, which myghte
not onely deſtroye them with hurtinge, but
alſo kyll thē with their horrible ſyghte. Yee,
without theſe beaſtes might they haue bene
ſlayne with one wynde, beynge perſecuted
of their awne workes, ⁊ ſcatered abroade
thorow the breth of thy power.

Neuertheles, thou haſt ordred all thynges D
in meaſure, nōbre ⁊ weight. For ẏ haſt euer
had great ſtrength ⁊ might, ⁊ who maye wᵗ
ſtande ẏ power of thyne arme? And why?

lyke as ẏ ſmall thynge yͭ the balaũce weyeth
ſo is the worlde before ẏ: yee, as a droppe of
ẏ mornynge dew, that falleth downe vpon
ẏ earth. Thou haſt mercy vpon all, for thou
* Roma.ii.a. haſt power of all thynges: * ⁊ makeſt the as
though thou ſaweſt not the ſynnes of men,
becauſe they ſhuld amende. For thou loueſt
all the thynges that are, and hateſt none of
them whom yͧ haſt made: nether dydeſt thou
ordeyne or make any thynge, of euell wyll.

How myght any thynge endure, yf it were
not thy wyll? Or how coulde any thynge be
preſerued, except it were called of the? But
thou ſpareſt all, for all are thyne (O Lord)
thou louer of ſoules.

¶ The .xij. Chapter:

¶ The mercye of God towarde ſynners, the workes of God are vnreprouable. God geueth leyſure to repẽt vs.

A O Lorde, howe gracious ⁊ ſwete is
thy ſprete in all thĩges? Therfore
chaſteneſt thou them measurably
yͭ go wrõge, ⁊ warneſt thẽ concernynge
the thynges wherin they offende: thou
ſpeakeſt vnto thẽ (O Lorde) ⁊ exhorteſt thẽ
to leaue theyr wickednes, and to put theyr
* Deut.ix.a. truſt in ẏ. * As for thoſe olde inhabyters of
xii.d.xviii.c. thy holy lande, thou myghteſt not awaye wͭ
thẽ, for they cõmitted abhominable workes
agaynſt the: as witchcraft, ſorcery and Idolatry,
they ſlewe theyr awne chyldren without
mercy: they dyd eate vp mens bowels, ⁊
deuoured the bloude: yee, becauſe of ſoch abhominaciõs,
myſbeleues ⁊ offeringes, thou
ſleweſt the fathers of the deſolate ſoules by
the handes of oure fathers: yͭ the land which
thou loueſt aboue all other, might be a dwellynge
for the chyldren of God.

B Neuertheles, thou ſparedeſt them alſo (as
men) ⁊ ſendedeſt ẏ forerũners of thyne hooſt
euẽ hornettes to deſtroye them out by lytle
and lytle. Not that yͧ waſt vnable to ſubdue
the vngodly vnto ẏ ryghteous in battayle,
or wͭ cruell beaſtes, or with one rough word
* Exo.xxiii.d to deſtroye thẽ together: * But thy mynde
Deute.vii.d. was to dryue them out by lytle and litle, geuynge
thẽ tyme ⁊ place to amende: knowing
well, that it was an vnryghteous nacion ⁊
wicked of nature, and yͭ their thought might
neuer be altered. For it was a curſed ſede
frõ ẏ begynnyng, ⁊ feared no man. Yet haſte
thou pardoned their ſynnes. For who wyll
ſaye vnto the: why haſt thou done that? Or
C who will ſtande agaynſt thy iudgemẽt? Or
who wyll come before thy face an auenger
of vnryghteous men? Or who wyll blame
the, yf the people periſhe, whome thou haſte
made? For there is none other God but thou
* i. Pet.v.a. * that careſt for all thynges: that yͧ mayeſte
declare how that thy iudgement is not vnryght.
There darre nether kyng, nor tyraũt
in thy ſight require accomptes of thẽ whom
thou haſte deſtroyed.

For ſo moch then as thou art ryghteous
thy ſelfe, yͧ ordreſt all thynges ryghteouſly
* ⁊ puniſheſt euen hym that hath not deſerued * Iob.ix.a.
to be puniſhed, ⁊ takeſt him for a ſtraunger
and an a leaũt in the lande of thy power
For thy power is the begynnynge of ryghteouſnes:
and becauſe thou arte Lorde of all
thĩges, therfore art thou gracious vnto all.

When men thynke the not to be of a full
ſtrength, thou declareſt thy power: ⁊ boldly
delyuereſt thou them ouer that know ẏ not.
But thou Lord of power iudgeſt quietly, ⁊
ordreſt vs with greate worſhyppe, for thou
mayeſt do as thou wylt.

By ſoche workes now haſt thou taught D
thy people, that a man alſo ſhuld be iuſt and
louynge: and haſt made thy chyldren to be of
a good hope: for euen when thou iudgeſt, yͧ
geueſt rowme to amende from ſynnes.

For in ſo moch as thou haſt punyſhed, and
with ſoch diligẽce deliuered the enemyes of
thy ſeruauntes, whiche were worthy to dye
(where thorow thou gaueſt them tyme and
place of amendemẽt that they myght turne
frõ theyr wyckednes) with how great diligence
then punyſheſt yͧ thyne awne chyldren
vnto whoſe fathers thou haſt ſworn ⁊ made
couenauntes of good promyſes? So where
as thou doeſt but chaſten vs, thou punyſheſt
our enemyes diuerſe wayes, to ẏ intent that
when we puniſhe, we ſhulde remembre thy
goodneſſe: ⁊ whẽ we our ſelues are puniſhed
to put our truſt in thy mercy.

Wherfore, where as men haue lyued ignoraũtly E
⁊ vnryghteouſly, thou haſte puniſhed
thẽ ſore, euen thorow ẏ ſame thynges yͭ * Sapi.xi.c.
they worſhypped. * For they went aſtraye Roma.i.c.
very longe in the waye of errour, ⁊ helde ẏ
beaſtes (which euẽ theyr enemies deſpyſed)
for goddes, lyuynge as chyldrẽ of no vnderſtandyng.
Therfore haſte thou ſent a ſcornefull
punyſhment amonge thẽ, as amõge the
chyldren of ignoraũce. As for ſoch as wolde
not be refourmed by thoſe ſcornes and rebukes,
they felt the worthy puniſhmẽt of God
For the thinges that they ſuffred, they bare
them vnpacyently, beyng not content in thẽ
but vnwillynge. And when they peryſhed
by the ſame thinges that they toke for goddes,
they knowledged then, that there was,
but one true God, whome afore they wolde
not knowe: therfore came the ende of theyr
damnacyon vpon them.

¶ The .xiij. Chapter.

¶ All thynges be vayne, excepte the knowlege of God. Idolaters and Idols are mocked.

Vayne are all men, whiche haue not A
knowledge of God: * as were they * Roma.i.b.
that out of the good thinges which
are ſene, knewe not hym, yͭ of hym
ſelfe is euerlaſtynge. Nether toke they ſo
moche regarde of ẏ workes that are made,
as to

as to knowe, who was the crafteſmã of thẽ but ſome toke the fyre, ſome the wynde or ayre, ſome the courſe of the ſtarres, ſome the water, ſome toke Sunne and Moone, or the lyghtes of heauen whiche rule the earth, for goddes. But though they had ſoch pleaſure in their beuty, that they thought thẽ to haue bene goddes: yet ſhulde they haue knowen, how moch more fayrer he is that made thẽ.

B For the maker of beuty hath ordened all theſe thynges. Or yf they marueled at the power and workes of them, they ſhuld haue perceaued therby, that he whiche made theſe thynges, is myghtyer then they.

For by the greatneſſe and beuty of the creature, the maker therof may playnely be knowen. Not withſtandynge they are the leſſe to be blamed, that ſeke God, and wolde fynde hym, and yet myſſe. And why? for ſo moche as they go about in hys workes and ſeke after them, it is a token, ẏ they regarde and holde moche of hys workes that are ſene how be it they are not wholy to be excuſed. For yf theyr vnderſtandynge & knowledge be ſo greate, that they can diſerne the worlde and the creatures, why do they not rather fynde out the Lorde therof?

But vnhappye are they, and amonge the deed is theyr hope, that call them Goddes whiche are but the workes of mens handes: golde, ſyluer, and the thynge that is founde out by connynge, the ſimilitude of beaſtes, or any vayne ſtone that hath bene made by hande of olde. *Or as when a carpẽter cutteth downe a tree out of the wood, and pareth of the bark of it conningly: and ſo with the one parte maketh a veſſell to be vſed, & dreſſeth meate with the reſydue. As for the other parte that is left, whiche is profytable for nothyng (for it is a croked pece of wood C and full of knobbes) he carueth it diligently thorow hys vanite, and accordynge to the knowledge of hys connyng) he geueth it ſome proporcion, faſhioneth it after the ſymilitude of a man, or maketh it lyke ſome beaſt ſtraketh it ouer with red, and paynteth it, & loke what foule ſpot is in it he caſteth ſome coloure vpon it.

*Eſa.xliiii.b
Iere.x.a

Then maketh he a conuenient tabernacle for it, ſetteth it in the wall, & maketh it faſte with yron, prouidynge ſo for it, leſt it happẽ to fall: for it is well knowen, that it can not helpe it ſelfe: And why? it is but an ymage, & muſt of neceſſite be helped.

D Then goeth he & offreth of his goodes vnto it, for hys chyldren and for hys wyfe: he ſeketh helpe at it, he aſketh councell at it: he is not aſhamed to ſpeake vnto it that hath no ſoule: for health, he maketh his peticiõ vnto hym that is ſycke: for lyfe, he prayeth vnto him that is deed: he calleth vpõ him for helpe that is not able to helpe hym ſelfe: & to ſende hym a good iourneye, he prayeth him ẏ may not go. And in all the thinges that he taketh in hãde (whether it be to obtayne any thyng or to worke) he prayeth vnto hym, that can do no maner of good.

¶ The.xiiii. Chapter.

¶ The deteſtacyon and abhominacion of ymages. A curſe of them, and of hym that maketh them. The euelles that come of Idolatrye.

A Agayne, another mã purpoſing to ſayle, and beginning to take hys iourney thorowe the ragynge ſee, calleth for helpe vnto a ſtock, that is farre weaker then the tree that beareth him. For as for it, coueteouſneſſe of money hath founde it out, & the crafteſman made it with hys cõnyng.

But thy prouidence, O father, gouerneth all thynges frõ the begynninge: *For thou haſt made a waye in the ſee, and a ſure path in the myddeſt of ẏ waues: declarynge therby, that thou haſt power to helpe in all thinges, yee, though a man wẽte to the ſee without ſhyp. B Neuertheleſſe, that the workes of thy wyſdome ſhulde not be vayne, *thou haſt cauſed an arke to be made: and therfore do men committe theyr lyues to a ſmal pece of wod, paſſynge ouer the ſee in a ſhyp, & are ſaued.

*Exo.xiiii.d

*Gene.vi.b.

*For in the olde tyme alſo whẽ the proude gyauntes periſhed, he (in whom ẏ hope was left to increaſe the worlde) wente into the ſhyppe, whiche was gouerned thorowe thy hande, and ſo lefte ſede behinde hym vnto ẏ world. For happye is ẏ tree, where thorowe ryghteouſnes commeth: but curſed is ẏ ydol that is made with hãdes, *ye both it and he that made it. He, becauſe he made it: and it, becauſe it was called God, where as it is but a frayle thynge. *For the vngodly and hys vngodlines are both lyke abhominable vnto God. Euen ſo ẏ worke and he that made it alſo, ſhalbe punyſſhed together. Therfore ſhall there a plage come vpon the ydoles of the Heathen: for out of the creatoure of God they are become an abhomynacyon, a temptacyon vnto the ſoules of men, and a ſnare for the fete of the vnwyſe. And why, the ſekynge out of ydoles is the begynnynge of whoredome, and the bryngynge vp of thẽ is the deſtruccyon of lyfe. For they were not C from the begynnynge, nether ſhall they contynue for euer. The welthy ydelnes of men hath founde them out vpon earth, therfore ſhall they come ſhortly to an ende. When a father mourned for hys ſonne ẏ was taken awaye frõ hym, he made hym an ymage (in all ẏ haſte) of hys deed ſonne: & ſo begãne to worſhip him as God, which was but a deed man, & ordened hys ſeruaũtes to offre vnto hĩ. Thus by proceſſe of time & thorow an vngracious cuſtome, thys erroure was kepte:

*Gene.vii.d

*Pſa.cxv.a.
and.cxxxv.c.
Baruch.vi.d.

*Pſal.vii.d.

as a lawe, and tyraūtes compelled men by violence to honour ymages. As for thoſe ÿ were ſo farre of that men myghte not worſhyppe them preſently, theyr pycture was brought frō farre (lyke the ymage of a kyng whom they wolde honoure) to the intente ÿ with greate diligence they myght worſhyp hym whiche was farre of, as though he had bene preſent. Agayne, the ſingular cōninge of the crafteſman gaue the ignoraunt alſo a great occaſion to worſhyp ymages. For the workman wyllyng to do hym a pleaſure ÿ ſet hym a worke, laboured with all his conninge to make ÿ ymage of the beſt faſhion.

D And ſo (thorow the beuty of the worke) the comen people was diſceaued, in ſo moche ÿ they toke hym now for a God, which a lytle afore was but honored as a man. And thys was the erroure of mans lyfe, when men (ether for to ſerue theyr awne affecciō, or to do ſome pleaſure vnto kynges) aſcribed vnto ſtones and ſtockes ÿ name of God, which ought to be geuen vnto no man.

Moreouer, thys was not ynough for thē that they erred in the knowledge of God: but where as they lyued in the greate warres of ignoraunce, thoſe many ⁊ greate plages called they peace. For ether * they ſlue theyr awne chyldren, ⁊ offred them, or dyd ſacryfyce in ÿ nyghte ſeaſon, or els helde vnreaſonable watches: ſo that they kepte nether lyfe nor mariage cleane: but ether one ſlue another to death maliciouſly, or els greued hys neyghboure wyth aduoutrye. And thus were all thinges mixt together, bloud, E manſlaughter, theft, diſſimulacion, corrupcion, vnfaythfulneſſe, ſedicyon, periury, diſquietynge of good men, vnthankfulnes, defylinge of ſoules, chaungynge of byrth, vnſtedfaſtneſſe of mariage, miſorder of aduoutrye and vncleneſſe. And why? the honouringe of abhominable ymages is the cauſe, the begynnynge and ende of all euell. For they that worſhyppe Idols, ether they are mad when they be mery, or propheceye lyes, or lyue vngodly, or els lyghtly forſweare them ſelues. For in ſo moche as their truſt is in ÿ Idols (whiche haue nether ſoule nor vnderſtandynge) thoughe they ſweare falſely, yet they thynke it ſhall not hurte them.

*deut.xviii b
Iere. vii.b. ⁊
and.xix.a.

Therfore commeth a greate plage vpon them, and that worthely: for they haue an euell oppinion of God, geuynge hede vnto Idols, ſwearynge vniuſtly to diſceaue, and deſpyſing ryghteouſnes. For theyr ſwearynge is no vertue, but a plage of them that ſynne, and goeth euer with the offence of the vngodly.

¶ The .xv. Chapter.

¶ The voyce of the faythfull, prayſynge the mercy of God, for whoſe graces ſake they ſerue not Idols.

A But thou (O our God) art ſwete, lōg ſufferynge ⁊ true, and in mercy ordreſt thou all thynges.

Though we ſynne, yet are we thyne, for we knowe thy ſtrength. Yf we ſynne not, then are we ſure, that thou regardeſt vs. For to knowe the, is parfecte ryghteouſnes Yee, to knowe thy ryghteouſnes and power is the rote of immortalite. As for the thynge that men haue foūde out thorowe their euell ſcience, it hath not diſceaued vs: as the payntinge of the picture (an vnprofitable laboure) and carued ymage, with diuerſe colours, whoſe ſyght entyſeth the ignoraunt: ſo that he honoureth ⁊ loueth the picture of a deed ymage that hath no ſoule.

B Neuertheleſſe, they that loue ſoche euell thinges, are worthy of death: they that truſt in them, they that make them, they that loue them, and they that honoure them. The potter alſo taketh and tempereth ſoft earth, laboureth it, and geueth it ÿ faſſhyon of a veſſell, what ſoeuer ſerueth for oure vſe: and ſo of one pece of claye he maketh ſome cleane veſſell for ſeruice, and ſome contrary. But where to euery veſſel ſerueth, that knoweth the potter hym ſelfe. So with his vayne laboure he maketh a God of the ſame claye: thys doth euen he, whiche a lytle afore was made of earth hym ſelfe, and within a lytle whyle after (when he dieth) turneth to earth agayne.

C Notwithſtandyng, he careth not the more becauſe he ſhall labour, nor becauſe hys lyfe is ſhort: but ſtryueth to excell goldſmythes, the ſyluerſmythes and coperſmythes, ⁊ taketh it for an honour to make vayne thynges. For hys herte is aſhes, hys hope is but vayne earth, ⁊ his lyfe is more vile thē claye for ſo moch as he knoweth not his awne maker, that gaue hym hys ſoule to worke, and brethed in hym the breth of lyfe. They coūte oure lyfe but a paſtyme, and oure conuerſacion to be, but a market, and that men ſhuld euer be gettynge, and that by euell meanes. Now he that of earth maketh frayle veſſels and ymages, knoweth hym ſelfe to offende aboue all other.

D All ÿ enemyes of thy people ⁊ that holde thē in ſubiecciō, are vnwyſe, vnhappye, and exceadinge proude vnto theyr awne ſoules, for they iudge all the Idols of the Heathen to be goddes, which nether haue eye ſight to ſe, nor noſes to ſmell, nor eares to heare, nor fyngers of hādes for to grope: ⁊ as for theyr fete, they are to ſlowe to go. For man made them, ⁊ he that hath but a borowed ſprete, faſhioned them. But no mā can make a God lyke vnto hym: for ſeynge he is but mortall hym ſelfe, it is but mortall that he maketh with vnryghteous handes. He hym ſelfe is better then they whom he worſhyppeth, for

he lyued though he was mortall, ſo dyd never
they. Yee, they worſhyppe beaſtes alſo,
which are moſt miſerable: for compare thinges
that can not fele vnto thẽ, and they are
worſe then thoſe. Yet is there not one of theſe
beaſtes, that with hys ſyghte can beholde
any good thing, nether haue they geuẽ praiſe
nor thankes vnto God.

¶ The.xvj.Chapter.

¶ The punyſhment of Idolaters, and the benefytes done vnto the faythfull.

A For theſe and ſoche other thynges
haue they ſuffred worthy punyſhmẽt
& thorow the multitude of beaſtes
are they roted oute. In ſteade
of ỹ which puniſhmẽtes thou haſt
graciouſly ordred thine awne people, & geuẽ
thẽ theyr deſyre ỹ they longed for: a newe &
*Nume.xi.g ſtraūge taiſt, * preparing thẽ quayles to be
theyr meate: to the intent that (by the thynges
which were ſhewed and ſent vnto thẽ)
they that were ſo gredy of meate, mighte be
withdrawen euen from the deſyre that was
neceſſary. But theſe within ſhorte tyme were
brought vnto pouerte, and taſted a newe
meate. For it was requiſite ỹ (without eny
excuſe) deſtruccion ſhulde come vpon thoſe
which vſed tyranny, & to ſhewe onely vnto
ỹ other, how theyr enemyes were deſtroied.
*Num.xxi.b * For when the cruell woodneſſe of the
beaſtes came vpon them, they periſhed thorow
the ſtynges of the cruell ſerpentes.

B Not withſtandynge, thy wrath endured
not perpetually, but they were put in feare
for a lytle ſeaſon, that they myght be refourmed,
hauynge a token of ſaluacion, to remẽbre
the commaundemẽt of thy lawe. For he
ỹ conuerted, was not healed by the thynge ỹ
he ſawe, but by the, O ſauioure of all. So
in thys thou ſhewedſt thyne enemyes, ỹ it is
thou, which delyuereſt from all euell. As for
*Exo.x.b. thẽ * whẽ they were bytten wᵗ greſhoppers
& flyes, they dyed, for they were worthy to
periſh by ſoch: But nether the teeth of dragons
nor of venimous wormes ouercame
thy chyldrẽ, for thy mercy was euer by thẽ &
helped thẽ. Therfore were they punished to
remembre thy wordes, but haſtely were they
healed againe, leſt they ſhuld fal into ſo depe
forgetfulneſſe, ỹ they myght not vſe thy helpe.
It was nether herbe nor playſter ỹ reſtored
C thẽ to health, but thy worde (O Lorde)
which healeth all thinges. It is ỹ (O Lord)
*Deu.xxxij.f that haſt the power of lyfe and death *: thou
i.Reg.ii.b. ledeſt vnto deathes dore, and bryngeſt vp
agayne. But mā thorow wickednes ſlayeth
hys awne ſoule, and when hys ſpirete goeth
forth, it turneth not agayne, nether maye he
call agayne the ſoule that is takẽ awaye. It
is not poſſible to eſcape thy hande. For the
vngodly that wolde not knowe the, were
punyſhed by ỹ ſtrength of thyne arme: with
ſtraunge waters, hayles and raynes were
they perſecuted, and thorow fyre were they
conſumed. For it was a wonderous thynge
that fyre myght do more then water whiche
quencheth all thynges: but the worlde is the
auenger of the ryghteous. Some tyme was
the fyre ſo tame, that ỹ beaſtes which were
ſent to punyſh the vngodly, brente not: and
that becauſe they ſhulde ſe and knowe, that
they were perſecuted with the punyſhmente
of God. And ſome tyme brent the fyre in the D
water on euery ſyde, that it myght deſtroye *Exod.xvi.c
the vnrighteous naciō of ỹ earth. * Agayne
thou haſt fed thyne awne people wᵗ Aungels
fode, and ſente thẽ bred ready frome heauen
(without theyr laboure) beynge very pleaſaunt
and of good taſt. And to ſhew thy ryches
& ſwetneſſe vnto thy chyldren, thou gaueſt
euery one theyr deſyre, ſo ỹ euery man
myght take what lyked hym beſt. But the
ſnowe and yſe abode the violence of the fyre
& melted not: that they myght knowe, that
the fyre burnynge in the hayle and rayne, deſtroyed
the frute of the enemyes: ỹ fyre alſo
forgat hys ſtrength agayne: that the ryghteous
myght be noryſhed. For the creature
that serueth the (which art the maker) is fearſe
in puniſhing ỹ vnrighteous, but is eaſy
& gentle to do good, vnto ſoche as put theyr
truſt in the. Therfore dyd all thynges alter E
at the ſame tyme, and were all obediẽt vnto
thy grace, which is the norſe of all thynges,
accordynge to the deſyre of them that had
nede therof: ỹ thy chyldrẽ (O Lord) whome
thou loueſt, myghte knowe, * that it is not *Deu.viii.a.
nature and the growynge of frutes that fedeth Math.iiii.a.
men, but that it is thy worde, whiche
preſerueth them that put theyr truſte in the.
For loke what might not be deſtroied with
the fyre, as ſoone as it was warmed with a
lytle Sūne beame, it melted: ỹ all mẽ might
knowe, that thākes ought to be geuen vnto
the before the Sunne ryſe, & that thou oughteſt
to be worſhipped before the daye ſpring.
For the hope of the vnthankfull ſhall melte
awaye as the wynter yſe, and peryſh as water,
that is not neceſſary.

¶ The.xvij.Chapter.

¶ The iudgementes of God vpon the Egipcians.

Greate are * thy iudgementes (O A
Lorde) and thy councels cā not be *Roma.xi.e.
expreſſed: therfore mẽ do erre, that
will not be refourmed wᵗ thy wyſdome.
* For when ỹ vnryghteous thought *Exod.x.c.
to haue thy holy people in ſubiecciō, they were
bounde with the bandes of darkenes and
longe nyght, ſhut vnder the rofe, thinkynge
to eſcape the euerlaſtynge wyſdome. And
whyle they thought to be hyd in ỹ darkneſſe
of theyr ſinnes, they were ſcatered abrode in
the very myddeſt of the darke couerynge
of forgetfulnes, put to horrible feare and

wonderouſly vexed: for the corner where they myghte not kepe them from feare (becauſe the ſounde came downe and vexed them) yee, many terryble and ſtraunge viſions made them afrayed.

B No power of the fyre myghte geue them lyght, nether myghte the cleare flammes of ỹ ſtarres lyghten ỹ horrible nyght. For there appeared vnto them a ſodayne fyre, very dredefull: At the which (whē they ſawe nothinge) they were ſo afrayed, ỹ they thought the thinge which they ſawe, to be the more fearfull. * As for ỹ ſorcery & enchauntemēt * Exo. vii. b. that they vſed, it came to deriſion, and the proude wyſdome was brought to ſhame. For they that promyſed to dryue awaye the fearfulnes and drede frome the weake ſoules, were ſick for feare them ſelues, and that with ſcorne. And thoughe none of the wonders feared thē, yet were they afrayed at the beaſtes which came vpon them, & at ỹ hyſſynge of the ſerpētes. In ſo moche that with trēblinge they ſowned, and ſayde they ſawe not ỹ ayre, which no man yet maye eſcape.

For it is an heuy thynge, when a mans C awne conſcience beareth recorde of hys wickednes and condempneth hym. And why? a vexed and wounded conſcience, taketh euer cruell thynges in hāde. * Fearfulnes is no- * Pſa. xxvi. a thinge els, but a declaring that a man ſeketh helpe and defence, to anſwere for hym ſelfe. And loke how moch leſſe the hope is within, the more is the vncertentye of the mater, for the which he is punyſhed. But they that came in the myghty nyght: ſlepte the ſlepe that fell vpon them from vnder and from aboue: ſomtyme were they afrayed thorow the feare of the wonders, and ſometyme they were ſo weake that they ſowned withall: for an haſty & ſodayne fearfulnes came vpon thē.

Afterwarde, yf any of them had fallen, he D was kepte and ſhut in preſon, but without chaynes. But yf any dwelt in a vyllage, yf he had bene an hearde or huſbandman he ſuffred intollerable neceſſite: for they were all bounde with one chayne of darkneſſe.

Whether it were a blaſynge wynde, or a ſwete ſonge of the byrdes amōge the thycke braunches of the trees, or the vehemencye of haſtye runnynge water, or greate noyſe of the fallinge downe of ſtones, or the playeng and runnynge of beaſtes whom they ſawe not, or the myghtye noyſe of roarynge beaſtes, or the ſownde that anſwereth agayne in the hye mountaynes: it made them ſowne for very feare. For all the earthe ſhyned wyth cleare lyghte, and no man was hyndered in hys labour. Onely vpon them there fell a heuy nyghte, an ymage of darckneſſe that was to come vpō them. Yee, they were vnto them ſelues the moſt heuy and horrible darkeneſſe.

❡ The .xviij. Chapter:

❡ The fyre lyght that the Iſraelites had in Egypte. The perſecucyon of the faythfull. The Lorde ſmote all the fyrſt borne of Egypte. The ſynne of the people in the wyldernes. Aaron ſtode betwyxte the lyue and the deed, with hys cenſoure.

NEuertheles, thy ſaynctes had a very great lyght (& ỹ enemyes herde A theyr voyce, but they ſawe not the fygure of them.) And becauſe they ſuffred not ỹ ſame thynges, they magnified ỹ: and they ỹ were vexed afore (becauſe they were not hurte now) thancked thē, and beſought thē (O god) that there myghte be a difference. * Therfore had they a burnynge * Exo. xiiii. b. pyler of fyre to lede them in the vnknowen waye, and thou gaueſt them the Sunne for a fre gyft without any hurt. Reaſon it was that they ſhulde want lyght, & be put in the preſon of darknes, whiche kepte thy chyldrē in captiuyte, by whom the vncorrupt lyght of the lawe of the worlde was for to be geuen. B * When they thoughte to ſlaye the * Exod. i. d. babes of the ryghteous (one beynge layed out, and preſerued to be leader vnto the other) * Exo. xiiii. c. * thou broughteſt out ỹ whole multitude of the chyldren, and deſtroyedſt theſe in the myghtye water. Of that nyght were oure fathers certifyed afore, that they knowyng vnto what othes they had geuen credence, myght be of good cheare. Thus thy people receaued the health of the righteous, but the vngodly were deſtroyed. For lyke as thou haſt hurte oure enemies, ſo haſt thou promoted vs whom thou calledeſt afore. For the ryghteous chyldren of the good men offred ſecretly, & ordred the lawe of ryghteouſnes vnto vnite: that the iuſt ſhuld receaue good and euell in lyke maner, ſyngynge prayſes vnto the father of all men. Agayne, there was herde an vnconuenient voyce of the enemyes, and a pyteous crye for chyldren that were bewayled. The maſter and ỹ ſeruaunt were punyſhed in lyke maner. For they all together had innumerable that dyed one death.

C * Nether were ỹ lyuinge ſufficient to bury * Exod. xii. e. ỹ deed, for in ỹ twinckelynge of an eye, ỹ nobleſt nacyon of them was deſtroyed. As oft as God helped them afore, yet wolde it not make thē beleue: but in the deſtruccion of the fyrſt borne they knowledged, that it was ỹ people of God. For whyle all thinges were ſtyll & whē the nyght was in the myddeſt of her courſe, thy Almighty worde (O Lorde) leapte downe from heauen out of thy royall trone, as a rough man of warre, in the myddeſt of the lāde that was deſtroyed: & ỹ ſharpe ſwerde perfourmed theyr ſtraite cōmaundement, ſtandynge and ſyllyng all thynges with death: yee, it ſtode vpō the earth & reached vnto the heauen. Then the lyght of the euell dreames vexed them ſodenly; and fearfulneſſe came vpon them vnawares.

Then laye there one here, another there, half deed, halfe quyck, and ſhewed the cauſe of his death. For the viſions that vexed thẽ ſhewed thẽ theſe thinges afore: ſo that they were not ignoraũt, wherfore they peryſhed.

D The tentacion of death touched the ryghteous alſo, and amonge the multytude in yͤ wilderneſſe there was inſurreccion, but thy wrath endured not lõge. For the blameleſſe man wente in all the haſt, and toke the battayll vpon him, brought forth the weapẽ of his miniſtracyon: euen prayer and the cenſours of reconcilinge: ſet hym ſelfe agaynſte the wrath, and ſo brought the miſery to an ende: declaringe therby that he was thy ſeruaunt. For he ouercame not the multytude with bodely power, ner wyth weapens of myght: but with the worde he ſubdued hym that vexed hym, puttynge them in remembraunce of the othe and couenaunte made vnto the fathers. For when the deed were fallen downe by heapes one vpon another, he ſtode in the myddeſt, pacyfyed the wrath, and parted the waye vnto lyuynge. * And why? in hys longe garment was all the beuty, and in the foure rowes of the ſtones was the glory of the fathers grauen, and thy maieſty was wryttẽ in the crowne of his head. Unto theſe the deſtroyer gaue place, & was afrayed of them: for it was onely a temtacion worthy of wrath.

*Exo.xxviii. b.c.

The.xix. Chapter.

The deeth of the Egypcyans, and the greate ioye of the Hebrues. The meate that was geuen at the deſyre of yͤ people. The elementes ſerue not onely to yͤ wyll of God, but alſo to the wyll of man.

A AS for the vngodly, yͤ wrath came vpon thẽ without mercy vnto the ende. For he knew before what ſhulde happẽ vnto them: how yᵗ (whẽ they had conſented to let thẽ go, & had ſent out with greate diligence) they wolde repente, and folowe vpõ them. * For when they were yet moorning and makynge lamentacyon by the graues of the deed, they deuyſed another foolyſhnes: ſo that they perſecuted them in theyr flyenge, whome they had caſt out afore with prayer. Worthy neceſſyte alſo broughte them vnto thys ende, for they had cleane forgotten the thynges that happened vnto them afore. But the thynges that was wantynge of theyr punyſhmẽt, was requyſite ſo to be fulfylled vpon them with tormentes, that thy people myght haue a maruelous paſſage thorow, & that theſe myghte fynde a ſtraunge death.

*Exo.xiiii.a

B Thẽ was euery creature faſhyoned agayne of newe, accordinge to the will of theyr maker, obeynge thy commaundementes that thy chyldren myght be kept without hurte, For the cloude ouerſhadowed theyr tentes, & the drye earth appeared, where afore was water: ſo yᵗ in the red ſee there was a waye without impediment, & the greate depe became a grene felde: where thorow all yͤ people went that were defended with thy hand, ſeinge thy wonderous and maruelous workes. For as the horſes, ſo were they fed, and leapte lyke lambes, prayſinge yͤ (O Lorde) which haddeſt delyuered thẽ: and why? they were yet myndefull of the thynges, yᵗ happened whyle they dwelt in yͤ lande: how the grounde brought forth flyes in ſteade of catell: & how the ryuer ſcrauled with the multitude of frogges in ſteade of fyſſhes.

C * But at the laſt they ſawe a new creaciõ of byrdes, what tyme as they were diſceaued with luſt, and deſyred delicate meates. For when they were ſpeakynge of theyr appetite, the quayles came vp vnto them from the ſee, and punyſhmentes came vpon the ſynners, not without the tokẽs which came to paſſe afore by the vehemencye of the ſtreames: for they ſuffred worthely accordinge to theyr wickedneſſes, they dealt ſo abhomynably and churlyſhly wᵗ ſtraungers. Some receaued no vnknowen geſtes, ſome broughte the ſtraungers into bondage that dyd them good. Beſyde all theſe thynges there were ſome, that not onely receaued no ſtraungers with theyr willes, but perſecuted thoſe alſo, * and dyd them moche euell, that receaued them gladly. Therfore were they punyſhed with * blyndneſſe, lyke as they that were couered with ſodayne darkneſſe at the dores of the ryghteous, ſo that euery one ſoughte the entraunce of hys dore.

*Exod.xvi.c. Num.xi.g.

*iii.John. b

*Gene.xix. c

D Thus the elementes turned into them ſelues, lyke as when one tune is chaunged vpon an inſtrumente of muſyck, and yet all the reſidue kepe theyr melody: whiche maye eaſely be perceaued, by the ſyght of the thinges that are come to paſſe. The drye lande was turned into a watery, and the thynge that afore ſwamme in the water, were now vpon the drie grounde. The fyre had power in the water (contrary to hys awne vertue) & the water forgat hys awne kynde to quenche. Agayne, the flammes of the noyſome beaſtes burnt not the fleſh of them that were with them, nether melted they the yſe, which els melted lyghtely. In all thinges haſt thou promoted thy people (O Lorde) and brought them to honour: thou haſt not deſpyſed thẽ, but all waye & in all places haſt thou ſtande by them.

The ende of the boke of Wyſdome.

¶ The boke of Ieſus the ſonne of Syrach/ which is called in latyn/ Eccleſiaſticus.

¶ The Prologe of Ieſus the ſonne of Syrach vnto hys boke.

MAny and great mē haue declared wyſdome vnto vs out of yͤ law, out of the Prophetes & oute of other that folowed them. In the which thinges Iſrael ought to be commēded, by the reaſon of doctryne and wyſdome: Therfore, they yͤ haue it and reade it, ſhulde not onely thē ſelues be wyſe there thorow, but ſerue other alſo with teachynge and wrytynge.

After yͤ my grāude father IESUS had geuē diligēt labour to read the lawe, yͤ Prophetes & other bokes that were left vs of oure fathers, & had wel exercised hym ſelfe therin: he purpoſed alſo to wryte ſomethyng of wyſdome & good maners, to the intent that they which were willynge to learne & to be wyſe, myght haue yͤ more vnderſtandynge, and be the more apte to leade a good conuerſacyon.

Wherfore, I exhorte you to receaue it louyngly, to reade it with diligence, & to take it in good worth, though oure wordes be not ſo eloquent as the famous oratours. For the thyng yͤ is wrytten in the Hebrue tonge, ſoundeth not ſo well when it is tranſlated into another ſpeache. Not onely thys boke of myne, but alſo the lawe, the Prophetes & other bokes ſounde farre other wyſe, then they do, whē they are ſpokē in their awne language.

Now in the.xxxviij. yeare when I came into Egypte in the tyme of Ptolomy Euerges & continued there all my lyfe, I gat libertye to reade and wryte many good thinges
Wherfore, I thought it good and neceſſary, to beſtowe my diligence and trauayle
to interprete thys boke. And conſyderynge that I had tyme, I laboured and
dyd my beſt to perfourme thys boke, and to brynge it vnto lyght:
that the ſtraungers alſo which are dyſpoſed to lerne,
myght applye them ſelues vnto good maners
and lyue accordynge to the lawe of
the Lorde.

¶ Eccleſiaſticus.

¶ The fyrſt Chapter.

¶ wyſdome proceadeth and commeth of God. A prayſe of the feare of God. Ryghteouſnes is a degre to come by wyſdome.

A *iii. Re.iii.b and.iiii.d. Iob.xxviii.c. Iacobi.a.

ALl wyſdome * cōmeth of God the Lorde, and hathe bene euer with hym, & is before all tyme. Who hath nombred the ſande of the ſee, the droppes of the rayne, & the dayes of tyme? Who hath meaſured the heyght of heauen, the bredth of the earth, & the depneſſe of the ſee? Who hath ſought out the groūde of Goddes wyſdome, which hath bene before all thynges? * Wyſdome hath bene before all thynges, and the vnderſtandynge of prudence frome euerlaſtynge. (Gods worde in the heygth is yͤ wel of wyſdome, and the euerlaſtyng commaūdementes are the entraunce of her.)

*Roma.xi.c.

Unto whome hath the rote of wyſdome ben declared? Or who hath knowē her wyt? Unto whome hath yͤ doctrine of wyſdome bene diſcouered and ſhewed? and who hath vnderſtande yͤ manyfolde entraūce of her?

There is one: euen the hyeſt, the maker of all thynges, the Almyghtye, the kynge, of power (of whome men oughte to ſtande greatly in awe) which ſitteth vpō hys trone beynge a God of dominion: he hath created her thorowe the holy gooſt: he hath ſene her, nombred her, and meaſured her: He hath poured her out vpon all hys workes, and vpon all fleſhe accordynge to hys gyfte: he geueth her rychely vnto them that loue hym: The feare of the Lorde is worſhyppe and triumphe, gladneſſe & a ioyfull crowne: The feare of the Lorde maketh a mery herte, geueth gladneſſe, ioye and longe lyfe. Who ſo feareth the Lorde, it ſhall go well wyth hym at the laſte, and in the daye of hys death he ſhal be bleſſed. B

The loue of God is honorable wyſdome: loke vnto whome it appeareth, they loue it, for they ſe what wōderous thinges it doth. * The feare of the Lorde is yͤ beginninge of wyſdome, and was made with the faythful in the mothers wombe: it ſhall go wyth the choſen wemen, and ſhalbe knowen of the ryghteous and faythfull. The feare of the Lorde is the ryght Gods ſeruyce, that preſerueth C

*Pſa.cxi.b. Prouer.ix.c.

ſerueth and iuſtifyeth the herte, and geueth myrth & gladneſſe. Who ſo feareth the Lorde ſhalbe happye, and whan he hath nede of cōforte, he ſhalbe bleſſed. To feare God is the wyſdome that maketh rych, and bringeth al good with her. She fylleth the whole houſe wyth her gyftes, and the garners wyth her treaſure. The feare of the Lorde is ẏ crowne of wyſdome, and gyueth plēteous peace and health. He hath ſene her & nombred her: (both theſe are the gyftes of God) knowlege and vnderſtandynge of wyſedome hath he poured out as rayne, and thē that helde her faſt, hath he brought vnto honoure.

D The feare of the Lorde is the rote of wyſdome, and her braunches are longe lyfe. In the treaſures of wyſedome is vnderſtādyng and deuocion of knowlege, but wyſedome is abhorred of ſynners. The feare of the Lorde dryueth out ſynne: for he ẏ is wythout feare can not be made ryghteous, and hys wylfull boldnes is hys owne deſtruccion. A pacient man wyll ſuffre vnto the tyme, and thē ſhall he haue the rewarde of ioye. A good vnderſtandynge wyl hyde hys wordes for a tyme, & many mens lyppes ſhal ſpeake of hys wyſdome. In the treaſures of wyſdome is the declaracion of doctrine, but ẏ ſynner abhorreth the worſhip of God. My ſonne, yf thou deſyre wyſedome, kepe the commaundement, and God ſhal gyue her vnto the: for the feare of the Lorde is wyſedome and nurtoure, he hath pleaſure in fayth and louyng mekenes, and he ſhall fyll the treaſures therof. Be not obſtinate and vnfaythfull to the feare of the Lorde, and come not vnto hym wyth a double herte. Be not an ypocrite in the ſyghte of men, and take good hede what thou ſpeakeſt Marke well theſe thynges, leſt thou happen to fall and brynge thy ſoule to diſhonoure, & ſo God diſcouer thy ſecretes, & caſt ẏ downe in the myddeſt of the congregacion: becauſe thou woldeſt not receaue the feare of God, and becauſe thy herte is ful of faynednes and diſceate.

¶ The.ii. Chapter.

¶ He exhorteth the ſeruauntes of God to ryghteouſnes loue, vnderſtandynge, and pacience, and exhorteth hym that feareth god, to beleue, to hope, & to loue, becauſe god nether confoundeth nor forſaketh them that truſt in him A curſe vpon the ſotell, fearce, and impacient of herte.

A My ſonne, * yf thou wylt come into the ſeruice of God, ſtande faſte in ryghteouſnes and feare, * math.iiii.a ii.Timo.iij.c and arme thy ſoule to temptacion: ſetle thyne herte and be pacient: bowe downe thyne eare, receaue the wordes of vnderſtandynge, and ſhrynke not awaye, whan thou arte entyſed. Hold the faſt vpon God, ioyne thy ſelfe vnto hym, and ſuffre that thy lyfe maye encreaſe at the laſte. What ſo euer happeneth vnto the receaue it: ſuffre in heuyneſſe, and be pacient in thy trouble. * For lyke as golde and ſyluer are tryed * Sapi.iij.a. Prou.xvij.a. in the fyre, euen ſo are acceptable men in the fornace of aduerſitie. Beleue in God and he ſhall helpe the: ordre thy waye a ryght, & put thy truſt in hym. Hold faſt his feare & growe therin. O ye that feare the Lorde take ſure holde of hys mercy: ſhrynke not a waye from hym, that ye fall not. O ye that feare the Lorde, beleue hym, and youre rewarde ſhall not be emptye. O ye that feare the Lord, put your truſt in hym, and mercy ſhall come vnto you for pleaſure. O ye that feare the Lord ſet your loue vpō hym, and your hertes ſhall be lyghtened.

B Conſider the olde generacions of men (O ye chyldren) & marke them well: * was there * Pſa.xxxi.a Eſay.xxvi.b. euer any one confounded, that put hys truſte in the Lord? Who euer cōtinued in his feare, and was forſaken? Or whome dyd he euer deſpyſe, that called faythfully vpon hym? For God is gracious and mercyful, he forgyueth ſynnes in the tyme of trouble, and is a defender for al thē that ſeke hym in the truth. Wo be vnto hym, ẏ hath a double harte, wycked lyppes and euel occupped handes, and to the ſynner that goeth two maner of wayes. Wo be vnto them ẏ are looſe of herte, whych put not theyr truſt in God, and therfore ſhall they not be defended of hym. Wo be vnto thē that haue loſt pacience, forſaken the ryghte wayes, and are turned backe into frowarde wayes. What wyll they do whan the Lorde ſhall begynne to vyſet them?

C They that feare the Lorde wyl not myſtruſt hys worde, & they that * loue hym, wyl * Ioh.xiiii.c kepe hys commaundement. They that feare the Lorde, wyl ſeke out the thynges, that are pleaſaūt vnto hym, * & they that loue hym, ſhall fulfyll hys lawe. * Rom.xiij.c They that feare the Lorde, wyll prepare theyr hertes, and humble theyr ſoules in hys ſyght. They that fear the Lorde, kepe hys commaūdementes, and wyl be pacient tyl they ſe hym ſelfe, ſayenge: * better it is for vs to fall into the handes of the Lorde, then into the handes of men: for ij.re.xxiiii.c. Suſan.b. hys mercy is as great as hym ſelfe.

¶ The.iii. Chapter.

¶ To our father and mother oughte we to gyue double honoure. Of the bleſſynge and curſe of the father and mother. No man ought ouer curiouſly to ſearche out the ſecretes of God.

A The chyldren of wyſedome are a cōgregaciō of the ryghteous, & theyr exercyſe is obedience & loue. Heare me youre father (O my deare chyldren) & do therafter that ye maye be ſafe. * For the Lorde wyl haue the father honou- * Exod.xx.b. Deute.v.b. Ephe.vi.a red of the chyldren: and loke what a mother cōmaundeth her chyldren to do, he wyll haue it kepte. Who ſo honoureth hys father, hys ſynnes ſhalbe forgyuē hym: * and he that ho- * Ephe.vi.a.

noureth hys mother is lyke one ỹ gathereth treaſure together. Who ſo honoureth hys father, ſhall haue ioye of hys owne chyldren: & when he maketh hys prayer he ſhalbe herde. He ỹ honoureth hys father, ſhal haue a longe lyfe: and he that is obedient for the Lordes ſake, hys mother ſhall haue ioye of hym.

B He that feareth the Lorde, honoureth his father & mother, and doth them ſeruice, as it were vnto the Lorde hymſelfe. Honoure thy father in dede, in worde & in al pacience, that thou mayeſt haue goddes bleſſynge, and hys bleſſynge ſhall abyde wyth the at the laſt.

*Ge.xxvij.d

* The bleſſyng of the father buildeth vp the houſes of the chyldren, but the mothers curſe roteth out the foũdaciõs. Reioyſe not whẽ thy father is reproued, for it is not honoure vnto the, but a ſhame. For the worſhip of a mans father is hys owne worſhip, & where the father is wythout honoure, it is the diſhoneſtye of the ſonne. My ſonne, make muche of thy father in hys age, & greue hym not as longe as he lyueth. And yf hys vnderſtandynge fayle, haue pacience wyth hym, & deſpyſe hym not in thy ſtrength. For ỹ good dede that thou ſheweſt vnto thy father, ſhal not be forgottẽ, and whan thou thyſelfe waxeſt, it ſhalbe rewarded the (and for thy mothers offence thou ſhalt be recompenſed with good, yee, it ſhalbe founded for the in ryghteouſnes) and in the daye of trouble thou ſhalt be remembred: thy ſynnes alſo ſhall melte awaye, lyke as the yſe in the fayre warme wether.

C He that forſaketh hys father, ſhall come to ſhame: and he that deſyeth hys mother, is curſed of God: My ſonne perfourme thy workes with louyng mekenes, ſo ſhalt thou be loued aboue other men. The greater thou arte, the more hũble thy ſelfe (in al thynges) and thou ſhalte fynde fauoure in the ſyght of God. For great power belongeth only vnto God, and he is honoured of the lowlye.

*pſa.cxxxi.a
Prou.xxv.a.
Roma.xii.a.

* Seke not out the thynges that are aboue thy capacite, & ſearch not the grõude of ſuch thynges as are to myghtye for the: but loke what God hath cõmaunded the: thynke vpon that alwaye, & be not curious in many of hys workes. For it is not nedeful for the, to ſe wyth thyne eyes the thynges that are ſecrete. Make not thou to much ſearch in ſuperfluous thynges, and be not curious in many of hys workes: for many thinges are ſhewed vnto the already, whyche be aboue the capacitie of men. The medlynge wyth ſuche hath begyled many a mã, and tangled theyr wyttes in vanitie.

D An harde herte ſhal feare euell at the laſt: (and he that loueth daunger, ſhall peryſhe therin) an herte that goeth two wayes, ſhall not proſpere: and he that is frowarde of hert wyll euer be worſe and worſe. A wycked herte ſhalbe laden wyth ſorowes, and the vngodly ſynner wyll heape one ſynne vpon an other. The coũcel of ỹ proude hath no health for the plante of ſynne ſhalbe rooted out in them, & not knowen. The herte of hym that hath vnderſtandyng ſhal perceaue hye thinges, and a good eare wyll gladly herken vnto wyſdome. An herte that is wyſe and hath vnderſtandyng, wyl abſtayne from ſynnes, & increaſe in the workes of ryghteouſnes. Water quencheth burnynge fyre, * and mercy reconcileth ſynnes. God hath reſpect vnto hym that is thankful: he thinketh vpon him agaynſt the tyme to come: ſo that whẽ he falleth, he ſhall fynde a ſtronge holde.

*Pſa.xli.a

The.iiij.Chapter.

Almes muſt be done wyth all mekenes. The ſtudye of wyſedome and her frute. A iudge ought to be mercyful. An exhortacion to eſchue euell and to do good.

A My ſonne, * defraude not ỹ poore of hys almes, and turne not awaye thyne eyes frõ hym that hath nede. Deſpyſe not an hongrye ſoule, & deſye not the poore in hys neceſſitie: greue not the herte of hym that is helpleſſe, and withdrawe not ỹ gyfte from the nedefull. Refuſe not the prayer of one that is in trouble, turne not awaye thy face frõ the nedy. Caſt not thyne eyes aſyde frõ the poore, for any euell wyll, that ỹ geue hym not occaſion to ſpeake euell of the. For yf he cõplayne of the in the bytternes of hys ſoule, his prayer ſhalbe herde: euen he ỹ made hym ſhall heare hym. Be curteous vnto the company of ỹ poore, humble thy ſoule vnto the elder, and bowe downe thy head to a mã of worſhippe. Let it not greue the to bowe downe thyne eare vnto the poore, but paye thy dette, and geue hym a frendly anſwere, & that wyth mekeneſſe.

*Deut.xv.d.

B * Delyuer hym that ſuffreth wronge frõ the hande of the oppreſſour, and be not faynt harted whan thou ſytteſt in iudgement. Be mercyfull vnto the fatherleſſe as a father, & be in ſteade of an huſbande vnto theyr mother: ſo ſhalt thou be as an obedient ſonne of the Hyeſt, and he ſhal loue the more then thy mother doth. Wyſedome bretheth lyfe into her chyldren, receaueth them that ſeke her, & wyl go before thẽ in the waye of ryghteouſnes. He that loueth her, loueth lyfe: and they that ſeke her diligentlye, ſhall haue greate ioye. They that kepe her, ſhall haue the heritage of lyfe: for where ſhe entreth in, there is the bleſſynge of God. They that honoure her, ſhall be the ſeruauntes of the holy one: and they that loue her, are beloued of God. Who ſo geueth eare vnto her, ſhal iudge the Heathen: and he that hath reſpecte vnto her, ſhall dwell ſafely.

*Gen.xiiij.c

He

C He that beleueth her, ſhal haue her in poſſeſſion, and hys generacion ſhall endure: for whan he falleth, ſhe doth go wyth hym, and choſeth hym amonge the beſt. Feare, drede, & temptacion ſhall ſhe brynge vpon hym, and trye hym in hyr doctrine, tyl ſhe haue ſo proued hym in hys thoughtes, that he commyt hys ſoule vnto her. Then ſhall ſhe ſtablyſhe hym, brynge yͤ ryght waye vnto hym, make hym a glad man, ſhewe hym her ſecretes, and heape vpon hym the treaſures of knowlege, vnderſtandynge of ryghteouſnes. But yf he go wrōge, ſhe ſhall forſake hym, and geue hym ouer into the handes of hys enemye.

D My ſonne, make much of the tyme, eſchue the thynge that is euell, & for thy lyfe ſhame not to ſaye the trueth. For there is a ſhame that bringeth ſynne, and ther is a ſhame that bryngeth worſhyp and fauoure: * Accept no perſon after thyne owne wyll, that thou be not confounded to thyne awne decaye. Be not aſhamed of thy neghboure in hys aduerſitie, and kepe not backe thy councell whā it maye do good, neyther hyde thy wyſedome in her bewty. For in the tonge is wyſedome knowen, ſo is vnderſtandynge knowlege & learnynge in the talkynge of the wyſe, & ſtedfaſtneſſe in the workes of ryghteouſnes: In no wyſe ſpeake agaynſt the worde of trueth, but be aſhamed of the lyes of thyne owne ignoraunce. Shame not to confeſſe thyne erroure, and ſubmytte not thy ſelfe vnto euery man becauſe of ſynne. Wythſtande not the face of the myghty, & ſtryue thou not againſt the ſtreame. But for ryghteouſnes take paynes with all thy ſoule, & for the trueth ſtryue thou vnto death, and God ſhall fyght for the agaynſt thyne enemyes. Be not haſty in thy tonge, neyther ſlacke & negligent in thy workes. Be not as a Lion in thyne owne houſe, deſtroyeng thy houſholde folkes, and oppreſſynge them yͭ are vnder the. * Let not thyne hande be ſtretched out to receaue, and ſhutte whan thou ſhuldeſt geue.

* Leui.xix.c.
* Actes.xx.g

¶ The. v. Chapter.

¶ In rycheſſe may we not put any confidence. The vengeaunce of God ought to be feared, and to repentaunce maye we not be ſlowe.

A TRuſt not vnto thy riches, * and ſay not: tuſh, I haue ynough for my lyf. (For it ſhall not helpe in the tyme of vengeaunce and temptacion.) Folowe not the luſt of thyne owne herte in thy ſtrength, and ſaye not: tuſh, how haue I had ſtrength, or who wyll brynge me vnder becauſe of my workes? for doutles God ſhal auenge it. And ſaye not. I haue ſynned, and what euel hath happened me? For the almyghty is a pacient rewarder. * Becauſe thy ſynne is forgeuen the, be not therfore wythout feare, neyther heape one ſynne vpon another. * And ſay not: tuſh, the mercy of the Lorde is greate, he ſhal forgeue me my ſynnes, be they neuer ſo many. * For lyke as he is mercyfull, ſo goeth wrath from hym alſo, & hys indignacion cōmeth downe vpon ſynners.

* Luke.xii.c. Eccle.xi.c.
* Rom.ij.a
* Eccle.xxi.a
* Eccle.xvi.a

Make no taryeng to turne vnto the Lord and put not of from daye to daye: for ſodenly ſhall hys wrath come, and in the tyme of vengeaunce he ſhal deſtroye the. * Truſt not in wycked ryches for they ſhall not helpe the in the daye of punyſhment and wrath. B Be not caryed about to euery winde, and go not into euery waye: for ſo dothe the ſynner that hath a double tonge. Stande faſt in the way of the Lord, be ſtedfaſt in thy vnderſtādīng, abyde by the worde, and folow the worde of peace and ryghteouſnes. Be gentle to heare the worde of God, that thou mayeſt vnderſtande it, & make a true anſwere with wyſedome. * Be ſwyfte to heare, but ſlowe & pacient in gyuynge anſwere. If thou haſt vnderſtandynge, ſhape thy neyghboure an anſwere: If no, lay thyne hāde vpō thy mouth leſt thou be trapped in an vndiſcrete worde, and ſo confounded. Honoure and worſhippe is in a mans wyſe talkinge, but the tonge of the vndiſcrete is his awne deſtruccion. * Be not a preuy accuſer as longe as thou lyueſt, and vſe no ſclaunder wyth thy tonge. For ſhame and ſorowe goeth ouer the thefe, & an euell name ouer hym that is double tonged: but he yͭ is a preuy accuſer of other men, ſhall be hated, enuyed and confounded. Se yͭ thou iuſtifye the ſmall and great alyke.

* Prou.x.a. and.xi.a Ezech.vij.b. Sopho.i.c
* James.i.a
* Leu.xix.d.

¶ The. vj. Chapter.

¶ It is the propertie of a ſynner to be euel tonged. The doctrine and good councell of the wyſe is to be embraced, wyſedome ſhulde be ſerched for. The profyte therof

A BE nott thy neyghbours enemye for thy frendes ſake: for who ſo is euel, ſhalbe the heyre of rebuke and diſhonoure, and whoſoeuer beareth enuye and a double tonge offendeth. * Be not proude in the deuice of thine owne vnderſtanding (leſt thy ſtrength be hurte by foolyſhnes, and) leſt thy leaues wyther, & thy frute be deſtroyed, and ſo thou be lefte as a drye tree (in the wildernes.) For a wycked ſoule deſtroyeth him that hathe it, maketh hym to be laughed to ſcorne of hys enemyes, (and bryngeth hym to the porcion of the vngodly.) * A ſwete worde multiplyeth frendes, & pacifieth them that be at variaunce, and a thankfull tonge wyll be plenteous in a good man. Holde frendſhip wyth many, neuertheleſſe haue but one counceler of a thouſande.

* Rom.xii.d. Phil.ij.a.
* Eccl.xx.b

B Yf thou getteſt a frēde, * proue hym fyrſt, and be not haſtye to geue hym credence. For ſome man is a frende, but for a tyme, & wyll not abyde in the daye of trouble. And there is ſome

* Pro.xiii.b and.xxviii.a Miche.vii.a. Math.x.e

is ſome frende that turneth to enemytie, and
taketh parte agaynſt the: & yf he knowe any
*ec.xxxvii.a. hurt by the, he telleth it out. *Agayne, ſome
frende is but a companion at the table, and
in the daye of nede he continueth not. But a
ſure frende wyll be vnto the euen as thyne
awne ſelfe, and deale faithfully with thy houſholde
folke. Yf thou ſuffre trouble and aduerſitie,
he is wyth the, and hydeth not hymſelfe
from the. Departe from thyne enemyes,
yee, and beware of thy frendes.

C A faythfull frende is a ſtronge defence,
who ſo fyndeth ſuch one, fyndeth a treaſure.
A faythfull frende hath no peare, the weyght
of golde and ſyluer is not to be compared to
the goodnes of hys fayth. A faythfull frende
is a medicyne of lyfe, & they that feare yͤ Lord
ſhal fynde hym. Who ſo feareth yͤ Lorde ſhall
proſpere with frendes: and as he is himſelfe,
ſo ſhal hys frende be alſo. My ſonne, receaue
doctrine frõ thy youth vp, ſo ſhalt thou finde
wyſedome tyll thou be olde. Go to her as one
that ploweth, and ſoweth, and wayte paciently
for her good frutes: For thou ſhalt
haue but lytle laboure in hir worke, but thou
ſhalt eate of hir frutes ryght ſone: O howe
exceadynge ſharpe is wyſedome to vnlerned
men: an vnſtedfaſt body wyll not remayne
in her. Unto ſuche, ſhe is as it were a touche
ſtone, and he caſteth her from hym in all the
haſt, for wyſdome is wyth hym but in name
there be but few that haue knowlege of her.
(But wyth them yͭ knowe her, ſhe abydeth
euen vnto the appearynge of God.)

Geue eare (my ſonne) receaue my doctrine,
and refuſe not my councell. Put thy foote
into her lynkes, *& take her yocke vpon thy
*Math.xi.d necke: bowe downe thy ſhoulder vnder her,
beare her paciently, and be not weery of her
bãdes. Come vnto her with thy whole hert,
& kepe her wayes wyth all thy power. Seke
after her, and ſhe ſhalbe ſhewed the: and whẽ
thou haſt her, forſake her not. For at the laſt
thou ſhalte fynde reſt in her, and that ſhalbe
turned to thy great ioye. Then ſhall her fetters
D be a ſtronge defence for the, and her yock
a glorious rayment. For the bewtye of lyfe
is in her, and her bandes are the couplyng together
of ſaluacion. Yee, a glorious rayment
is it, thou ſhalte put it on, & the ſame crowne
of ioye ſhalt thou weare.

My ſonne, yf thou wylte take hede, thou
ſhalt haue vnderſtandynge, & yf thou wylte
applye thy mynde, yͧ ſhalte be wyſe. If thou
wylt bowe downe thyne eare, thou ſhalt receaue
doctrine, and yf thou delite in hearing,
thou ſhalt be wyſe. Stande wyth the multitude
of ſuch elders as haue vnderſtandynge,
and conſent vnto theyr wyſdome with thine
*Ecc.viii.a. herte: *that thou mayeſt heare all godly ſermons,
and that yͤ worthy ſentẽces eſcape the
not. And yf thou ſeyſt a man of dyſcrete vnderſtandyng,
get the ſoone vnto him, and let
thy foote treade vpon the ſteppes of hys dores.
*Let thy mynde be vpon the commaundementes Psal.i.a
of God, and be earneſtly occupied
in hys lawes: ſo ſhall he ſtablyſh thy herte, &
geue the wyſedome at thyne owne deſyre.

The.vii.Chapter.

We muſt forſake euell, and yet not iuſtifye our ſelues. The behauour of the wyſe towarde his wyfe, hys frẽd hys chyldren, hys ſeruauntes, hys father and mother, the preſtes. &c.

DO no euell, ſo ſhall there no harme A
happen vnto the. Departe awaye
from the thynge that is wycked, &
no myſfortune ſhal medle with the.
My ſonne, ſowe no euell thynges in the forowes
of vnryghteouſnes, ſo ſhalte thou not
reape thẽ ſeuen folde. Laboure not vnto mã
for any lordſhip, neyther vnto the kynge for
the ſeat of honoure. *Juſtifie not thy ſelfe before
God (for he knoweth the herte) and deſyre *pſa.cxliii.a
not to be reputed wyſe in the preſence of Eccle.vii.c.
yͤ kinge. Make no labour to be made a iudge John.ix.a
except it ſo were, that thou couldeſt myghtely Luke.xviii.b
put downe wickednes: for yf thou ſhuldeſt
ſtande in awe of the preſence of the myghty,
thou ſhuldeſt fayle in geuynge ſentence. Offende
not in the multitude of the cytie, & put
not thy ſelfe amonge the people. *Binde not
two ſynnes together, for in one ſynne ſhalte *Eccle.xxi.a
thou not be vnpunyſhed. Saye not: tuſhe,
God wyll loke vpon the multitude of my
oblacions, and whã I offre to the hyeſt God
he wyll accepte it.

Be not faynt harted whan thou makeſt B
thy prayer, nether ſlacke in gyuyng of almes
Laughe no man to ſcorne in the heuyneſſe of
hys ſoule, for God (whych ſeyth al thynges)
is he *that can brynge downe, and ſet vp agayne. *i.Reg.ii.b.
Accepte no leſynge agaynſte thy brother,
nether do the ſame agaynſt thy frende.
Uſe not to make any maner of lye, for the cuſtomes
therof is not good. Make not many
wordes, when thou art amonge yͤ elders: *&
whẽ thou prayeſt, make not much bablynge. *Math.vi.a
*Let no labourious worke be tedious vnto *Rom.xii.b.
the, nether the houſbandrye which yͤ almyghty
hath created. Make not thy boaſt in yͤ multitude
of thy wyckednes, but hũble thy ſelfe
euen from thyne hert: and remember that the
wrath ſhall not be longe in taryeng, and that
the vengeaunce of the fleſh of the vngodly is
a very fyre and worme. Geue not ouer thy
frende for any good, nor thy faythfull brother
for the beſt gold.

Departe not from a diſcrete and good womã,
that is fallen vnto yͤ for thy porcion in yͤ C
feare of the Lorde, for the gyft of her honeſty
is aboue golde. * Where as thy ſeruaunte *Luke.xix.c.
worketh truly, intreate hym not euell, nor
the hyrelyng that is faythful vnto the. Loue
a dyſcrete ſeruaunte as thyne awne ſoule,
defraude

defraude hym not of hys lybertie, nether leaue
*Deu.xv.b hym a poore man. * If thou haue catell,
loke well to them: and yf they be for thy pro-
*Eccle.xxx.a fyte, kepe them. * If thou haue ſonnes, bring
them vp in nourture and learnynge, ⁊ holde
them in awe from theyr youth vp. If thou
haue daughters, kepe theyr body, ⁊ ſhewe
not thy face cherefull towarde them. Marye
thy daughter, and ſo ſhalt thou perfourme a
weyghtie matter: but geue her to a man of
vnderſtandynge. If thou haue a wyfe after
thyne owne mynde: forſake her not (but cōmytte
not thy ſelfe to the hatefull.)

*Honoure thy father frō thy wholehert:
*Eccle.iii.a. Tobi.iiii.a.‡ ⁊ forget not the ſorowfull trauayle that thy
mother had with the: remember yͤ thou waſt
borne thorow them, and howe canſt thou recompenſe
them the thynges that they haue
done for the? Feare the Lorde wyth all thy
D ſoule, and honoure hys mynyſters. Loue thy
*Deute.xii.c maker wyth all thy ſtrength, * and forſake
not hys ſeruauntes. Feare the Lorde wyth
*Nu.xviii.b all thy ſoule, ⁊ honoure his Preſtes. * Geue
thē theyr porcion of the fyrſt frutes ⁊ increaſe
of the earth, lyke as it is commaunded the: (⁊
reconcile thy ſelfe of thy negligence wyth the
lytle flocke) geue them the ſhoulders, ⁊ theyr
appoynted offrynges and fyrſtlinges: Reach
thyne hande vnto the poore, that God maye
*Gala.vi.a. bleſſe yͤ with plenteouſnes. * Be lyberal vnto
‡Tobi.i.d all men lyuynge, ‡ yet let not but do good
euen to them that are deade.

*Let not them that wepe, be without cōforte,
*Rom.xii.b. but mourne wᵗ ſuche as mourne. ‡ Let
‡Mat.xxv.d. it not greue the to vyſite the ſycke, for that
ſhal make yͤ to be beloued. What ſoeuer thou
takeſt in hande, remember the ende, and thou
ſhalt neuer do amyſſe.

The. viij. Chapter.

Agaynſt thy better is no ſtryuynge. Of the death of thyne enemye mayeſt thou not reioyce, nor deſpyſe thy neyghbours, nor the wordes of the wyſe.

STryue not wyth a myghtye man,
A leſt thou chaunſe to fal into his handes.
* Make no variaunce with
*Math.v.d a rych man, leſt he happen to bringe
*Eccl.xxxi.a vp an harde quarel agaynſt the. * For gold
and ſyluer hath vndone many a mã, yee, euē
the hertes of kynges hath it made to fall:
Stryue not wyth a man that is full of wordes,
and laye no ſtyckes vpon hys fyre. Kepe
no company wyth the vnlerned, leſt he geue
*Gala.vi.a. thy kynred an euill reporte. * Deſpyſe not a
ii.Corin.ii.b man that turneth hymſelfe a way frō ſynne,
and caſt hym not in the teeth wythall, but remember
that we are frayle euerychone.
*Leu.xix.g. * Thynke ſcorne of no man in hys olde age,
for we waxe old alſo. Be not glad of yͤ death
of thyne enemy, but remember that we muſt
dye all the ſorte of vs (and fayne wolde we
*Eccle.vi.b. come into ioye.) * Deſpyſe not the ſermons
of ſuch elders as haue vnderſtandynge, but
acquaynte thy ſelfe wyth the wyſe ſentences
of them: for of them thou ſhalt lerne wyſdome
and the doctrine of vnderſtandynge, and
how to ſerue great mē without complaynte.

Go not frō the doctrine of the elders, for
they haue lerned it of theyr fathers: For of B
them thou ſhalte learne vnderſtandynge, ſo
that thou mayeſt make anſwere in the tyme
of nede. Kyndle not the coales of ſynners,
(whan thou rebukeſt them) leſt thou be brẽt
in the fyrie flammes of theyr ſynnes. Reſyſt
not the face of the blaſphemer, that he laye
not wayte for thy mouth. * Lende not vnto *Eccl.xxix.a
hym that is myghtyer then thy ſelfe: If thou
lendeſt hym, coũte it but loſt. Be not ſuertye
aboue thy power: yf thou be, then thynke ſurely
to paye it. Go not to law wyth yͤ iudge:
for he wyll iudge accordynge to his awne honoure.
* Trauayle not by the way with him *Gen.iiii.b
that hys braynleſſe, leſt he do the euell: for he
foloweth hys owne wylfulnes, and ſo ſhalt
thou peryſh thorow hys foly.

* Stryue not wyth hym that is angrye C
and cruel, and go not wyth him into wylder- *Prou.xii.d
nes: for bloude is nothynge in hys ſyght, and Eſay.iii.a.
where there is no helpe, he ſhall murther the.
* Take no coũcell at fooles, for they [illegible]
thynge but the thynges that pleaſe themſel- [illegible].ix.c
ues. Make no councell before a ſtraũger, for xxxvii.a
thou canſt not tell what wyl come of it. Opē
not thyne herte vnto euery man, leſt he be vnthankfull
to the, and put the to reproſe.

The. ix. Chapter.

The ieopardyes of chaſteneſſe are to be eſchued. An olde frende is to preferred before a newe. The glorye and rycheſſe of ſynners. Ryghteous men ſhulde be bydden to geſt. Laboure is the chefe thynge in a workman, and wyſdome in a prynce.

BE not gelous ouer the wyfe of thy A
boſome, that ſhe ſhew not ſome ſhrewed
poynt of wycked doctrine vpō
the. * Geue not the power of thy lyf *Pro.xx.v.b.
vnto a woman, leſt ſhe come in thy ſtrẽgth, a.and.vii.a
⁊ ſo thou be confoũded. Loke not vpon a woman
yͭ is deſyrous of many mē, leſt thou fall
into her ſnares. Uſe not the cōpany of a woman
yͭ is a player ⁊ a daũſer, ⁊ heare her not,
leſt thou peryſh thorowe her entyſynge. Beholde
not a mayden, that thou be not hurt in
her bewty. * Caſt not thy mynde vpon harlottes *Prou.[illegible].a
in any maner of thynge, leſt thou deſtroye
both thy ſelfe and thyne heritage. Go
not aboute gaſynge in euery lane of the cytie
nether wãder thou abrode in the ſtretes therof.
* Turne awaye thy face from a bewtyfull *Math.v.e
woman, and loke not vpon the fayrnes
of other.

* Many a mã hath peryſhed thorow the B
bewtye of women, for thorowe it the deſyre *Ge.xxxiiii.a
is kyndled as it were a fyre. (An aduouterous ii.Reg.xi.a
woman ſhalbe trodden vnder fote as Iud.x.xi.xii.
myre,

myre, of euery one that goeth by the waye: Many a man wonderynge at the bewtye of a ſtraunge woman, hath ben caſt out, for her wordes kyndle as a fyre. Syt not wyth an other mans wyfe by any meanes, lye not wͭ her vpon the bed, make no wordes with her, at the wyne, leſt thyne hert conſent vnto her and ſo thou with thy bloude fall into deſtruccion. Forſake not an olde frende, for the new ſhall not be lyke hym.

A new frende is new wyne: let him be old and thou ſhalt drynke hym wyth pleaſure. Deſpyſe not the honoure and ryches of a ſynner, for thou knoweſt not what deſtruccion is for to come vpon hym. Delpte not thou in the thynge that the vngodlye haue pleaſure in, beynge ſure, that the vngodly ſhall not be accepted vntyll theyr graue: C

Kepe the from the man that hath power to ſlaye, ſo nedeſt thou not to be afrayed of death. And yf thou cōmeſt vnto hym make no faute, leſte he happen to take awaye thy lyfe. Remember that thou goeſt in the myddeſt of ſnares, and vpon the bulworckes of thy cytie. Beware of thy neyghboure as nye as thou canſt, *and medle wyth ſuche as be wyſe and haue vnderſtandynge. Let iuſt mē [illegible] craftes, let thy myrth be in the feare of God, [illegible] remembraunce of God be in thy mynde, *and let all thy talkynge be in the cōmaundementes of the Hyeſt. In the handes of crafteſmen ſhall the worckes be commended, *ſo ſhall the princes of the people in the wyſedome of theyr talkynge. A man ful of wordes is perelous in hys cytie: and he that is raſhe in hys talkynge, ſhalbe abhorred.

*Eccl.viij.c. xxxvij.a

*Deute.[illegible] and.xi.c.

*ij.Re.iij.c

The.x.Chapter.

Of kynges and iudges. Pryde and couetouſnes are to be abhorred. Labour is prayſed.

A A Wyſe iudge wyll ordre hys people wͭ diſcrecion: and where a man of vnderſtandynge beareth rule, there goeth it well. *As the iudge of ẏ people is hymſelfe, euen ſo are his officers, and loke what maner of man the ruler of the cytie is, ſuche are they that dwell therin alſo: *An vnwyſe kynge deſtroyeth hys people ‡ but where they that be in authoritie are men of vnderſtandyng. there the cytie proſpereth.

*Pro.xxix.a

*iij.Regu. xii.a. ‡Pro.xxviij.b and.xxxi.a.

The power of the earth is in the hande of God (and al iniquitie of the people is to be abhorred) and whan hys tyme is, he ſhall ſet a profytable ruler vpon it. In the hande of God is the power of man, and vpon the ſcribes ſhall he laye hys honoure. *Remember no wrōge of thy neyghbour, and medle thou wyth no vnryghteous workes. Pryde is hatefull before God and man, and all wyckednes of ẏ heathē is to be abhorred. *Becauſe of vnryghteous dealynge, wronge, blaſphemies and dyuerſe dyſceates, a realme ſhal be tranſlated from one people to another. B

*Leui.xix.d

*Ie.xxvii.a. Dani.iiii.c.

There is nothyng. worſe thē a couetous man. Why arte thou prowde, O thou earth & aſhes? There is not a more wycked thynge, then to loue money. And why? ſuch one hath hys ſoule to ſell: yet is he but fylthye donge whyle he lyueth.

And though the phiſicion ſhewe his helpe neuer ſo longe, yet in concluſion it goeth after thys maner, to daye a kynge, to morowe dead. For whā a man dyeth, he is the heyre of ſerpentes, beaſtes, and wormes. The begynnynge of mans pryde, is to fall away frō God: and why? hys herte is gone frō his maker, for pryde is the originall of all ſynne. Who ſo taketh holde therof, ſhalbe fylled wͭ curſynges, and at the laſt it ſhall ouerthrow hym. Therfore hath the Lorde brought the congregacions of the wycked to diſhonoure, and deſtroyed them to the ende.

C *God hath deſtroyed the ſeates of proude princes, and ſet vp the meke in theyr ſteade: God hath wythered the rootes of the proude heathen, & planted the lowly amonge them. *God hath ouerthrowen the landes of ẏ heathen, and deſtroyed them vnto the grounde. He hath cauſed thē to wyther awaye, he hath brought them to nought, and made the memoriall of thē to ceaſſe from out of the earth. (God hath deſtroyed the name of the proud, and left the name of the humble of mynde.) Pryde was not made for man, nether wrothfulneſſe for mens chyldren. The ſede of men that feareth God, ſhalbe brought to honour, but the ſede whych tranſgreſſeth the cōmaundemētes of the Lorde, ſhalbe ſhamed. He that is the ruler amonge brethen, is holden in honoure amōge them, & he that regardeth ſuch as feare the Lorde. The glory of ẏ rych of the honorable, and of the poore is the feare of God.

*Sapi.vi.b. Luk.i.e.xiiij. c.and.xviij.b

*Gen.xxix.e

D Deſpyſe not thou the iuſt poore man, and magnifye not ẏ ryche vngodly. Great is the iudge & mighty in honoure, yet is there none greater, then he that feareth God. *Unto ẏ ſeruaunt that is diſcrete, ſhall the free do ſeruyce. ‡ He that is wyſe and well nurtoured, wyll not grudge when he is refourmed, and an ignoraunt body ſhal not come to honour. Be not proud to do thy worke, and diſpayre not in the tyme of aduerſitie. *Better is he that laboureth, and hath plenteouſnes of all thinges, then he that is gorgeous, and wanteth breade.

*Pro.xvii.a ‡iii.Reg.xii.b

*Prou.xii.b

E My ſonne, kepe thy ſoule in meknes, and geue her her due honoure. Who ſhall iuſtifye hym, that ſynneth agaynſt hym ſelfe? Who wyll honoure hym, that diſhonoureth hys awne ſoule? The poore is honoured for hys faythfulnes and trueth, but the ryche is had in reputacion becauſe of his goodes. He that

ordreth hymſelfe honeſtly in pouertie, howe
much more ſhall he behaue hymſelfe honeſtly
in ryches? And who ſo ordreth hymſelfe vnhoneſtly
in ryches, howe much more ſhall he
behaue hymſelfe vnhoneſtly in pouertie?

¶The.xi.Chapter.

¶The prayſe of humilitie. After the outwarde appearaunce ought we not to iudge. Of heady and raſhe iudgement. The ryche is not wythout offence. All thynges come of God. All men are not to be brought into thyne houſe.

A The wyſedome of hym that is brought
lowe, ſhall lyfte vp hys heade and ſhal
make hym to ſyt amonge great men.
Commende not thou a man in hys bewtye,
nether deſpyſe a mã in hys vtter appearaũce.
The Bee is but a ſmall beaſt amonge yͤ fowles,
yet is her frute exceadynge ſwete. Be
not proude of thy rayment, * and exalte not
Actes.xij.d. thy ſelfe in the day of thy honoure: for yͤ workes
of the Hyeſt onely are wonderfull: yee,
glorious, ſecrete, & vnknowen are hys workes.
*i.Reg.xv.f Many tyrauntes haue ben fayne to ſyt
Heſter.vi.a downe vpon the earth, * and the vnlyckelye
hath worne the crowne. Many myghtye men
haue bene brought lowe, and the honorable
haue bene delyuered into other mens handes.
*Deu.xij.b *Condemne no man, before thou haue tryed
out the matter: and whan thou haſt made inquiſicion,
‡Pro.xviij.c then refourme ryghteouſly. ‡Geue
no ſentence, before thou haſt herde the cauſe,
but fyrſt let men tell out theyr tales.

B Stryue not for a matter that toucheth
not thy ſelfe, and ſtande not in the iudgemẽt
of ſynners. My ſonne, medle not with many
*Mat.xix. matters: * and yf thou wylte be ryche, thou
i.Tim.vi.b ſhalt not get it: and though thou runneſt thy
*Prouer.x.c way afore, yet ſhalt thou not eſcape. * Ther
Pſa.cxxvij.a is ſome man that laboureth, and the more he
weeryeth hym ſelf, the leſſe he hath. Againe,
ſome man is ſlouthfull, hath nede of helpe:
wanteth ſtrength, and hath great pouertie,
and Gods eye loketh vpon him to good, ſetteth
*Job.xiii.c hym vp from hys lowe ſtate, * and lyfteth
vp hys heade: ſo that many men maruel
at hym, and geue honoure vnto God.

C * Proſperitie & aduerſite, lyfe and death,
Job.i.c. pouerte and rycheſſe come all of the Lorde.
Eze.xxviij.b. Wyſedome, nurtoure, and knowlege of the
lawe, are wyth God, loue and the wayes of
good are wyth hym. Erroure and darkenes
are made for ſynners (and they that exalte
them ſelues in euel, waxe olde in euell.) The
gyfte of God remayneth for the ryghteous,
and hys good wyll ſhall geue proſperitie for
euer. Some man is rych by lyuinge nygardly,
and that is the porcion of hys rewarde,
*Luke.xii.c. in that he ſayeth: * now haue I gotten reſt, &
nowe wyll I eate and drynke of my goodes
my ſelf alone. And yet he cõſidereth not, that
the tyme draweth nye (& death approcheth)
that he muſt leaue al theſe thĩges vnto other
men, and dye hymſelfe. Stande thou faſte in
thy couenaunt, and excercyſe thy ſelfe therin,
and remayne in the worke vnto thy age. Cõtinue
not in the workes of ſynners, but put
thy truſt in God, & byde in thyne eſtate: for
it is but an eaſy thynge in the ſyght of God,
to make a poore man rych, and that ſodenly.
The bleſſynge of God haſteth to the reward D
of the ryghteous, & maketh hys frutes ſoone
to floryſhe and proſpere. Saye not: what helpeth
it me? and what ſhall I haue the whyle?
Agayne, ſay not: I haue ynough, how can I
wante? * When thou arte in welfare, forget *Ecc.xviij.e
not aduerſitie, & whan it goeth not wel with
the, haue a good hope, that it ſhalbe better.
For it is but a ſmall thynge vnto God, in the
daye of death to rewarde euery man accordynge
to hys wayes. The aduerſitie of an
houre maketh one to forget all pleaſure: and
when a man dyeth, hys workes are diſcouered.
Prayſe no body before hys death, for a
man ſhalbe knowen in hys chyldren.

Brynge not euery man into thyne houſe, E
for the dyſceytfull layeth wayte dyuerſly.
Lyke as a partrych in a maũde, ſo is the hert
of the proude: and lyke as a ſpye, that loketh
vpon the fall of hys neyghbour. For he turneth
good vnto euell, and ſlaundreth the choſen.
Of one ſparke is made a great fyre (& of
one dyſceatfull man, is bloude increaſed) and
an vngodly man layeth wayte for bloude.
Beware of the diſceatfull, for he ymagineth
wycked thynges, to brynge the into a perpetuall
ſhame. Yf thou takeſt an aleaunt vnto
the, he ſhall deſtroye the in vnquietnes, and
dryue the from thyne owne wayes.

¶The.xij.Chapter.

¶Unto whome we ought to do good. Enemyes ought to be eſchued.

When thou wylt do good, knowe
to whom thou doeſt it, & ſo ſhalt A
thou be greatlye thanked for thy
benefytes. * Do good vnto the *Gala.vi.c.
ryghteons, and thou ſhalt fynde i.Timo.v.a
great rewarde, though not of hym, yet (no
doubt) yͤ Lorde hym ſelfe ſhall rewarde the.
He ſtandeth not in a good caſe yͭ is alway occupyed
in euell, and geueth no almes, for the
Hyeſt hateth the ſynners, & hath mercy vpon
them that ſhewe the workes of repentaunce.
Geue thou vnto ſuche as feare God, and receaue
not a ſynner. As for the vngodly & ſynners,
he ſhal recompenſe vengeaũce vnto thẽ
& kepe them to the day of wrath. Geue thou
vnto the good, and receaue not the ſynner: do
well vnto hym that is lowly, but geue not
to the vngodly. Let not yͤ bread be geuẽ him,
that he be not myghtyer then thy ſelfe therin.
For ſo ſhalt yͧ receaue twyſe as muche euell,
in all yͤ good that thou doeſt vnto hym. And
why?

why? the hygheſt hateth ſynners, and ſhall rewarde vengeaunce to the vngodly.

In proſperitie, a frende ſhal not be knowē and in aduerſitie an enemye ſhall not be hyd. For whan a man is in wealth, it greueth his enemyes: but in heuynes and trouble a man ſhall knowe hys frende. Truſt neuer thyne enemye, for lyke as an yron ruſteth, ſo doth his wyckednes. And though he make moche B croutchynge and knelynge, yet kepe well thy mynde, and beware of hym. Set hym not by the, nether let hym ſyt at thy ryght hāde: leſt he turne hym, get into thy place, take thy rowme and ſeke thy ſeate, and ſo thou at the laſt remember my wordes, & be prycked at my ſayenges.

*Eccle.vij.a and.xxi.a

*Bynde not two ſynnes together, for there ſhall not one be vnpunyſhed. Who wyl haue pytie of the charmer, that is ſtynged of the ſerpent, or of all ſuch as come nye the beaſtes? C Euen ſo is it wyth hym that kepeth cōpany with a wycked mā, & lappeth him ſelfe in hys ſynnes. For a ſeaſon wil he byde with the, but yf thou ſtōble, he taryeth not. ‡ An enemy is ſwete in hys lyppes, he can make many wordes & ſpeake many good thinges: Yee, he can wepe wyth hys eyes, but in hys herte he ymagineth, how to throwe the into the pyt: & yf he may fynde oportunitie, he wil not be ſatiſfyed wyth bloude. If aduerſitie come vpon the, thou ſhalte fynde hym there fyrſt, and though he pretende to do the helpe, yet ſhall he vndermine the. He ſhall ſhake his heade, and clappe hys handes ouer the for very gladnes: & whyle he maketh many wordes, he ſhall dyſguyſe hys countenaunce.

*Iere.xli.b.

¶The.xiij.Chapter.

¶The companies of the proude and of the ryche are to be eſchewed. The Loue of God: lyke do company wyth theyr lyke.

Who ſo toucheth pytch, ſhalbe fyled withal: and he that is familiar with the proude, ſhal cloth him ſelfe with pryde. He taketh a burthē vpō hym, that accōpanyeth a more honorable man thā hym ſelfe. Therfore kepe no familiaritie wt one that is rycher then thy ſelfe. Howe agre the ketell and the pot together? for yf the one be ſmytten agaynſt the other, it ſhalbe broken. The rych dealeth vnrighteouſly, & threateneth wythal: but the poore beynge oppreſſed and wrongeouſly dealte wyth all: ſuffereth ſcarcenes, and geueth fayre wordes. Yf thou be for hys profyte, he vſeth the: but yf thou haue nothynge, he ſhall forſake the. As lōge as thou haſt any thinge of thyne awne, he ſhalbe a good felowe wyth the: yee, he ſhal make the a bare man, and not be ſory for the. Yf he haue nede of the, he ſhall deſraude the: and (wyth a preuy mocke) ſhall he put the in an hope, and geue the al good wordes, & ſay: what wanteſt thou? Thus ſhall he ſhame the in hys meate, vntyl he haue ſupt ye cleane vp twyſe or thryſe, and at the laſte ſhall he laugh ye to ſcorne. Afterward, when he ſeyth that thou haſt nothynge, he ſhall forſake the, and ſhake hys heade at the. (Submytte thy ſelfe vnto God, and wayte vpon hys hande.)

Beware, that thou be not diſceaued and B brought downe in thy ſymplenes. Be not to humble in thy wyſedome: leſt whan thou art brought lowe, thou be diſceaued thorow fooliſhnes. If thou be called of a myghtye man, abſent thy ſelfe, ſo ſhall he call the to hym the more ofte. Preaſſe not thou vnto hym, that thou be not ſhut out: but go not thou farre of, leſt he forget the. Withdraw not thy ſelfe frō hys ſpech, but beleue not hys many wordes. For with much cōmunicacion ſhal he tempt the, & (with a preuy mocke) ſhall he queſtion the of thy ſecretes. The vnmercyfull mynde of hys ſhall marke thy wordes, he ſhall not ſpare to do the hurte, & to put the in preſon. Beware and take good hede to thy ſelfe, for thou walkeſt in parel of thy ouerthrowyng.

Nowe whan thou heareſt hys wordes, make ye as though thou wereſt in a dreame, C and wake vp. Loue God all thy lyfe longe, & call vpō him in thy nede. Euery beaſt loueth hys lyke, euen ſo let euery mā loue hys neghboure. Al fleſh wyl reſorte to theyr lyke, and euery man wyll kepe company wyth ſuch as he is hym ſelfe. But as the wolfe agreeth wt the lābe, ſo doth the vngodly with the ryghteous. *What felowſhyp ſhulde an holy mā haue wyth a dogge. Howe can the rych & the poore agre together? The wylde Aſſe is the lyons praye in the wylderneſſe, euen ſo are poore men the meate of the rych. Lyke as the proude maye not awaye with lowlynes, euē ſo doth the ryche abhorre the poore: If a rych man fal, hys frendes ſet hym vp agayne: but whan the poore falleth, hys acquayntaunce forſake hym. If a ryche man fall into an erroure, he hathe many helpers: he ſpeaketh proude wordes, and yet men iuſtifye hym.

ij.Corin.vi.c

D But yf a poore man go wronge, he is punyſhed: yee, though he ſpeake wyſely, yet can it haue no place. Whan the ryche man ſpeaketh, euery body holdeth his tonge: and loke what he ſayeth, they prayſe it vnto the cloudes. But yf the poore man ſpeake, they ſaye: What felowe is thys? and yf he do amyſſe, they ſhal deſtroye hym. Ryches are good vnto hym that hath no ſynne in hys conſcience, & pouertie is a wycked thynge in the mouthe of the vngodly: The herte of man chaūgeth hys countenaunce, whether it be in good or euell. A chearfull countenaunce is a token of a good herte, for els it is an harde thynge to knowe the thought.

¶ The .xiiij. Chapter.

¶ The offence of the tonge. Man is but a vayne thynge. Happy is he that contynueth in wyſdome.

* Eccle.xix.c and.xxv.c Iames.iij.a.

A BLeſſed is the man, *that hath not fallen wᵗ the worde of hys mouth, and is not pricked with the cōſciēce of ſynne. Happie is he that hath no heuynes in hys mynde, and is not fallen from hys hope. It becōmeth not a couetous man and a nygarde, to be ryche: and what ſhulde a nygarde do wᵗ golde? He that wyth all his carefulnes heapeth together vnryghteouſly, gathereth for other folckes, ⁊ another man ſhall make good chere wᵗ hys goodes. He that is wicked vnto hym ſelfe, howe ſhulde he be good vnto other men? Howe can ſoch one haue eny pleaſure of hys goodes? There is nothynge worſe, then whē one diſfauoureth hym ſelfe, ⁊ thys is a rewarde of his wickednes. If he do eny good, he doth it not knowynge therof, and agaynſt hys wyll, and at the laſt he declareth hys vngracyouſnes. A nygarde hath a wycked eye, he turneth awaye hys face, and deſpyſeth hys awne ſoule. *A couetous mans eye hath neuer ynough in the porcyon of wyckednes vntyll the tyme that he wyther awaye, and haue loſt hys awne ſoule.

*Pro.xvij.c. Eccle.i.a.

B A wycked eye ſpareth bred, and there is ſkarcenes vpō his table. My ſonne, do good to thy ſelfe of yͭ thou haſt, and geue the Lord his due offerynges. Remēbre that death tarieth not, ⁊ howe that the couenaunt of the graue is ſhewed vnto the: for the couenaunt of this world ſhall dye the death. *Do good vnto thy frende before thou dye, and accordynge to thy abylite reach out thyne hande, and geue vnto the poore. Be not diſapoynted of the good daye, and let not the porcyon of the good daye ouerpaſſe the. Shalt thou not leaue thy trauayles and labours vnto other men? In the deuydynge of the heritage geue ⁊ take ⁊ ſanctyfye thy ſoule. Worcke thou ryghteouſnes before thy death, for in the hell there is no meat to fynde. ‡All fleſhe ſhall fade awaye lyke graſſe, ⁊ lyke a floriſhyng leafe in a grene tre. Some growe, ſome are caſt downe: euen ſo is the generacyon of fleſhe and bloude: one cōmeth to an ende, another is borne.

* Eccl.iiij.a. Tob.iiij.b. Luke.xvi.b.

*Eſa.xl.a. i.Pet.i.d. Iames.i.b.

C All tranſytory thynges ſhall fayle at the laſt, ⁊ the worcker therof ſhall go wythall. Euery choſen worke ſhalbe iuſtifyed, and he that medled withal, ſhal haue honoure therin. Bleſſed is the man yͭ kepeth hym in wyſdome, and exercyſeth hym ſelfe in vnderſtādynge, and wyth dyſcrecyon ſhall he thynke vpon the foreknowledge of God. Whych cōſydereth the wayes of wyſdome in his hert, hath vnderſtandynge in her ſecretes, goeth after her (as one that ſeketh her out) and continueth in her wayes. He loketh in at her wyndowes, and herkeneth at her dores. He taketh hys reſt beſyde her houſe, and faſteneth hys ſtake in her walles. He ſhall pytch hys tente nye vnto her hand, and in his tent ſhall good thinges reſt for euermore. He ſhal ſet hys children vnder her couerynge, ⁊ ſhall dwell vnder her braunches. Vnder her couerynge ſhall he be defended from the heat, and in her glory ſhall he reſt.

¶ The .xv. Chapter.

¶ The goodnes that foloweth hym whych feareth God, God reiecteth and caſteth of the ſynner. God is not the auctor of euell.

HE that feareth God, will do good: and who ſo kepeth the lawe, ſhall optayne wyſdome. As an honorable mother ſhall ſhe mete hym, and as a virgyn ſhall ſhe receaue hym. *Wyth the bread of lyfe and vnderſtādyng ſhall ſhe fede hym, †and geue hym the water of wholſome wyſdome to dryncke. If he be conſtant in her, he ſhall not be moued: and yf he holde hym faſt by her, he ſhall not come to confuſyō. She ſhall brynge hym to honoure amonge hys neyghboures, and in the myddeſt of the congregacyon ſhall ſhe open hys mouth. Wyth the ſprete of wyſdome and vnderſtandynge ſhall ſhe fyll hym, and clothe hym wᵗ the garmēt of glory. She ſhall heape the treaſure of myrth ⁊ ioye vpon hym, and geue him an euerlaſtynge name to heritage. Folyſh men wyll not take holde vpon her: but ſoch as haue vnderſtandynge, wyll mete her (Folyſh mē ſhall not ſe her) for ſhe is farre from pryde ⁊ diſceate. Men that go aboute wᵗ lyes, wyll not remembre her: but men of trueth ſhalbe founde in her, and ſhall proſpere euen vnto the beholdynge of God. Prayſe is not ſemely in the mouth of the vngodly, for he is not ſent of the Lorde. For of God cōmeth wyſdome, and the prayſe ſhall ſtande by the wyſdome of God, and ſhall be plenteous in a faythfull mouth, ⁊ the Lorde ſhall geue her vnto hym. A

*Mat.iiij.a. †Iohn.iiij.a

Saye not yͧ: It is the Lordes faute that I am gone by, for yͧ ſhalt not do the thyng yͭ God hateth. Saye not yͧ: he hath cauſed me to do wrōge, for he hath no nede of yͤ vngodly. God hateth all abhominacyon of errour, ⁊ they that feare God wyll loue none ſoche. ‡God made man frō the begynnynge, ⁊ left him in the hād of hys councell. He gaue hym his cōmaundementes ⁊ preceptes: yf yͧ wylt obſerue yͤ cōmaūdemētes, ⁊ kepe acceptable faythfulnes for euer, they ſhall preſerue the. *He hath ſett water ⁊ fyre before the, reach out thyne hande vnto which yͧ wylt. Before man is lyfe ⁊ death, good ⁊ euell: loke what him lyketh, ſhalbe geuen him. For the wyſdome of God is greate ⁊ myghty in power, ⁊ beholdeth all men contynually. The eyes of the Lorde are vpon them that feare hym, B

‡Gene.i.d.

*Iere.xxi.b.

and he knoweth all the worckes of man. He
hath cōmaunded no man to do vngodly: nether
hath he geuen eny man ſpace to ſynne.

¶The.xvi.Chapter.

¶Of vnhappye and wycked chyldren. No man can hyde hym ſelfe from God. An exhortacyon to the receauynge of inſtruccyon.

A DElyte not thou in the multitude
of vngodly chyldren, and haue
no pleaſure in thē, yf they feare
not God. Truſt not yͧ to theyr
lyfe, and regarde not theyr labours:
for one ſōne that feareth
God, is better, then a thouſande vngodly.
And better it is for a man to dye wythout
chyldren, then to leaue behynde hym ſoche
chyldren as are vngodly. For by one yͭ hath
vnderſtandynge, maye a whole cytie be vpholden,
but though the vngodly be many,
yet ſhall it be waſted thorowe them. Many
ſoch thynges hath myne eye ſene, & greater
thynges thē theſe haue I herde wyth myne
*Eccle.xxi.b eares. *In the congregacyō of the vngodly
ſhall a fyre burne, & amōge vnfaythfull people
ſhall the wrath be kyndled.

B *The olde gyauntes optayned no grace
*Gene.vi.a. for theyr ſynnes, whych were deſtroyed, truſtinge
to theyr awne ſtrēgth. Nether ſpared
he them amonge whom Loth whych was a
*Gene.xix.c *ſtraunger, but ſmot thē and abhorred thē
becauſe of the pryde of their wordes. He had
no pytie vpō them, but deſtroyed all the people,
*Nu.xiiii.c. and.xxvi.f. that were ſo ſtoute in ſynne. * And for
ſo moch as he ouerſawe not the ſyxe hūdreth
thouſande, that gathered them ſelues together
in the hardenes of theyr herte: it were
maruell yf one beynge hardenecked, ſhuld be
*Eccle.v.a. fre. *For mercy and wrath is wyth hym: he
is both myghtye to forgeue and to poure out
diſpleaſure. Lyke as his mercy is greate, euē
ſo is hys punyſhement alſo, he iudgeth a mā
accordynge to hys workes. The vngodly
ſhall not eſcape in hys ſpoyle, and the longe
pacience of hym that ſheweth mercye, ſhall
not byde behynde. All mercye ſhall make place
vnto euery mā accordinge to the worthynes
of hys worckes, and after the vnderſtādynge
of hys pylgremage.

C Saye not thou: I wyll hyde my ſelfe frō
God, for who wyll thyncke vpon me from
aboue? I ſhall not be knowen in ſo greate a
heape of people, for what is my ſoule amōg
ſo many creatures? Beholde, the heauē, yee,
the heauen of heauens, the depe, the earthe,
and all that therin is, ſhall be moued at hys
preſence: the mountaynes, the hylles, and the
fōdacions of the earth ſhall ſhake for feare,
when God viſyteth them. Theſe thynges
doth no herte vnderſtande, but he vnderſtādeth
euery herte, & who vnderſtandeth hys
wayes? No man ſeyth hys ſtormes, and the
mooſt part of hys worckes are ſecrete. Who
wyll declare the workes of hys ryghteouſnes?
Or who ſhalbe able to abyde them? For
the couenaunt is farre from ſome, & tryenge
out of men is in the ende. He that is humble
of herte, thynketh vpon ſoche thynges: but
an vnwyſe and erroneous man caſteth hys
mynde vnto folyſh thynges.

My ſonne, herken thou vnto me, and lerne D
vnderſtādynge, and marcke my wordes
wyth thyne herte. I wyll geue the a ſure doctryne,
& playnely ſhall I inſtructe the (marke
my wordes thē in thyne hert: for in ryghteouſnes
of the ſprete do I ſpeake of the wōders
that God hath ſhewed amōge his workes
from the begynnynge. And in the trueth
do I ſhewe yͤ knowlege of hym.) God hath
ſet hys worckes in good ordre from the begynnynge,
and parte of them hath he ſundered
from the other. He hath garnyſhed hys
workes from euerlaſtynge, and theyr beginnynges,
accordynge to theyr generacyons.
None of thē hyndered another, nether was
any of them dyſobedient vnto hys wordes.
After thys, God loked vpon the earthe, and
fylled it wyth hys goodes. Wyth all maner
of lyuynge beaſtes hath he couered the grounde,
and they all ſhalbe turned vnto earthe
agayne.

¶The.xvii.Chapter.

¶The creacyon of man, and the goodnes that God hath done vnto hym. Of aulmes and repentaunce.

GOd *ſhope mā of the earth, A
*Gene.i.d. & made hym after hys owne
ymage, and turned hym vnto
earthe agayne, & clothed
him wyth his awne ſtrēgth.
He gaue hym the nombre of
dayes and certayne tyme,
yee, and gaue him power of the thinges that
are vpon earthe. He made all fleſhe to ſtāde
in awe of hym, so that he had the domynion
of all beaſtes and foules. * He made out of *Gene.ii.d
hym an helper lyke vnto hym ſelfe, and gaue
them dyſcrecyon and tonge, eyes and eares,
and a herte to vnderſtande, and fylled
them wyth inſtruccyon and vnderſtādynge.
He created for them alſo the knowledge of
the ſprete, fylled theyr hertes wyth vnderſtandynge,
and ſhewed them good and euell.
He ſet his eye vpon theyr hertes, declarynge
vnto them hys greate and noble worckes:
that they ſhulde prayſe hys holy name together,
reioyſe of hys wonders, and be tellynge
of hys noble actes. * Beſyde thys he *Exod.xx.a Deu.iiii.b. and.ix.
gaue them inſtruccyon, and the lawe of lyfe
for an herytage.

He made an euerlaſtynge couenaūt wyth
them, and ſhewed them hys ryghtuouſnes
& iudgementes. They ſawe hys glory wyth
theyr eyes, and theyr eares hearde the maieſty
of hys voyce. And he ſayde vnto them:
be ware of all vnryghtuous thinges. He gaue
euery man alſo a commaundement concernynge.

cernynge hys neyghboure.

B Theyr wayes are euer before hym, and
*Rom.xiij.a ‡Deut.iiij.c. and.x.c. are not hyd from hys eyes. *He hath ſet a ru
lar vpō euery people, ‡ but Iſrael is the Lor
des porcyon. All theyr worckes are as the
Sūne, in the ſyght of God, and hys eyes are
al waye lokynge vpō theyr wayes. All their
vnryghteouſneſſes are manifeſt vnto hym,
and all theyr wyckedneſſes are open in hys
*Eccl.xxix.b ſyght. *The mercy that a mā ſheweth is as
it were a purſe with him, and the grace that
is geuen to man preſerueth hym as the aple
*Mat.xxv.c of an eye. *At the laſt ſhal he awake, and re-
warde euery man vpon hys head, and ſhall
turne thē together into the nethermoſt par-
*Actes.iij.c. tes of the earth. *But vnto thē ỷ will repēt,
he hath geuen the waye of righteouſnes. As
for ſoch as be weake, he confor teth them, ſuf
freth them, and ſendeth them the porcyon of
the verite. O turne then vnto the Lorde, for
ſake thy ſynnes, make thy prayer before the
Lorde, do the leſſe offence, turne agayne vn-
to the Lord, forſake thyne vnryghteouſnes,
be an vtter enemye to abhomynacyon, lerne
to knowe the ryghteouſneſſe and iudgemen-
tes of God, ſtande in the porcyon that is ſet
forth for the and in the prayer of the mooſt
hye God. Go in the porciō of the holy world,
wyth ſoch as be lyuynge and geue thankes
vnto God.

C *Who wyll prayſe the Lorde in the hell?
*Pſal.vj.a. Eſa.xxxviij.b Abyde not thou in the erroure of the vngod-
ly, but geue hym thanckes before death. As
for the deed, thāckfulneſſe peryſheth frō him
as nothynge. Geue thou thāckes in thy lyfe,
yee, whyle thou art lyuynge & whole ſhalt
thou geue thanckes, and prayſe God, and re-
ioyſe in hys mercy. O howe great is the lo-
uynge kyndneſſe of the Lorde, and hys mer-
cyfull goodneſſe vnto ſoch as turne vnto hī?
For all thynges maye not be in man: & why
the ſonne of man is not immortall, and he
hath pleaſure in the vanyte of wyckednes.
What is more cleare then the Sunne? Yet
ſhall it fayle. Or what is more wycked then
the thynge that fleſh and bloude hath yma-
gyned? and that ſame ſhalbe reproued. The
Lord ſeyth the power of the hye heauen, and
all are but earth and aſſhes.

¶ The.xviij. Chapter.

¶ The meruelous worckes of God, the myſery and wretchednes of man. Agaynſt God ought we not to complayne. Praye muſt we continually.

A HE that lyueth for euermore, *ma
*Gene.i.a. de all thynges together. God one-
ly is ryghteous, and remayneth a
*Pſal.cv.a. Eccle.xliij.d. victorious kynge for euer. *Who
ſhalbe able to expreſſe ỷ worckes
of hym? Who wyll ſeke out the grounde of
hys noble actes? Who ſhal declare the power
of hys greatneſſe? Or, who wyll take vpon
hym to tell out hys mercy? As for the won-
derous workes of the Lord, there maye no-
thynge be taken from them, nothynge maye
be put vnto them, nether maye the grounde
of them be founde out. But when a mā hath
done hys beſt, he muſt begynne agayne: and
when he thyncketh to be come to an ende, he
muſt go agayne to his laboure. What is mā?
Wherto is he worth? What good or euel can
he do? *If the nombre of a mās dayes be al- *Pſal.xc.a.
moſt an hundreth yeare, it is moch.

Lyke as the droppes of rayne are vnto B
the ſee, and as a grauell ſtone is in compary-
ſon of the ſande: *ſo are theſe fewe yeares to *ij. Pet.iii.b.
the dayes of euerlaſtynge. Therfore is the
Lorde pacyent wyth them, and poureth out
hys mercye vpon them. He ſawe and perceaued
the thoughtes and ymagynacyons of
theyr hert, that they were euell: therfore hea
ped he vp hys mercyfull goodnes vpon thē,
and ſhewed them the waye of righteouſnes.
The mercy that a man hath, reacheth to hys
neyghboure: but the mercy of God is vpon
all fleſhe. He chaſteneth, he teacheth & nour-
toureth: yee, euen as a ſhepherde turneth a-
gayne hys flocke, ſo doth he all them that re-
ceaue chaſtenynge, nurture and doctryne. *
Mercyfull is he vnto thē, that ſtande in awe *Eſa.lxvi.a.
of hys iudgementes.

My ſonne, when thou doeſt good, make C
no grudgynge at it: and whatſoeuer thou ge
ueſt, ſpeake no dyſcōfortable wordes. Shall
not the dewe coole the heate? euē ſo is a word
better then a gyft. *Is not a frendly worde *Prou.xv.a
a good honeſt gyft? but a gracyous man ge- and.xxv.c.
ueth them both. * A foole ſhall caſt a man *Eccle.xli.b
in the teeth, and that roughly, and a gyft of
the nygarde putteth out the eyes: Get the
ryghteouſneſſe before thou come to iudge-
ment. Lerne before thou ſpeake, and goo to
phyſyck or euer ỷ be ſyck: *examen and iud- *i.Corin.xi.
ge thy ſelfe, before the iudgement come, and
ſo ſhalt thou finde grace in the ſyght of God.
Humble thy ſelfe afore thou be ſycke, and in
tyme of thy dyſeaſe ſhewe thy conuerſacyō.
‡ Let not to praye all waye and ſtāde not in ‡Luk.xviii.a i.Theſſa.v c.
feare to be refourmed vnto death, for the re-
ward of God endureth for euer. Before thou
prayeſt, prepare thy ſoule, and be not as one
that tempteth God. Thinke vpō the wrath-
full indygnacyō that ſhalbe at the ende, and
the houre of vengeaunce, when he ſhall tur-
ne a waye hys face. * When ỷ haſt ynough, *Eccle.xi.b.
remembre the tyme of honger: & when thou
art ryche, thyncke vpon the tyme of pouerte
and ſkarſneſſe.

From the mornynge vntyll the euenyng D
the tyme is chaunged, & all ſoch thynges are
ſoone done in the ſyght of God. A wyſe man
feareth God in all thynges, & in the dayes of
tranſgreſſyon he kepeth hym ſelfe frō ſynne.
A diſcrete man hath pleaſure in wyſdome,
and he that fyndeth her, maketh moch of her.
They that haue had vnderſtandynge, haue

dealt wyſely in wordes, haue vnderſtande the trueth ⁊ ryghteouſnes, and haue ſought out wyſe ſentences and iudgementes. *Roma.vi.b and.xiij.c. *Folowe not thy luſtes, but turne the from thyne awne wyll. For yf thou geueſt thy ſoule her deſyers, it ſhall make thyne enemyes to laugh the to ſcorne. Take not thy pleaſure in greate volupteouſnes, and medle not to moch wythal. Make not to greate cheare of the thynge that thou haſt wonne by auauntage, leſt thou fall into pouerte, and haue nothynge in thy purſe.

The.xix.Chapter.

Wyne and whordome brynge men to pouertye, in thy wordes muſt thou vſe diſcreccyon. The differēce of the wyſdome of God and man. Wherby thou mayſt knowe what is in a man. Correccyon muſt be vſed wythout anger.

A A Labourynge man that is geuē vnto dronckennes, ſhall not be ryche: and he that maketh not moch of ſmall thynges, ſhal fall by lytle and lytle. *Gene.xix.g iij.Reg.xi.a *Wyne and wemen make wyſe men rennagates, and put men of vnderſtandynge to reprofe: and he that accompanyeth aduouterers, ſhall become a wycked man. Mothes and wormes ſhall haue hym to herytage, yee, he ſhall be ſet vp to a greater example, and hys ſoule ſhalbe roted out of the nombre. *Iosu.xxvij.c *He that is haſtye to geue credēce, is lyght mynded, and doth agaynſt hym ſelfe. Who ſo reioyſeth in wyckednes, ſhalbe punyſhed: he that hateth to be refourmed, hys lyfe ſhalbe ſhortened, and he that abhorreth bablynge of wordes, quencheth wyckednes. He that offendeth agaynſt hys awne ſoule, ſhall repent it: and he that reioyſeth in wyckednes, ſhalbe punyſhed.

B Rehearſe not a wycked ⁊ churlyſh worde twyſe, and ỳ ſhalt not be hyndered. Shewe thy ſecretes nether to frende ner foo: and yf thou haſt offended, tell it not out. For he ſhall herken vnto the ⁊ marck the: and when he fyndeth oportunite, he ſhall hate the (and ſo ſhall he be all waye aboute the.) *Eccl.xxij.d and.xxvij.c. *If thou haſt herde a worde agaynſt thy neyghbour, let it be deed wythin the: and be ſure, thou ſhalt haue no harme therby. A foole trauayleth wyth a worde, lyke as a woman that is payned wyth bearynge of a chylde. Lyke as an arowe ſhot in a dogges thyghe, ſo is a worde in a foles herte. *Leui.xix.d. Mat.xviij.b. *Tell thy frende hys faute, leſt he be ignoraunt, and ſaye: I haue not done it, or yf he haue ſpoken, that he do it nomore. Reproue thy neyghboure, that he kepe hys tonge, and yf he haue ſpoken, that he ſaye it nomore.

C Tell thy neyghboure hys faute, for oft tymes an offence is made, and geue not credēce to euery worde. A mā falleth ſomtyme with hys tonge, but not wyth hys wyll. *Eccl.xiiij.a and.xxv.b. James.iii.c. For *what is he, that hath not offended in hys tonge: geue thy neyghboure warnynge, before thou threathen hym, and geue place vnto the lawe of the Lorde. The feare of God is all wyſdome, and he that is a ryght wyſe man, kepeth the lawe. As for the doctryne of wyckedneſſe, it is no wyſdome, and the prudence of ſynners is no good vnderſtādynge: it is but wyckednes, and abhominacion and and a blaſphemynge of wyſdome. A ſymple man of ſmall vnderſtandynge that feareth God, is better then one that hath moch wiſdome, and trāſgreſſeth the lawe of the hyeſt. D A crafty ſottell mā can be wyſe, but he is vnrygteous, and with gyftes he wraſteth the open and maniſeſt lawe. A wycked man can behaue hym ſelfe humbly, and can douke wt hys head, an yet is he but a dyſceauer wythin. He hydeth hys face, *and dyſguyſeth it: *Mat.vi.b. and becauſe he ſhulde not be knowē, he preuenteth the.

And though he be ſo weake that he can do the no harme, yet when he may fynde oportunite, he ſhall do ſome euell. A man maye be knowen by hys face, ⁊ one that hath vnderſtādynge, maye be perceaued by the looke of hys countenaūce. *A mans garmēt, laughter, and goynge, declare what he is. *Eccl.xxxi.c

The.xx.Chapter.

Of correccyon and repentaunce. Of the gyft of the wyſe man, and of the fole. Of lyinge.

A SOme mā *reproueth hys neyghbour oft tymes, but not in due ſeaſon: *Eccl.xxxi.d Agayne, ſome man holdeth hys tonge, and he is wyſe and dyſcrete. It is moch better to geue warnynge and to reproue, then to beare euell wyll: for he that knowledgeth hym ſelfe openly, ſhalbe preſerued from hurt and deſtruccyon. Lyke as when a gelded mā thorowe deſyre and luſt defyleth a mayden, euen ſo is it wyth hym that vſeth violence: and vnryghteouſnes in the lawe. O howe good a thynge is it, a man that is reproued to ſhewe openly hys repentaunce: for ſo ſhalt thou eſcape wylfull ſynne.

Some man kepeth ſylence, and is founde wyſe: but he that is not aſhamed what he ſayeth, is hatefull. Some man holdeth hys tonge, becauſe he hath not the vnderſtādyng of the language: ⁊ ſome man kepeth ſylence, waytnge a conuenient tyme. *A wyſe man wyll holde hys tonge tyll he ſe oportunyte, *Eccle.iii.a. and.xxxii.a. but a wanton and vndyſcrete body ſhall regarde no tyme. He that vſeth many wordes, ſhall hurte hys awne ſoule: ⁊ he that taketh auctorytie vpon hym vnryghteouſly, ſhalbe hated. Some mā hath oft times proſperite in wycked thynges: Agayne, ſome mā getteth moch, and hath harme and loſſe. There is ſome gift ỳ is nothĩg worth: Againe there is ſome gyft, whoſe rewarde is double. Some man getteth a fall for beynge to proude, ⁊ ſome cōmeth to worſhipe frō lowe eſtate. Some man byeth moch for a lytle pryce, and muſt paye for it ſeuen folde.

B *Eccle.vi.d. *Eccl.xviij.c

*A wyſe man wyth hys wordes maketh hym ſelfe to be loued, but the fauoure of fooles ſhalbe poured out. The gyft of the vnwyſe ſhall do the no good, for hys eyes are ſeuenfolde. *He ſhall geue lytle, and ſaye he gaue moch: he openeth hys mouth and crieth out, as it were one that cryeth out wyne. To daye he lendeth, to morow aſketh he againe, and ſoche a man is to be hated: The foole ſayeth: I haue no frende, I haue no thancke for all my good dedes: yee, euen they that eat my bread, ſpeake no good of me. O how oft, & of how many ſhall he be laughed to ſcorne? He taketh a more perelous fall by ſoch wordes then yf he fell vpon the grounde: euen ſo ſhall the falle of wycked men come haſtely. In the mouth of hym that is vntaught, are many vnconuenient and vnmete wordes. A wyſe ſentence ſhall not be alowed at the mouth of the foole, for he ſpeaketh it not in due ſeaſon.

C

Some man ſynneth not, becauſe he hath not wher wythall, and in his reaſt he ſhalbe ſtynged. Some man there is that deſtroyeth hys awne ſoule wyth ſhame, and for an vnwyſe bodyes ſake deſtroyeth he it, and with acceptynge of perſonnes ſhall he vndo hym ſelfe. Some man promyſeth his frẽde a gyft for very ſhame, & getteth an enemye of hym for naught. A lye is a wicked ſhame in a mã, yet ſhall it be euer in the mouth of the vnwyſe. A thefe is better, then a mã that is accuſtomed to lye, but they both ſhall haue deſtruccyon to herytage. The condicyons of lyers are vnhoneſt, and theyr ſhame is euer wyth them.

D *Gene.xli.f Danie.v.g. *Prou.xij.b and.xxix.a. *Ecc.xxiii.a Deut.xvii.b. *Eccle.xli.c.

A wyſe man ſhall brynge hym ſelfe to honoure wyth hys wordes, * and he that hath vnderſtãdynge, ſhall be ſet by amõge greate men. * He that tylleth hys lande ſhall encreaſe hys heape of corne: he that worketh ryghteouſnes, ſhalbe exalted, and he ẏ pleaſeth great mẽ, ſhall eſcape moch euell. * Rewardes and gyftes blynde the eyes of the wyſe, and make hym domme, that he cannot tell mẽ their fautes. * Wyſdome that is hyd, and treaſure that is hoorded vp, what profytt is in them both? Better is he that kepeth hys ignoraunce ſecrete, then a man that hydeth hys wyſdome.

¶ The.xxj.Chapter.

¶ Of the repentaunce of ſynne. We maye not heape ſynne vpon ſynne. The boldneſſe of an heretyke. The ende of ſynners. Of the foole and of the wyſe man. Of hym that curſſeth the deuell.

A *Eccl.v.a. vii.a.e.xii.a. Pſal.xli.a. Luke.xv.c.

My ſonne, yf thou haſt ſynned, do it nomore: * but praye for thy foreſynnes, ẏ they maye be forgeuen the. Flee from ſynne, euen as from a ſerpent: for yf thou cõmeſt to nye her, ſhe wyll byte the. The tethe therof are as the teeth of a lyõ to ſley the ſoules of men. The wyckednes of man is as a ſharpe two edged ſwerde, whych maketh ſoch woundes that they cannot be healed.

*Exod.iii.b. and.xxii.c

Stryfe and wrongeous dealynge ſhall waſte a waye a mans goodes, and thorowe pride a rych houſe ſhalbe brought to naught: ſo the ryches of the proude ſhalbe roted out. *The prayer of the poore goeth oute of the mouth, and cõmeth vnto the eares, and hys vẽgeaunce (or defence) ſhall come, and that haſtely. Whoſo hateth to be refourmed, it is a token of a vngodly perſonne: but he ẏ feareth God, wyll remembre hym ſelfe. A myghtye man is knowen a farre of by hys tõge: but he that hath vnderſtãdynge, perceaueth that he ſhall haue a fall.

B *Eccl.xvi.a.

Who ſo buyldeth hys houſe wyth other mens coſt, is lyke one that gathereth ſtones in wynter. *The congregacyon of the vngodly is lyke ſtubble gathered together, theyr ende is a flamme of fyre. The waye of the vngodly is ſet wyth ſtones, but in theyr ende is hel, darcknes, and paynes. He that kepeth the lawe, wyll holde faſt the vnderſtandinge therof, and the ende of the feare of God is wyſdome and vnderſtandynge. He ẏ is not wyſe, wyll not be taught in good: but the vnwyſe man aboundeth in wyckedneſſe: and where bytternes is, there is no vnderſtandynge. The knowledge of the wyſe ſhall flowe lyke water that rẽneth ouer, and hys councell is lyke a fountayne of lyfe.

C *Eccl.xix.b.

The hert of a foole is lyke a broken veſſel, he can kepe no wyſdome. When a man of vnderſtãdynge heareth a wyſe worde, he ſhall commẽde it, and make moch of it. But yf a voluptuous man heare it, he ſhall haue no pleaſure therin, but caſt it behynde hys backe. The talkynge of a foole is lyke an heuy burthen by the waye: but to heare a wiſe man ſpeake, it is a pleaſure. Where a doute is in the cõgregacyõ, it is aſked at the mouth of the wyſe, and they ſhall pondre hys wordes in theyr hertes. Lyke as is a houſe that is deſtroyed, euẽ ſo is wiſdome vnto a foole. As for the knowledge of the vnwyſe, it is but darke wordes. Doctryne is vnto hym ẏ hath no vnderſtandynge, euen as fetters aboute hys fete, and lyke manycles vpon his ryght hande. *A foole lyfteth vp hys voyce wyth laughter, but a wyſe man ſhall ſkarſe laugh ſecretly.

Lernynge is vnto a wyſe man a Jewel of golde, & lyke an armelet vpon hys ryght arme. A foolyſhe mans fote is ſoone in hys neyghbours houſe, but one that hath experience, ſhalbe aſhamed at the perſonne of the myghty. A foole wyll pepe in at ẏ wyndow into the houſe, but he that is wel nourtured, wyll ſtande wythout. A foolyſhe man ſtan-

deth herkenynge at the doꝛe, but he that is
wyſe, wyll be aſhamed.

The lyppes of the vnwyſe wylbe tellyng
foolyſh thynges, but the woꝛdes of ſoch as
haue vnderſtādynge, ſhalbe weyed in the balaūce.
The hert of fooles is in theyꝛ mouth,
but the mouth of the wyſe is in theyꝛ herte.
When the vngodly curſeth the blaſphemer
* Levi.xix.d he curſeth hys awne ſoule. * A pꝛeuy accuſer
of other mē ſhall defyle hys awne ſoule, and
be hated of euery man: (but he that kepeth
hys tonge and is dyſcrete, ſhall come to honoure.)

¶ The.xxij. Chapter.

¶ The purgacyon of the ſlouthfull. Of the foolyſhe ſonne and daughter, we muſt haue diſcrecyon howe and to whom we ought to pꝛeache, of ſoꝛowynge vpon the deed. A foole is not to be moch talked wyth all. Iniuryes and wꝛonges do bꝛeake frendſhyp and amytye.

A A Slouthfull body is moulded of
a ſtone of claye, and euery man
wyll ſpeake to hys diſpꝛayſe. A
ſlouthfull body is made of the
donge of oxen and euery one
that toucheth hym muſt waſh
hys handes agayne. A myſnurtoꝛed ſonne
is the dyſhonoure of the father. A foolyſhe
daughter ſhalbe lytle regarded. A wiſe daughter
is an herytage vnto her huſbande: but
ſhe that commeth to dyſhoneſty, bꝛyngeth
her father in heuynes. A daughter that is
paſt ſhame, diſhonoureth both her father and
her huſbande: the vngodly ſhall regarde her,
but they both ſhall deſpiſe her. The playenge
of Muſycke is not mete where heuynes is,
euē ſo is the coꝛreccyon and doctrine of wyſdome
euer vnpleaſaunt vnto fooles:

Whoſo teacheth a foole, is euen as one ẏ
B gleweth a potſherde together: as one that
telleth a tale to hym that heareth hym not,
⁊ as one that rayſeth a man out of an heuy
ſlepe. Who ſo telleth a foole of wyſdome, is
euen as a man, whych ſpeaketh to one that
is a ſlepe. When he hath tolde hys tale, he
ſayeth: what is the matter? Whē one dyeth,
lamentacyon is made foꝛ hym, becauſe the
lyght fayleth hym: euen ſo let men mourne
ouer a foole: foꝛ he wanteth vnderſtandyng.
Make but lytle weppyng becauſe of the deed:
foꝛ he is come to reſt, but the life of the fole is
woꝛſe then the deeth. Seuen dayes do men
mourne foꝛ hym that is deed, but the lamentacyon
ouer the vnwyſe and vngodly ſhuld
endure all the dayes of theyꝛ lyfe.

C Talke not moch wyth a foole, and go not
wyth hym that hath no vnderſtādynge. Beware
of hym, leſt it turne the to trauayle,
and thou ſhalt not be defyled wͭ hys ſynne.
Departe from hym, ⁊ thou ſhalt fynde reſt,
and ſhalt not be drawen backe into hys foolyſhnes.
What is heuyer then leade? And
what ſhulde a foole be called els but leade?
* Pro.xxvij.a. * Sande, ſalt, and a lumpe of yꝛon is eaſyer
to beare then an vnwyſe, folyſh, ⁊ vngodly
man. Lyke as the band of wood boūde together
in the foundacyō of the houſe cannot be
lowſed: euen ſo is it wyth the hert that is ſtablyſhed
in ẏ thought of coūcell. The thought
of the wyſe ſhall nether feare, ner be offended
at any tyme.

Lyke as a fayꝛe playſtred wall in a wynter D
houſe, and an hye buyldynge, may not abyde
the wynde and ſtoꝛme: euen ſo is a foles
hert afrayed in hys ymagynacyon, he feareth
at euery thynge, and cannot endure. (A
waueryng hart in the ymagynaciō of a fole
wyll not euer ſtonde in awe, but he that abydeth
in the commaundementes of God, wyll
allwaye feare.) He that nyppeth a mās eye,
bꝛyngeth foꝛth teares: and he that pꝛycketh
the hert, bꝛyngeth foꝛth the meanynge and
thought: Who ſo caſteth a ſtone at the byꝛdes,
frayeth thē awaye: and he that blaſphemeth
hys frende, bꝛeaketh the frendſhyppe:
though thou dꝛeweſt a ſwerde at thy frēde,
yet diſpayꝛe not, foꝛ ẏ mayeſt come agayne
to thy frēde. If he ſpeake ſowꝛely, feare not,
foꝛ ye maye be agreed together agayne: excepte
it be that thou blaſpheme hym, diſdayne
hym, open hys ſecretes ⁊ wounde hym traytoꝛouſly:
foꝛ all ſoch thynges ſhall dꝛyue awaye
a frende.

Be faythfull vnto thy neyghbour in hys
pouerte, that thou mayeſt reioyſe wyth hym E
alſo in hys pꝛoſperyte. Abyde ſtedfaſt vnto
hym in the tyme of hys trouble, that thou
mayeſt be heyꝛe wyth hym in hys herytage.
Lyke as the vapour and ſmoke goeth out at
the ouen befoꝛe the fyꝛe, euen ſo euell woꝛdes,
rebukes and thꝛeatenynges go befoꝛe
bloudſheddinge. Be not aſhamed to defende
thy frende: as foꝛ me, I wyll not hyde my
face from hym, though he ſhulde do me harme.
Whoſoeuer heareth it, ſhall beware of
hym. * Who ſhall ſet a watch befoꝛe my
mouth, ⁊ a ſure ſeale vpon my lyppes, that * Pſal.cxli.a
I fall not with them, and that my tonge deſtroye
me not?

¶ The.xxiij. Chapter.

¶ A pꝛayer agaynſt pꝛyde, lechery, and glotony. Of othes, blaphemy, and of vnwyſe cōmunycacion. Of the thꝛe kyndes of ſynnes. Many ſynnes pꝛoceade of aduoutrye. Of the feare of God.

O Loꝛde, father and gouernoure of A
my lyfe, leaue me not in theyꝛ ymaginacyon
and conncell. Oh
lett me not fall in ſoche repꝛofe.
Who will kepe my thought with
the ſcourge, and the doctryne of wyſdome
in myne herte? that he ſpare not myne ignoraunce,
that I fall not wyth them, leſt myne
ignoꝛaunces increaſe, that myne offences
be not many in nombꝛe, and that my
ſynnes exceade not: leſt I fall befoꝛe myne
enemyes, ⁊ ſo my aduerſary reioyſe. O Loꝛd
thou father and God of my lyfe, leaue me
not in

not in theyr ymaginacyon. O let me not haue
a proude looke, but turne awaye al volupteouſnes
fro me. Take fro me the luſtes of
the body, let not the deſires of vnclẽnes take
holde vpõ me, and geue me not ouer into an
vnſhamefaſt and obſtynate mynde.

B Heare me (O ye chyldren) I wyll geue
you a doctryne, howe ye ſhall ordre youre
mouth: who ſo kepeth it, ſhal not periſh thorowe
hys lyppes, ner be hurt thorowe wycked
workes. As for the ſynner, he ſhall be taken
in hys awne vanyte: he that is proude &
*Exo.xx.b. curſed, ſhall fall therin. *Let not thy mouth
Eccle.xxvij.b be acuſtomed wyth ſwearyng, for in it there
Math.v.d. are many falles. Let not the namynge of
God be cõtinually in thy mouth: (and medle
not wyth the names of ſaynctes, for yͧ ſhalt
not be excuſed of them) for lyke as a ſeruaũt
whych is oft punyſhed cannot be wythout
ſome ſore, euẽ ſo whatſoeuer he be that ſweareth
and nameth God, ſhall not be cleane
pourged from ſynne. A mã that vſeth moch
ſwearynge, ſhalbe fylled wyth wyckednes,
and the plage ſhall neuer go from hys houſe
If he begyle hys brother, hys faute ſhalbe
vpon hym: yf he knowledge not hys ſynne,
he maketh a double offence, & yf he ſweare in
vayne, he ſhall not be founde ryghteous for
hys houſe ſhall be full of plages.

C *The wordes of the ſwearer bryngeth
*Leu.xxiiij.c deeth (God graunte yͭ it be not founde in the
houſe of Jacob.) But they that feare God,
eſchue all ſoch, & lye not weltrynge in ſynne.
*Ephe.v.a. *Vſe not thy mouth to vnhoneſt and fylthy
talkynge, for in it is the worde of ſynne.
Remembre thy father and thy mother whẽ
thou art ſet among great men: leſt God forget
the in theyr ſyght, and leſt thou dotynge
in thy cuſtome, ſuffre rebuke, and wyſh not
to haue bene borne, and ſo curſe the daye of
*ij. Re.xvi.b thy natyuite. *The man that is accuſtomed
wyth the wordes of blaſphemy, wyll neuer
be refourmed all the dayes of hys lyfe. To
ſynne twyſe is to moch, but the thyrde bryngeth
wrath and deſtruccyõ. An hote ſtomack
cannot be quenched (euen lyke a burnynge
fyre) tyll it haue ſwalowed vp ſomthynge:
euen ſo an vnchaſt man hath no reſt in hys
fleſh, tyll he haue kyndled a fyre.

D All bred is ſwete to an whoremonger, he
wyll not leaue of, tyll he haue hys purpoſe.
A man that breaketh wedlock, & regardeth
*Eſa.xxix.a. not his ſoule, but ſayeth: *Tuſh, who ſeyth
me? I am compaſſed aboute wyth darcknes
the walles couer me, no body ſeyth me: whõ
nede I to feare? The hyeſt wyll not remembre
my ſynnes. He vnderſtandeth not yͭ hys
eyes ſe all thynges, for all ſoch feare of men
dryueth awaye the feare of God from hym:
for he feareth onely the eyes of men, and conſydereth
not that the eyes of the Lorde are
clearer then the Sunne, beholdynge all the
wayes of men and the grounde of the depe,
and lokynge euen to mens hertes in ſecrete
places. The Lorde God knewe all thynges
or euer they were made, and after they be
brought to paſſe alſo he loketh vpon thẽ all.
*The ſame man ſhalbe openly punyſhed in *Leui.xx.b. Deut.xxij.b.
the ſtretes of the cyte: & ſhalbe chaſed abrode
lyke a yonge horſe foale: and when he thynketh
leſt vpon it, he ſhalbe taken. Thus ſhal
he be put to ſhame of euery man, becauſe he
wolde not vnderſtãde the feare of the Lord.
And thus ſhall it go alſo wyth euery wyfe,
that leaueth her huſbande, and getteth enherytaunce
by a ſtraunge mariage. *Firſt, ſhe *Exod.xx.c.
hath bene vnfaythfull vnto the lawe of the
hyeſt, Secondly, ſhe hath forſaken her awne
huſbande. Thyrdly, ſhe hath played the E
whore in aduoutry, and gotten her chyldren
by another man. She ſhalbe brought out of
the congregacyon, and her chyldrẽ ſhalbe loked
vpon. Her chyldren ſhall not take rote:
and as for frute, her braunches ſhall brynge
forth none. A ſhameful reporte ſhal ſhe leaue
behynde hyr, and hyr dyſhonoure ſhall not
be put out. And they yͭ remayne, ſhall know,
that there is nothynge better, then the feare
of God: and that there is nothynge ſweter
then to take hede vnto the commaundementes
of the Lorde. A great worſhyppe is it to
folowe the Lorde, for lõge lyfe ſhalbe receyued
of hym.

❡The.xxiiij.Chapter.

❡A prayſe of wyſdome procedynge forth of the mouth of God. Of her workes and place where ſhe reaſteth.

Wyſdome ſhall prayſe her ſelfe, and be A
honoured in God, and reioyſe in the
myddeſt of his people: In the cõgregacyõs
of the hyeſt ſhall ſhe opẽ her
mouth, and triũphe in the beholdynge of his
power: In the myddeſt of her people ſhal ſhe
be exalted, & wondred at in the holy fulneſſe.
In the multitude of the choſen ſhe ſhalbe cõmended,
and amonge ſoche as be bleſſed ſhe
ſhalbe prayſed, & ſhall ſaye: I am come out
of the mouth of the hyeſt, fyrſt borne before
al creatures. I cauſed the lyght that fayleth
not to aryſe in the heauen, and couered al the
earth as a cloude. My dwellynge is aboue
in the heyth, & my ſeate is in the pyler of the
cloude. I my ſelfe alone haue gone rõude aboute
the compaſſe of heauen, & pearſed the
grounde of the depe: I haue walked in the
floudes of the ſee, and haue ſtande in all landes:
my domynyon is in euery people & in euery
nacyon, & wyth my power haue I troden
downe the hertes of all, both hye and lowe.

In all theſe thynges alſo I ſought reſt,
and a dwellynge in ſome enherytaunce. So B
the creator of all thynges gaue me a cõmaũdemẽt:
and he that made me, appoynted me
a tabernacle, and ſayde vnto me: Let thy
dwellynge be in Jacob, & thyne inheritaũce

in Iſrael, a rote thy ſelfe amonge my choſen.
*Pro.viij.c. *I was created from the begynnynge, and
before the worlde, and ſhall not leaue of vnto
*Exo.xxxi.a the worlde to come. *In the holy habitacyon
haue I ſerued before hym, and ſo was I
*pſa.cxxxij.a ſtablyſhed in Syō. *In the holy cytie reſted
I in lyke maner: and in Jeruſalem was my
power, I toke rote in an honorable people,
euen in the porcyon of the Lorde & in his herytage,
& kepte me in the fulnes of the ſayncte.
I am ſet vp an hye lyke a Ceder vpon
Lybanus, & as a Cypers tre vpon the moūt
Hermon. I am exalted lyke a palme tre in
Cades, and as a roſe plante in Jericho. As a
fayre Olyue tre in the felde, and am exalted
lyke as a planteyne tre by the water ſyde. I
haue geuē a ſmel in the ſtretes, as the Cynamon
& Balme, that hath ſo good a ſauoure:
yee, a ſwete odoure haue I geuē as it were
Myrre of the beeſt.

C I haue made my dwellynges to ſmell as
it were of Roſin, Galbanū, of Cloues, and
Incenſe, and as Libanus when it is not hewen
downe, and myne odoure is as the pure
Balme. As the Terebynte haue I ſtretched
out my braunches, and my braūches are the
braūches of honoure & louynge fauoure. ✠
*John.xv.a *As the vyne haue I brought forth frute of
a ſwete ſauour, and my floures are the frute
of honoure and ryches. I am the mother of
bewtye, of loue, of feare, of knowledge and
*Joh.xiiij.a of holy hope. *In me is all grace of lyfe and
trueth. In me is all hope of lyfe and vertue.
O come vnto me all ye that be deſyrous of
me, and fyll your ſelues with my frutes: for
my ſprete is ſweter then hony, and ſo is my
inherytaunce more then the hony combe: the
remēbraunce of me endureth for euermore.
They that eate me, ſhall haue the more honger,
and they ỷ dryncke me, ſhall thyrſt the
more. Who ſo herkeneth vnto me, ſhall not
come to confuſyon: & they that worke in me
ſhall not offende. They that make me to be
knowen, ſhall haue euerlaſtynge lyfe. ✠

All theſe thynges are the boke of lyfe, the
couenaunt of the hyeſt, and the knowledge
*Exo.xx.a. and.xxiiij.a. of the trueth. *Moſes cōmaunded the lawe
in the preceptes of ryghteouſnes for an herytage
vnto the houſe of Jacob, and commytted
*pſal.cxxxi.b Actes.ij.d. the promiſes vnto Iſrael. *(Out of Dauid
hys ſeruaunt he ordened to rayſe vs a
moſt myghtye kynge, ſyttynge in the ſeat of
‡Deu.iiij.a. and.xxix.b. honoure for euermore.) ‡Thys fylleth wyth
wyſdome lyke as the floude of Phyſon, and
as the floude of Tygris, when the newe frutes
are a growynge.

D ‡Thys bryngeth a plenteous vnderſtandynge
‡Joſue.iii.c. lyke Euphrates: and fylleth it vp, as
Jordane in the tyme of harueſt. Thys maketh
nourture to breake forth as the lyght,
and as the water Gyhon in the harueſt. The
fyrſt hath not knowen her perfectly, no more
ſhall the laſt ſeke out the groūde of her. For
her thought is fuller then the ſee, and her coūcell
is profounder then the greate depe.

I wyſdome haue caſt out floudes. I am
as a great water broke out of the ryuer. I am
as the ryuer Dorix, and as a water condyte
am I come out of the garden of pleaſure. I
ſayde: I wyll water the garden of my yonge
plantes, and fyll the frute of my byrth: So
my water broke became exceadynge greate,
and my ryuer approched vnto the ſee. For I
make doctryne to be vnto all men as lyght
as the fayre mornynge, and I ſhall make it
to be euer the clearer. I wyll pearſe thorowe
al the lower partes of the earthe, I will loke
vpon all ſoch as be a ſlepe, & lyghten all them
that put theyr truſt in the Lorde. I ſhall yet
powre out doctrine, lyke as prophecye, and
leaue it vnto ſoch as ſeke after wyſdome, &
theyr generacyons ſhall I neuer fayle, vnto
the holy euerlaſtynge worlde. * Beholde, *Ecc.xxxiij.b
howe that I haue not laboured for my ſelfe
onely, but for all them that ſeke after the
treuth.

¶ The.xxv.Chapter.

¶ Of thre thynges whych pleaſe God, and of thre which he hateth. Of nyne thynges that be not to be ſuſpect, and of the tenth: cheafely of the malyce of a woman.

Thre thynges there are, that my A
ſprete fauoureth, whych be alſo
alowed before God and men. *
The vnite of brethrē, ‡ the loue *Gen.xiij.b. ‡Roma.xij.c
of neyghbours, *a man & wyfe *Ecce.xl.d.
that agree well together.

Thre thynges there be whych my ſoule
hateth, and I vtterly abhorre the lyfe of thē.
A poore man that is proude. A ryche man ỷ
is a lyar, ‡and an olde body that doteth, and ‡Gen.xviij.b
is vnchaſte.

If thou haſt gathered nothynge in thy
youth, what wilt ỷ fynde then in thyne age.
O howe pleaſaūt a thynge is it, when gray
headed men are diſcrete, & whē the elders can
geue good councell: O howe comely a thyng
is wyſdome vnto aged men: yee, vnderſtādynge
& councell is a gloryous thynge. The
crowne of olde men is to haue moch experiēce:
& the feare of God is theyr worſhyppe.

There be nyne thynges, whych I haue B
iudged in my herte to be happye, & the tenth
wyll I tell forth vnto men wyth my tonge.
A man ỷ whyle he lyueth, hath ioye of hys
chyldren, and ſeyth the fall of hys enemyes.
Well is hym that dwelleth wyth an houſwyfe
of vnderſtādynge, *and that hath not *Eccle.xix.c and.xxviii.a. James.iii.c.
fallen wyth hys tonge, & that hath not bene
fayne to ſerue ſoche as are vnmete for hym.
Wel is him, that fyndeth a faythfull frende:
and well is hym, which talketh of wyſdome
to an eare that heareth hym. O howe great
is he, ỷ fyndeth wyſdome and knowledge!
Yet is he not aboue hym, ỷ feareth the Lord.

The feare of God hath ſet it ſelfe aboue all thynges. Bleſſed is the man, vnto whom it is graunted to haue the feare of God. Unto whō ſhall he be lyckened, that kepeth it faſt? The feare of God is the begynnynge of hys loue, and the begynnynge of fayth is to cleue faſt vnto it. The heuynes of the hert is all ẏ punyſhement, and the wickednes of a woman goeth aboue all. All punyſhemēt ⁊ plage is nothynge in comparyſon of the plage of the hert, euen ſo all wyckednes is nothynge to the wyckedneſſe of a woman.

Whatſoeuer happeneth vnto a man is nothynge in cōparyſon of it, that hys euell willers do vnto hym: and all vengeaunce is nothynge to the vengeaunce of the enemye.

*Pro. xxi.a.

C There is not a more wycked heade then the heade of the ſerpent, ⁊ there is no wrath aboue the wrath of a womā. * I will rather dwell with a lyon and dragon, then to kepe houſe wyth a wycked wyfe. The wyckedneſſe of a woman chaūgeth her face, ſhe ſhall moſſell her countetaūce as it were a Beare, ⁊ as a ſack ſhall ſhe ſhewe it amonge ẏ neghbours. Her huſbande is brought to ſhame amonge his neghbours, and when he heareth it, it maketh him to ſyghe. All wyckednes is but lytle to the wyckednes of a woman, the porcyon of the vngodly ſhall fall vpon her.

*Eccl. xlii.b.
3.Reg. xi.a.
and. xii.a.

*Gene. iii.c.
1.Tim. ii.b.

D Lyke as to clyme vp a ſandy waye is to the fete of the aged, euen ſo is a wyfe full of wordes to a ſtyll quyete man. * Loke not to narowly vpō the bewtye of a womā, leſt thou be prouoked in deſyre toward her. The wrath of a woman is diſhonoure and great confuſyon. Yf a woman get the maſtrye, thē is ſhe contrary to her huſbande. A wycked wyfe maketh a ſory herte, an heuy countenaunce and a deed wounde. * (Weake hādes and feble knees is a woman that hyr huſbād is not the better for.) Of the woman came the begynnynge of ſynne, ⁊ thorowe her we all are deed. Geue thy water no paſſage, no not a lytle, nether geue a wycked womā her wyll. Yf ſhe walcke not after thy hande, ſhe ſhall confounde the in the ſyght of thy enemyes. Cut her of then frō thy fleſhe, that ſhe do not alwaye abuſe the.

The. xxvj. Chapter.

The prayſe of a good woman. Of the feare of thre thynges and of ẏ fourth. Of the Jelouze and droncken woman. Of two thynges that cauſe ſorowe, and of the thyrde whych moueth wrath.

A HAppye is the man that hath a verteous wyfe, for the nombre of hys yeares ſhalbe dubble. An honeſt woman maketh her huſbande a ioyfull man, ⁊ ſhe ſhall fyll the yeres of his lyfe in peace. A verteous woman is a noble gyft, whych ſhalbe geuen for a good porcyon vnto ſoch as feare God: Whether a man be ryche or poore, he maye haue euer a mery herte, and a chearefull countenaunce. There be thre thynges that my hert feareth, and my face is afrayed of the fourth. Treaſon in a cytie, a ſedicyous people, and noyſome tonges, all theſe are heuyer then the death. But when one is gelous ouer hys wyfe, it bryngeth payne and ſorowe vnto the hert: and a woman that telleth out all thynges, is a ſcourge of the tunge. Whē one hath an euell wyfe, it is euen as when an vnlyke payre of oxen muſt drawe together, * he that getteth her, getteth a ſcorpyon. A dronken woman is a greate plage, for ſhe cannot couer her awne ſhame.

*Nume. xvi.a

B The whordome of a womā maye be knowen in the pryde of her eyes and eye lyddes. * Yf thy daughter be not ſhamefaſt, holde her ſtraytlye, leſt ſhe abuſe her ſelfe thorowe ouer moche lyberte. Beware of all the diſhoneſtye of her eyes, and maruell not yf ſhe do agaynſt the. Lyke as one that goeth by the waye and is thyrſtie, ſo ſhall ſhe open her mouth and dryncke of euery nexte water ẏ ſhe maye get. By euery hedge ſhall ſhe ſytt her downe, and opē her quyuer agaynſt euery arowe. A louynge wyfe reioyſeth her huſbande, and fedeth hys bones with her wyſdome. A woman of fewe wordes is a gyfte of God, ⁊ to all well nurtured myndes maye nothynge be compared.

*Eccl. xlii.b.

C An honeſt and manerly woman is a gyft aboue other gyftes, and there is no weyght to be compared, vnto a mynde that can rule it ſelfe. Lyke as the Sunne when it ariſeth, is an ornament in the hye heauen of the Lorde, ſo is a verteous wyfe the bewtye of all her houſe. Lyke as the cleare lyght is vpon the holy candelſtyck, ſo is the bewtye of the face vpon an honeſt body. * Lyke as the golden pilers are vpon the ſockettes of ſyluer, ſo are the fayre legges vpon a woman that hath a conſtant mynde. Perpetuall are the foundacyons that be layed vpō a whole ſtonye rocke, ſo are the commaundemētes of God vpon the herte of an holy woman.

*Cant. v.d.

D There be two thynges ẏ greue my herte and in the thyrde is a diſpleaſure come vpon me. When an experte man of warre ſuffreth ſcarſenes and pouerte. When men of vnderſtandynge ⁊ wyſdome are not ſett by: And when one departeth from ryghteouſnes vnto ſynne. Who ſo doth ſoche, the Lorde hath prepared hym vnto ẏ ſwerde. There be two maner of thynges, whych me thyncke to be herde and perylous. A marchaunt cannot lyghtely kepe him from wronge, nether a tauerner hym ſelfe from ſynne.

The. xxvij. Chapter.

¶ Of the pooꝛe that wolde be ryche. The proba-
cyon of the man that feareth God. The vnconſtā-
neſſe of a foole. The ſecretes of a frende are not to
be vttered. The wycked ymagineth euell, which re-
tourneth vpon hym ſelfe.

A BEcauſe of pouerte haue many one
offended: and he that ſeketh to be
ryche, turneth hys eyes aſyde. Ly-
ke as a nayle in the wall ſtycketh
faſt betwyxte two ſtones, euen ſo doth ſynne
ſtycke betwyxte the byer and the ſeller. Yf he
holde hym not diligently in the feare of the
Lord, hys houſe ſhall ſoone be ouerthrowē,
Lyke as whan one ſyfteth, the fylthynes re-
mayneth in yͤ ſyue: So remayneth there ſo-
B me vncleane thynge in the thought of man.
* Sapi.iij.a. i.Pet.iij.b. The ouē proueth yͤ potters veſſell, * ſo doth
temptacyon of trouble trye ryghteous men.
* Mat.vii.b. * The tre of the felde is knowē by his frute,
ſo is the thought of mans hert knowne by
hys wordes. Prayſe no mā except thou haue
herde hym, for a man is knowen by his wor-
des. Yf thou foloweſt ryghteouſnes, yͧ ſhalt
get her, and put her vpon the as a fayre gar-
ment. And thou ſhalt dwell with her, and ſhe
ſhall defende the for euer, and in the daye of
knowledge thou ſhalt fynde ſtedfaſtneſſe.
The byrdes reſorte vnto theyr lyke, ſo doth
the trueth turne vnto them that be occupyed
withall. The lyon wayteth the praye: ſo do
the ſynners lurke vpō the worckers of wyc-
kednes. The talkynge of hym that feareth
God, is nothynge but wyſdome: as for a fole
he chaungeth as the Moone. Yf yͧ be amonge
the vndiſcrete, kepe thy wordes to a cōueniēt
tyme, but amonge ſoche as be wyſe, ſpeake
on hardely. The talkynge of fooles is abho-
C minacyon, ⁊ theyr ſporte is volupteouſneſſe
* Eccl.xxij.b. and miſnurtoure. * Moch ſwearing maketh
the hearte to ſtande vp: and to ſtryue wyth
ſoche ſtoppeth the eares.

The ſtryfe of the proude is bloudſheddyn-
ge, and theyr blaſphemynge is heuy to heare.
* Eccle.xix.b and.xxij.b. * Who ſo diſcouereth ſecretes, leſeth hys cre-
dence, and fyndeth no frende after hys wyll.
Loue thy frende, and bynde thy ſelfe in fayth
fulnes with hym: but yf thou bewrayeſt hys
ſecretes, thou ſhalt not gett hym agayne.
For lyke as the man is that deſtroyeth hys
enemye, ſo is he alſo that dealeth falſly in the
frendſhyp of hys neyghboure.

D Lyke as one that letteth a byrde go out
of hys hande, cannot take her agayne: Euen
ſo thou, yf thou geue ouer thy frende, thou
canſt not get him agayne: Yee, thou canſt not
come by hym, for he is to farre of. He is vnto
the as a Roo eſcaped out of the ſnare, for his
ſoule is wounded. As for woundes, they
maye be bounde vp agayne, ⁊ an euell word
maye be reconcyled: but whoſo bewrayeth
the ſecretes of a frende, there is no more hope
to be had vnto hym.
* Prou.x.b. * He that wyncketh with the eyes, yma-
gyneth ſome euell, and no mā ſhall take hym
from it. When thou art preſent, he ſhall hylie
cōmende and prayſe thy wordes: but at the
laſt he ſhall turne his tayle, and ſclaūder thy
ſayenge. Many thynges haue I hated, but
nothynge ſo euell, for the Lord him ſelfe alſo
abhorreth ſoche a one.

* Who ſo caſteth a ſtone on hye, it ſhall fall E
vpon hys awne heade: and he that ſmyteth * Exo.xxi.b.
with gyle, woundeth hym ſelfe. Whoſo dyg-
geth a pyt ſhall fall therin (⁊ he that layeth a
ſtone in hys neghbours waye, ſhall ſtomble
theron) and he that layeth a ſnare for ano-
ther, ſhall be taken in it hym ſelfe: * Who ſo * Deut.vij.b.
geueth a wycked noyſome councell, it ſhall Pſal.vij.b.
come vpon hym ſelfe, and he ſhall not knowe Pro.xxvi.c.
from whence: The proude blaſpheme and Eccle.x.a.
are ſcornefull, but vengeaunce lurketh for
them as a lyon. They that reioyſe at the fall
of the ryghteous ſhall be taken in the ſnare,
anguyſhe of hert ſhall conſume them before
they dye. Anger and rygoronſnes are two
abhomynable thynges, and yͤ vngodly hath
them both vpon hym.

¶ The.xxviij. Chapter.

¶ We ought not to deſyre vengeaunce, but to for-
geue the offence. Of the vyces of the tonge, and of
the daungers therof.

HE * that ſeketh vengeaūce, ſhall A
fynde vengeaunce of the Lorde, * Deu.xxxii.a Roma.xij.c.
whych ſhall ſurely kepe hym hys
ſynnes. * Forgeue thy neghboure * Mat.v.b. vi.b.xviij.b.
the hurte that he hath done the, ⁊
ſo ſhall thy ſynnes be forgeuen the alſo, whē
thou prayeſt. A man that beareth hatred
agaynſt another, how darre he deſyre forge-
neneſſe of God? He that ſheweth no mercy to
a man whych is lyke hym ſelfe, howe darre
he aſke forgeueneſſe of his ſynnes? Yf he that
is but fleſhe, beareth hatred and kepeth it,
who wyll intreate for hys ſynnes? Remem-
bre the ende, and let enmyte paſſe, whych ſe-
keth death and deſtruccyon, and abyde thou
in the commaundementes. Remembre the
cōmaundementes, ſo ſhalt thou not be rygo-
rous ouer thy neghboure. Thyncke vpō the B
couenaunt of the hyeſt, ⁊ forgeue thy neygh-
bours ignoraunce. * Beware of ſtryfe, and * Ecc.viij.a.
thou ſhalt make thy ſynnes fewer. For an
angrye man kyndleth variaūce, and the vn-
godly diſquyeteth frendes, and putteth diſ-
corde amonge them that be at peace. * The * Pro.xxvi.c
more wodd there is, the more vehemēt is the
fyre: and the myghtier that men be, the grea-
ter is the wrath: and the longer the ſtryfe en-
dureth, the more it burneth.

An haſtie brawlinge kyndleth a fyre, and
an haſtie ſtryfe ſheddeth bloude: A tōge alſo
that beareth falſe wytneſſe bryngeth death.
Yf yͧ blowe the ſparke it ſhall burne. Yf thou
ſpyt vpon it, it ſhall go forth, and both theſe
out of the mouth. * The ſclaūderer ⁊ dubble * Eccle.xxi.d
tonged is curſed, for many one yͭ be frendes
ſetteth

ſetteth he at variaunce. The thyrde tonge
hath diſquieted many one, and dryuen them
from one lande to another. Stronge cyties
of the ryche hath it broken downe, and ouerthrowen
the houſes of greate men. (The
ſtrēgth of the people hath it brought downe
and bene the decaye of myghtye nacyons.)
The thyrde tonge hath caſt out many an honeſt
woman, & robbed thē of theyr labours.
Who ſo herkeneth vnto ſoch ſhall neuer fynde
reſt, and neuer dwell ſafely. The ſtroke of
the rod maketh edders, but the ſtroke of the
tonge ſmyteth the bones in ſunder. There be
many that haue peryſhed with yͤ ſwerde but
many mo thorowe the tonge.

D Well is hym that is kepte from an euell
tonge, and commeth not in the anger therof
which draweth not the yock of ſoche, and is
not bounde in the bandes of it. For the yock
therof is of yron, and the bande of it of ſtele.
The death therof is a very euell death: hell
were better for one, then ſoche a tonge. But
the fyre of it maye not oppreſſe thē that feare
God, and the flamme therof maye not burne
them. Soche as forſake the Lorde, ſhall fall
therin: and it ſhall burne them, and no man
ſhall be able to quenche it. It ſhall fall vpon
them as a Lyon, and deuoure them as a leoparde.
Thou hedgeſt thy goodes wyth thornes:
why doeſt thou not rather make dores
and barres for thy mouth? Thou weyeſt thy
golde and ſyluer: why doeſt thou not weye
thy wordes alſo vpon thy balance? Bewarre,
that thou ſlyde not in thy tonge, and
ſo fall before thyne enemyes, that laye wayte
for the, (and thy fall be incurable, euen vnto
death.)

¶The.xxix.Chapter.

¶Howe we ought to lende oure money, and do almes. Of a faythfull man anſwerynge for hys frende. Of liberalyte and hoſpitalytye.

A *Deut.xv.a. Lu.vi.d.

Who ſo wyll ſhewe mercy, *
let hym lēde vnto hys neghboure:
and he that is able, let
hym kepe the commaundement.
Lende vnto thy neghboure
in tyme of hys nede, &
paye thou thy neghbour agayne
in due ſeaſon. Kepe thy worde, and
deale faythfully with hym, and thou ſhalt
alwaye fynde the thinge that is neceſſary for
the. There haue bene many, yͭ when a thynge
was lent them, rekened it to be founde, and
made them trauayle and laboure, that had
helped them. Whyle they receaue eny thinge,
they kyſſe the handes of ſoche as gyue them,
and for their neyghbours good they humble
theyr voyce. But when they ſhulde paye agayne,
they kepe it back, and geue euell wordes,
and make many excuſes by reaſon of the
tyme: and though he be able, yet geueth he
ſcarſe the halfe agayne, and rekeneth yͤ other
to be founde. And yf he wyth holde not hys
moneye yet hath he an enemy of hym, and yͭ
vndeſerued.

He payeth hym with curſynge and rebuke, B
& geueth hym euell wordes for hys good
dede. Ther be many one whych are not glad
for to lēde, not becauſe of euell, but they feare
to leſe the thynge that they lende. Yet haue
thou pacience with the ſymple, and wͭ holde
not mercy from hym. Helpe the poore for the
commaundemētes ſake, and let him not goo
emptie frō the, becauſe of hys neceſſyte. Leſe
thy money for thy brother and neyghbours
ſake, and burye it not vnder a ſtone, where it
ruſteth and corrupteth. * Gather thy treaſure *Mat.vi.c.
after the commaundement of the hyeſt, Lu.xii.d.
and ſo ſhall it brynge the more profyte then i.Timo.vi.d.
golde: * Laye vp the almes in the hande of *Tobi.iiij.b
the poore, and it ſhall kepe the from all euell.
* A mans almes is as a purſe with him, and *Dani.iiij.d
ſhall kepe a mans fauoure as the apple of an Lu.xii.d.
eye: and afterwarde ſhall it aryſe and paye Act.x.a.
euery man is rewarde vpon hys heade. It
ſhall fyght for the agaynſt thyne enemyes,
better then the ſhylde of a gyaunte or ſpeare
of the myghtye.

A good honeſt mā is ſuertye for his neghboure,
but a wycked perſonne letteth hym C
come to ſhame. Forget not the frendſhyp of
thy ſuertye, for he hath geuen hys ſoule for
the. The vngodly deſpyſeth the good dede of
hys ſuertye, and the vnthanckfull and ignoraunt
leaueth his ſuertye in daunger. Some
mā promyſeth for hys neyghboure: and whē
he hath loſt his honeſty, he ſhall forſake him.
Suertiſhyppe hath deſtroyed many a ryche
man, and remoued them as the waues in the
ſee. Myghtie people hath it dryuen awaye,
and cauſed thē to wandre in ſtraunge countrees.
An vngodly man tranſgreſſynge the
commaundemēt of the Lorde, ſhall fall into
an euell ſuertiſhyppe: and though he force hym
ſelfe to get out, yet ſhall he fall into iudgement.
Helpe thy neyghbour out after thy power,
and beware, that thou thy ſelfe fall not
in ſoche dette. * The chefe thinge that kepeth *Ecc.xxxix.a
in thy lyfe, is water, and bread, clothynge
and lodgynge, to couer the ſhame.

Better is it to haue a poore lyuynge in a
mans awne houſe, then delycate fare amōge D
the ſtraunge. * Be it lytle or moch that thou
haſt, holde the content withall, & thou ſhalt *Ps.xxxvi.d
not be blamed as a vagabounde: for a myſerable i.Timo.vi.d.
lyfe is it, to go from houſe to houſe: and Heb.xiii.a.
where a man is fremde, he darre not open
his mouth. Though one be lodged, and haue
meate and dryncke, yet ſhall he be taken as
vnworthy, and heare many bytter rough
wordes, namely thus: Go thy waye thou
ſtraunger, and prepare a table for thy ſelfe,
and fede me alſo of that thou haſt. Awaye
thou

thou ſtraunge (ſo that he regardeth hys ho-
noure nomore) my brother cōmeth into my
houſe, and ſo he telleth hym the neceſſyte of
hys houſe. Theſe thynges are heuy to a man
that hath underſtandynge: namely, the for-
byddynge of the houſe, and that the lender
caſteth hym in the teth.

¶ The.xxx.Chapter.

¶ Of the correccyon of chyldren. Of the commoditye of health. Deeth is better then a ſorowfull lyfe. Of hys wyſdome. Of yͤ ioye & ſorowe of the hert.

A — *Pro.xiii.c. and.xxiii.b.
Who ſo loueth his chylde *holdeth
hym ſtyll under correccyon, that
he maye haue ioye of hym after-
warde and that he grope not af-
ter hys neyghbours dores. *He — *Deut.vi.a.
that teacheth his ſonne ſhall haue ioye in him
and nede not to be aſhamed of hym amonge
hys aquayntaunce. Who ſo enfourmeth and
teacheth hys ſonne, greueth the enemye: and
before hys frendes he maye haue ioye of him.
Though the father dye, yet is he as though
he were not deed: for he hath left one behynde
hym that is lyke hym. In hys lyfe he ſawe
hym and had ioye in hym, and was not ſory
in hys death, nether was he aſhamed before
the enemyes. For he left behynde hym an a-
uēger agaynſt his enemyes, and a good doer
unto the frendes. For the lyfe of chyldren he
ſhall bynde the woundes together, and hys
hert is greued at euery crye. An untamed
horſe wylbe harde, and a wanton chylde
wylbe wylfull. Yf thou brynge up thy ſonne
delycately, he ſhall make the afrayed: and yf
thou playe with hym, he ſhall brynge the to
heuynes. Laugh not wyth hym, leſt yͧ wepe
with hym alſo, and leſt thy tethe be ſet on ed-
ge at the laſt.

B — *Eccle.vij.c.
*Geue hym no lyberte in hys youth, and
excuſe not hys foly. Bowe downe hys necke
whyle he is yonge, hyt hym upon the ſydes
whyle he is yet but a childe, leſt he waxe ſtub-
burne, and geue no more force of the, and ſo
ſhalt thou haue heuynes of ſoule, Teach thy
chylde, and be diligent therin, leſt it be to thy
ſhame. Better is yͤ poore beynge whole and
ſtronge, then a man to be ryche, & not to haue
hys health: Health and welfare is aboue all
golde, and a whole body aboue all treaſure.
There is no ryches aboue a ſoūde body, and
no ioye aboue the ioye of the hert. Death is
better then a wretched lyfe, and eternall reſt
better then contynuall ſycknes. The good
thynges yͭ are put in a cloſe mouth are lyke
as when meate is layed upon the graue.

What good doth the offerynge unto an
Idol? *For he can nether eate, taſt, ner ſmel. — *Bel.d.
Euen ſo is he that is chaſed of the Lord, and
beareth the rewardes of iniquytie. He ſeyth
with his eyes, & groneth lyke a gelded man,
that lyeth with a virgyn & ſygheth. *Geue — *Pro.xxv.d. xv.b.xvii.d.
not ouer thy mynde into heuynes, and vexe
not thy ſelfe in thyne awne councell, ‡The — ‡Ec.xxxviij.c Prou.xiiii.b.
ioye and chearfulnes of the hert is the lyfe of
man, and a mannes gladnes is the prolon-
gynge of hys dayes. Loue thyne awne ſoule,
and comforte thyne hert: as for ſorowe and
heuynes, dryue it farre frō the, *for heuynes — *ij.Cor.vij.b
hath ſlayne many a man, and bryngeth no
profit. Zele and anger ſhortē the dayes of the
lyfe: carefulnes and ſorowe brynge age be-
fore yͤ tyme. Unto a mery hert euery thynge
hath a good taſt that he eateth.

¶ The.xxxj.Chapter.

¶ We ought to geue dilygent hede to honeſtye. Of them that take payne to gather ryches. The prayſe of a ryche man wythout a faute. We ought to fle dronckkeneſſe and folowe ſoberneſſe.

A — *i.Tim.vi.b
Trauayle & carefulnes for *ry-
ches taketh awaye yͤ ſlepe, and
maketh the fleſhe to conſume.
Whē one lyeth & taketh care, he
waketh euer up, lyke as a great
ſycknes breaketh the ſlepe. The ryche hath
great labour in gatherynge his ryches toge-
ther, and then with the pleaſure of his ryches
he taketh is reſt and is refreſhed. But who
ſo laboureth and proſpereth not, ye is poore:
and though he leaue of, yet is he a begger. He
that loueth ryches, ſhall not be iuſtifyed: and
whoſo foloweth corrupcyon, ſhall haue
ynough therof. *Many one are come in gre- — *Eccl.viii.a
at myſfortune by the reaſon of gold, & haue
founde theyr deſtruccyon before them. It is
a tree of fallynge unto them that offre it up,
and all ſoche as be foly ſhe fall therin. Bleſ-
ſed is the ryche, which is foūde wythout ble-
miſhe, and hath not gone after golde, ner ho-
ped in money & treaſures. Where is there ſo-
che a one? and we ſhall commende hym, and
call hym bleſſed, for greate thynges doth he
amonge hys people. Whoſo is tryed, & foūde
perfecte in ſoche thynges, ſhalbe commended
and prayſed. Who myght offende, and hath
not offended? Who coulde do euell, and hath
not done it? Therfore ſhall hys good be ſta-
blyſhed, and the whole congregaciō ſhall de-
clare hys almeſſes. Yf thou ſytt at a greate
mans table, open not thy mouth wyde upon
it, and make not many wordes. Remembre
that an euell eye is a ſhrewe:

What thynge created is worſe then a — B
wycked eye? therfore wepeth it before euery
mans face? Laye not thine hāde upon euery
thynge yͭ thyne eye ſeyth, & ſtryue not wt him
in the dyſhe. *Ponder by thy ſelfe what thy — *Mat.vii.a.
neyghboure wolde fayne haue, and be diſcre-
te in euery poynte. Eate yͤ thynge that is ſet
before the manerly, as it becommeth a man
and eate not to moche, leſt thou be abhorred.
Leaue thou of fyrſt of all, because of nurtou-
re, leſt thou be he whom no man maye ſatiſ-
fye whych maye turne to thy decaye. When
yͧ ſytteſt amōge many men, reache not thyne
hande out fyrſt of all. ‡O howe well cōtent — ‡Ec.xxxvii.c

is a wyſe man with a lytle wyne? ſo that in
ſlepe thou ſhalt not be ſycke therof, ner fele
eny payne. A ſwete wholſome ſlepe ſhal ſoch
a one haue, and fele no inward grefe. He ryſeth
vp by tymes in the mornynge, & is well
at eaſe in hym ſelfe. But an vnſaciable eater
ſlepeth vnquietly, and hath ache and payne
of the body. Yf thou feleſt that thou haſt eaten
to moch, aryſe, goo thy waye, caſt it of
thy ſtomack, and take thy reſt: and it ſhall
eaſe the, ſo that thou ſhalt brynge no ſyckneſſe
vnto thy body.

C My ſonne, heare me, and deſpyſe me not:
& at the laſt thou ſhalt fynde as I haue tolde
*Roma.xii.c the. * In all thy worckes be diligent & quycke,
ſo ſhall there no ſycknes happẽ vnto the.
*Pro.xxii.a. * Who ſo is liberall in dealinge out his meate,
many men ſhall bleſſe hym, & prayſe hym
with their lyppes: and the ſame is a ſure token
of hys loue and faythfulnes. But he that
is vnfaythfull in meate, the whole cytie ſhal
complayne of hym: and that is a ſure experience
*Ephe.v.d. of his infidelite and wyckednes. * Be
Judith.xiv.a not thou a wyne bybber, for wyne hath deſtroyed
many a man. The fyre proueth the
harde yron, euen ſo doth wyne proue hertes
of the proude, when they be droncken.

D * Wyne ſobrely droncken, quyckeneth the
*Pro.xxxi.a lyfe of mã. Yf thou drynckeſt it meaſurably,
i.Timo.iii.c. thou ſhalt be temperate. What lyfe is it, that
maye contynue wythout wyne? (What taketh
a waye the lyfe? euẽ death.) Wyne was
made frõ the begynnynge to make men glad
(and not for drõkennes) Wyne meaſurably
dronken is a reioyſynge of the ſoule & body.
(A meaſurable drynkynge is health to ſoule
and body.) But yf it be drõken with exceſſe,
it maketh bytternes and ſorowe vnto the
mynde. Drõkennes fylleth the mynde of the
foolyſhe wyth ſhame and ruyne, minyſheth
*Eccle.xx.a. the ſtrength, and maketh woundes. * Rebuke
not thy neyghboure at the wyne, and
deſpyſe hym not in hys myrth. Geue hym no
deſpytefull wordes, and preaſſe not vpõ him
with contrary ſayenges.

¶ The.xxxij.Chapter.

¶ Of the diſcrecyon and prayſe of the preacher, and of the hearer. Of the feare, fayth, and confidence in God.

A Yf thou be made a ruler, * pryde
*Deu.xvii.d not thy ſelfe therin, but be thou as
one of the people. ‡ Take diligent
‡Roma.xii.b care for them and loke wel therto:
and when thou haſt done all thy
dewtye, ſyt the downe, that thou mayeſt be
mery wyth thẽ, and receaue a crowne of honoure.
Talke wyſely and honeſtly, for wyſdome
becõmeth the ryght well. Hynder not
muſycke. Speake not, where there is no audience:
*Eccle.iii.a. * & poure not forth wyſdome out of
Eccle.xx.a. tyme, at an importunite. Lyke as the Carbuncle
ſtone ſhyneth that is ſet in golde, ſo
doth a ſonge garnyſhe yͤ wyne feaſt: and as
the Smaragde that is ſet in golde, ſo is the
ſwetnes of Muſicke by the myrth of wyne.
(Geue eare, and be ſtyll, and for thy good behauour
thou ſhalt be loued.)

B Thou yonge man ſpeake that becõmeth
the, and that is profytable, & yet ſcarſe when
thou art twyſe aſked. Comprehende moche
with fewe wordes. In many thynges be as
one that is ignoraunt, geue eare, and holde
thy tonge withall. Yf thou be amonge men
of hyer auctoryte, deſyre not to compare thy
ſelfe vnto them: and when an elder ſpeaketh
make not thou many wordes therin. Before
the thonder goeth lyghtenynge, and before
nurtoure and ſhamefaſtneſſe goeth loue and
fauoure. Stãde vp by tymes and be not the
laſt: but get the home ſone, & there take thy
paſtime, & do what thou wylt: ſo that thou
do no euell, & defye no man, but for all thynges
geue thãckes, vnto hym that hath made
the, and replenyſhed the with hys goodes.

C Who ſo feareth the Lorde, wyll receaue
hys doctryne: and they that get them to him
by tymes, ſhall fynde grace. He that ſeketh
the lawe, ſhall be fylled withall: As for hym
that is but fayned, he will be offended therat
They that feare the Lorde ſhall fynde the
iudgement, and theyr ryghteouſnes ſhalbe
kyndled as a lyght. An vngodly man wyll
not be refourmed, but cã helpe him ſelfe with
the example of other in hys purpoſe. A man
of vnderſtandynge deſpyſeth no good councell:
but a wylde and proude body hath no
feare. (Yee, euẽ when he hath dealt raſhly wͭ
another mã, but hys awne doynges ſhall be
hys rebuke.) My ſonne, do nothynge without
aduiſement, ſo ſhall it not repent the after
the dede. Go not in the waye wher thou
mayeſt fall, ner where thou mayeſt ſtomble
agaynſt the ſtone. Geue not thy ſelfe into a
laborious ſlyppery waye, & beware of thyne
awne chyldren, (and take hede of thẽ that be
of thyne awne houſholde.) In all thy workes
put thy truſt in God, frõ thy whole hert,
for that is the kepynge of the commaundementes.
Who ſo beleueth Gods worde, taketh
hede to the commaundements: and he
yͭ putteth hys truſt in the Lorde, ſhall wante
nothynge.

¶ The.xxxiij.Chapter.

¶ The delyueraũce of hym that feareth God. The anſwere of the wyſe. The lyttell diſcrecyon of a foole. Man is in the hande of God, as the earth is in the hande of the potter, we ought not to diſpoſe our ſelues, to become ſubiect to other.

There ſhal no euell happẽ vnto him
A that feareth God: but whẽ he is in
temptacyõ, the Lord ſhall delyuer
hym & kepe hym frõ euell. A wyſe
man hateth not the lawe, but an ypocryte is
as a ſhyp in ragynge water. A man of vnderſtandynge
geueth credence vnto the lawe
of God

of God, and the lawe is faythfull vnto him. Be ſure of the matter, then talke therof: Be fyrſt well inſtruct, then mayeſt thou geue anſwere, The hert of the folyſhe is lyke a cartwhele, and hys thoughtes runne about lyke the axel tre. Lyke as a wylde horſe that neyeth vnder euery one ẏ ſytteth vpon hym, ſo is it wyth a ſcornefull frende. Why doth one daye excell another, ſeynge all the dayes of the yeare come of the Sunne? The wyſdome of the Lord hath ſo parted them a ſunder, and ſo hath he ordened the tymes, and ſolempne feaſtes. Some of thẽ hath he choſen and halowed before other dayes. And all men are made of the * grounde, and out of the earth of Adam.

*Gene.ij.a.

B In the multitude of ſcience hath the Lord ſundered them, and made their wayes of dyuerſe faſhyons. Some of them hath he bleſſed, made moch of them, halowed them, and claymed them to hym ſelfe. But ſonne of thẽ hath he curſed, brought thẽ lowe, and put thẽ out of their eſtate. * Lyke as the claye is in the potters hande, and all the ordrynge therof at hys pleaſure: ſo are men alſo in the hãde of hym that made them, ſo that he maye geue them as lyketh hym beſt. * Agaynſt euell is good, and agaynſt death is lyfe: ſo is the vngodly agaynſt ſoche as feare God. Beholde theſe are the worckes of the Hyeſt, and there are euer two agaynſt two, and one ſet agaynſt another. I am awaked vp laſt of all as one that gathereth after in harueſt. In ẏ gyftes of God and in hys bleſſynge I am increaſed, and haue fylled my wyne preſſe, lyke a grape gatherer. ‡ Beholde, how I haue not laboured onely for my ſelfe, but for all ſoche as loue nurtoure and wyſdome.

*Roma.ix.c.
*i.Cor.vi.c.
‡ Ecc.xxiiii.d

C Heare me, O ye greate men of the people and herken with your eares ye rulers of the cõgregacyon. Geue not thy ſonne and wyfe, thy brother and frẽde, power ouer the whyle thou lyueſt: & geue not awaye thy ſubſtaũce and good to another, leſt it repent the, and thou be fayne to begge therfore thy ſelfe. As longe as ẏ lyueſt and haſt breth, let no man chaunge the: For better it is thy chyldren to praye the, then that thou ſhuldeſt be fayne to loke in their hãdes. In all thy worckes be excellent, that thy honoure be neuer ſtayned. At the tyme whẽ thou ſhalt ende thy dayes, & fyniſhe thy lyfe, diſtribute thyne inherytaunce. The fodder, the whyp, and the burthen belongeth vnto the Aſſe: Meat, correccyon, and worcke vnto the ſeruaunt.

D Yf thou ſet thy ſeruaunt to laboure, thou ſhalt fynde reſt. But yf thou let hym go ydel he ſhall ſeke libertye. The yocke and ẏ whyp bowe downe the harde necke, but tame thou thy euell ſeruaunte with bondes and correccyon. Sende hym to laboure, that he go not ydle: For ydelneſſe bryngeth moch euell. Set hym to worcke, for that belõgeth vnto him, and becommeth hym well. Yf he be not obedient, bynde hys fete: but do not to moch vnto him in any wyſe, and wythout diſcrecyon do nothynge. * If thou haue a (faythfull) ſeruaunt let hym be vnto the as thyne awne ſoule: (intreate him as a brother) for in bloude haſt thou gotten hym. Yf thou haue a ſeruaunte, holde hym as thy ſelfe, for thou haſt nede of hym as of thy ſelfe. Yf thou intreateſt hym euell, and kepeſt hym harde, & makeſt hym to be proude, and to renne awaye frõ the, thou canſt not tell what waye thou ſhalt ſeke hym.

*Eccle.vii.c.

¶The.xxxiiij.Chapter.

¶Of dreames, diuinacyons, and enchauntementes. We ought to confute vayne hope, and lyinge. The prayſe of them that feare God. Of dyuerſe worckes of men. God doth not alowe the worckes of an vnfaythfull man.

A VN wyſe people begyle them ſelues wyth vayne & diſceatfull hope, & foles truſt in dreames. Whoſo regardeth dreames, is lyke him that will take holde of a ſhadowe, and folowe after the wynde: Euen ſo is it with the appearinges of dreames. Before the face is the lyckenes of a face, Who can be clẽſed of the vncleane? Or what trueth can be ſpoken of a lyar? Sothſayinge, wytchcraft, ſorcery and dreamynge is but vanyte: lyke as when a womã trauayleth with chylde, & hath many fantaſyes in her hert. Where as ſoche viſyõs come not of God, ſet not thyne hert vpõ thẽ: For dreames haue diſceaued many a man, and they fayled, that put their truſt therin.

B The lawe ſhalbe fulfylled without lyes, & wyſdome is ſufficiẽt to a faythfull mouth. What knowlege hath he that is not tryed? A wyſe man that is well inſtructe, vnderſtandeth moch: and he ẏ hath good experiẽce, can talke of wyſdome. He that hath no experience knoweth lytle: and he that erreth, cauſeth moch wyckednes. He that is not tryed, what thinges knoweth he? Who ſo foloweth no rule, is full of wyckednes.

When I was yet in erroure, I learned moch alſo: yee, I was ſo lerned, that I could not expreſſe it all, and came oft in parell of death therfore, tyll I was delyuered from it (thorowe ẏ grace of God.) Nowe I ſe, that they which feare God haue the ryght ſprete: for their hope ſtandeth in him, that can helpe them. And the eyes of the Lorde are on them that loue him. Who ſo feareth the Lord ſtandeth in awe of no man, and is not afrayed, for the Lorde is hys hope and comforte.

C Bleſſed is the ſoule of hym that feareth ẏ Lorde: In whõ putteth he hys truſt? who is hys ſtrẽgth? * For the eyes of the Lorde haue reſpecte vnto them, that loue hym. He is their myghtie proteccyõ, and ſtronge grounde: A defence for the heate, a refuge for the

*i. par.xvi.b

hote none daye, a ſuccoure for ſtōblynge, and
an helpe for fallynge. He ſetteth vp the ſoule,
and lyghteneth the eyes: He geueth lyfe, and
bleſſynge. He that geueth an offeringe of vnryghtuous
good, hys offerynge is refuſed: ⁊
the ſcornefull dealynges of the vnrightuous
pleaſe not God (The Lorde is theyrs onely
that paciently abyde hym in the waye of the
trueth ⁊ of ryghteouſnes. The hyghest doth
not alowe the gyftes of the wycked.) And
*Pro.xv.a. *God hath no delyte in the offeringes of the
vngodly, nether maye ſynne be reconcyled in
the multitude of oblacyōs. Who ſo bryngeth
an offerynge out of the goodes of the poore,
doth euē as one that kylleth the ſonne before
the fathers eyes.

D The bred of the nedefull is the lyfe of the
poore: he that defraudeth him therof, is a mā
of bloude. Who ſo robbeth hys neyghboure
of his lyuing, doth as great ſynne as though
*deu.xxiiij.c Eccle.vij.c. he ſlewe hym to death. * He that defraudeth
the laborer of hys hyre, is a bloude ſhedder.
When one buyldeth and another breaketh
downe, what profyt haue they then but laboure?
When one prayeth and another curſeth,
*Nu.xix.b. whoſe voyce will the Lorde heare? * He
that waſheth hym ſelfe becauſe of a deed body,
and then toucheth the deed agayne, what
*Pro.xxvi.b ij.Pet.ij.b. doth hys waſhynge? * So is it wyth a man
that faſteth for hys ſynnes, and doth them agayne:
who will heare his prayer? Or what
doth his faſtynge helpe hym.

¶ The.xxxv. Chapter.

¶ It is well done to praye, and to do ſacrifyce. The prayer of the fatherleſſe, and of the wyddowe: and hym that humbleth hym ſelfe.

A *Jere.vij.c. Who ſo kepeth the lawe, * bryngeth
offerynges ynough. He that holdeth
faſt the commaundement, offreth
the ryght health offerynge.
He that is thanckfull and recompenſeth, offreth
*Heb.xiij.c. Philip.iiij.c. fyne floure. * Who ſo is mercyfull and
geueth almes, that is ȳ ryght thankoffringe.
God hath pleaſure when one departeth from
ſynne, and to forſake vnryghteouſnes, recōcyleth
vs with hym.

*Ex.xxxiij.a *Thou ſhalt not appeare emptye before
the Lorde, for all ſoche is done becauſe of the
Gene.iiij.a. commaundement of God. * The offerynge
of the ryghteous maketh the aulter fat, ⁊ a
ſwete ſmell is it before the hyeſt. The offerynge
of the ryghteous is acceptable vnto
God, and ſhall neuer be forgottē. Geue God
his honoure with a chearfull hart, and kepe
*ij.Cor.ix.b. not backe the fyrſtlynges of thy hādes. * In
all thy gyftes ſhewe a mercyfull countenaunce,
⁊ halowe thy tythes vnto God wyth
gladnes. Geue vnto God accordynge as he
*Tobi.iiij.b hath enryched ⁊ proſpered the: * ⁊ loke what
thyne hāde is able, geue with a chearfull eye:
for the Lorde recompenſeth, ⁊ geueth the ſeuen
tymes as moch agayne.

Geue no vnryghteous gyftes, for ſoche B
wyll he not receaue. Beware of wrongeous
offrynges, for the Lorde is a ryghteous iudge:
and regardeth no mānes perſonne: He accepteth
not the perſonne of the poore, but he
heareth the prayer of the oppreſſed. * He deſpyſeth *Judit.iij b
not the deſyre of the fatherleſſe, ner the
wyddowe, when ſhe powreth out her prayer
before hym. Doth not God ſe the teares, that
renne downe the chekes of the wyddowe?
Or heareth he not the cōplaynte, ouer ſoche
as make her to wepe. For from hyr chekes
do the teares go vp vnto heauen, ⁊ the Lorde
whych heareth them, doth accepte them?
Who ſo ſerueth God after his pleaſure, ſhall
be accepted: and hys prayer reacheth vnto
the cloudes. * The prayer of hym that humbleth *Tre.iij.b.
hym ſelfe, goeth thorowe the cloudes, Act.x.a.
tyll ſhe come nye. She wyll not be cōforted, C
ner go her waye, tyll the hyeſt God haue reſpecte
vnto her, geue true ſentence, and performe
the iudgement. And the Lorde wyll
not be ſlack in commynge, ner tary longe: tyll
he haue ſmytten in ſonder the backes of the
vnmercyfull, and auenged hym ſelfe of the
Heathen: tyll he haue taken awaye the multitude
of the cruell, and broken the cepter of
the vnryghteous, tyll he geue euery mā after
hys worckes, and rewarde them after theyr
doynges: tyll he haue delyuered hys people,
mayntened theyr cauſe, and reioyſed them in
hys mercy. O howe fayre a thynge is mercy
in the tyme of anguyſhe and trouble? It is
lyke a cloude of rayne that commeth in the
tyme of a drouth.

¶ The.xxxvj. Chapter.

¶ A prayer to God in the perſon of all faythfull men: wyth the prayſe of a good woman.

Haue mercy vpon vs, O Lorde, A
thou God of all thynges. Haue
reſpecte vnto vs, ſhewe vs the
light of thy mercyes, ⁊ ſende thy
feare amonge the Heathen and
ſtraungers, whych ſeke not after the that
they man knowe, howe that there is no God
but thou, ⁊ that they maye ſhewe thy wonderous
worckes. Lyft vp thyne heade ouer
the outlandyſhe Heathen, that they maye
lerne to knowe thy myght and power. Lyke
as thou art halowed in vs before them, ſo
brynge to paſſe, that thou mayeſt be magnifyed
alſo in them before vs: that they maye
knowe the, lyke as we knowe the. For there
is none other God but onely thou O Lorde.
Renue the tokens, and channge the wonderous
worckes. Shewe thyne hande, and thy
ryght arme glorouſly. Rayſe vp thy indignacyon,
and poure out thy wrath. Take awaye
the aduerſary, and ſmyte the enemye
Make the tyme ſhorte, remembre thy couenaunt,
that thy wonderous worckes maye
be prayſed. Let the wrath of the fyre conſume them

me them that lyue ſo careleſſe : and let them
peryſhe that do thy people hurte. Smyte in
ſonder the heade of the Prynces, that be our
enemyes, & ſaye there is none other but we.

B Gather all the trybes of Jacob together
agayne, ẏ they maye knowe, how that there
is none other God but only thou, that they
maye ſhew thy wonderous worckes, and be
thou thy peoples heretage, lyke as from the
begynnynge. O Lorde haue mercy vpon the
people that hath thy name, and vpon Iſrael
*Exod. iiij. e * whom thou haſt lykened to a fyrſt borne
ſonne. O be mercyfull vnto Jeruſalē the cyte
*i. Par. vi. g of thy Sanctuary, * ẏ cyte of thy reſt. Fyll
Sion with thy vnſpeakable vertues, & thy
people wyth thy glory. Geue wytnes vnto
thy creature, whom thou madeſt frō the begynnynge,
and rayſe vp the prophecyes that
haue bene ſhewed in thy name. Rewarde
thē that wayte for the, that thy Prophetes
maye be founde faythfull. O Lord heare the
prayer of thy ſeruauntes, accordynge to the
bleſſynge of Aarō ouer thy people (and gyde
*Num. vi. d. thou vs in the waye of ryghteouſnes) * that
all they whych dwell vpon the earth maye
knowe, that thou art the Lorde the eternall
God, whych is from euerlaſtynge.

C The bely deuoureth all meates, yet is one
meate better then another. Lyke as the tōge
*i. Cor. ij. b. taſteth venyſon, * ſo doth an herte of vnderſtandynge
marck falſe wordes. A frowarde
hert geueth heuynes, but a man of experience
lyfteth hym vp agayne. The woman receaueth
euery man, yet is one daughter better
thē another. A fayre wyfe reioyſeth her huſband,
& a man loueth nothynge better. Yf ſhe
be louynge & vertuous wyth all, then is not
her huſbande lyke other men. He that hath
gotten a vertuous woman, hath a goodly
poſſeſſion: ſhe is vnto him an helpe, and pyler
wherupō he reſteth. Where no hedge is, there
the goodes are ſpoyled: & where no huſwyfe
is, there the frēdles mourneth. Lyke as there
is no credence geuen to a robber, that goeth
from one cytie to another: So is not the mā
beleued, that hath no neſt, and muſt turne in,
where he maye abyde in the nyght.

¶ The xxxvij. Chapter.

¶ Howe a man ſhulde knowe frendes & councelers, and ſearche the company of a holy man.

A Euery frēde ſayeth: I will be frēdly
vnto hym alſo. But there is ſome
frende, whych is onely a frende in
name. Remayneth there not heuynes
vnto death, when a cōpanyon
& frēde is turned to an enemye? O moſt wicked
preſumpcyon: Frō whence art thou ſprōge
vp, to couer the earth wyth falſhede & diſceat?
*Eccle. vi. b. * There is ſome companyon which in
proſperyte reioyſeth with hys frende: but in
the tyme of trouble, he taketh parte agaynſt
hym. There is ſome companyon that mourneth
wᵗ his frende for the bely ſake: but when
trouble cōmeth he taketh holde of the ſhylde.
Forget not thy frende in thy mynde, & thinke
vpon him in thy ryches. Seke no councell at
thy kynſmen, and hyde thy councell frō ſoch
as beare the no good wyll. * Euery coūceler *Eccle. viij. c and. ix. c.
bryngeth forth hys councell. Neuertheles,
ther is ſome that coūceleth, but for hys awne
profyt: Beware of the counceler, and be aduiſed
afore wherto thou wylt vſe him. for he
wil councell for him ſelfe. Leſt he caſt the lot
vpon the, & ſaye vnto the: Thy waye & purpoſe
is good, & afterwarde he ſtande agaynſt
the, and loke what ſhall become of the.

Aſke no coūcell at him, that ſuſpecteth the B
for an enemye, and hyde thy councell frō ſoch
as hate the. Aſke no councell at a woman cōcernynge
ẏ thynges that ſhe longeth for: ner
at a fearfull and faynt herted body, in matters
of warre: or at a marchaūt, howe deare
he will cheape thy wares towarde hys: or at
a byer, of ſellynge: Or at an enuious man, of
thanckeſgeuinge: Or at the vnmercyfull, of
louynge kyndnes: (or at an vnhoneſt man,
of honeſtye.) Or at the ſlouthfull, of worckynge:
Or at an hyrelynge whych hath no
houſe, or profyt or wealth. (An ydle body
wolde not gladly heare ſpeake of moch labour.)
Take no ſoch folckes to councell, but
be diligēt to ſeke councell at a verteous man
that feareth God, ſoch one as thou knoweſt
to be a keper of the cōmaundementes, which
hath a mynde after thyne awne mynde, and
is ſory for the when thou ſtombleſt.

And holde thy coūcell faſt in thyne herte: C
for there is no man more faythfull to kepe it:
then thou thy ſelf. For a mās mynde is ſomtyme
more diſpoſed to tell oute, then ſeuen
watchmen that ſyt aboue in an hye place lokynge
about thē. And aboue all thys, praye
the Hyeſt, ẏ he wyll lede thy waye in faythfulnes
and trueth. Before all thy worckes
aſke councell fyrſt: and or euer thou doeſt eny
thinge, be wel aduiſed. There be foure thynges
that declare a chaunged herte, wherout
there ſpryngeth euell and good, death & lyfe,
and a maſterfull tonge that bableth moche.
Some mā is apte and well inſtructe in many
thinges, and yet very vnprofytable vnto
him ſelfe. Some man there is, that can geue
wyſe and prudent councell, and yet is he hated,
and continueth a begger: for that grace
is not geuē him of God to be accepted. Another
is robbed of all wyſdome, yet is he wyſe
vnto hym ſelfe, and the frute of vnderſtandynge
is commendable in hys mouth.

A wyſe man maketh his people wyſe, & ẏ D
frutes of his wyſdome fayle not. A wyſe mā
ſhall be plenteouſly bleſſed of God: & all they
ẏ ſe hym, ſhall ſpeake good of hym. The lyfe
of man ſtandeth in the nombre of the dayes,
but the dayes of Iſraell are innumerable.

A wyſe man ſhall opteyne faythfulnes and credence amonge hys people, and hys name ſhalbe perpetual. My ſonne, proue thy ſoule in thy lyfe: & yf thou ſe any euel thyng, geue *i.Cor.vi.c. and.x.c. it not vnto her. * For all thynges are not profitable for all mē, nether hath euery ſoule pleaſure in euery thynge. Be not gredy in euery eatyng, and be not to haſtye vpon all *Eccl.,xxx.b meates. * For exceſſe of meates bryngeth ſycknes, & glotony commeth at the laſt to an vnmeaſurable heate. Thorow ſurfet haue many one peryſhed: but he that dyeteth hym ſelfe temperatly, prolongeth hys lyfe.

¶ The.xxxviii. Chapter.

¶ A phyſycyon in ſyckenes ought we to pray, and to fynde a Phyſycyon which healeth by prayer. The bewepynge of the deed. Sadnes, wiſdome. Artificers or crafteſmen.

A HOnour ẏ Phyſiciō: honour him becauſe of neceſſite. God hath created hī (for of ẏ Hieſt cōmeth medycine) & he ſhal receaue giftes of ẏ kyng. The wyſdome of ẏ Phyſiciō bryngeth him to great worſhyp, & in ẏ ſight of the great men of this worlde, he ſhalbe honorably taken. The Lorde hath created medicyne of the earth, and he that is *Exod.xv.d. iii.Reg.iiij.c. wyſe, wyll not abhorre it. * Was not ẏ bytter water made ſwete with a tre? that men myght learne to know ẏ vertue therof. The Lord hath geuen men wyſdome, and vnderſtandynge, ẏ he myghte be honoured in hys wonderous workes. With ſoch doth he heale men, and taketh awaye theyr paynes: Of ſoch doth the Apotecary make a confeccion yet can no man perfourme all hys workes. For of ẏ Lord commeth proſperous wealth ouer all the earth.

B My ſonne, deſpyſe not thys in thy ſyckenes, ‡ii.Pa.xvi.d. Eſa.xxxviii.a but ‡ praye vnto the Lord, and he ſhall make the whole. Leaue of from ſynne, and ordre thy handes a ryght, clenſe thyne herte from all wickednes. Geue a ſwete ſauoured offrynge, and ẏ fyne floure for a token of remembraunce: make the offrynge fat, as one that geueth ẏ fyrſt frutes, and geue rowme to the Phyſycion. For the Lord hath created hym, let him not go from the, for thou haſte nede of hym. The houre maye come, that the ſycke maye be helped thorowe them, when they praye vnto the Lord, that he maye recouer, and get health to lyue longer. He that ſynneth before hys maker, ſhall fall into the handes of the Phyſycion.

C My ſonne, ‡Eccl.xxij.e. ‡ bryng forth thy teares ouer the deed: and begynne to mourne, as yf thou haddeſt ſuffred greate harme thy ſelfe: and then couer his body after a conueniēt maner and deſpyſe not his buryall. Enforce thy ſelf to wepe, and prouoke thy ſelfe to mourne, *i.Teſſ.iiii. * and make lamentacyon expediētly, & that a daye or two, leſte thou be euell ſpoken of: and then conforte thy ſelfe becauſe of ẏ heuynes. * For of heuynes cōmeth death, *Pro.xv.d. and.xvii.d. Eccl.xxx.d the heuynes of the hert breaketh ſtrengthe. Heuynes and pouerte greueth the herte in tentacyon and offence. Take no heuynes to herte, dryue it awaye, and remēbre the laſte thynges. Forget it not, for there is no turnynge agayne. Thou ſhalt do hym no good, but hurte thy ſelfe. Remēbre his iudgemēt, thyne alſo ſhalbe likewyſe: vnto me yeſter daye vnto the to daye. * Let the remembraunce *ij.Re.xii.e. of ẏ deed ceaſſe in his reſte, & cōforte thy ſelfe agayne ouer hym, ſeynge his ſprete is departed from hym. The wyſdome of the ſcribe is at conuenient tyme of reſt: and he ẏ ceaſſeth from exerciſe and laboure, ſhalbe wyſe. He that holdeth the ploughe, and hath pleaſure D in proddyng, & dryuyng the oxen, and goeth aboute with ſoche workes, he can ſpeake of oxen: He ſetteth hys herte to make forowes, & is diligent to geue the kyne fodder. So is euery carpenter alſo & workmaſter, ẏ laboureth ſtyll nyght & daye: he carueth, graueth, cutteth oute, & hys deſyre is in ſondrye connynge thinges, hys hert ymagineth, how he maye conyngly caſt an ymage, hys diligēce alſo & watchinge perfourmeth the worke. The yronſmyth in lyke maner, bydeth by hys ſtithye, & doth hys diligence to laboure the yron. The vapoure of the fyre brenneth his fleſh, & he muſt fyght with the heate of ẏ fornace. The noyſe of the Hammer ſoundeth euer in hys eares, & hys eyes loke ſtyll vpon the thynge that he maketh. He hath ſet hys mynde there vpon, that he wyll make oute hys worke, and therfore he watcheth, howe he maye ſet it out, and bryng it to an ende.

So doth the potter ſyt by hys worke, he E turneth the whele about with his fete, he is diligent and carefull in all doynges, and his laboure and worke is without nombre. He faſhioneth the claye with hys arme, & with hys fete he tempereth it. Hys herte ymagineth howe he maye make it pleaſaunt, & hys diligence is to clenſe the ouen. All theſe hope in their handes, and euery one thynketh to be connynge in hys worke. Without theſe maye not the cytyes be maynteyned, inhabyted nor occupied: & they come not hye in the congregacyon, nether ſyt they vpon the iudgemēt ſeates: they vnderſtande not ẏ couenaunt of the lawe: they cā not declare equyte and iudgemēt: they can not fynde out the darke ſentences, but thorowe them ſhall the creature of the worlde be mayntayned: their prayer concerneth onely the worke and laboure of connynge.

¶ The.xxxix. Chapter.

¶ A wyſe man. The workes of God. Unto the good thynges do profet: but vnto the euell euen good thynges are euell.

A He that applieth his mynde to vnderſtāde the lawe of God, doth dilygently ſeke out the wyſdome of them of the olde tyme, and exercyſeth hym ſelfe in the Prophetes. He kepeth the ſayinges of famous men, & preaſſeth to the vnderſtandyng of dark ſentēces of wyſdome. He ſeketh oute the myſterye of ſecrete ſayinges, & exercyſeth hym ſelfe therin continually. He doth ſeruice amonge great men, & appeareth before yͤ prince. He goeth into a ſtraūge coūtre, & trauayleth thorow it: loke what good or euell is amonge men, he proueth it & ſeketh it out. He purpoſeth in hys herte, to reſorte early vnto the Lord yͭ made hym, and to praye before the Hyeſt God. He openeth hys mouth in prayer, & prayeth for hys ſynnes. When the greate Lorde wyl, he ſhalbe fylled with yͤ ſprete of vnderſtādyng, that he maye then poure out wyſe ſentences & geue thankes vnto the Lord in his prayer.

B He ſhal ordre his deuice, and lede hys knowledge a ryght, and geue hym vnderſtandyng of ſecrete thynges. He ſhall ſhewe forthe the ſcyence of hys lernynge, and reioyce in the couenaunt of the lawe of the Lorde. The whole congregacyon ſhall commende hys wyſdome, and it ſhall neuer be put out. The remembraunce of hym ſhall neuer be forgotten, & hys name ſhall continue from one generacyō to another. * Hys wyſdome ſhalbe ſpoken of, amōge the people, and the whole congregacion ſhall opēly declare his prayſe. Whyle he lyueth, he hath a greater name thē a thouſande beſyde: and after hys death, the ſame name remayneth vnto hym. Yet wyll I ſpeake of mo men of vnderſtandynge, for I am full as the Moone. *Ec.xliiii.b.

C Herken vnto me (ye holy verteous chyldren) bryng forth frute, as the roſe yͭ is planted by the brokes of the felde, and geue ye a ſwete ſmell as Libanus. Floriſh as the roſe garden, ſynge a ſonge of prayſe. O geue thankes vnto God ouer all hys workes. Geue glory and honoure vnto the Lorde, ſhew his prayſe with youre lyppes. Yee, euē with the ſonge of your lyppes, with harpes and playinge, and in geuynge thankes vnto hym, ſaye after thys maner. * All the workes of the Lorde are exceadynge good, and all hys cōmaundementes are mete and conuenient in due ſeaſon. *Gene.i.d.

D A man nede not to ſaye: what is yͭ? what is that? for at tyme conuenient they ſhall all be ſought. At hys cōmaundement the water was as a wall, & at the worde of hys mouth the water ſtode ſtyll. * In hys commaundement is euery thynge acceptable and reconcyled, and hys health can not be mynyſhed. The workes of all fleſh are before hym, and there is nothynge hyd frō hys eyes. He ſeyth from euerlaſtynge to euerlaſtynge, & there is nothynge ſo wonderfull or hye vnto hym. A man nede not to ſaye then, what is thys, or that? For he hath made all thynges to do good vnto man. Hys bleſſynge ſhall renne ouer as the ſtreame, and moyſture the earth lyke a floude of water. Lyke as he maketh the water for drouth, ſo ſhall hys wrath fall vpon the Heathen. *Gene.viii.b.

E ‡ His wayes are playne & ryght vnto the iuſt, but the vngodly ſtomble at them. For the good, are good thinges created from the begynnyng, & euell thynges for yͤ vngodly. * All thynges neceſſary for the lyfe of man are created from yͤ begynnynge: water, fyre yron, & ſalt, meel, wheate, and hony, mylke, & wyne, oyle & clothynge. * All theſe thynges are created for the beſte to the faythfull: But to the vngodly ſhall all theſe thynges be turned to the hurte and harme. There be ſpretes that are created for vengeaunce, & in their rygorouſnes haue they faſtened their tormentes. ‡ In the tyme of the ende they ſhall poure out theyr ſtrength, and pacifye the wrath of hym that made them. * Fyre, hayle, honger & death: all theſe thynges are created for vengeaunce.

‡ Oſee.xiiii.b Roma.viii.d.
*Eccl.xxix.c
*i. Ti.iiii.a.
‡Mat.xxv.d.
* Eccle.xl.b.

F The teeth of wylde noyſome beaſtes, the ſcorpions, ſerpentes, and yͤ ſwerde are created alſo for vengeaunce, to the deſtruccyon of the vngodly. They ſhall be glad to do his commaundementes: and when nede is, they ſhall be ready vpō earth: & when theyr houre is come, they ſhal not ouerpaſſe the commaūdement of the Lorde.

Therfore haue I takē a good corage vnto me from yͤ begynnynge, and thoughte to put theſe thynges in wrytynge, and to leaue them behynde me, * All yͤ workes of yͤ Lord are good, and he geueth euery one in due ſeaſon, & whan nede is, ſo that a man nede not to ſaye: thys is worſe then that. For in due ſeaſon they are all pleaſaunt and good: And therfore prayſe the Lorde wͭ whole hert and mouth, & geue thankes vnto hys name. *Gene.i.b.

¶ The .xl. Chapter.

¶ Many myſeries lyght in a mannes lyfe. All thynges paſſe awaye, but a fyrme and ſtable fayth remayneth. Of the bleſſinge of the righteous, and prerogatyue of the feare of God.

A A Great trauayle is created for al men, and an heuy yock vpō all men chyldren, frō the daye that they go oute of theyr mothers wōbe, tyll they be buryed in (yͤ earth) yͤ mother of all thynges: namely, their thoughtes & ymaginacions, feare of yͤ hert, councell, meditacions, longynge and deſyre, the daye of death: from the hyeſt that ſytteth vpon the gloryous ſeate, vnto the loweſt and moſte ſymple vpon the earth: from hym that is gorgyouſly arayed and weareth a crowne, vnto hym that is, but homely &

ſymply clothed. There is nothynge but wrath, zele, fearfulnes, vnquietnes, & feare of death, rygorous, anger and ſtryfe. And in the nyghte when one ſhulde reſte and ſlepe vpon his bed, the ſlepe chaūgeth hys vnderſtandynge and knowledge. A lytle or nothynge is hys reſt, in the ſlepe as well as in the daye of laboure.

B

He feareth & is dyſqupeted in the vyſyon of hys hert, as one that renneth out of a batayll: and in the tyme of health he awaketh & marueleth that the feare was nothynge. Soche thynges happen vnto all fleſh, both man and beſt: but ſeuen folde to yͤ vngodly. Moreouer, death, bloudſhedding, ſtryfe and ſwerde, oppreſſyon, honger, deſtruccion and punyſhment: *theſe thynges are all created agaynſt yͤ vngodly, & for theyr ſakes came the floude alſo. *All yͭ is of yͤ earth, ſhal turne to earth agayne: & all waters ebbe agayn in to the ſee. All brybes & vnryghteouſnes ſhalbe put awaye, but faythfulnes & trueth ſhal endure for euer The ſubſtaūce & goodes of the vngodly ſhalbe dryed vp and ſyncke awaye as a water floude, & they ſhall make a ſounde lyke a great thonder in the rayne.

*Ec.xxxix.e.

*Gene.vii.d

C

Lyke as the ryghteous reioyſeth when he openeth hys hande, ſo ſhall the tranſgreſſours be faynte, when theyr goodes vanyſh and conſume awaye. * The chyldren of the vngodly ſhall not obtayne many braunches and the vncleane rotes vpon the hye rockes ſhalbe roted out before the graſſe by the water ſyde & vpon the ryuer banckes.

*Eccle.xl.b.

Frendlynes and liberalite in the increaſe & bleſſynge of God, is lyke a Paradyſe and garden of pleaſure: ſoch mercy alſo & kyndnes endureth for euer. * To labour & to be content wͭ that a man hath, is a ſwete pleaſaunt lyfe: and that is to fynde a treaſure aboue all treaſures. To beget chyldren and to repayre yͤ cytye, maketh a perpetuall name: but an honeſt woman is more worth thē they both. Wyne and mynſtrelſye reioyſe yͤ herte, but the loue of wyſdome is aboue them both.

*i.Tim.vi.b
Philip.iiii.b.

D

Pyppynge & harpynge make a ſwete noyſe but a frendly tonge goeth beyonde them both. Thyne eye deſyreth fauoure and bewtye, but a grene ſede tyme, rather then they both. A frende and companyon come together at oportunyte, but aboue them both is a wyfe yͭ agreeth with her huſbande. One brother helpeth another in the tyme of trouble, but almes ſhall delyuer more then they both. Golde and ſyluer faſten the fete, but a good councell is more pleaſaunt then they both. Temporall ſubſtaunce and ſtrength lyft vp the mynde: but the feare of the Lord more then they both. The feare of the Lord wanteth nothynge, and nedeth no helpe. The feare of the Lorde is a pleaſaunt garden of bleſſynge, & nothynge ſo bewtyful as it is. My ſonne, lede not a beggers lyfe, for better it were to dye then to begge. Who ſo loketh to another mans table, taketh no thought for his awne lyuinge how to vpholde hys lyfe, for he fedeth hym ſelfe wͭ other mens meat. But a wyſe and well nurtoured man wyll beware therof. Beggynge is ſwete in the mouth of the vnſhamefaſt, but in hys bely there burneth a fyre.

¶ The.xli.Chapter.

¶ Of the remembraunce of deeth. Deeth is not to be feared. A curſſe vpon them that forſake the lawe of God. Good name and fame. An exhortacyon to geue hede vnto wyſdome. Of what thynges a man ought to be aſhamed.

A

O Death, how bytter is the remembraunce of yͤ, to a man that ſeketh reſt and comforte in hys ſubſtaūce and ryches, vnto yͤ man that hath nothyng to vexe him, and that hath proſperyte in all thynges, yee, vnto hym that yet is able to receaue meate? O death, howe acceptable and good is thy iudgemēt vnto the nedefull, and vnto hym whoſe ſtrength fayleth, and that is nowe in hys laſt age, & that in all thynges is full of care and fearfulnes: vnto hym alſo that is in diſpayre, and hath no hope nor pacience? Be not thou afrayed of death: remēbre them that haue ben before the: and that come after the: thys is the iudgemēt of the Lord ouer all fleſh. * And why woldeſt thou be agaynſt this pleaſure of the Hyeſt? Whether it be ten, an hundreth, or a thouſande yeares: death aſketh not how lōg one hath lyued.

*Gen.viii.d.

B

The chyldren of yͤ vngodly are abhominable chyldrē, & ſo are they that kepe cōpany with the vngodly. * The inheritaunce of vngodly chyldren ſhall come to naught, & theyr poſterite ſhall haue perpetuall ſhame and confuſyon. The chyldren complayne of an vngodly father, and why? for hys ſake they are rebuked and deſpyſed. Wo be vnto you (O ye vngodly) whych haue forſaken yͤ lawe of the Hyeſt God: yf ye be borne, ye ſhall be borne to curſyng, yf ye dye, yͤ curſe ſhall be youre porcyon.

*Eccle.xi.c

*Eccle.xl.b

*All that is of the earth, ſhall turne to earth agayne: ſo go the vngodly alſo out of the curſe into deſtruccyon. The ſorow of mē is theyr body: but yͤ name of yͤ vngodly ſhall be put out. *Laboure to get yͤ a good name, for that ſhall contynue ſurer by the, then a thouſande great treaſures of golde. A good lyfe hath a nōbre of dayes, but a good name endureth euer.

*Eccle.xxii.a

C

*My chyldren, kepe wyſdome in peace: for wyſdome that is hyd and a treaſure yͭ is not ſene, what profyt is in thē both? A man that hydeth hys folyſhnes, is better then a

*Eccle.xx.b.

a man that hydeth hys wyſdome. Therfore be ye turned at my wordes: for it is not good, in all thynges and alwaye to be aſhamed. True faythe muſt proue ⁊ meaſure it.

Be aſhamed of whordome, before father and mother: Be aſhamed of leſynge, before the prynce and men of auctorite: Of ſynne, before the iudge and ruler. Of offence, before the congregacyon and people: Of vnryghteouſnes, before a companyon and frende: Of thefte, before thy neyghbours. *Roma.i.b. * As for the trueth of God ⁊ hys couenaunte, be not aſhamed therof.

Be aſhamed to lye with thyne elbowes vpon yͤ bred: Be aſhamed to loke vpon harlotes: Be aſhamed to turne awaye thy face from thy frende. Be aſhamed to take ⁊ not to geue: Be aſhamed alſo to loke vpon anothers mans wyfe, ⁊ to make many tryfflyng wordes with her mayden, or to ſtāde by her bedſyde. Be aſhamed to vpbrayd thy frēde: when thou geueſt any thynge, caſt hym not in the tethe withall.

The.xlij.Chapter:

Secretes maye not be opened. The lawe of God muſt be taught. A daughter. A womā, God knoweth all thynges, yee, euen the ſecretes of the herte.

A REhearſe not a thyng twyſe, ⁊ diſcloſe not yͤ wordes, that thou haſt herde in ſecrete. Be ſhamefaſt ⁊ wel manered in dede, ſo ſhal euery mā fauoure yͤ. Of theſe thynges be not thou aſhamed, ⁊ accepte no perſonne to offende. Namely, of theſe thynges be not aſhamed: Of yͤ lawe of God, of yͤ couenaunt, of iudgemēt to bryng yͤ vngodly from hys vngodlynes vnto ryghteouſnes, ⁊ to make hym a good mā: to deale faythfully with thy neyghboure ⁊ companyō: to diſtribute yͤ heritage vnto thy frēdes: to be diligēt to kepe true meaſure ⁊ weyght: to be contēt, whether thou getteſt moch or lytle: to deale truly with temporall goodes in byinge and ſellynge: to brynge vp chyldren wͭ dylygēce: to correcte an euell ſeruaunte: to kepe that thyne is from an euell wyfe: to ſette a locke where many handes are: what thou delyuereſt and geueſt out to be kepte, to tell it, and to weye it: to wryte vp all thy out geuynge and receauynge: to enfourme the vnlerned and vnwyſe: Of the aged, that are iudged of the yonge. Yf yͤ be dylygent in theſe thynges, truly thou ſhalt be lerned ⁊ wyſe and accepte of all men.

B The daughter maketh yͤ father to watch ſecretly: and the carefulnes that he hath for her, taketh awaye hys ſlepe: yee, in yͤ youthe leſt ſhe ſhulde ouergrowe hym: And when ſhe hath an huſbande, leſt ſhe ſhulde be hated: leſt ſhe ſhulde be defyled or rauyſhed in her virgynyte, or gotten wͭ chylde in her fathers houſe: Or (when ſhe commeth to the man) leſt ſhe behaue her ſelf not ryght, or cōtinue vnfrutefull. * Yf thy daughter be wanton, kepe her ſtraytely, leſte ſhe cauſe thyne enemyes to laugh the to ſcorne, ⁊ the whole cytye to geue yͤ an euell reporte, ⁊ ſo thou be fayne to heare thy ſhame of euery man, ⁊ be confounded before all the people. *Eccl.xvi.b * Beholde not euery bodyes bewtye, ⁊ haue not moche dwellyng amonge wemen. *Eccl.xxv.e. For lyke as the worme ⁊ moth commeth oute of clothynge, * ſo doth wyckednes come of women. *Gene.iii.b.

C It is better to be with an euell man, then with a frendly wyfe yͭ putteth one to ſhame and rebuke. I wyll remēbre yͤ workes of the Lorde, and declare the thyng yͭ I haue ſene. In the wordes of the Lord are hys workes. The Sunne ouerloketh all thynges with hys ſhyne, and all hys workes are full of yͤ clearnes therof. Hath not the Lord brought to paſſe, that his ſayntes ſhuld tell out all his wonderous workes, which the Almyghtye Lorde hath ſtablyſhed? All thynges endure in hys glory. He ſeketh out the grounde of yͤ depe and the hert of men, and he knoweth all theyr ymaginacion ⁊ wyſdome. For yͤ Lord knoweth all ſciēce, and he loketh into the token of the tyme. He declareth the thynges that are paſt and for to come, and diſcloſeth thynges that are ſecrete. ‡ No thought maye D eſcape hym, nether maye any worde be hyd from hym. ‡ Job.xlii.a. Eſaie.xxix.c. He hath garnyſhed yͤ hye excellēt workes of hys wyſdome, ⁊ he is frō euerlaſtynge to euerlaſtynge. Unto hym maye nothynge be added nether can he be mynyſhed, he hath no nede alſo of any mans councell. O, how amiable are all his workes, and as a ſparke to loke vpō. They lyue all, ⁊ endure for euer: ⁊ when ſoeuer nede is, they are all obedient vnto him. They are all dubble, one agaynſt another: he hath made nothing that hath faute or blemyſh. * He hath ſtablyſhed *Deu.xxx[illegible].a the goodes of euery one: ⁊ who maye be ſatiſfyed wͭ hys glory, when he ſeyth it.

The.xliii. Chapter.

The ſumme of the creacion of the workes of God.

A THe glory of the heyght, is * yͤ fayre ⁊ cleare firmamēt, the bewty of *Pſal.xix.a the heauē is his glorious clearnes The ſunne when it appeareth, declareth the daye in yͤ goynge out of it, a maruelous worke of the Hyeſt. At noone it burneth the earth ⁊ who maye abyde for yͤ heate therof? Who ſo kepeth an ouen when it is hote, thre tymes more doth yͤ Sunne burne vpō yͤ mouūtaynes, when it bretheth out the fyrye beames ⁊ ſhyneth, with the brigthnes of it, it blyndeth the eyes. Great is the Lord that made it, and in his commaundement he cauſeth it to renne haſtely.

The

*Gene.i.b. *Exo.xii.a.

* The Moone alſo is in all, and at cõuenient ſeaſon it ſheweth ỹ tymes & is a tokẽ of the tyme. * The token of the ſolempne feaſt is taken of ỹ Moone, a lyghte that mynyſheth & increaſeth agayne. The Moneth is called after the Moone, it groweth wonderouſly in her chaungynge.

B The armye of heauen alſo is in ỹ Heygth in the firmamẽt of heauen: it geueth a cleare & gloryous ſhyne. Thys is the clearnes of ỹ ſtarres, the bewtyfull apparel of heauẽ, the apparell that the Lorde lyghteneth in the Heygth. In hys holy worke they contynue in theyr ordre, & not one of them fayleth in hys watch. *Gene.ix.d. * Loke vpon the raynebowe, and prayſe hym that made it: very bewtyfull is it in hys ſhyne. He compaſeth the heauen about wyth hys clearnes and glory, the handes of the Hieſt haue bended it. Thorow hys commaundement he maketh the ſnowe to fall, and the thonder of hys iudgement to ſmyte haſtly. Thorow hys commaundemẽt the treaſures are opened, and the cloudes fle as the foules. In hys power hath he ſtrengthened the cloudes, and broken the hayle ſtones.

C The mountaynes melt at ỹ ſyght of hym the wynde bloweth accordyng to hys wyll. The ſounde of hys thonder beateth ỹ earth, and ſo doth ỹ ſtorme of the north: the whyrle wynde alſo lyghteth downe as a fethered foule, caſteth oute and ſpredeth the ſnowe abrode: and as ỹ greſhoppers that deſtroye all, ſo falleth it downe. The eye marueleth at the bewtye of the whyteneſſe therof, and the herte is afrayed at the rayne of it. He poureth out the froſt vpon earth, lyke ſalt, and when it is froſen, it is as ſharpe as the pryck of a thyſtle.

When the colde Northwynde bloweth, harde Chryſtall commeth of the water. He lyghteth downe vpon all the gatherynges together of water, & putteth on the waters as a breſt plate. He deuoureth ỹ mountaynes, and burneth the wyldernesses: and loke what is grene, he putteth it out lyke fyre. The medycyne of all theſe is, when a cloude commeth haſtely: and when a dewe cõmeth vpon the heate, it ſhalbe refreſhed agayne.

In hys worde he ſtylleth the wynde: In hys councell he ſetteth the depe, & (the Lord) Jeſus planted it. They that ſayle ouer the ſee, tell of the parels and harmes therof, and when we heare it wyth oure eares, we maruell thera[illegible] For there be ſtraũge wonderous workes, dyuerſe maner of nyce beaſtes and whalfyſhes. Thorowe hym are all thynges ſet in good ordre and perfourmed, and in hys worde all thynges endure.

D I ſpeake moch, but I can not ſufficiently attayne vnto it, for he hym ſelfe onely is the perfeccyon of all wordes. We ſhulde prayſe the Lord after all our power, for he is great in all hys workes. The Lord is to be feared, yee, very greate is he, * and maruelous is hys power. *Pſa.cxvi.a. Prayſe the Lorde, and magnyfye hym as moch as ye maye, yet doth he farre exceade all prayſe. * O magnyfye hym *Pſal.cvi.a. with all your power, and labour earneſtly, yet are ye in no wyſe able ſufficiẽtly to prayſe hym. Who hath ſene hym, that he myghte tell vs? * Who can magnyfye hym ſo greatly as he is? *Deut.v.c. Joha.i.b. For there are hyd yet greater thynges then theſe be: as for vs, we haue ſene but fewe of hys workes. For the Lorde hath made all thinges, and geuen wyſdome to ſoch as feare God.

The.xliiij. Chapter.

The prayſe of certen holy men, Henoch, Noe, Abraham, Iſaac, and Iacob.

LEt vs cõmende the noble famous A men, and the generacyon of oure fore elders and fathers. Many more gloryous actes hath the Lorde done, and ſhewed his great power euer ſens the begynnynge. The noble famous men raygned in theyr kyngdomes, and bare excellent rule. In theyr wyſdome & vnderſtandyng, they folowed ỹ councell ſhewed in the prophetes. * They led the folke thorowe the *Exo.xviii.c councell and wyſdome of ỹ Scrybes of the people. Wyſe ſentences are founde in theyr inſtruccyon. They ſought the ſwetenes and melody of muſycke, and broughte forth the pleaſaunt ſonges in ſcripture. They were ryche alſo, and coulde comforte and pacifye thoſe that dwelt with them. All theſe were very noble and honorable men in theyr generacyons, and were well reported of in theyr tymes. Theſe haue lefte a name behynde them, ſo that theyr prayſe ſhall alwaye be ſpokẽ of. Afterward, there were ſome, whoſe remembraunce is gone. * They came to *Gen.vii.d. naught & peryſhed, as thoughe they had neuer bene: & became as though they had neuer bene borne, yee, and theyr chyldrẽ alſo with them.

B Neuertheles, theſe are louyng men, whoſe ryghteouſneſſe ſhall neuer be forgotten, but contynue by theyr poſteryte. Theyr chyldren are an holy good heritage: Theyr ſede endured faſt in the couenaunt. For theyr ſakes ſhall theyr chyldren & ſede contynue for euer, & theyr prayſe ſhal neuer be put down. Theyr bodyes are buried in peace, but theyr name lyueth for euermore. The people can ſpeake of theyr wyſdome, & the congregacyon can talke of theyr prayſe. * Enoch *Eccle.xli.c. Gene.v.c. walked ryght & acceptably before ỹ Lorde: therfore was he tranſlated for an example of amendement to the generacions. * Noe *Gene.vi.a. and.vii.viij. was a ſtedfaſt & ryghteous man, and in the tyme of wrath he became a reconcylynge.

Therfore was he left a remnaunte vnto the
earth, when yͤ floude came. An euerlaſtynge
couenaunt was made wͭ hym, that all fleſhe
* Gene.ix.c. ſhulde * peryſhe nomore wͭ the water. Abraham
* Ge.xvij.a. was a * great father of many people,
in glory was there none lyke vnto hym. He
kepte the lawe of the Hyeſt, and came into
a couenaunt with hym. He ſet yͤ couenaunt
* Gen.xxij.c. in hys fleſhe, and when he * was proued, he
was founde faythfull. Therfore ſwore God
vnto hym wͭ an othe, that he wolde bleſſe all
people in hys ſede, that he wolde multiplye
and increaſe hym as yͤ duſt of the earth, & to
exalte hys ſede as the ſtarres: yee, & that hys
ſede ſhuld haue yͤ poſſeſſyon, an inheritaunce
of the lande from ſee to ſee and from yͤ ryuer
vnto the borders of the worlde.

* Gen.xxvi.a * With Iſaac dyd he ſtablyſh the ſame couenaũt,
for Abraham hys fathers ſake. Yee,
that gracious bleſſynge & health of all men,
and couenaunt dyd he ſtablyſh with Iſaac,
and made it to reſt vpon the head of Iacob.
* Ge.xxvij.c xxix.xxx. He knewe hym * in that he proſpered him ſo
well and rychely, and gaue him an heretage
* Ioſue.xviii and.xix. and ſundered hys porcyon by it ſelfe, * and
parted it amonge the twelue tribes. Mercyfull
men brought he out of hym, which foũd
fauoure in the ſyght of all fleſhe.

❡ The.xlv. Chapter.

❡ The prayſe of Moſes, Aaron, and Phinehes.

A * Exod.xi.a Actes.vii.c. MOſes * beloued of God & men,
whoſe remẽbraunce is in hye
prayſe: him yͭ yͤ Lord made lyke
in the glory of yͤ ſayntes, & magnified
him, ſo yͭ yͤ enemyes ſtode
in awe of hym, thorowe hys wordes he dyd
great wonders. He made hym greate in the
ſyght of kynges, gaue hym cõmaundement
before hys people, & ſhewed hĩ hys gloryous
* Num.xii.a power. * He ſtablyſhed hym with faythfulnes
& mekenes, & choſe hym out of all men.
For he herde hys voyce, and he led him in the
* Exod.xix.d. darke cloude, * & there he gaue him the commaundementes,
yee, the lawe of lyfe & wyſdome
that he myghte teach Iacob the couenaunt,
and Iſrael hys lawes.

He choſe Aaron hys brother alſo oute of
B the trybe of Leui, exalted hym, & made hym
ſoch lyke. * An euerlaſtyng couenaũt made
Exo.xxviii.a. he with hym, and gaue hym the preſthode in
the people. He made him glorious in bewtyfull
araye, and clothed hym wyth the garment
of honoure. He put perfecte ioye vpon
hym, and gyrded hym wͭ ſtrẽgth. He deckte
hym wyth ſyde clothes, and a tunycle, with
an ouerbody cote alſo and a gyrdle. Rounde
about made he him belles of golde, and that
many: * that when he wente in, the ſounde
* Exo.xviii.e myght be herde, yͭ they myght make a noyſe
in the Sanctuary, and geue the people warnynge.
The holy garment was wroughte
and broderd with golde, yealowe ſylke and
purple. And in the breſtlappe there was a
goodly worke, wherin was faſtened lyghte
and perfectneſſe.

* Vpon the ſame alſo there was a worke C
faſtened, & ſet with coſtly precyous ſtones, * Exod.iiii.c.
all bounde with golde: and thys he brought
in hys miniſtracyon. The ſtones were faſtened
for a remembraunce, after the nombre
of the twelue trybes of Iſraell. Vpon hys
mytre there was a plate of pure golde, a grauen
ymage of holynes, a famous and noble
worke, garnyſhed, and pleaſaunte to loke
vpon. Before hym were there ſene no ſoch
fayre ornamentes, and theſe it behoued hym
alwaye to vſe: There myght none other put
them on, but onely hys chyldren & hys chylders
chyldren perpetually. Daylye perfourmed
he hys burntofferynges two tymes.
* Moſes fylled hys handes, and anoynted * Leui.viii.a.
hym with holy oyle.

Thys was now confirmed hym with an D
euerlaſtynge couenaunt, and to hys ſede, as
the dayes of heauen, namely: that hys chyldren
ſhulde alwaye mynyſtre before hym,
and perfourme yͤ office of the preſthode, and
wyſhe the people good in hys name. Before
all men lyuynge choſe he hym, that he ſhulde
offre incenſe before the Lorde, and make odours
for a ſwete ſauoure & remembraunce,
that he ſhulde reconcyle the people of yͤ Lord
with hym agayne. * He gaue hym auctorite * Deut.xvii.c. and.xxi.a.
alſo in hys commaundementes and in the couenaunt, Malach.ii.a.
that he ſhuld teach Iacob the ſtatutes
and teſtymonyes, and to enfourme Iſraell
in hys lawe.
* Therfore there ſtode vp certayne agaynſt E
hym, & had enuye at hym in the wyldernes: * Nu.xvi.a.
namely, they that were of Dathan, & Abirams
ſyde, and the furyous congregacyon
of Chore. Thys the Lorde ſawe, and it dyſpleaſed
hym, and in hys wrothfull indignacyon
were they conſumed. A greate wonder
dyd he vpon them, and conſumed them with
the fyre. * Beſydes thys, he made Aaron
yet more honorable and gloryous. He gaue * Nu.xvii.b.
hym an herytage, and parted the fyrſte frutes
vnto hym. * Vnto hym ſpecially he appoynted * Exo.xxv.f. Leui.xxiiii.b.
the bred for ſuſtenaunce, (for yͤ preſtes
dyd eate of the offrynges of the Lorde)
thys gaue he vnto hym & his ſede. * Els had * Deut.xii.b. and.xviii.
he no herytage nor porcyon in the lande and Ezec.xliiii.b.
with the people. For the Lord hym ſelfe is
hys porcyon and enherytaunce.

The thirde noble & excellẽt man is * Phinehes F * Num.xv.c.
yͤ ſonne of Eleazer, which pleaſed the
God of Iſrael, becauſe he had the zele & feare
of the Lorde. For when the people were
tourned backe, he put hym ſelfe forth ryght
ſoone, and yͭ with a good wyll, to pacifie the
wrath of the Lorde towarde Iſrael. Therfore

fore was there a couenaunte of peace made
with hym, that he ſhulde be the principall amonge
the ryghteous in the people, that
he and his poſterite ſhulde haue the office of
the preſthode for euer, (Lyke as there was
made a couenaunt with Dauid of the trybe
of Juda, that from amonge his ſonnes onely
there ſhulde be a kynge:) And that Aarō
alſo and his ſede ſhulde be the heritage, to
geue vs wyſdome in our herte, to iudge his
people in ryghteouſnes, that his goodes
ſhulde not come into forgetfulnes, and that
theyr honoure myght endure for euer.

The.xlvi.Chapter.

The prayſe of Joſue, Caleb, and Samuel.

A Manlye and ſtronge in battayll
*Joſ.xii.c. Nu.xxvii.d. Deu.xxxiiii.b Joſue.i.a. *was Jeſus the ſonne of Naue,
which in ſtede of Moſes the
Prophet was geuen to be captayne
of the people, whiche accordynge
vnto his name was a greate ſauioure
vnto the electe of God, to punyſh the
enemyes ẏ roſe vp agaynſt Iſrael, ẏ Iſraell
myght obtayne theyr enheritaunce. O how
great, noble, and excellent was he, when he
lyft vp hys hande, and drew out his ſwerde
agaynſt the cytyes? Who ſtode ſo māly before
hym? For the Lorde hym ſelfe broughte
Joſue.x.c. in the enemyes. Stode not the Sunne
ſtyll at hys commaundement, and one daye
was as longe as two? He called vpon the
Hyeſt and moſt myghtye when the enemyes
preaſſed vpon hym on euery ſyde, and the
Lorde herde hym wyth the hayle ſtones.
They ſmote ẏ heythenyſh people myghtely
and in fallynge downe they ſlewe all the aduerſaries,
ſo ẏ the Heathen knew his hooſt,
and all hys defence, that the Lord hym ſelfe
fought agaynſt them, for he folowed vpon ẏ
myghtye men of them.

B *Nu.xiiii.a. * In the tyme of Moſes alſo, he & Caleb
the ſonne of Jephune, dyd a good worcke,
which ſtode againſt the enemyes, withhelde
the people from ſynne, & ſtylled the wycked
Nu.xxvi.g. murmuryng. And of ſyxe hundreth thouſande
people of fote, they two were preſerued,
to brynge them into the heritage, namely,
a lande that floweth with mylke & hony.
*Joſ.xiiii.c. * The Lorde gaue ſtrēgth alſo vnto Caleb,
which remayned with hym vnto hys age: ſo
that he wente vp into ẏ hye places of ẏ lāde
and hys ſede conquered the ſame for an herytage:
that all the chyldren of Iſraell myghte
ſe, how good a thinge it is, to be obediēt vnto
the Lorde. And the iudges or rulers (euery
one after hys name) whoſe hert went not
a whorynge, nor departed from ẏ Lord, and
that forſoke not the Lorde vnfaythfully,
whoſe remembraunce hath a good reporte:
Yee their bones floriſhe oute of their place,
and their names ſhall neuer be chaunged,
(but honoure remayneth ſtyll with the chyldren
of thoſe holy men.)

Samuell ẏ prophet beloued of the Lorde C
his God * ordeyned a kyng, & anoynted the *i.Reg.x.a. and.xvi.b.
prynces ouer the people. In the lawe of the
Lorde he iudged the congregacion, and the
Lord had reſpecte vnto Jacob. The prophet
was founde diligent in his faithfulnes:
yee, & he is knowē faythfull in hys wordes: *i.Re.viii.a.
becauſe he ſawe ẏ God of lyght.* He called
vpō ẏ Lord ẏ almightie, whē ẏ enemies preaſed
vpō hym on euery ſyde, what tyme as he
offred ẏ ſuckynge lambes. And ẏ Lord thondred
frō heauen & made his voyce to be herde
with a greate noyſe. He diſcomfyted ẏ pryn-
ces of Tyre, and all ẏ rulers of the Philiſtines.*
Before hys laſt ende he made proteſtacyon *i.Reg.xii.a.
in ẏ ſyght of the Lord, & hys anoynted,
that he toke nether ſubſtaunce nor good
of any man, no not ſo moche as a ſhoo, & no
man myght accuſe hym. After this he tolde,
that his ende was at hāde, & ſhewed ẏ kyng
alſo hys ende, & death, and from ẏ earth lyft
he vp hys voyce in the prophecye, that the
vngodly people ſhulde peryſhe.

The.xlvii. Chapter.

The prayſe of Nathan, Dauid, and Salomon.

Afterwarde in ẏ tyme of kyng Dauid, A *ii.Re.xii.a.
there roſe vp a prophete called
Nathan: For lyke as ẏ fat is taken
a waye from ẏ offeryng, ſo was Dauid
choſen out of ẏ chyldrē of Iſrael. He toke
hys paſtyme with the lyōs, as with kyddes
and with beares lyke as w lambes.* Slew *i.Re.xvii.f.
he not a gyaunt when he was yet but yonge
and toke a waye the rebuke frome hys people?
what tyme as he toke ẏ ſtone in hys hande,
and ſmote downe proude Goliath with
the ſlynge? For he called vpon the hyeſt
Lord, which gaue hym ſtrength in his right
hande, ſo that he ouerthrewe the myghtye
gyaunte in the battayll, that he myghte ſet B
vp the horne of hys people agayne.* Thus *iii.re.xviii.
brought he hym to worſhyppe aboue all princes,
and made hym to haue a good reporte
in the prayſe of the Lorde, that he ſhuld were
a crowne of glory.* For he deſtroyed the *ii.Reg.v.b.
enemyes on euery ſyde, roted out the Philiſtines
hys aduerſaries, and brake theyr horne
in ſunder, lyke as it is broken yet thys
daye. In all hys workes he prayſed the
Hyeſt and Holyeſt, and aſcribed the honoure
vnto hym. Wyth hys whole hert dyd he
prayſe the Lorde and loued God that made
hym * He ſet ſyngers alſo before the aulter, *i.pa.xxvi.a
and in their tune he made ſwete ſonges.
He ordeyned to kepe the holy dayes worſhypfully,
and that the ſolempne feaſtes
thorow the whole yeare ſhulde be honorably
holden, with prayſinge the name of the

Lorde, and with ſyngynge by tymes in the
mornynge in the Sanctuary.

C ✱The Lorde toke awaye hys ſynnes, &
✱ij.Re.xii.d. exalted hys horne for euer. He gaue him the
couenaūt of yͤ kyngdome, and the throne of
✱ iij. Re.iii.c worſhype in Iſraell. ✱ After hym there roſe
vp yͤ wyſe ſonne called Salomon, & for hys
ſake he droue the enemyes awaye farre of.
Thys Salomon raygned wᵗ peace in his ty-
me (for God gaue him reſte frō his enemyes
on euery ſyde, that he myght buylde hym an
houſe in his name, & prepare the Sāctuary
for euer) lyke as he was well inſtructe ī his
youth, & fylled with wyſdome &, vnderſtan-
dynge, as it were wᵗ a water floude. He coue-
red & fylled the whole lande with ſimilitu-
des & wyſe prudent ſentences.

D Hys name wente abrode in yͤ Iles, becau-
ſe of hys peace he was beloued. All landes
marueled at his ſonges, prouerbes, ſymily-
tudes, and at hys peace, and at the name of
the Lorde God, whiche is called the God of
✱iij. Re.x.d. Iſraell. ✱ He gathered golde as tynne, & he
✱iij.Re.xi.a. had as moch ſyluer as leade. ✱ He was mo-
ued in inordynate loue towarde wemē, and
was ouercome in affeccyon. He ſtayned hys
honoure & worſhyppe, yee, his poſterite defy-
led he alſo, in bryngynge yͤ wrath of yͤ Lorde
vpon hys chyldren, and ſorowe after hys
✱iij.Re.xi.e. ioye: ✱ ſo that hys kyngdome was deuyded,
and Ephraim became an vnfaythfull, and
✱ij. Re.vij.e. an vnconſtant kyngdome. ✱ Neuertheles
God forſoke not hys mercy, nether was he
vtterly deſtroyed becauſe of hys workes, yͭ
he ſhulde leaue hym no poſterite.

As for yͤ ſede yͭ came vpon hym, which he
loued, he broughte it not vtterly to naughte
but gaue yet a remnaunt vnto Iacob, and
a rote vnto Dauid out of hym. Thus reſted
Salomon with hys fathers, and out of hys
ſede he left behynde hym a very foolyſhnes
of the people, and ſoche one as had no vnder-
✱iij.Re.xii.b ſtandynge: ✱ euen, Roboam, which turned
awaye the people thorow hys councell, and
‡iij.Re.xii.d. Ieroboam the ſonne of Nabat, ‡ which cau-
ſed Iſraell to ſynne, & ſhewed Ephraim the
waye of vngodlynes: In ſo moch that their
ſynnes and miſdedes had the vpperhande ſo
ſore, that at the laſt they were dryuen out of
the lande for the ſame: Yee, he ſought oute &
brought vp all wyckednes, tyll the venge-
aunce came vpon them.

¶ The.xlviij. Chapter.

¶ The prayſe of Eliah, Elizeus, Hezekiah, and Eſay.

A Then ſtode vp ✱ Eliah the prophet
✱iij.Re.xvii.a as a fyre, & his worde brent lyke a
creſhet. He broughte an honger
vpon them, & in hys zele he made
them fewe in nombre. For they myght not
awaye wᵗ the commaūdemētes of the Lord.
Thorowe the worde of the Lord he ſhut the
heauen, ✱ & thre tymes broughte he the fyre ✱iij.re.xviij.e
downe. Thus became Eliah honorable in
his wōderous dedes. Who maye make hys
boaſt to be lyke hym? ✱ One that was deed ✱iij.re.xvii.c
rayſed he vp frome death, and in the worde
of the hyeſt he brought hym oute of the gra-
ue agayne. He caſt downe kynges and de-
ſtroyed them, & the honorable frō their ſeate.
Vpon the mount Syna he herde the punyſh-
ment, & vpon Horeb the iudgemente of the
vengeaunce. He prophecyed recompenſynge
vnto kynges, ✱ ordeyned prophetes after ✱iij.re.xix.c.
hym‡. He was takē vp in the ſtorme of fyre, ‡iiij.re.ii.c.
in a charet of horſes of yͤ Lorde. He was or-
deyned in the reprouynges in tyme to pacy-
fye the wrath of the Lord, ✱ to turne the her- ✱Luck.i.a.
tes of the fathers vnto the chyldren, and to
ſet vp the trybes of Iacob agayne. Bleſſed
were they that ſawe the, and were garny-
ſhed in loue: for we lyue in lyfe: (but after
death we ſhall haue no ſuch name.)

✱ Elias was couered in yͤ ſtorme, but He- B ✱ iiij.re.ii.c.
lyſeus was fylled with his ſprete. Whyle he iij.and.iiij.
lyued he was afrayed of no prynce, and no
man myght ouercome hym. There coulde
no worde diſceaue hym, ✱ & after hys death ✱iiij.re.xiii.b
hys body prophecyed. ‡ He dyd wōder in hys ‡iiij. re.v.vi.
lyfe, and in death were hys workes marue- vii.viij.
lous. For all thys, yͤ people amēded not, ne-
ther departed they from theyr ſynnes: ✱ tyll ✱iiij.reg.
they were caryed awaye preſoners out of yͤ xviij.b.
lande, & were ſcatred abrode in all coūtrees,
ſo that of them there remayned, but a very
lytle people, and a prynce vnto the houſe of
Dauid. How be it ſome of them dyd ryght,
and ſome heaped vp vngodlynes.

✱ Hezekias made his cytie ſtrōge, cōueyed C
water into it, dygged thorow yͤ ſtony rocke ✱ij.Para.
with yron, & made vp a well by the water xxxii.a.
ſyde. ✱ In his tyme came Sennacheryb vp, ✱iiij re.xviij c
& ſent Rabſakes, lyft vp hys hāde agaynſte Eſa.xxxvi.c.
Syon, and defyed them with greate pryde.
Then trymbled theyr hertes and handes, ſo
that they ſorowed lyke a woman trauay-
lyng with chylde. So they called vpon the
Lorde, whiche is mercyfull, & lyfte vp theyr
handes before hym. Immediatly the Lord
herde thē out of heauen: (he thought nomore
vpon theyr ſynnes, nor gaue them ouer to
theyr enemyes:) but delyuered them by the
hande of Eſay. ✱ He ſmote the hooſt of the ✱iiij.re.xix.e
Aſſyrians, and hys aungell deſtroyed them.
For Hezekias had done yͤ thynge that plea-
ſed the Lorde, & remayned ſtedfaſtly in the
waye of Dauid his father. As Eſay yͤ great
& faythful prophet in yͤ ſight of God had cō-
maūded him. ‡ In hys tyme yͤ Sūne wēt bac- ‡iiij. re.xx.b.
ward: & he lēgthened yͤ kīges lyfe. With a ry- Eſa.xxxviij.b
ghte ſprete prophecyed he, what ſhulde co-
me to paſſe at the laſte: and to ſoche as we-
re ſorowfull in Syon he gaue conſolacion,
wherwith

wherwyth they myght cõforte them ſelues for euermore. He ſhewed thynges that were for to come and ſecrete, or euer they came to paſſe.

¶The.xlix.Chapter.

¶Of Joſiah, Hezechiah, Dauid, Jeremy, Ezechiel, zorobabel, Jeſus, Nehemiah, Enoch, and Joſeph.

A
*iiij.Reg.
xxii.a.&.xxiii
ii.pa.xxxiiii a

The remembraunce of *Joſias is lyke as whan the apotycary maketh many precyous ſwete ſmellynge thinges together. His remembraunce ſhalbe ſwete as hony in all mouthes, and as the playeng of Muſyck at a bãcket of wyne. He was appoynted to turne the people agayne, and to take awaye all abhominacions of the vngodly. He directed hys hert vnto the Lorde, and in the tyme of the vngodly he ſet vp the worſhyppe of God agayne. All kynges (excepte Dauid, Hezechias and Joſiah) cõmytted wickednes, for euen the kynges of Juda alſo forſoke the lawe of God. For they gaue theyr horne vnto other, theyr honoure & worſhyp alſo to a ſtraunge people.

B
*iiii.re.xxvb

Therfore was yͤ electe cytie of the Sãctuary brẽt wͭ fyre, *& the ſtretes therof laye deſolate & waſt in yͤ hãde of Jeremy: for they entreated hym euell, which neuertheles was a prophet ordeined from hys mothers wõbe, yͭ he myght rote out, breake of, *and deſtroye: and that he myght buylde vp, and plante agayne.

*Jerem.i.a.
†Ezech.i.a.

†Ezechiel ſawe the glorye of the Lord in a viſion, whych was ſhewed hym vpon yͤ charette of the Cherubins. For he thoughte vpon the enemyes in the rayne, to do good vnto ſuch as had ordred theyr wayes aright And the bones of the twelue prophetes floryſhed from out of theyr place: for they gaue comforte and cõſolacion vnto Jacob, and delyuered them faythfully.

*Agge.ij.a
i.Eſd.iii.a.
iii·Eſd.v.a

* Howe ſhall we prayſe zorobabel, whych was as a rynge in the ryght hande?

C
*Agge.i.a
and.ii.a

* So was Jeſus alſo the ſonne of Joſedec: theſe men in theyr tymes builded yͤ houſe and ſet vp the Sanctuary of yͤ Lord agayne whych was prepared for an euerlaſting worſhyp.

*ii.eſdr.i.a
†ii.Eſd.vii.a

* And Nehemias is alwaye to be commẽded, †whych ſet vp for vs the walles that were brokẽ downe, made the portes and barres agayne, and buylded oure houſes of the new.

* Gene . v.c
Eccl..xliiii.b
Hebre . xi. a
†Gene.xli.f
xlii.a.xlv.e

* But vpon yͤ earth is there no mã created lyke Enoch, for he was taken vp frõ the earth. †And Joſeph, whych was lorde of hys brethren, and the vpholder of hys people: his bones were couered and kepte. Seth & Sem were in great honoure amonge the people: & ſo was Adam aboue all the beaſtes, whã he was created.

¶The.l.Chapter.

¶Of Symon the ſonne of Onias.

A
ii.Mach.iii.
iiii.

Symon * the ſonne of Onias the hye preſte, whyche in hys lyfe ſette vp the houſe agayne, and in hys dayes made faſte yͤ temple. The heygth of the temple alſo was founded of hym, the double buyldynge, and the hye walles of the temple. In hys dayes the welles of water flowed out, and were exceadynge full as the ſee. He toke care for hys people, and delyuered them from deſtruccion He kept hys cytie and made it ſtronge, that it ſhulde not be beſeged. He dwelt in honour and worſhyppe amonge hys people, and enlarged the entraũce of the houſe, and yͤ court. He gaue lyght as the mornynge ſtarre in the myddeſt of the cloudes, & as the moone whã it is ful. He ſhyned as the ſunne in the temple of God. He is as bryght as the rayne bowe in the fayre cloudes, and floryſheth as yͤ floures and roſes in the ſprynge of the yeare, and as lylies by the ryuers of water: Lyke as the braunches vpon the mounte Libanus in the tyme of Sommer: as a fyre and incenſe that is kyndled. Lyke as an whole ornamẽt of pure golde, ſet wyth all maner of precious ſtones, & as an Oliue tree that is frutefull, & as a Cypres tree which groweth vp an hye.

B

When he put on a garment of honoure, and was clothed wyth all bewtye: when he wente to the holy aulter, to garnyſh the coueryng of the Sanctuary: whan he toke yͤ porcions out of the Preſtes hande, he hym ſelfe ſtode by the herth of the aulter, and hys brethren rounde about in ordre. As the braunches of Cedre tree vpon the moũt Lybanus, ſo ſtode they rounde aboute hym. And as the braunches of the Olyue tree, ſo ſtode all the ſonnes of Aaron in the glorye, and the oblacions of the Lorde in theyr handes before all the congregacion of Iſraell. And that he myght ſufficiently perfourme hys ſeruyce vpon the aulter, and garnyſh the offrynge of the hyeſt God, he ſtretched out hys hande, & toke of the drynkeofferynge, and powred in of the wyne: ſo he powred vpon the botome of yͤ aulter a good ſmel vnto the hyeſt prince.

Than beganne the ſonnes of Aaron to ſynge, and to blowe wyth trompettes, & to make a great noyſe, for a remembraũce and prayſe vnto the Lorde. Thẽ were al the people afrayed, and fel downe to the earth vpon theyr faces to worſhip the Lorde theyr God, and to geue thankes to the almyghty God. They ſonge goodly alſo with theyr voyces, ſo yͭ there was a pleaſaũt noyſe in the greate houſe of the Lorde. And the people in theyr prayer beſought the Lorde the hyeſt, that he wolde be mercyful, tyl yͤ honoure of yͤ Lorde

C

were perfourmed, thus ended they theyr myniſtracion and ſeruice. Then went he downe and ſtretched out his handes ouer the whole multitude of the people of Iſraell, that they ſhulde geue prayſe and thankes out of theyr lyppes vnto the Lorde, and to reioyſe in his name. He began yet once alſo to praye, that he myght openly ſhewe the thankeſgeuyng before ỹ hyeſt, namely thus: O geue prayſe and thākes (ye all) unto the Lord our God, which hath euer done noble and great thynges: whych hath increaſed oure dayes from our mothers wombe, and dealt wyth us accordynge to his mercy: that he wyll geue us the ioyfulnes of hert, and peace for oure tyme in Iſraell. Which faythfully kepeth his mercy for us euermore, and alwaye delyuereth us in due ſeaſon.

D There be two maner of people that I abhorre fro my hert: as for the thirde, whom I hate, it is no people. They that ſyt upon the mountayne of Samaria, the Phylyſtynes, and the foolyſh people that dwell in Sichimis.

I Jeſus the ſonne of Syrach Eleazarus of Jeruſalem, haue tokened up theſe informacyons and documentes of wyſdome and underſtādyng in thys boke, and poured out the wyſdome of my herte. Bleſſed is he that excercyſeth hym ſelfe therin: and who ſo taketh ſoch to hert, ſhalbe wyſe for euer. Yf he do theſe thynges, he ſhalbe ſtrōge in all. For the lyght of the Lorde ledeth hym.

¶ The .li. Chapter.

¶ The prayer of Jeſus the ſonne of Syrach.

A I Wyll thanke the, O Lorde ād kyng, and prayſe the, O God my ſauyoure. I wyll yelde prayſe unto thy name: for thou art my defender ād helper, ād haſt preſerued my body from deſtruccyō, from ỹ ſnare of traytorous tōges, and frō the lyppes that are occupyed wyth lyes. Thou haſt ben my helper, frō ſuch as ſtode up agaynſt me, and haſt delyuered me after the multytude of thy mercye, and for thy holy names ſake. Thou haſt delyuered me from the roarynge of them that prepared them ſelues to deuoure me, oute of the handes of ſuche as ſought after my lyfe: from the multitude of them that troubled me, and wente aboute to ſet fyre upon me on euery ſyde, ſo that I am not brent in the myddes of the fyre: From the depe of hel, from an uncleane tonge, from lyenge wordes, from the wycked kynge, & frō an unrighteous tonge. My ſoule ſhal praiſe the Lorde unto death, for my lyfe drewe nye unto hell downewarde.

B They cōpaſſed me rounde aboute on euery ſyde, and there was no man to helpe me. I loked about me, yf there were any mā that wolde ſocoure me: but there was none. Then thought I upon thy mercye, O Lorde, and upon thy actes that thou haſte done euer of olde: namely, that thou deliuereſt ſuch as put theyr truſt in the, and ryddeſt thē out of the handes of the Heathen. Thus lyfte I up my prayer from the earth, and prayed for delyuerāūce frō death. I called upon the Lorde ỹ father of my Lord ỹ he wold not leue me wͭout helpe, in the day of my trouble & in the tyme of the proude: I wyll prayſe thy name continually, yeldynge honoure and thankes unto it: and ſo my prayer was herde. Thou ſauedeſt me from deſtruccion, and delyueredeſt me from the unryghteous tyme. Therfore, wyll I aknowlege and prayſe the, and magnifye the name of the Lorde.

C Whan I was yet but yonge, or euer I wente aſtraye, I deſyred wyſdome openly in my prayer. I came therfore before the tēple, and ſought her unto the laſt. Then floryſhed ſhe unto me, as a grape that is ſoone rype. My herte reioyſed in her, then went my fote the ryght waye, yee, frō youth up, ſoughte I after her. I bowed downe myne eare and receaued her. I founde me much wyſdome: and proſpered greatly in her. Therfore wyll I aſcribe the glory unto hym, that geueth me wyſedome: for I am aduyſed to do therafter. I wyll be gelous to cleaue unto the thynge ỹ is good, ſo ſhall I not be confounded. My ſoule hath wreſtled wyth her, & I haue bene diligēt to be occupied in her. I lyfte up myne handes an hye, then was my ſoule lyghtened thorow wyſdome, that I knowleged my folyſhnes. I ordred my ſoule after her, ſhe and I were one harte from the begynnynge and I founde her in clenneſſe. And therfore ſhall I not be forſaken.

D My harte longed after her, and I gat a good treaſure. Thorowe her the Lorde hath geuen me a newe tonge, wherwyth I wyll prayſe hym. * O come unto me ye unlerned, and dwell in the houſe of wyſedome: wythdraw not your ſelues from her, but talke and comen of theſe thynges, for youre ſoules are very thyrſty. I opened my mouth, and ſpake O come and bye wyſdome wythout money, bowe downe your neck under her yoke, and youre ſoule ſhall receaue wyſedome. She is harde at hande and is content to be founde. Behold, with your eyes, * how that I haue had but lytle laboure, and yet haue founde muche reaſt. O receaue wyſedome, & ye ſhall haue plēteouſnes of ſyluer and golde in poſſeſſion. Let youre mynde reioyſe in hys mercy, and be not aſhamed of hys prayſe. Worke hys worke by tymes, and he ſhall geue you your rewarde in due ſeaſon.

*Eſaie.lv.a.

*Eccle.vi.c.

¶ The ende of the booke of Jeſus the
ſonne of Syrach, whyche is
called in Latyne, Ecclesiaſticus.

¶ The booke of the Prophete Baruch.

¶ The fyrſt Chapter.

¶ Baruch wrote a boke, durynge the captiuitie of Babilon whych he red before Jeconiah and all the people. The Jewes ſent the booke with money, vnto Jeruſalē. to theyr other brethren: to thintent that they ſhuld pray for them.

A And theſe are the wordes of the boke, whyche were wrytten by Baruch the ſonne of Nerias, the ſonne of Maaſias, the ſonne of Sedechias, the ſonne of Sedeias, the ſonne of Helchias, at Babilon in the fyfth yeare, and in the ſeuenth daye of the moneth, what tyme as the Caldees toke Jeruſalem, and brent it vp wyth fyre:

And Baruch dyd read the wordes of this booke, that Jechoniah the ſonne of Joachin kynge of Juda myghte heare: and in the preſence of all yͤ people, that were come to heare the boke: yee, and before all the noble kynges ſonnes, before the lordes of the councell and elders: and before the whole people, frõ the loweſt vnto yͤ hyeſt: before all them that dwelt at Babilon, by the water of Sody. Whyche whan they herde it, wept, faſted, and prayed before the Lorde.

B They made a colleccion alſo of money, accordynge to euery mans power, and ſent it to Jeruſalē vnto Joachin the ſonne of Helchia, the ſonne of Salon preſte, wyth yͤ other preſtes: and to all the people whych were wͭ him at Jeruſalem, what tyme as they had gotten the ornamentes of the temple of the Lorde (that were taken awaye out of yͤ temple) that they myght brynge them agayne in to the lãde of Juda, the tenth day of the moneth Siban: namely, ſyluer veſſels (whyche Sedechiah yͤ ſonne of Joſiah kynge of Juda had made) after yͤ Nabuchodonoſor kynge of Babylon had taken Jechoniah, wyth all hys princes, lordes, and al the people, and led them captiue from Jeruſalem vnto Babilõ.

C And they ſayd: Behold, we haue ſent you mony, *to bye you burntoffringes and incẽs withall: make you vnleuened bread, and offre for ſynne vpon the aulter of the Lord our God. †And praye for the proſperite of Nabuchodonoſor kynge of Babylon, and for yͤ welfare of Balthaſar his ſonne: that their dayes maye be vpon earthe, as the dayes of heauen: that God alſo may gyue vs ſtrength and lighten our eyes, that we may lyue vnder the defence of Nabuchodonoſor kynge of Babylon, and vnder the protection of Balthaſar his ſonne: that we may longe do them ſeruice, and fynde fauour in their ſyght.

*Deu.xiiii.c Jer.xxix.b.

†i.Tim.ii.b

Praye for vs alſo vnto the Lorde our God, for we haue ſynned againſt the Lorde oure God, and vnto this daye is not his wrathe turned yet away frõ vs. And ſe that ye read this boke (whiche we haue ſent vnto you to be reherſed in the temple of the Lorde) vpon the hye dayes, and at tyme conuenient.

D Thus ſhal ye ſaye: ‡The Lorde our God is ryghteous, but we are worthy of confuſion and ſhame: lyke as it is come to paſſe thys daye, vnto all Juda, and to euery one yͭ dwelleth at Jeruſalē; to our kynges, preſtes, prophetes and our fathers. We haue ſynned before the Lord our God, we haue not put our truſt in hym, nor geuē him credence, we haue not obeyed hym, we haue not herkened vnto the voyce of the Lorde our God, to walke in the commaundementes that he gaue vs. Sens the daye that he broughte oure forfathers out of the lande of Egypte vnto thys pſent daye, we haue bene euer a myſbeleuing and an vnfaythfull people vnto the Lorde our God: deſtroyinge our ſelues vtterly, and ſhrynckynge backe, that we ſhulde not heare hys voyce.

‡Baruc.ii.b. Dani.ix.a

*Wherfore, there are come vpõ vs great plages and dyuerſe curſes. Lyke as the Lord dyuyſed by Moſes hys ſeruaunte: ‡whyche broughte oure forfathers out of the lande of Egypte, to geue vs a lande, that floweth wͭ mylcke & hony, lyke as it is to ſe thys daye. Neuertheleſſe, we haue not herkened vnto the voyce of the Lorde our God, accordynge to all the wordes of the prophetes, whom he ſent vnto vs & to oure rulers: but euery man folowed hys owne mynde & wycked ymagination: to offre vnto ſtraunge goddes, and to do euell in the ſyght of the Lorde our God.

*Leui.xxvi.c Deu.xxviii.

E ‡Exo.xii.xiii xiiii.

¶ The.ii. Chapter.

¶ The Jewes confeſſe that they ſuffre iuſtlye for theyr ſynnes. The true confeſſion of the chriſten. The Jewes deſyre to haue the wrath of God turned frõ them. The Lorde wyll that we obeye vnto princes although they be euell. He promyſeth that he wyll call agayne the people from captiuitie, and geue them a newe and an euerlaſtynge teſtament.

A For the *whych cauſe yͤ Lorde our God hath perfourmed hys deuyſe, whereof he certifyed vs, and oure heades that ruled in Jeruſalē: yee, and our kynges, our princes wyth all Iſrael and Juda. And ſuch plages hath the Lorde brought vpon vs as neuer came to paſſe vnder the heauē, lyke as it is fulfylled in Jeruſalem, ‡accordynge as it is wrytten in the lawe of Moſes: that a man ſhulde eate the fleſhe of hys owne ſonne, and the fleſh of hys owne daughter. Moreouer, he hath delyuered them into the handes of all the kynges, that are rounde aboute vs (to be confounded and deſolate) and ſcatred them abrode in all landes and nacions. Thus are we brought

*Dani.ix.b.

C ‡Deu.xxviii.a iiii.Reg.vi.a Tren.iiii.b

beneth and not aboue, becauſe we haue ſynned
agaynſt the Lorde oure God, & haue not
*Baruc.i.d. ben obedient vnto hys voyce. *Therfore the
Lorde our God is ryghteous, and we wyth
our fathers (as reaſon is) are brought to opẽ
ſhame, as it is to ſe thys daye. And as for
theſe plages that are come vpon vs already,
the Lorde had deuyſed them for vs: yet wold
we not praye vnto the Lorde our God, that
we myght euery man turne frõ hys vngodly
wayes. So the Lorde hath cauſed ſuch plages
to come vpon vs: for he is ryghteous in
all hys workes, which he hath commaunded
vs: whych we alſo haue not done, nor herkened
vnto hys voyce, for to walke in the commaundementes
of the Lorde, that he hath geuen
vnto vs.

*Dan.ix.c *And nowe, O Lord God of Iſrael, thou
‡Exod.vij. that ‡haſt brought thy people out of yͤ lande
viij.ix.x.xi. of Egypte wyth a myghty hande, wyth tokens
xii.xiii.xiiii. and wonders, wyth thy great power &
out ſtretched arme: & haſte gotten thy ſelfe a
name, as it is come to paſſe thys daye. O
Lorde oure God, we haue ſynned, we haue
done wyckedly, we haue behaued our ſelues
vngodly in all thy ryghteouſneſſes. Turne
thy wrath from vs (we beſech the) for we are
but a fewe lefte amonge the Heathen, where
C thou haſt ſcatred vs. *Heare oure prayers
*ii.Pa.vi.c. (O Lorde) and our peticions, brynge vs out
of captiuitie, for thyne owne ſake: get vs fauoure
in the ſyght of thẽ, whych haue led vs
a waye: that all landes maye knowe, yͭ thou
arte the Lorde our God, and that Iſrael and
hys generacion calleth vpon thy name.

O Lord loke downe from thy holy houſe
vpon vs: enclyne thyne eare, and heare vs.
*Deu.xvi.c. *For the deed that be gone downe to theyr
Eſay.lxiii.c. graues, and whoſe ſoules are out of theyr bodyes,
*Pſa.cxiii.c *aſcribe vnto the Lorde, nether praiſe
nor ryghteouſ in a kynge: but the ſoule that is
vexed for the multitude of her ſynnes which
goeth on heuely and weakely, whoſe eyes begyn
to fayle: yee, ſuch a ſoule aſcribeth praiſe
and ryghteouſnes vnto the Lorde: O Lorde
we poure out our prayers before the, and requyre
D mercy in thy ſyght, O Lord our God:
not for any godlineſſe of our forefathers, but
becauſe thou haſt ſent out thy wrath and indignacion
vpon vs: accordinge as thou dydeſt
threaten vs, by thy ſeruauntes the prophetes,
ſayenge:

*Ie.xxvij.a. ‡Thus ſayeth the Lorde: Bowe downe
your ſhoulders & neckes, and ſerue the kynge
of Babylon, ſo ſhall ye remayne ſtyll in the
lande, that I gaue vnto your fathers. Yf ye
wyll not do thys, nor heare the voyce of the
Lorde youre God, to ſerue the kynge of Babylon:
I ſhal deſtroye you in the cyties of Iuda,
wythin Ieruſalem and wythout. I wyll
alſo take from you the voyce of myrth & the
voyce of ioye, the voice of the brydegrome &
the voyce of the bryde, and there ſhal noman
dwel more in the lande. But they wolde not
herken vnto thy voyce, to do the Kynge of
Babylon ſeruice: and therfore haſt thou performed
the wordes that thou ſpakeſt by thy
ſeruauntes the prophetes: namely, that the
bones of oure kynges & the bones of our fathers
ſhulde be trãſlated out of theyr places.

And lo, nowe are they layd out in yͤ heate E
of the ſunne, and in the colde of yͤ nyght, and
deade in greate myſery, wyth honger, wyth
ſwearde, with peſtilẽce & are clene caſt forth.
As for the temple wherin thy name was called
vpon, thou haſt layde it waſt, as it is to ſe
thys daye; & that for the wyckedneſſe of the
houſe of Iſraell and the houſe of Iuda. O
Lorde oure God, thou haſte intreated vs after
all thy goodnes, & accordynge to all that
great louynge mercy of thyne, lyke as thou
ſpakeſt by thy ſeruaunt Moſes, in the daye
whan thou dydeſt cõmaunde hym, to wryte
thy lawe before yͤ chyldrẽ of Iſrael, ſayenge:
*Yf ye wyl not herken vnto my voyce, then *Deut.iiij.d
ſhall thys greate multitude be turned into a and.xxviii.a.
very ſmall people, for I wyl ſcattre them abrode. F
Notwythſtandynge, I am ſure that
thys folke wyl not heare me: for it is an hard
necked people. But in the lande of theyr captiuitie,
they ſhall remember them ſelues, and
lerne to knowe, that I am the Lorde theyr
God, whan I gyue them an harte to vnderſtande,
and eares to heare. Then ſhall they
prayſe me in the lande of theyr captiuite: and
thinke vpon my name. Then ſhal they turne
them from theyr harde backes, and frõ theyr
vngodlynes. Then ſhall they remember the
thynges, that hapned vnto theyr forfathers,
whych ſynned againſt me. So wyl I bringe
them agayne into the lande, whych I promiſed
wyth an oth vnto theyr fathers: Abrahã
Iſaac, and Iacob: and they ſhalbe lordes of
it, yee, I wyll increaſe them, and not mynyſh
them. *And I wyll make an other couenaũt Hebre.viii.c.
wyth them: ſuch one as ſhal endure for euer: Zacha.viii.b
namely, that I wyll be theyr God, and they Apoc.xxi.b.
ſhalbe my people: and I wyll nomore dryue
my people the chyldren of Iſraell, out of the
lande that I haue geuen them.

¶The.iij.Chapter.

¶The people continueth in theyr prayer begon for theyr delyueraunce. He prayſeth wyſedome vnto the people, ſhewynge that ſo great aduerſities came vnto them for the deſpyſyng therof. Only God was the fynder of wyſdome. Of the incarnacion of Chriſt.

ANd nowe, O Lord almyghty, thou A
God of Iſraell: oure ſoule that is in
trouble, and oure ſprete that is vexed,
cryeth vnto the: heare vs (O
Lorde) and haue pytie vpon vs, for thou art
a mercyfull God: be gracious vnto vs, for
we haue ſynned before the. Thou endureſt
for euer, ſhulde we then vtterly peryſh?

O Lorde almyghty, thou God of Iſraell:
*Ephe.ii.a Dani.ii.c Jere.ij.c.iii e and.v.c. Heare nowe the prayer *of the deade Iſraelites
and of theyr chyldren, whych haue ſynned
before the, and not herkened vnto the
voyce of the Lorde theyr God, for the which
cauſe theſe plages hange nowe vpon vs: O
Lorde, remember not the wyckednes of oure
forefathers, but thynke vpon thy power and
name now at thys tyme: for thou art ẏ Lord
our God, and the (O Lorde) wyl we prayſe.
*Nu.xiiii.a. Pſa.lxxvii.a *For thou haſt put thy feare in our hertes,
to the intent that we ſhulde cal vpon thy name,
B and prayſe the in our captiuitie: and that
we myght turne from the wyckednes of our
forefathers, that ſynned before the.

Beholde, we are yet thys day in our captiuitie,
where as thou haſt ſcatered vs, to be
*pſa.lxxix.a. an abhominacion, curſe, and ſynne: *lyke as
it hath happened vnto oure fathers alſo, becauſe
of al theyr wyckednes and departynge
from the.

O Iſrael heare the cōmaundementes of
lyfe: ponder thē well wyth thyne eares, that
thou mayeſt lerne wyſdome. But how happeneth
it Iſrael, that thou arte in thyne enemyes
lande? thou art waxē olde in a ſtraūge
countre, and defyled with the deed. Why arte
thou become lyke them, ẏ go downe to theyr
graues? Euen becauſe thou haſt *forſakē the
*Jer.ii.b well of wyſdome. For yf thou haddeſt walked
in the waye of God truely, thou ſhuldeſt
haue remayned ſtylſafe in thyne owne lāde.
*Prouer.xi.a and.iij.a * O learne then where diſcrecion is, where
vertue is, where vnderſtādyng is, that thou
mayeſt knowe alſo frome whence commeth
‡ longe lyfe, a neceſſary lyuynge, the lyght of
‡Pſal.xix.b and.cxix.a. the eyes, and quyetnes. Who euer founde out
her place? or who came euer into hyr treaſures.

Where are the princes of the Heathen become,
C and ſuch as ruled the beaſtes vpon the
earth? They that had theyr paſtime with the
foules of the ayre, they that hoorded vp ſyluer
and golde (wherin mē truſt ſo much) and
made no ende of theyr gatherynge? What is
become of them that coyned ſyluer, and were
ſo carefull, and coulde not bringe theyr workes
to paſſe? They be roted out, and gone
downe to hell, and other men are come vp in
theyr ſteades. Yonge men haue ſene lyght, ⁊
dwelt vpon earth: but the waye of reformacion
haue they not knowen, nor vnderſtāde
the pathes therof: nether haue theyr chyldrē
receaued it, yee, ryght farre is it from them.
It hath not ben herd of in the lāde of Canaā,
nether hath it bene ſene at Theman.

The Agarenes ſought after wyſedome,
D but that whych is earthlye, lyke as the marchauntes
of the lande do. They of Theman
are conninge alſo, and they laboure for wyſdome
and vnderſtandynge: but the waye of
true wyſedome they knowe not: neyther do
they thynke vpon ẏ pathes therof. O Iſrael
howe greate is the houſe of God? and howe
large is the place of hys poſeſſion? *Great is *Deu.iiii.f. Jere.xxxii.b Pſal.cxlv.a.
he, ⁊ hath none ende: yee, and vnmeaſurable.
What is become of thoſe famouſe gyauntes,
that were ſo great of bodyes, and ſo worthy
men of warre? Thoſe had not ẏ Lord choſen,
nether haue they founde the waye of reformacion,
therfore were they deſtroied: and for
ſo much as they had no wyſedome, they peryſhed
becauſe of theyr foolyſhneſſe.

Who hath gone vp into heauen, to take
wyſedome there, and brought her downe frō E
the cloudes? Who hath gone ouer the ſee to
fynde her, and hath choſen her aboue golde, ⁊
ſo brought her hyther? No man knoweth the
wayes of wyſedom, nether is there any that
can ſeke out her pathes. But he that woteth
all thynges, knoweth her, and he hath foūde
her out wyth hys foreknowlege. ‡ Thys ‡Gene.i.d.
ſame is he whych prepared the earth at ẏ begynnynge
⁊ fylled it wyth all maner of foules
and beaſtes. * Whan he ſendeth out the *Joſue.i.c Eſa.xxxviii.d Eccl.xlvi.a
lyght, it goeth: and whā he calleth it agayne,
it obeyeth hym with feare. The ſtarres kepe
theyr watch, and gyue theyr lyght, yee, and
that gladly. When he calleth them they ſaye:
here we be. And ſo wyth chearfulneſſe they
ſhewe lyght vnto hym that made them.
‡ Thys is oure God, ⁊ there ſhall none other ‡Pſ.cxlvij.a. Deu.iiij.a
be compared vnto hym. It is he that hath
founde out all wyſedome, and hath geuē her
vnto Jacob hys ſeruaunt, and to Iſraell hys
beloued. *Afterward dyd he ſhewe him ſelfe *Joh.i.a i.John.i.a.
vpon earth, and dwelt amonge men.

¶ The.iiij. Chapter.

¶ The rewarde of them that kepe the lawe, and the punyſhment of them that deſpyſe it. A comfortynge of the people beynge in captiuitie. A complaynt of Jeruſalem, and vnder the fygure therof, of the church. A conſolacion and comfortynge of the ſame.

Thys is the booke of the commaundementes A
of God, and the lawe that endureth
for euer. All they that kepe it,
ſhall come to lyfe: but ſoch as forſake it, ſhall
come to deathe. Turne the O Jacob, ⁊ take
holde of it: walke by this waye thorowe his
bryghtneſſe and ſhyne. Geue not thyne honoure
to another, and thy worſhyppe to a
ſtraunge people. O Iſrael, *how happy are *Pſa.xciii.b
we, ſeynge ẏ God hath ſhewed vs ſoch thynges
as are pleaſaunt vnto hym? Be of good
cheare, thou people of God, O thou auncient
Iſraell. ‡ Now are ye ſolde amōge ẏ Heathē, ‡iiij.Reg. xvii.d and.xxv.
howbeit, not for your vtter deſtruction: but
becauſe ye prouoked God ẏ Lorde to wrath
and diſpleaſure, therfore were ye delyuered
vnto your enemyes: for ye diſpleaſed ẏ euerlaſtyng
God that made you, offerynge vnto
deuels ⁊ not to God. Ye haue forgotten hym
that brought you vp, and youre nurſe haue
ye

ye greued, O Jeruſalem.

B Whan ſhe ſawe ẏ the wrath of God was commynge vpon you, ſhe ſayde: Herken O ye that dwell aboute Syon, for God hath brought me into great heuyneſſe: and why? I ſe the captiuite of my people, of my ſonnes and daughters, whych the euerlaſtyng God wyll brynge vpon them. Wyth ioye dyd I noryſh them, but nowe muſte I leaue them wyth weppynge and ſorowe.

Let no man reioyce ouer me wyddowe & forſaken: whych for the ſynnes of my chyldrē am deſolate of euery man. For why? they departed frō the lawe of God: they wolde not knowe hys ryghteouſnes, nor walke in the waye of hys commaundementes: and as for the pathes of the truth and godlyneſſe, they had no luſt to go in them.

C O ye dwellers aboute Syon: come, and let vs call to remembraunce the captiuitie, that the euerlaſtinge God hath brought vpon my ſonnes and my daughters. * He hath brought a people vpon them from farre, an vncurteous people & of a ſtraūge language: whych nether regarde the olde, nor pytie the yonge.

*deu.xxviii. e
Jerem.v.b

Theſe haue caryed awaye the deare beloued of thy wyddowes, leauynge me alone, both deſolate and chyldles. But alas, what can I helpe you? Nowe he that hath brought theſe plages vpon you, deliuer you alſo from the handes of your enemyes.

Go your waye (O my chyldren) go your waye: for I am deſolate & forſaken. * I haue put of the clothynge of peace, and put vpon me the ſacke cloth of prayer, and for my time I wyl cal vpon the mooſt Hyeſt. Be of good cheare O my chyldren: crye vnto the Lorde, and he ſhal delyuer you from ẏ power of the princes, your enemyes.

*Deut.iiii.e. and.xxx.a
Pſa.cxxx.a.

For verely, I haue euer a good hope of youre proſperous health: yee, a very gladnes is come vpon me from the holy one, becauſe of the mercy that ye ſhall haue of our euerlaſtynge Sauioure.

D Wyth mournynge and weppynge dyd I let you go from me, but wyth ioye and perpetuall gladneſſe, ſhall the Lorde brynge you agayne vnto me. Lyke as the neyghbours of Sion ſawe your captiuitie from God. Euen ſo ſhall they alſo ſe ſhortlye youre health in God, whych ſhall come on you wyth greate honoure and euerlaſtynge worſhyp.

O my children, * ſuffre paciently ẏ wrath that ſhall come vpon you. For the enemye hath perſecuted the, but ſhortlye thou ſhalte ſe hys deſtruccyon, and ſhalte treade vpon hys necke. My derlynges haue gone roughe harde wayes, for they are ledde awaye as a flocke that is ſcattered abrode wyth the enemyes. But be of good comforte (O my chyldren) and crye vnto the Lorde: For he that led you away, hath you yet in remēbraunce: and lyke as ye haue bene mynded to ſwarue from your God, * ſo ſhall ye now endeuoure youre ſelues.x. tymes more, to turne agayne & to ſeke him. For he that hath brought theſe plages vpon you, ſhall brynge you euerlaſtynge ioye agayne wyth your helth. Take a good herte vnto the, O Jruſalem: for he which gaue the ẏ name, exhorteth ẏ ſo to do.

*ii.re.xvi.b.

*Cap.iv.b.

* The wycked doers that nowe put the to trouble, ſhall peryſh: & ſuch as haue reioyſed at thy fall, ſhalbe punyſhed. The cyties whome thy chyldren ſerue, and that haue caryed awaye thy ſonnes, ſhalbe correcte. For lyke as they be nowe glad of thy decaye (and reioiſe at thy fal) ſo ſhal they mourne in theyr owne deſtruccion. The ioye of theyr multytude ſhalbe taken awaye, & theyr cheare ſhal be turned to ſorowe. For a fyre ſhall fall vpō them from the euerlaſtynge God longe to endure: and it ſhal be inhabited of deuelles for a great ſeaſon.

*Jer.l.a.b.c

The.v.Chapter.

Jeruſalem is moued vnto gladnes for the retourne of her people, and vnder the fygure therof, the church.

O Jeruſalē, loke aboute the toward the Eaſt, and behold the ioye that cōmeth vnto the from God. For lo, thy ſonnes (whō thou haſt forſakē, & that were ſcatred abrode) come gathered together, from the eaſt & weſt reioyſynge in the worde of the holy one, vnto the honoure of God. A

Put of thy mournynge clothes (O Jeruſalem) and thy ſorowe, and decke the wyth the worſhyppe and honoure, that commeth vnto the from God, wyth euerlaſtynge glory. God ſhall put the garment of ryghteouſneſſe vpon the, and ſette a crowne of euerlaſtynge worſhyp vpon thyne heade: for vpon the wyll God declare hys bryghtneſſe, that is vnder the heauen. Yee, an euerlaſtynge name ſhall be gyuen the of God, wyth peace of ryghteouſneſſe, and the honoure of Goddes feare.

B Aryſe, O Jeruſalem, ſtande vp on hye: loke about the towarde the eaſt, and beholde thy chyldren gathered from the Eaſt, vnto the weſte, whyche reioyce in the holy worde, hauynge God in remembraunce. They departed from the on fote, and were led awaye of theyr enemyes: but nowe ſhall the Lorde brynge them caryed wyth honoure, as chyldren of the kyngdome. For God is purpoſed to brynge downe all ſtoute moūtaynes, yee, and all hye rockes, to fyll the valleys, and ſo to make them euen wyth the grounde: that Iſrael maye be diligent to lyue vnto the honoure of God. The woddes and all pleaſaunt trees ſhall ouerſhadowe Iſrael, at the commaundement of God. For hyther ſhall God brynge Iſrael with ioyfull myrth, and in the lyghte of hys maieſtye: wyth the mercy and ryghteouſnes, that commeth of hym ſelfe.

¶ The. vj. Chapter.

¶ A coppye of the [illegible]iſtle that Ieremye ſent vnto the Iewes, whych were led awaye preſonners by the kynge of Babylon: wherin he certifyeth them of the thynge, that was commaunded hym of God.

A *Ie. xxv. a, b BEcauſe of the ſynnes that ye haue done agaynſt God, ye ſhall be * led awaye captiue vnto Babilon, euen of Nabuchodonoſor the kynge of Babylon. So whan ye be come into Babylon, ye ſhall remayne there many yeares, & for a longe ſeaſon: namely ſeuen generaciōs: and after that wyll I brynge you away peaceably from thence. Nowe ſhall ye ſe in Babylon, goddes of golde, of ſyluer, of wod and of ſtone, borne vpon mens ſhoulders, to caſt out a fearfulneſſe before the Heathen. But loke that ye do not as the other: be not ye afrayed, and let not the feare of them ouercome you.

B Therfore, whan ye ſe the multitude of people worſhippynge them behynde and before, ſaye ye in your hertes: O Lorde, * it is thou that oughteſt only to be worſhipped. *Deu. vi. c Myne Aungell alſo ſhalbe wyth you, and I my ſelfe wyl care for your ſoules. As for the tymber of thoſe goddes, the carpenter hath polyſhed them: yee, gylted be they, and layed ouer wyth ſyluer, yet are they but vayne thynges, & can not ſpeake. Lyke as a wench that loueth peramours is trymly decte, euen ſo are theſe made and hanged wyth golde. Crownes of gold verely haue theyr goddes vpon theyr heades: ſo the preſtes them ſelues take golde and ſyluer from them: and put it to theyr owne vſes: yee, they gyue of yͤ ſame vnto harlottes, and trymme theyr whores wythall: agayne, they take it from the whores, and decke theyr goddes therwyth. * Yet can not theſe goddes delyuer thē ſelues from ruſt and mothes. *Iere. x. a. When they haue couered them wyth clothynge of purple, they wype theyr faces for the duſt of the temple, wherof there is much amonge them. One hath a ſcepter in hys hande, as though he were iudge of the countre: yet can he not ſlaye ſuche as offende hym. Another hath a ſwearde or an axe in hys hande, for all that is he neyther able to defende hym ſelfe from batayl, nor frō murtherers.

By thys ye maye vnderſtande, that they C be no goddes: therfore ſe that ye nether worſhyppe them, nor feare them. For lyke as a veſſell that a man vſeth, is nothynge worth whan it is broken, euen ſo is it wyth theyr goddes. Whan they be ſet vp in the temple, theyr eyes be full of duſt, thorowe the fete of thoſe that come in. And lyke as the dores are ſhut in roūde aboute vpon hym that hath offended the kynge. Or as it were a dead body kept beſyde the graue. Euen ſo the preſtes kepe the dores wyth barres and lockes, leſt theyr goddes be ſpoyled with robbers. They ſet vp candels before them (yee, verely & that many) wherof they can not ſe one but euē as blockes, ſo ſtande they in the temple. It is ſayd, that the ſerpentes and wormes, whych come of the earth, gnawe out theyr hartes, eatynge them and theyr clothes alſo, and yet they fele it not. Theyr faces are blacke thorow the ſmoke yͭ is in the temple. The oules, ſwalowes, and byrdes fle vpon them, yee, & the cattes runne ouer theyr heades.

By this ye may be ſure, that they are not D goddes, therfore feare them not. The golde that they haue, is to make them bewtyfull: for all that, except ſome body dyght of theyr ruſt, they wyl gyue no ſhyne: and whan they were caſt into a fourme, they felte it not. They are bought for money & haue no breth of lyfe wythin them. * They muſt be borne *Sap. xiij. c vpon mens ſhoulders, as thoſe that haue no fete: whereby they declare vnto men, that they be nothynge worth. * Confounded be *pſa. cxiiii. a they then that worſhip them, for yf they fall to the grounde, they can not ryſe vp agayne of them ſelues. Yee, though one helpe them vp and ſet them ryght, yet are they not able to ſtāde alone: but muſt haue proppes ſet vnder them lyke deade men. As for the thynge that is offred vnto them, theyr preſtes ſel it, and abuſe it: yee, the preſtes wyues take therof, but vnto the ſycke and poore they gyue nothynge of it, the wemen wyth chylde and the menſtruous laye handes of theyr offrynges: By thys ye maye be ſure, that they are no goddes, therfore be not ye afrayd of them From whence commeth it then, that they be called goddes? The wemen ſyt before the goddes of ſyluer, golde and wodde, and the preſtes ſyt in theyr temples, hauynge open clothes, whoſe heades and beerdes are ſhauē and haue nothynge vpon theyr heades: roarynge and cryeng vpon theyr goddes, as mē do at the feaſt whan one is deed.

The preſtes alſo take awaye the garmentes of the ymages, and decke theyr wyues & E chyldren wythal. Whether it be good or euell that any mā do vnto them, they are not able to recompenſe it: they can neyther ſette vp a kynge nor put hym downe. In lyke maner they may nether gyue ryches, nor rewarde euel. * Though a mā make a vow vnto thē *Eccle. v. a. and kepe it not, they wyll not requyre it. They can ſaue no man from death, neyther delyuer the weake from the myghtye. They can not reſtore a blynde mā to hys ſyght, nor helpe any man at hys nede. They can ſhewe no mercy to yͤ wyddowe, nor do good to the

fatherleſſe. Theyr goddes of wodde, ſtone,
golde, and ſyluer, are but euen as other ſtones,
that be hewen of the mountayne. They
that worſhip them, ſhalbe confounded:
Howe ſhulde they than be takẽ for goddes?
Yee, howe dare men call them goddes? And
thoughe the Caldees worſhipped them not,
hearynge that they were but dõme & coulde
not ſpeake. Yet they them ſelues offre vnto
Bell, and wolde fayne haue hym to ſpeake:
as who ſaye, they coulde fele, that maye not
moue. But when theſe men come to vnderſtanding,
they ſhall forſake thẽ, for their
F goddes haue no felynge. A greate ſorte of wemen
gyrde with coardes, ſytte in the ſtretes,
and burne olyue beryes. Now yf one of them
be conueyed away, and lye with any ſoch as
come by: ſhe caſteth her neghbours in yͤ teth,
becauſe ſhe was not ſo worthelye reputed,
nor her coarde broken. Whatſoeuer is done
for them, it is but in vayne and loſte. Howe
maye it then be thought or ſayde, that they
are goddes? Carpenters and goldeſmythes
make them, nether be they any other thinge
but euen what the workemen wyll make of
them. Yee, the goldſmythes them ſelues that
make them, are of no longe continuaunce.
Howe ſhulde then the thinges that are made
of them, be goddes? Vayne therfore are the
thinges (yee, very ſhame is it) that they leaue
behynde them for theyr proſperitie. For as
ſoone as there commeth any warre or plage
vpon them, then the preſtes ymagine, where
they may hyde them ſelues with them. How
can men thynke then, that they be goddes,
which nether may defende them ſelues from
warre, nor delyuer them from myſfortune?
For ſeynge they be but of wood, of ſtone, of
ſyluer and of golde: all people and Kynges
ſhall knowe herafter that they be but vayne
thinges: yee, it ſhalbe openlye declared, that
they be no goddes: but euen the very workes
of mens handes, and that God hath nothing
to do with them. (It is manifeſte then that
they are no goddes, but the workes of mens
handes, and no worke of God in thẽ.) They
can ſet no Kinge in the lande, nor geue rayne
vnto men. They can geue no ſentence of a
matter, nether defende the lande frõ wrong.
For they are not able to do ſo moche as a
crowe, that flyeth betwixte heauen & earth.

G Whan there happeneth a fyre into the
houſe of thoſe goddes of wodde, and ſyluer,
and of golde, the preſtes wyll eſcape and ſaue
them ſelues, but the goddes burne as the
balkes therin. They can not withſtand any
kyng or battell: how may it then be thought
or graunted, yͭ they be goddes? Moreouer,
theſe goddes of wodde, of ſtone, of golde and
ſyluer maye nether defende them ſelues from
theues nor robbers: yee, the very wicked are
ſtronger then they. Theſe ſtripe them out of
theyr apparell, that they be clothed withall,
theſe take theyr golde and ſyluer from them,
and ſo get them away: yet can they not helpe
them ſelues. Therfore it is moch better for a
man, to be a kynge, & ſo to ſhewe his power:
or els a profitable veſſell in a houſe, wherin
he that oweth it, might haue pleaſure: yee, or
to be a dore in a houſe, to kepe ſoche thinges
ſafe as be therin, thẽ to be ſoch a vayne god.
The Sunne, the Moone, and all the ſtarres,
ſeynge they geue theyr ſhyne and lyghte, are
obediẽt, and do men good. Whan the lyghtenynge
glyſtrethe, all is cleare. The wynde
bloweth in euery countre: and whan God cõmaundeth
the cloudes to go rounde aboute
the whole worlde, they do as they are biddẽ,
whan the fyre is ſent downe from aboue and
cõmaunded, it burneth vp hilles & woddes.
But as for thoſe goddes, they are not lyke
one of theſe thinges, nether in bewty, nether
ſtrength. Wherfore, men ſhulde not thynke
nor ſaye that they be goddes, ſeynge they can
nether geue ſentence in iudgemẽt, nor do mẽ
good. For ſo moche nowe as ye are ſure, that
they be no goddes, then feare them not. For H
they can nether ſpeake euell nor good for kinges.
They can ſhewe no tokẽs in heauens for
the Heythẽ, nether ſhyne as the Sunne, nor
geue lyghte as the Moone: yee, the vnreaſonable
beaſtes are better then they, for they
can get them vnder the rofe, and do themſelues
good. So can ye be certifyed by no maner
of meanes, that they be goddes: therfore
feare them not. For lyke as a ſcarcrowe in a
garden of herbes kepeth nothynge, euen ſo
are theyr goddes of wod, of ſyluer and gold:
and lyke as a whyte thorne in an orcharde,
that euery byrde ſytteth vpon: yee, lyke as a
deade body that is caſt in the darke. Euen ſo
is it with thoſe goddes of wodde, ſyluer and
golde. By the purple and ſcarlet whiche they
haue vpon them, and ſoone faydeth awaye,
ye maye vnderſtande, that they be no goddes:
yee, they them ſelues ſhall be conſumed
at the laſt, whiche ſhall be a great confuſion
of the lande. Bleſſed is the godly man,
that hath no ymages and worſhippeth
none, for he ſhalbe farre
from reprofe.

¶ The ende of the Prophete
Baruch, which is not
in the Canon of the
Hebrue:

The ſonge of the thre

chyldren, whych were put into the hote brennynge ouen. The cōmen tranſlacion readeth thys ſonge in the.iij.Chapter of Daniel.

AND they walked in the myddeſt of the flamme, prayſynge God & magnifyenge the Lorde. Aſarias ſtode vp, & prayde on thys maner. Euen in the myddeſt of the fyre opened he hys mouth, & ſayde: Bleſſed be thou (O Lorde God of oure fathers) ryght worthy to be prayſed and honoured is that name of thine for euermore: for thou art ryghteous in all the thynges that thou haſt done to vs: Yee, faythfull are all thy workes, thy wayes are ryght, and all thy iudgementes true. In all the thynges ẏ thou haſt brought vpon vs, and vpon the holy cytie of oure fathers (euen Jeruſalem) thou haſt executed true iudgemēt: yee, accordyng to ryght and equyte haſt thou brought all theſe thynges vpon vs becauſe of oure ſynnes.

For why? we haue offended, & done wyckedly, departynge frō the: *Danie.ix.c *In all thynges haue we treſpaced, & not obeyed thy cōmaūdementes, ner kepte thē, nether done as thou haſt byddē vs, ẏ we might proſpere. *Baruc.ij.b. *Wherfore, all that thou haſt brought vpō vs, and euery thige that thou haſt done to vs, thou haſt done thē in true iudgement: As in delyuerynge vs into the hādes of oure enemyes, amonge vngodly and wycked abhominacions, and to an vnryghteous kynge, yee, the moſt frowarde vpon earth. And nowe we maye not opē oure mouthes, we are become a ſhame & reproke vnto thy ſeruauntes, & to thē that worſhippe the. Yet for thyne names ſake (we beſeche ẏ) geue vs not vp for euer, breake not thy couenaunt, and take not awaye thy mercy from vs, for thy beloued Abrahās ſake, for thy ſeruaunt Iſaacs ſake and for thy holy Iſraels ſake. To whō thou haſt ſpoken & promyſed *Gen.xv.c. xxii.c.xxvi.b. Deute.x.d. *that thou woldeſt multiplye theyr ſede as the ſtarres of heauē, and as the ſande ẏ lyeth vpon the ſee ſhore. For we (O Lord) are become leſſe then eny people, and be kepte vnder thys daye in all the worlde, becauſe of oure ſynnes: So that nowe we haue nether prince, duke, prophet, burntofferynge, ſacrifyce, oblacyon, incenſe, ner Sanctuary before the.

Neuertheleſſe, in a contryte herte and an hūble ſprete, let vs be receaued, ẏ we maye opteyne thy mercy. Lyke as in the burntofferyng of rammes and bullockes, & lyke as in thouſandes of fat lambes, ſo lett oure offeryng be in thy ſyght thys daye, that it maye pleaſe the, *i. Pet.ii.a. Roma.x.c. Eſa.xxviii.d Roma.ix.g. *for there is no cōfuſyō vnto thē, ẏ put theyr truſt in the. And now we folowe the wyth all oure herte, we feare the, & ſeke thy face. Put vs not to ſhame, but deale wt vs after thy louynge kyndneſſe, & accordyng to ẏ multitude of thy mercyes. Delyuer vs by thy myracles (O Lorde) and get thy name an honour: that all they whych do thy ſeruauntes euell, maye be cōfounded. Let them be aſhamed thorowe thy almyghtye power, & let theyr ſtrēgth be broken: that they maye knowe, howe ẏ thou only art the Lord God, & honoure worthy thorow out all ẏ worlde.

And the kynges ſeruauntes that put thē in, ceaſſed not to make the ouen hote wyth wylde fyre, drye ſtrawe, pitch and fagottes ſo that the flāme wēte oute of the ouen vpon a.xlix.cubytes: yee, it toke awaye & brēt vp thoſe Caldees, that it gat holde vpon beſyde the ouen. But the Angell of the Lorde cam downe into the ouen to Aſarias and hys felowes, and ſmote the flamme of the fyre out of the ouen, and made the myddeſt of the ouē as it had bene a colde wynde blowynge: ſo ẏ the fyre nether touched them, greued them, ner dyd them hurte. Then theſe thre, (as out of one mouth) prayſed, honoured, and bleſſed God in the fornace, ſayenge:

*Bleſſed be thou, O Lorde God of oure fathers: for thou art prayſe & honoure worthy, yee, and to be magnifyed for euermore. i.Mac.iiii.d. *Pſa.lxxii.c *Bleſſed be the holy name of thy glory, for it is worthy to be prayſed, and magnifyed in all worldes. Bleſſed be thou in the holy temple of thy glory, for aboue all thynges thou art to be prayſed, ye and more then worthy to be magnifyed for euer. Bleſſed be thou in the trone of thy kyngdome, for aboue all ẏ art worthy to be well ſpokē of, & to be more then magnifyed for euer. Bleſſed be thou, ẏ lokeſt thorowe the depe, and ſytteſt vpō the Cherubyns: for thou art worthy to be prayſed, and aboue all to be magnifyed for euer, Bleſſed be thou in the firmament of heauen, for ẏ art prayſe & honoure worthy for euer.

O all ye worckes of ẏ lord: ſpeake good of the Lord, prayſe hym, & ſet hym vp for euer *Pſal.cii.e. and.cxlix.b.

*O ye angels of the Lord, ſpeake good of the Lorde, prayſe him, & ſet hym vp for euer.

O ye heauens, ſpeake good of the Lorde: prayſe hym, and ſet hym vp for euer.

O all ye waters that be aboue the fyrmament, ſpeake good of the Lorde: prayſe hym and ſet hym vp for euer.

O all ye powers of the Lord, ſpeake good of the Lorde, prayſe hym, and ſet hym vp for euer.

*Pſa.cxlix.a *O ye Sūne & Moone, ſpeake good of the Lorde: prayſe hym, and ſet hym vp for euer.

O ye ſtarres of heauen, ſpeake good of the Lorde: prayſe hym, and ſet hym vp for euer.

*Pſalme. cxxxvi.a. *O ye ſhowers & dew, ſpeake good of the Lorde, prayſe hym, and ſet hym vp for euer.

O all ye wyndes of God, ſpeake good of the Lorde: prayſe him, & ſet him vp for euer.

O ye fyre & heate, ſpeake good of the Lord: prayſe hym, and ſet hym vp for euer.

O ye winter & ſommer, ſpeake good of the Lorde: prayſe hym, and ſet hym vp for euer.

O ye dewes & froſtes, ſpeake good of the Lorde: prayſe hym, and ſet hym vp for euer.

O ye froſt & colde, ſpeake good of ẏ Lord: prayſe hym, and ſet hym vp for euer.

O ye yſe & ſnowe, ſpeake good of the Lorde: prayſe hym, and ſet hym vp for euer.

O ye nyghtes & dayes: ſpeake good of the Lorde: prayſe hym, and ſet hym vp for euer.

O ye lyght and darckneſſe, ſpeake good of the Lord: prayſe hym, & ſet him vp for euer.

O ye lyghtenynges and cloudes, ſpeake good of the Lorde: prayſe hym, and ſet hym vp for euer.

O let the earth ſpeake good of the Lorde: yee, let it prayſe hym, & ſet hym vp for euer.

O ye moũtaynes & hylles, ſpeake good of the Lorde: prayſe hym, & ſet hym vp for euer.

O all ye grene thynges vpon the earth, ſpeake good of the Lord: prayſe hym, and ſet hym vp for euer.

O ye welles, ſpeake good of the Lorde, prayſe hym, and ſet hym vp for euer.

O ye ſees and floudes, ſpeake good of the Lorde: prayſe hym, and ſet hym vp for euer.

O ye whalles and al that moue in the waters, ſpeake good of the Lorde: prayſe hym, and ſet hym vp for euer.

O all ye foules of the ayre, ſpeake good of the Lord: prayſe hym, & ſet hym vp for euer.

O all ye beaſtes & catell, ſpeake good of the Lorde prayſe hym, & ſet hym vp for euer.

O ye chyldren of men, ſpeake good of the Lorde, prayſe hym, & ſet hym vp for euer.

O let Iſrael ſpeake good of the Lorde: prayſe hym, and ſet hym vp for euer.

O ye preaſtes of the Lord, ſpeake good of the Lorde, prayſe hym, & ſet him vp for euer.

*Psl.cxiij.a cxxxiiij.a.& cxxxv.a. Apoc.xix.c. *O ye ſeruauntes of the Lorde, ſpeake good of the Lorde: prayſe hym, and ſet hym vp for euer.

O ye ſpretes and ſoules of the ryghteous, ſpeake good of the Lorde: prayſe hym, & ſet hym vp for euer.

O ye holy and humble mẽ of hert, ſpeake ye good of the Lorde, prayſe ye hym, and ſet hym vp for euer.

O Ananias, Aſarias and Miſael, ſpeake
ye good of the Lord, prayſe ye him, & ſet him
*Iere.xx.c. Eſa.xliij.a. vp for euer. *Whych hath delyuered vs frõ
the hell, kepte vs from the hande of death,
rydd vs from the myddeſt of the burnynge
flamme, and ſaued vs euen in the myddeſt of
*Psa.cxxxvj.a the fyre, *O geue thãckes therfore vnto the
Lorde: for he is kynde harted, and hys mercy
endureth for euer. O all deuoute mẽ, ſpeake
ye good of the Lord, euẽ the God of all goddes: O prayſe hym, & geue hym thãckes, for
hys mercy endureth worlde wythout ende.

The ſtory of Suſanna, whych is the. xiij. Chapter of Danyel after the Latyn.

A There dwelt a man in Babylõ, called Ioachim, ẏ toke a wife, whoſe name was Suſanna, the daugh- of Helchia, a very fayre woman & ſoche one as feared God. Her father and her mother alſo were godly people & taught theyr daughter accordynge to the lawe of Moſes: Nowe Ioachim (her husbãde) was a greate ryche man, & had a fayre orcharde ioynynge vnto hys houſe. And to hym reſorted the Iewes comẽly, becauſe he was a mã of reputacyon amõge them. The ſame yeare were there made two iudges, ſoch as the Lorde ſpeaketh of: All the wyckedneſſe of Babylõ, cõmeth from the elders (ẏ is) frõ the iudges, whych ſeme to rule the people. Theſe came oft to Ioachims houſe, and all ſoche as had eny thynge to do in the lawe came thyther vnto them.

B Nowe when the people came agayne at after noone. Suſanna went into her husbãdes orcharde, to walke. The elders ſeynge thys, that ſhe went in daylye, and walked: they burned for luſt to her, yee, they were almoſt out of theyr wyttes, and caſte downe theyr eyes, that they ſhuld not ſe heauen, ner remembre, that God is a ryghtuous iudge. For they were bothe woũded with the loue of her, nether durſt one ſhewe another his grefe, And for ſhame, they durſt not tell her theyr inordinate luſt, that they wolde fayne haue had to do wᵗ her, Yet they layed wayte for her earneſtly from daye to daye, that they myght (at the leeſt) haue a ſyght of her And the one ſayde to the other: Up, lett vs goo home, for it is dyner time. So they wẽt theyr waye from her.

When they returned agayne, they came together, enquiryng out ẏ matter betwixte them ſelues: yee, the one tolde ẏ other of hys wicked luſt: Then appoynted they a tyme, when they myght take Suſanna alone,

It happened alſo ẏ they ſpyed oute a con- C
uenient tyme, when ſhe went forth to walke (as her maner was) & no body wyth her,
but two maydens, & thought * to waſh her *Exo.ii.a.
ſelfe in the gardẽ, for it was an hote ſeaſon: ii.Reg.xi.a.
And there was not one perſon there, excepte the two elders, that had hyd them ſelues to beholde her. So ſhe ſayde to her maydẽs: go fet me oyle and ſope, and ſhut the orcharde dore, that I maye waſh me. And they dyd as ſhe bad them, and ſhut the orcharde dore, ãd went out them ſelues at a backe dore, to fet the thynge that ſhe had cõmaunded: but Suſanna knewe not, that the elders laye there hyd within. Nowe when the maydens were

were gone forth, the two elders gat thē vp:
and ranne vpō her, ſaying: nowe the orchard
dores are ſhut, that no man can ſe vs: we haue
a luſt vnto the, therfore conſent vnto vs:
and lye wyth vs.

If thou wylt not, we ſhall brynge a teſti-
D moniall agaynſt the: that there was a yonge
felowe wyth the, and that thou haſt ſent away
thy maydēs frō the for the ſame cauſe.
Suſanna ſyghed, and ſayde: Alas. I am
in trouble on euery ſyde. Though I folowe
youre mynde, it wyll be my death, & yf I cōſent
not vnto you, I cā not eſcape youre hādes.
Well, it is better for me, to fal into your
hāde wythout the dede doynge, then to ſynne
in the ſyght of the Lorde: and wyth that,
ſhe cryed out wyth a loude voyce: the elders
alſo cryed out agaynſt her.

Then ranne there one to the orcharde
dore, & ſmote it open. Nowe whē the ſeruaūtes
of the houſe herde the crye in the orchard,
they ruſſhed in at the backe dore, to ſe what
E the matter was. So when the elders tolde
them, the ſeruaūtes were greatly aſhamed,
for why? there was neuer ſoche a reporte
made of Suſanna. On the morowe after came
the people to Ioachim her huſbande, and
the two elders came alſo, ful of myſcheuous
ymaginacyon agaynſt Suſanna, to brynge
her vnto death, & ſpake thus before the people:
Sende for Suſanna the daughter of Helchias,
Ioachims wyfe. And imediatly they
ſent for her. So ſhe came wyth her father &
mother, her children & all her kynred. Nowe
Suſanna was a tender perſon, and meruelous
fayre of face. Therfore the wycked mē
commaunded to take of the clothes from her
face (for ſhe was couered) that at the leeſt,
they myght ſo be ſatiſfied in her beutie. Thē
her frēdes, yee, and all they that knewe her,
beganne to wepe.

These two elders ſtode vp in the myddeſt
of the people, * & layed theyr handes vpon
*Leu.xxiiii.c the heade of Suſanna, which wepte, and loked
vp towarde heauen, for her herte had a
ſure truſt in the Lorde. And the elders ſayd:
As we were walkynge in the orcharde alone,
thys womā came in wyth her two maydens:
whom ſhe ſent awaye from her, & ſparred
ẏ orcharde dores: with ẏ a yonge felowe
(which there was hyd) came vnto her, and
laye with her. As for vs, we ſtode in a corner
of the orcharde. And when we ſawe this
F wyckednes, we ranne to her: and perceaued,
ẏ they had medled together. But we coulde
not holde hym: for he was ſtronger then we:
thus he opened the dore & gat hym awaye.

Nowe when we had taken thys womā,
we aſked her, what yōge felowe thys was:
but ſhe wolde not tell vs. Thys is the matter,
& we be wytneſſes of the ſame. The comen
ſorte beleued thē, as thoſe that were the
elders and iudges of the people, and ſo they
condemned her to death. Suſanna cryed out
wyth a loude voyce, and ſayde: O euerla-
ſtynge God, * thou ſercher of ſecretes, thou *Hebr.iiii.c.
that knoweſt all thynges afore they come to
paſſe: thou woteſt, ẏ they haue borne falſe
wytnes agaynſt me: & beholde, I muſt dye,
where as I neuer dyd eny ſoche thynges, as
theſe men haue malycioully inuēted againſt
me. And the Lord herde her voyce. For whē
ſhe was led forth to death, the Lorde rayſed
vp the ſprete of a yonge chylde, whoſe name
was Daniel, whych cryed wt a loude voyce: G
* I am cleane from thys bloude. Then all *ii.Reg.iii.c Actes.xx.d.
the people turned them towarde hym, and
ſayde: What meane theſe wordes, that thou
haſt ſpoken? Daniel ſtode in the myddeſt of
thē, and ſayd: Are ye ſoch fooles, O ye chyldren
of Iſrael, ẏ ye can not diſcerne ner knowe
the trueth? Ye haue here condēned a daughter
of Iſrael vnto death, and knowe not
the trueth wherfore: Goo ſyt on iudgement
agayne, for they haue ſpoken falſe wytneſſe
agaynſt her.

Wherfore the people turned agayne in all
the haſte. And the elders (that is, the principall
heades) ſayd vnto him: come ſyt downe
here amonge vs, and ſhewe vs this matter,
ſeyng God hath geuē the as greate honoure
as an elder. And Daniel ſayd vnto thē * Put *iii.Reg.iii.d
theſe two aſyde one from another, and then
ſhall I heare thē. When they were put aſunder
one from another, he called one of them
and ſayde vnto hym: O thou olde canckerde
carle, that haſt vſed thy wickedneſſe ſo lōg:
thyne vngracyous dedes whych thou haſt
done afore, are nowe come to lyght. For ẏ
haſt geuen falſe iudgementes, thou haſt oppreſſed
the innocent, & letten the gyltye go
fre where as yet the Lord ſayeth: * The innocent *Exo.xxiii.b Prou.xvii.c.
& ryghteous ſe thou ſlaye not. Well thā,
yf thou haſt ſene her tell me vnder what tre
ſaweſt thou them talkyng together? He anſwered:
vnder a Molbery tree. And Daniel
ſayde: very well, nowe thou lyeſt euen vpō
thyne head. Lo, the meſſaunger of the Lorde
hath receaued the ſentence of hym, to cut the
in two. Then put he hym aſyde, & called for
the other, and ſayd vnto him: O thou ſede of
Canaan, but not of Iuda: Fayreneſſe hath
diſceaued the, and luſt hath ſubuerted thyne
herte. Thus dealte ye afore with the daughters
of Iſrael, and they (for feare) conſented
vnto you: but the daughter of Iuda wolde
not abyde youre wyckedneſſe. Nowe tell me
thā vnder what tree dydeſt ẏ take thē, ſpeakynge
together? He anſwered: Under a Pomgranate
tree. Then ſayd Daniel vnto hym:
very well, nowe thou lyeſt alſo euē vpō thyne
head. The meſſaunger of the Lorde ſtandeth
waytynge wyth the ſwerde, to cut the
in two and to ſlaye you both.

Wyth that, all the whole multitude gaue
*Psal.xvij.a a greate ſhoute, ⁊ prayſed God, * whych al-
waye delyuered them that put theyr truſt in
hym. And they came vpon the two elders
(whom Daniel had conuycte wyth theyr
awne mouth: that they had geuē falſe wyt-
neſſe) ⁊ dealte wyth them, euen lyke wyſe as
they wolde haue done with their neyghbou-
res: yee, they dyd * accordyng to the lawe of
*Deu.xix.d. Prouer.xix.a Moſes, and put thē to death. Thus the inno
cent bloude was ſaued the ſame daye.

Then Helchiah ⁊ his wyfe prayſed God,
for theyr daughter Suſanna, with Ioachim
her huſbande and all the kynred: ȳ there was
no diſhoneſtye fōude in her. From that daye
forth was Daniel had in greate reputacyon
in the ſyght of the people. (And kinge Aſtia-
ges was layed wyth hys fathers, and Cy-
rus of Perſya reygned in hys ſteade.)

¶ The ende of the ſtory of Suſanna.

The ſtory of Bell / ⁊

of the Dragon, whych is the .xiiij. Chapter of Daniel after the Latyn.

A DAniel dyd eate at the kinges
table, ⁊ was had in reuerēce
aboue all hys frēdes. There
was at Babylō an ymage,
called Bel: ⁊ there were ſpēt
vpō hym euery daye .xij. ca-
kes .xl. ſhepe, ⁊ ſyxe greate
pottes of wyne. Hym dyd the kyng worſhip
hym ſelfe, ⁊ wēte daylye to honour him: but
Daniel worſhypped his awne God. And the
kynge ſayde vnto hym: why doſt not ȳ wor-
*Deu.iiij.c. and.v.a. ſhyppe Bel? He anſwered ⁊ ſayd: * Becauſe
Exo.xx.a. I maye not worſhyp thynges that be made
Deute.vi.d. wyth handes, * but the lyuynge God, which
Mal.iij.a. made heauen ⁊ earth, ⁊ hath power vpon all
fleſhe. The kynge ſayd vnto hym: thynckeſt
ȳ not that Bell is a lyuynge God? Or ſeyſt
thou not howe moche he eateth ⁊ dryncketh
euery daye? Daniel ſmyled, ⁊ ſayd: O kyng,
diſceaue not thy ſelfe: for thys is but made of
*Eccle.xxx.c claye wythin, and of metall wythout, * ne-
ther eateth he euer any thynge.

Then the kynge was wroth, ⁊ called for
his preſtes, and ſayde vnto them: If ye tell
B me not who is thys, that eateth vp theſe ex-
penſes, ye ſhall dye: but yf ye can certifye me
that Bell eateth thē, then Daniel ſhall dye,
for he hath ſpokē blaſphemy agaynſt Bell:
And Daniel ſayde vnto the kinge: let it ſo be
accordynge as thou haſt ſayde: The preſtes
of Bel were .lxx. beſyde theyr wyues ⁊ chyl-
dren. And the kynge wente wyth Daniel in
to the temple of Bel. So Bels preſtes ſayd:
Lo, we wyll go out, and ſet thou the meate
there (O kynge) and poure in the wyne: thē
ſhutt the dore faſt, and ſeale it wyth thyne
awne ſygnet: and to morowe when thou cō-
meſt in, yf thou fyndeſt not that Bel hath
eaten vp all, we wyll ſuffre death: or els Da-
niel, that hath lyed vpon vs. The preſtes C
thought them ſelues ſure ynough, for vnder
the altare they had made a preuy intraunce,
and there wente they in euer, ⁊ dyd eate vp
what there was.

So when they were gone forth, the kynge
ſet meates before Bel. Now Daniel had cō-
maunded hys ſeruauntes to brynge aſſhes,
⁊ theſe he ſyfted thorowe out all the temple,
that the kynge myght ſe. Then wente they
out, ⁊ ſparred the dore, ſealynge it wyth the
kynges ſygnet, ⁊ ſo departed. In the nyght
came the preſtes wyth theyr wyues ⁊ chyl-
dren (as they were wonte to do) ⁊ dyd eate ⁊
dryncke vp all. In the mornynge by tymes
at the breake of the daye, the kynge aroſe, ⁊
Daniel wyth him. And the kynge ſayd: Da-
niel, are the ſeales whole yet? He anſwered:
Yee (O kinge) they be whole. Now as ſoone
as he had opened the dore, the kyng loked vn
to the aultare, ⁊ cryed wyth a loude voyce:
Greate art thou O Bel, and wyth the is no
diſceate. Thē laughed Daniel, and helde the
kynge that he ſhulde not go in, and ſayd: Be
holde the pauement, marcke well, whoſe fo-
teſteppes are theſe? The kynge ſayd: I ſe the
foteſteppes of men, wemen and chyldren.

Therfore the kynge was angrye, and D
toke the preſtes, wyth theyr wyues and chyl
dren, and they ſhewed hym the preuy dores,
where they came in, ⁊ dyd eate vp ſoch thyn
ges as were vpō the aultare. For the which
cauſe the kynge ſlewe thē, * ⁊ delyuered Bel *Iere.li.g.
into Daniels power, whych deſtroyed hym Eſa.xlvi.a.
and hys temple.

And in that ſame place there was a great
Dragon, which they of Babylon worſhyp-
ped. And the kyng ſayd vnto Daniel, ſayeſt
thou that thys is but a God of metall alſo?
lo, he lyueth, he eateth and dryncketh: ſo that
thou canſt not ſaye, ȳ he is no lyuynge God,
therfore worſhyp hym. Daniel ſayde vnto
the kynge: I wyll worſhyppe the Lorde my
God, * he is the true lyuing God: as for this *Danil.vi.c
he is not the God of lyfe. But geue me lea-
ue (O kyng) and I ſhall deſtroye thys Dra-
gon wythout ſwearde or ſtaffe. The kynge
ſayd. I geue ȳ leaue. Thē Daniel toke pitch
fatte and hearrye woll, ⁊ dyd ſethe them to-
gether, and made lompes therof: thys he put
in the Dragons mouth, and ſo the Dragon
burſt in ſonder: and Daniel ſayde: lo, there is
he whom ye worſhypped, when they of Ba
bylon herde ȳ, they toke greate indignacyon
and gathered them together agaynſt the
kynge, ſayinge: The kynge is become a Ie-
we and he hath deſtroyed Bel, he hath ſlayne
the

the Dragon, & put the preſtes to death: So they came to the kinge, and ſayd: let vs haue Daniel, or els we wyll deſtroye the and thyne houſe.

Nowe whē the kynge ſawe, that they ruſſhed in ſo ſore vpon hym, and that neceſſyte cōſtrayned hym, *he delyuered Daniel vnto thē: which caſt hym into the lyons denne, where he was ſyxe dayes. In the dēne there were ſeuen lyons, and they had geuen them euery daye two bodyes & two ſhepe: whych then were not geuen them, to the intent that they myght deuoure Daniel. *Danie.vi.c

F There was in Iewry a Prophete called Abacuc, whych had made potage, & broken bred in a depe platter, and was goynge into the felde, for to brynge it to the reapers. But the Angell of the Lorde ſayde vnto Abacuc go cary the meate that thou haſt into Babylon, vnto Daniel, which is in the lyons dēne And Abacuc ſayde: Lorde, I neuer ſawe Babylon: and as for the denne, I knowe it not. *Then the Angell of the Lord toke him by the toppe, and bare hym by the hearre of the head, & (thorowe a myghtye wynde) ſet hym in Babylon vpon the denne. And Abacuc cryed, ſayinge: O Daniel *yͤ ſeruaunt of God, haue, take the breake faſt, yͭ God hath ſent the. And Daniel ſayde: O God, haſt yͧ thought vpon me: well, thou neuer fayleſt them that loue the. So Daniel aroſe, & dyd eate: and the Angell of the Lorde ſet Abacuc in hys awne place agayne immediatly. *Eze.viij.a. *ib.xx,xvij.a

G Vpon the ſeuenth daye, the kynge wente to bewepe Daniel: and when he came to the denne, he loked in: and beholde, Daniel ſat in the myddeſt of the Lyons. Then cryed the kynge wyth a loude voyce, ſayinge: Greate art thou, O Lorde God of Daniel: *and he drewe hym oute of the lyons dēne. ‡As for thoſe yͭ were the cauſe of hys deſtruccyon, he dyd caſt them into the denne, and they were deuoured in a moment before hys face. *Iere.xxxvij b ‡Heſt. vii.b. Dani.vi.c.

After thys, wrote the kynge vnto all people, kynredes and tunges, that dwelt in all countrees, ſayinge: peace be multiplied with you. My commaundement is, in all the dominiō of my realme: that men feare & ſtande in awe of Daniels God, *for he is yͤ lyuing God, whych endureth euer: hys kyngdome abydeth vncorrupte, and hys power is euerlaſtynge. It is he that can delyuer and ſaue: he doth wonders and maruelous worckes in heauen and in earth, for he hath ſaued Daniel from the power of the Lyons. * Dani.vi.c. Luke.i.c. Eſa.xliii.b. Oſee.xiii.a Dani.iii.f.

¶ The ende of the Storye of Bel.

The prayer of Manaſſes kynge of Iuda, when he was holden captyue in Babylon.

O Lorde Almyghtye, God of our fathers, Abrahā, Iſaac and Iacob, and of the ryghteous ſeade of them: whych haſt made heauē and earth, with all the ornament therof, whych haſte ordened the ſee by the worde of thy cōmaūdemēt: whych haſt ſhutte vp the depe, and haſt ſealed it for thy fearfull and laudable name, whych all men feare, and tremble before the face of thy vertue, & for the anger of thy threatenynge, the which is importable to ſynners. But the mercy of thy promes is greate and vnſearcheable: for thou arte the Lorde God moſt hyghe, aboue all the earth, longſuffrynge, & exceadynge mercyfull, & repentaunt for the malyce of men. Thou Lorde after thy goodnes haſt promiſed repētaunce of the remyſſiō of ſynnes: and thou that arte the God of the ryghtwes, haſt not put repentaunce of the ryghtwes Abraham, Iſaac, and Iacob, vnto them that haue ſynned agaynſt the: But becauſe I haue ſynned aboue the nombre of the ſandes of the ſee, and that myne iniquities are multiplied, I am humbled with many bandes of yron, and ther is in me no breathynge. I haue prouoked thyne anger, and haue done euel before the, in commyttynge abhomynacyon and multiplyinge offences. And nowe I bowe the knees of my hert, requyrynge goodnes of the O Lorde I haue ſynned, Lorde I haue ſynned, & knowe myne iniquitie. I deſyre the by prayer, O Lord forgeue me: forgeue me and deſtroye me not wyth myne iniquyties, nether do thou alwayes remembre myne euelles to punyſhe them, but ſaue me (whych am vnworthy) after thy great mercy: and I will prayſe the euerlaſtyngly, all the dayes of my lyfe: for all the vertue of heuen prayſeth the, and vnto the belongeth glorye, worlde wyth oute ende.
Amen.

The fyrſt booke of the Machabees.

The fyrſt Chapter.

After the deeth of Alexander the kynge of Macedonia, Antiochus taketh the kyngdome, Many of the chyldren of Iſrael make couenaunt wych the Gentyles. Antiochus ſubdueth Egypte and Ieruſalem vnto hys domynion. Ieruſalem beynge burnt maketh lawes of her awne, and forbyddeth to kepe Goddes lawes. Antiochus ſetteth vp an Idole ouer the aulter of God.

A After that Alexāder the ſonne
of Phylyppe, kynge of of Macedonia
wēte forth of the lāde
of Cethim, and ſlewe Darius
kynge of the Perſiās and Medes:
It happened, that he toke
greate warres in hande, wanne very many
ſtrōge cyties, & ſlew many kinges of ȳ earth:
goynge thorowe to the endes of the worlde,
& gettyng many ſpoyles of the people: In ſo
moche, ȳ the worlde ſtode in greate awe of
*Judit.i.b. him, *& therfore was he proude in his herte.
Nowe, whan he had gathered a myghtye
ſtrōge hooſt, & ſubdued the lādes & people wͭ
theyr princes, ſo ȳ they became tributaryes
vnto hym: he fel ſyck. And whē he perceaued
ȳ he muſt nedes dye, he called for hys noble
eſtates (whych had bene brought vp wyth
*Dani.vij.a and.viij.b. hym of chyldren) *& parted hys kyngdome
amonge them, whyle he was yet alyue. So
Alexāder raygned .xij. yeare, and then dyed.

After hys death fell the kyngdome vnto
hys princes, and they optayned it euery one
in hys rowme, and cauſed them ſelues to be
crowned as kynges: and ſo dyd theyr chyldrē
after them many yeares, and moch wyckedneſſe
increaſed in ȳ world. Out of theſe
came the vngracyous rote, noble Antiochus
i. Mac.viij.a the ſonne of Antiochus the kynge (*whych
had bene a pledge at Rome) and he raygned
in the C.xxxvij. yeare of the empyre of the
Grekes.

B In thoſe dayes wente there out of Iſrael
wycked men, whych moued moch people wͭ
*Deut.vij.a Iudic.ij.a. theyr coūcell, ſayenge: *Let vs go & make a
couenaunt wyth the Heathen, ȳ are rounde
*Ier.xliiij.c aboute vs: *for ſence we departed frō them,
we haue had moch ſorowe. So thys deuyce
pleaſed them well, and certayne of the people
toke vpō thē for to go vnto the kinge, which
gaue thē lycence to do after the ordinaūce of
i.Mac.iiij.b. the Heathen. *Then ſet they vp an opē ſcole
(at Ieruſalem) of the lawes of the Heathen
& were nomore cyrcumcyſed: but forſoke the
holy Teſtamēte, & ioyned them ſelues to the
iij.Re.xxi.b Heathē, & were cleane ſolde to do myſchefe
So when Antiochus beganne to be myghtie
in hys kyngdome, he wēte aboute to optayne
the lande of Egypte alſo ȳ he myght
*i.Mac.v.a. haue the domynion of two realmes. *Upon
this entred he into Egypte wͭ a ſtrōge hooſt,
wyth charrettes, Elephātes, horſmen and a
greate nōbre of ſhyppes, & begāne to warre
agaynſt Ptolomy the kyng of Egypte. But
Ptolomy was afrayed of hym, & fled: & many
of hys people were wounded to death.
Thus Antiochus wāne many ſtrōge cities,
and toke awaye greate good out of the lāde
of Egypte.

*And after that Antiochus had ſmytten C
Egipt, he turned agayne in the C.xliij. yere, *ii.Mac.v.a
& wente towarde Iſrael, & came vp to Ieruſalē
with a myghtye people: & entred proudly
into the Sāctuary, and toke awaye the golden
altare, the candelſtycke and all the ornamentes
therof, the table of the ſhewbred, the
pourynge veſſel, the chargers, the goldē ſpones,
the vayle, the crownes, & goldē apparell
of the tēple, & brake downe all. He toke alſo
the ſyluer & golde, the precyous Iewels, & ȳ
ſecrete treaſures that he fōude. And whē he
had takē awaye al together, cauſed a greate
murthur of men, and ſo fulfylled hys malycious
pryde, he departed into his awne lāde.

Thus there aroſe greate heuyneſſe and D
myſery in al the lāde of Iſrael. *The prīces *ii.Mac.v.c
& the elders of the people mourned, the yōge
men and the maydens were defyled, and the
fayre beutye of women was chaunged: the
brydegrome and the bryde toke thē to mournynge:
the lāde and thoſe that dwelt therin,
was moued: for all the houſe of Iacob was
brought to confuſyon.

*After two yeares the kyng ſent his chefe *ii.Mac.v.a
treaſurer vnto the cyties of Iuda, whych came
to Ieruſalem wyth a great multitude of
people, ſpeakynge peaceable wordes vnto
them but all was diſceate: for whā they had
geuē him credēce, he fel ſodenly vpon the cytie,
& ſmote it ſore, & deſtroyed moche people
of Iſrael. *And when he had ſpoyled the cytie, *i.Mac.viij.b
he ſet fyre on it, caſtynge downe houſes
& walles on euery ſyde. The wemen & theyr
chyldrē toke they captiue, & led awaye theyr
catel. Then buylded they the cytie of Dauid
wyth a great & thycke wall, & with myghtye
towres, and made it a ſtronge holde for
them. Beſyde all thys, they ſet wycked people
and vngodly men to kepe it, ſtoared it wͭ
weapens & vytayles: gathered the goodes
of Ieruſalem, and layed them vp there: thus
became it a theuyſh caſtell.

And thys was done to laye wayte for the
people that went into the Sanctuary, and
for the cruell deſtruccyon of Iſrael. Thus
they ſhed innocēt bloude on euery ſyde of the
Sanctuary, and defyled it: In ſo moch that
the cytezyns were fayne to departe, and the
cytie became an habitacyon of ſtraungers,
beyng deſolate of her awne ſede, for her awne
natyues were fayne to leaue her. *Her ſāctuary *Tob.ii.a. Amos.viii.b.
was clene waſted, her holy dayes
were

were turned into mournynge, her Sabbathes were had in deriſyon, and her honoure brought to naught. Loke how great her glory was afore, ſo greate was her confuſyō, & her ioye turned in to ſorowe.

E *ij.mac.vi.a *Antiochus alſo the kynge ſent out a cōmiſſyon vnto all hys kyngdome, that al the people ſhulde be one. Thē they left euery mā hys lawe, and all the Heathen agreed to the commaundement of kynge Antiochus: Yee, many of the Iſraelites cōſented there vnto, offerynge vnto Idols, & defylynge the Sabbath. So the kynge Antiochus ſent his meſſaungers wyth hys commiſſyon vnto Jeruſalem, & to all the cyties of Juda: that they ſhulde folowe the lawes of the Heathen, and forbad ether burntofferynge, meatofferynge or peaceofferynge to be made in the tēple of God, and that there ſhulde no Sabbath ner hye feaſt daye be kepte: but commaunded, ẏ the Sanctuary and the holy people of Iſrael ſhulde be defyled.

He commaunded alſo that there ſhulde be ſet vp other altares, temples, & Idols: to offre vp ſwynes fleſh & other vnclene beaſtes: that men ſhulde leaue theyr chyldren vncyrcumciſed, to defyle theyr ſoules with all maner of vnclēneſſe and abhominacyōs: ẏ they myght ſo forget the lawe, & chaunge all the holy ordinaunces of God: & that whoſoeuer wolde not do accordynge to the commaūdement of kyng Antiochus, ſhulde ſuffre death. In lyke maner commaunded he thorow out all hys realme, ād ſet rulers ouer the people, for to compell them to do theſe thynges commaundynge the cyties of Juda to do ſacryfyce vnto Idols.

Then wente the people vnto the heathen by heapes, forſoke the lawe of the Lord, and cōmytted moch euell in the lande: yee, & chaced out the ſecrete Iſraelites, which had hyd thē ſelues in corners and preuy places. The F xv. daye of the moneth Caſleu, in the Cxlv. yeare, ſet kynge Antiochus an abhominable Idol of deſolacyon vpon the altare of God, & they buylded altares thorowe out all the cyties of Juda on euery ſyde, before the dores of the houſes, and in the ſtretes: where they brent incenſe, and dyd ſacrifyce. *And *Jer.xxxvi.c as for the bookes of the lawe of God, they brent them in the fyre, and rent them in peces. Whatſoeuer he was that had a boke of ẏ Teſtament of the Lorde founde by him, yee whoſoeuer endeuoured himſelfe to kepe the lawe of the Lorde, the kynges commaundement was, ẏ they ſhulde put hym to death. And thorowe hys auctoryte they executed theſe thynges euery moneth, vpō the people of Iſrael that were founde in the cyties.

G *ij.mac.vi.b *The fyue and twentye daye of the moneth what tyme as they dyd ſacrifyce vpon the altare (whych ſtode in ẏ ſteade of the altare of the Lorde) accordynge to the cōmaūdemēt of kynge Antiochus, they put certayne wemen to death, whych had cauſed theyr chyldrē to be circumciſed: Not only that, but they hanged vp the chyldren by the neckes thorowe out all theyr houſes, and ſlewe the circumciſers of them.

Yet were there many of the people of Iſrael, whych determyned in them ſelues, that they wolde not eate vncleane thynges: but choſe rather to ſuffre death, then to be defyled wt vncleane meates: So becauſe they wolde not breake ẏ bleſſed lawe of God, they were cruelly ſlayne. And thys great tyranny increaſed very ſore vpon the people of Iſrael.

¶ The .ij. Chapter.

¶ The mournynge of Mathathias and hys ſonnes for the deſtruccyon of the holy cytie. They refuſe to do ſacrifyce vnto Idoles. The zele of Mathathias for the lawe of God. They are ſlayne and wyll not fyght agayne becauſe of the Sabboth daye. Mathathias dyinge commaundeth hys ſonnes to ſtycke by the worde of God after the example of the fathers.

A IN those dayes there dyd ſtande vp one Mathathias the ſonne of John, ẏ ſonne of Symeon the preſt (out of ẏ kynred of Joaris) from Jeruſalem, an dwelt vpon the mount of Modin, & had v. ſonnes: Jhon called Goddis, Simeon, called Thaſi: Judas, otherwiſe called Machabeus: Eleazer, otherwyſe called Abaron: & Jonathas, whoſe ſyrname was Appus. Theſe ſawe ẏ euel, that was done amōge the people of Juda & Jeruſalem. And Mathathias ſayd: wo is me, alas that euer I was borne, to ſe thys myſery of my people, & the pyteous deſtruccyon of the holy cyte: and thus to ſyt ſo ſtyl, it beyng delyuered into the handes of the enemyes. *Her Sāctuary is come into the power of ſtraungers: *i.Mac.i.d. her temple is, as it were a mā that hath loſt hys good name: Her precyous ornamentes are caryed awaye captyue. Her olde mē are ſlayne in the ſtretes, and her yōge mē are fallen thorowe the ſwearde of the enemyes.

What people is it, that hath not ſome poſſeſſyon in her kyngdome? Or who hath not gotten ſome of her ſpoyles? All her glory is taken awaye. She was a fre womā, & now ſhe is become an handmayde. Beholde oure Sanctuary, oure bewtye & honoure is waſted awaye, & defyled by the Gentiles. What helpeth it vs then to lyue? And Mathathias rente hys clothes, he & his ſonnes, & put ſackcloth vpon them, and mourned very ſory.

Then came the men thyther whych were ſent of kynge Antiochus, to compell ſoch as B were fled into the cytie of Modyn, for to do ſacrifyce and to burne incenſe vnto Idols, & to forſake the lawe of God. So, many of the people of Iſrael conſented and enclyned vnto them, but Mathatias and hys ſonnes remayned ſtedfaſt. Then ſpake the commyſſyoners of kynge Antiochus, and ſayde vnto Mathathias: Thou art a noble man, of hye reputacyon and greate in thys cytie, hauynge fayre chyldren and brethren. Come thou therfore fyrſt, and fulfyll ẏ kynges cõmaundement, lyke as all the Heathen haue done, yee, and the men of Juda, and ſoch as remayne at Jeruſalem: ſo ſhalt thou and thy chyldrẽ be in the kynges fauoure & enryched wyth golde, ſyluer & greate rewardes.

Mathathias anſwered, and ſpake wyth a lowde voyce. Though all nacyons obeye ẏ kyng Antiochus, and fal awaye euery man from kepynge the lawe of theyr fathers: though they conſente to his cõmaundementes, yet wil J and my ſonnes & my brethren, not fall from the lawe of oure fathers. God forbyd we ſhulde, that were not good for vs * that we ſhulde forſake the lawe and ordi- * Actes.v.b. naunces of God, and to agre vnto the commaundemẽt of kynge Antiochus. Therfore we wyl do no ſoch ſacrifice, nether breake ẏ * Prou.iiij.c ſtatutes of oure lawe, *to go another waie. And when he had ſpoken theſe wordes, there came one of the Jewes, whych openly in the ſyght of al, dyd ſacrifice vnto the Jdols vpõ the aulter in the cytie of Modyn, accordyng to the kynges commaundement.

C When Mathathias ſawe thys, it greued hym at the herte, ſo that hys raynes ſhoke wythall, & hys wrath kyndled for very zele of the lawe. Wyth that, he ſtart vp, & kylled the Jewe beſyde the aulter: Yee, & ſlewe the kynges commyſſyoner, that compelled hym to do ſacrifyce, and deſtroyed the aulter at the ſame tyme: ſoch a zele had he vnto the *Num.xxv.b. lawe of God * lyke as Phinehes dyd vnto zãbri ẏ ſonne of Salomi, And Mathathias cryed wyth a loude voyce thorow the cytie, ſayenge: Whoſo is feruent in the lawe, & wil kepe the couenaũt, let him folowe me. * So *ij Mac.v.c he and his ſonnes fled into the mountaynes, & left all that euer they had in the cytie. Many other godly mẽ alſo departed into ẏ wyldernesſe wyth theyr chyldrẽ, theyr wyues & theyr catel, and remayned there: for the tyrãny increaced ſore vpon them.

Nowe when the kynges ſeruauntes, and D the hooſt, whych was at Jeruſalem in the cytie of Dauid hearde, ẏ certayne men had broken the kynges commaundement, and were gone theyr waye to the wyldernesſe into ſecrete places,, & that there were many departed after them: they folowed vpon them, to fyght agaynſt them in the Sabbath daye, & ſayde: wyll ye yet rebell? Get you hence, and do the cõmaundement of kynge Antiochus *Joſue.i.c. & ye ſhall lyue. They anſwered: * We wyll not go forth, nether wyll we do the kynges cõmaũdement, to defyle the Sabboth daye. Then begamne they to fyght agaynſt them neuertheleſſe they gaue them none other anſwere, nether caſt they one ſtone at thẽ, ner made faſt theyr preuy places, but ſayde: we wyll dye all in oure innocency, heauẽ & earth ſhall teſtyfye wyth vs, ẏ ye put vs to death wrongeouſly. Thus they fought agaynſt them vpon the Sabboth, and ſlewe both mẽ & catell, theyr wyues and theyr chyldren, to the nombre of a thouſande people:

When Mathathias and his frẽdes herde thys, they mourned for them ryght ſore and ſayde one to another: Jf ſo be that we all do as oure brethren haue done, & fyght not for oure lyues & for our lawes agaynſt the Heathen, then ſhall they the ſoner rote vs out of the earth. So they cõcluded amonge thẽ ſelues at the ſame tyme, ſayenge: what ſoeuer he be that commeth to make battayll wyth vs vpon the Sabbath daye, we wyll fyght agaynſt hym, & not dye all, as oure brethren ẏ were murthured ſo haynouſly. Upon thys came the Synagoge of the Jewes vnto the ſtronge men of Jſrael, all ſoch as were feruent in the lawe. And all they that were fled for perſecucyon, came to helpe them, and to ſtande by them: Jn ſo moch that they gathered an hooſt of men, and ſlewe the wycked doers in theyr gelouſy, and the vngodly men in theyr wrath. Some of the wycked fled vnto the Heathen, and eſcaped. E

Thus Mathathias & hys frendes wente aboute, and deſtroyed the aulters, and circũcyſed the chyldren, that had not yet receaued circũciſyon: as many as they founde wythin the coſtes of Jſrael: and folowed myghtely vpon the chyldren of pryde, & thys acte proſpered in theyr handes: Jn ſo moch, that they kepte the lawe agaynſt the power of the Gẽtiles & the kynges: and gaue not ouer theyr domynion vnto wycked doers.

After this, when the tyme drewe on faſt, F that Mathathias ſhulde dye, he ſayde vnto hys ſonnes: Nowe is pryde and perſecucyon increaſed, nowe is the tyme of deſtruccyon & wrathfull diſpleaſure: wherfore (O my ſonnes) be ye feruent in the lawe, and ieoparde your lyues for the Teſtament of the fathers call to remẽbraunce what actes oure fathers dyd in theyr tyme, ſo ſhall ye receaue greate honoure and an euerlaſtynge name.

* Remembre Abrahã, was not he founde * James.ij.d Roma.iiij.a. faythfull in tentacyon, and it was reckened Gene.xxii.b. vnto hym for ryghteouſnes? ‡ Joſeph in ty- Hebre.xi.d. Eccl.xliiij.c. me of hys trouble kepte the commaundemẽt ‡Gene.xli.f. and was made a lord of Egypt. * Phinehes * Nu.xxvij.d Eccle.xlv.f. oure father was ſo feruẽt for the honoure of God, that he optayned the couenaunt of an euerlaſtynge preſthode. * Joſua for fulfyl- * Nu.xxvii d lynge the worde of God, was made the ca- Joſua.i.a. ptayne of Jſrael. ‡ Caleb bare recorde before ‡ Nu.xiiii.a. the cõgregaciõ, & receaued an heritage. * Da- * i.re.xxiiii.c uid alſo in hys mercyfull kyndneſſe, optayned the trone of an euerlaſtynge kyngdome:

*Elias

*iiij.re.vij.c. Danie.iij.d.

*Elias beynge gelous & feruent in the lawe, was taken vp into heauen. Hananias, Aſarias and Miſael remayned ſtedfaſt in fayth and were delyuered out of the fyre. In lyke

*Danie.vi.e

maner * Daniel beynge vngyltye, was ſaued from the mouth of the Lyons.

G

*Hebr.xi.b. *Mat.x.d. ‡Eſa.xl.a. and.li.c. i.Pet.i.b. Jaco.i.b. Eccle.xiiij.b. Pſal.xxvi.c.

And thus ye maye conſydre thorowe out all ages ſence the worlde beganne, * yͭ whoſoeuer put their truſt in God, were not ouercome. * Feare not ye then the wordes of an vngodly man, ‡ For his glory is but donge and wormes: to daye is he ſet vp, and to morowe is he gone: for he is turned into earth, & hys memoryall is come to naught. Wherfore (O my ſonnes) take good hertes vnto you, and quyte youre ſelues lyke men in the lawe: for yf ye do the thynges that are commaunded you in the lawe of the Lorde youre God, ye ſhall optayne greate honoure therin.

And beholde, I knowe that youre brother Symō is a man of wyſdome: ſe that ye geue eare vnto him alwaye, he ſhalbe a father vnto you. As for Judas Machabeus, he hath euer bene myghtye and ſtronge frō his youth vp: let him be youre captayne, and ordre the battayll of the people: thus ſhall ye brynge vnto you all thoſe that fauoure the lawe, & ſe that ye auenge the wronge of youre people, and recompēce the heathen agayne, and applye youre ſelues whole to the commaundement of the lawe. So he gaue them hys bleſſynge, and was layed by his fathers: and dyed in the. C.&.xlvj. yeare at Modin, where hys ſonnes buryed hym in his fathers ſepulchre, and all Iſraell made greate lamentacyon for hym.

¶ The.iij. Chapter.

¶ Judas is made ruler ouer the Jewes. He kylleth Apollonius & Seron the prynce of Syria. The confydēce of Judas towarde God. Judas determyneth to fyght agaynſt Lyſias, whom Antiochus had made captayne ouer hys hooſt. The prayer of the abſteyners.

A Joſe.ca.viij. &.li.xij.anti.

Then ſtode vp Judas Machabeus in his fathers ſteade, & all his brethren helped hym: and ſo dyd all they that helde with hys father, & fought with chereful neſſe for Iſraell. So Judas gat hys people great honour: He put on a breſt plate as a gyannte, & arayed hym ſelfe wyth hys harneſſe and defended the hooſt wyth hys ſwearde. In hys actes he was lyke a Lyō, & as a lyōs whelpe roarynge at hys praye. * He was an enemye to the wycked, & hunted them out: * and brēt vp thoſe that vexed his people: So that hys enemyes fled for feare of him, & all the worckers of vngodlynes were put to trouble: ſoch lucke and proſperyte was in hys hande. This greued diuerſe kinges, but Jacob was greatly reioyſed thorowe hys actes, and he gatt him ſelfe a greate name for euer.

*Pſal.cl.b. ‡ ij.Macha. viij.a.

He wente thorowe the cyties of Juda, deſtroyēge the vngodly out of them, turnynge awaye the wrath from Iſraell, and receauynge ſoche as were oppreſſed: and the fame of him wente vnto the vttemoſt parte of the earth. Then Apollonius (a prynce of Syria) gathered a myghtye greate hooſt of the heathē & out of Samaria, to fyght agaynſt Iſraell. Which when Judas perceaued, he wēte forth to mete hym, fought wyth hym, ſlewe hym, and a great multitude wyth hym, the remnaunt fled, & he toke their ſubſtaūce. Judas alſo toke Appollonius awne ſwearde, and fought with it all hys lyfe longe.

B

Nowe whē Seron (another prince of Syria) herde ſaye, that Judas had gathered vnto him the cōgregacyon & church of the faythfull, he ſayde: I will get me a name & a prayſe thorowe out yͤ realme: for I wyll go fyght with Judas, and them that are with him, as many as haue deſpyſed the kynges cōmaundement. So he made hym ready, and there wente wyth hym a greate myghtye hooſt of the vngodly, to ſtande by him, and to be auēged of the chyldren of Iſrael. And when they came nye vnto Bethoron, Judas wēte forth agaynſt them wyth a ſmall company. And when hys people ſawe ſoch a great hooſt before them, they ſayde vnto Judas: Howe are we able (beinge ſo fewe) to fyght agaynſt ſo great a multitude and ſo ſtronge, ſeinge we be ſo weery, and haue faſted all thys daye?

*i.Re.xiiij.a *ij.Par.xx. b.

* But Judas ſayde: It is a ſmall matter for many to be ouercome with fewe: yee, there is no difference to the God of heauē, to delyuer by a greate multitude or by a ſmall cōpany: * for the victory of the battell ſtādeth not in the multitude of the Hooſt, but the ſtrength commeth from heauen. Beholde, they come agaynſt vs with a preſumptuous and proude multitude, to deſtroye vs, oure wyues and oure chyldren, and to robbe vs. But we will fyght for oure lyues, & for oure lawes, & the Lorde hym ſelfe ſhall deſtroye them before oure face: therfore be not ye afrayed of them.

C

As ſoone as he had ſpoken theſe wordes, he leapte ſodenly vpō them. Thus was Seron ſmytten, and his hooſt put to flyght, and Judas folowed vpō them beyonde Bethoron vnto the playne felde: where there were ſlayne eyght hundreth men of them, and the reſydue fled into the lande of the Philiſtines. Then all the heathen on euery ſyde were afrayed of Judas and hys brethren: ſo that the rumoure of hym came vnto the kynges eares, for all the Gentyles coulde tell of the warres of Judas.

D

So when kynge Antiochus hearde theſe tidynges, he was angry in his mynde: wherfore he ſente forth, and gathered an hooſt of his whole realme, very ſtronge armyes: and opened hys treaſury, and gaue hys hooſt a yeares wagyes in hande, commaundynge them to be ready at all tymes.

Neuertheleſſe, when he ſawe, that there was not moneye ynough in hys treaſuryes, and that thorowe the diſcorde and perſecucyon, which he made in yͤ lāde (to put downe the lawes that had bene of olde tymes) hys cuſtomes & trybutes of the lande were mynyſhed: he feared that he was not able for to beare the coſtes and charges any lenger, nor to haue ſoche gyftes, to geue ſo liberally as he dyd afore, more then the kynges that were before hym.

Wherfore, he was heuy in hys mynde, and thought *to go into Perſides, for to take trybutes of the lande, & ſo to gather moche moneye. So he left Lyſias (a noble man of the kynges bloude) to ouerſe the kynges buſyneſſes, from the water Euphrates vnto the borders of Egypte: & to kepe well hys ſonne Antiochus, tyll he came agayne. *i. Mac.vi.a

E Moreouer, he gaue him halfe of his hooſt, and Elephantes, cōmytted vnto hym euery thynge of hys mynde, concernynge thoſe whych dwelt in Juda and Jeruſalem: that he ſhulde ſende out an armye agaynſt them, to deſtroye and to rote out the power of Iſrael and the remnaunt of Jeruſalem: to put out their memoryall from that place, to ſet ſtraungers for to inhabyt all their quarters, and to parte their lande amōge them: Thus the kynge toke the other parte of the hooſt, and departed from Antioch (a cyte of hys realme) ouer the water of Euphrates, in the hundreth and .xlvij. yeare, and went thorow the hye countrees. * Joſebh ca. x.lib.antiq.

*ii. Macha. viij.d. * And Lyſias choſe vnto hym Ptolomy the ſonne of Doriminus, Nicanor and Gorgias myghty men, and the kynges frendes. Theſe he ſent with .xl. thouſande fote men & .vij. thouſande horſmen, for to go into the lande of Juda & to deſtroye it, as the kynge commaunded. So they wente forth with all their power, and came to Emmaus into the playne felde. When the marchauntes hearde the rumoure of them, they & theyr ſeruaūtes toke very moche ſyluer and golde, for to bye the chyldren of Iſrael to be their bonde men: There came vnto them alſo yet moo men of warre on euery ſyde, out of Syria and from the Paleſtynes.

F Nowe when Judas & his brethren ſawe yͤ trouble increaſed, & that the hooſt drew nye vnto their borders cōſideringe yͤ kynges wordes which he commaunded vnto the people: namely, that they ſhulde vtterly waſte and deſtroye them: They ſayde one to another: Let vs redreſſe the decaye of oure people, let vs fyght for oure folke and for oure Sanctuary. Then the congregacyon were ſoone ready gathered to fyght, to praye & to make ſupplicacyon vnto God for mercy & grace.

*i. Mac.i.d. *As for Jeruſalem, it laye voyde, & was as it had bene a wylderneſſe. There wente no man in nor out at it, and the Sanctuary was troden downe. The aleauntes kepte the caſtell, there was the habitacyon of the Heathē. The myrth of Jacob was takē awaye, the pype and the harpe was gone from amōge them.

The Iſraelites gathered them together, and came to Maſpha before Jeruſalem: for in Maſpha was yͤ place *where they prayed afore tyme in Iſrael. So they faſted yͤ daye & put ſackclothes vpon thē, caſt aſſhes vpon their heades, rente their clothes, & layde forth the bokes of the lawe (wherout the heathen ſought the lykeneſſe of theyr ymages) and brought the Preſtes ornamētes, the fyrſtlinges & the tythes. They ſett there alſo yͤ * abſteyners (whych had fulfylled their dayes) before God, and cryed wyth a loude voyce towarde heauen, ſayinge: What ſhall we do with theſe? and whyther ſhall we cary them awaye? For thy ſanctuary is troden downe and defyled, thy preſtes are come to heuyneſſe and diſhonoure: and beholde, the Heathen are come together for to deſtroye vs. Thou knoweſt what thynges they ymagin agaynſt vs. Howe maye we ſtāde before thē, excepte thou (O God) be oure helpe? *i. Re.vij.b. *Num.vi.b. G

They blewe out the trōpette alſo wyth a loude voyce. Then Judas ordened *captaynes ouer the people: ouer thouſandes, ouer hundredes, ouer fyftye, and ouer ten. But as for ſoch as buylded thē houſes, maryed wyues, plāted them vyneyardes, and thoſe that were fearfull: he commaunded them euery man to go home agayne, accordynge *to the lawe, So the hooſt remoued, and pytched vpon the ſouthſyde of Emmaus. *Ex.xxviij.d *Deu.xx.a. Judi.vii.a.

And Judas ſayde: Arme youre ſelues, be ſtronge (O my chyldren) make you ready agaynſt to morowe in the mornynge, that ye maye fyght wyth theſe people, whych are agreed together to deſtroye vs and oure ſanctuary. Better is it for vs to dye in battayll, than to ſe oure people and our ſanctuary in ſoche a myſerable caſe: * Neuertheleſſe, as thy wyll is in heauen, ſo be it. *Matt.vi.b. Lu.xi.a.

¶ The .iiij. Chapter.

¶ Judas goeth againſt Gorgias which lyeth in wayte. He putteth Gorgias and his hooſt to flyght. Lyſias inuadeth Jewry, but Judas dryueth hym oute. Judas purifyeth the temple and dedycateth the aultare.

Then toke Gorgyas fyue thouſand men of fote, and a thouſande of the beſt horſmē, & remoued by nyght, to come nye where the Jewes hoſt laye, & ſo to ſlaye them ſodenly. Nowe yͤ men that kepte the caſtell, were the conueyers of them. Then aroſe Judas to ſmyte the chefe & principall of the kynges Hoſt at Emmaus for the army was not yet come together. In the meane ſeaſon came Gorgias by nyght in A Joſeph lib. xij.cap.x.

to Judas tentes: & when he founde no man there, he ſought them in the moūtaynes, and thought they had bene fled awaye, becauſe of him. But when it was daye, Judas ſhewed him ſelfe in the felde with thre thouſande mē only, whych had nether harneſſe ner ſweardes to their myndes.

But on the other ſyde, they ſawe that the Heathen were myghtie and well harneſſed, and their horſmen aboute them, and all theſe well experte in fettes of warre. Then ſayde Judas to the men yͤ were wͭ hym: Feare not ye yͤ multitude of thē, be not afrayed of their violente runnynge: remēbre, howe oure fathers were delyuered *in yͤ reed ſee, whē Pharao folowed vpon them with a greate Hoſt. *Exo.xiiij.f.

Euen ſo lett vs alſo crye nowe towarde heauen: and the Lord ſhall haue mercy vpon vs, and remembre the couenaunt of oure fathers, yee, and deſtroye this Hoſt before oure face thys daye. And all the Heathen ſhall knowe, that it is God hym ſelfe, which delyuereth and ſaueth Jſraell.

B Then the heathen lyft vp their eyes: and when they ſawe that they were commynge agaynſt them, they went out of their tentes into the battayll: and they that were wyth Judas, blewe vp the trompettes. *So they buckled together, and the heathen were diſcōfyted and fled ouer the playne felde: but the hynmoſt of them were ſlayne. For they folowed vpon thē vnto Aſſaremoth, and in to yͤ feldes of Jdumea towarde Azot and Jāmia: ſo that there were ſlayne of them vpō a thre thouſande men. So Judas turned agayne with his Hoſte, and ſayde vnto yͤ people: Be not gredy of the ſpoyles, we haue yet a battayll to fyght, for Gorgias and his hoſt are here by vs in the mountaynes, but ſtande ye faſt agaynſt oure enemyes, & ouercome thē: then maye ye ſafely take the ſpoyles. *i.Macha. viij.d.

C As Judas was ſpeakynge theſe wordes, beholde there appeared one parte of thē vpō the mount. But whan Gorgias ſawe that they of hys partye were fled, and the tentes brent vp (for by the ſmoke they myght vnderſtāde what was done) they perceauynge thys, were very ſore afrayed: and when they ſawe alſo that Judas and hys hooſt were in the felde ready to ſtryke battayll, they fled euerychone into the lande of the heathen.

So Judas turned agayne to ſpoyle the tentes, where they gatt moch golde and ſyluer, precious ſtones, purple & great ryches. Thus they went home, and ſonge a Pſalme of thankeſgeuynge, and prayſed God in heauen: *for he is gracyous, & hys mercy endureth for euer: And ſo Jſrael had a greate victory in that daye. *Pſal.cvij.a Pſal.cxviij.a

Nowe all the Heathen that eſcaped, came and tolde Lyſias euery thynge as it happened. Wherfore Lyſias was ſore afrayed, and greued in hys mynde, becauſe Jſrael had not gotten ſoche myſfortune as he wolde they ſhulde, nether as the kynge cōmaunded. The nexte yeare folowyng, gathered Lyſias thre ſcore thouſande choſen men of fote, and fyue thouſande horſmen, to fyght agaynſt them.

D So they came into Jewry, and pytched their tētes at Bethoron, where Judas came agaynſt them with ten thouſande men. And when he ſawe ſo great & myghtye an hooſt, he made hys prayer and ſayde: Bleſſed be thou (O Sauyoure of Jſraell) *which dyddeſt deſtroye yͤ violent power of the gyaūte, in the hande of thy ſeruaunt Dauid, *and gaueſt the hooſt of the heathen into the hāde of Jonathas (the ſonne of Saul) and of hys weapen bearer. *i.Re.xvij.g *i.Re.xiiij.b

Put thys hooſt nowe into the hāde of thy people of Jſraell, and let them be confounded in their multitude and horſmen. Make them afrayed, & dyſcomforte the boldnes of their ſtrēgth, that they maye be moued thorowe their deſtruccyon. Caſt thē downe thorowe the ſwearde of thy louers, then ſhall all they that knowe thy name, prayſe the wyth thankeſgeuynge.

So they ſtroke the batell, and there were ſlayne of Lyſias hooſt, fyue thouſande men. Then Lyſias ſeynge the dyſcomfetynge of hys men, and the manlyneſſe of the Jewes, howe they were ready, ether to lyue or to dye lyke men: He wēte vnto Antioche, and choſe out men of warre: that whan they were gathered together, they myght come agayne into Jewry. Then ſayde Judas and his brethren: beholde, our enemyes are diſcomfyted: Let vs nowe go vp, to clenſe and to repayre the Sanctuary.

E *Upon this, all the hooſt gathered them together, and wente vp into mount Syon. Nowe whan they ſawe the Sāctuary layed waſte, yͤ aulter defyled, yͤ dores brent vp, the ſhrubbes growinge in the courtes, lyke as in a wod or vpon mountaynes, yee, & yͤ the preſtes Celles were broken downe: They rente their clothes, made great lamentacyon, caſt aſhes vpon their heades, fell downe flat to the grounde, made a greate noyſe wyth the trompettes, and cryed towarde heauen. *ii.Mac.x.a

Then Judas apoynted certayne men to fyght agaynſt thoſe whych were in yͤ caſtell tyll they had clenſed the Sanctuary. So he choſe preſtes yͤ were vndefyled, ſoche as had pleaſure in the lawe of God: and they clenſed the Sanctuary, and bare out the defyled ſtones into an vncleane place. And for ſo moch as the aulter of burnt offerynges was vnhalowed, he toke aduyſement, what he myght do wͭ all: ſo he thought it was beſt to deſtroye it (leſt it ſhulde happē to do thē eny ſhame) for the heathen had defyled it, & therfore they brake it downe. As for the ſtones, they layed them vp vpon the mountayne by the houſe in a conuenient place: tyll there came a prophet, to ſhewe, what ſhulde be done with them.

*Exo.xx.b. Deut.xxvii.a Joſue.viii.f

F *So they toke whole ſtones accordynge to the lawe, ⁊ buylded a newe aulter ſoche one as was before, ⁊ made vp the Sãctuary wythin ⁊ wythout, ⁊ halowed the houſe and the courtes. They made newe ornamẽtes, ⁊ brought the cãdelſtyck, the aulter of incenſe, ⁊ the table into the temple. The incẽſe layed they vpon the aulter, ⁊ lyghted the lampes which were vpon the candelſtycke, that they myght burne in the tẽple. They ſet the ſhewbred vpon the table, and hãged vp the vayle, and ſet vp yͤ temple, as it was afore. *And vpon the .xxv. daye of the .ix. moneth, which is called the moneth of Caſleu, in the .Cxlviii yeare: they roſe vp by tymes in yͤ mornynge for to do ſacrifyce (accordynge to the lawe) vpon the newe burnt offrynge aulter yͭ they had made: after the tyme and ſeaſon that the heathen had defyled it. The ſame daye was it ſet vp agayne, wyth ſonges, pypes, harpes and cymbales.

*2.Mac.x.a

G And all the people fell vpon theyr faces, worſhyppynge ⁊ thãckynge the God of heauen, which had geuẽ them the victory. *So they kepte the dedicacyon of the aulter .viii. dayes, offrynge burnt ſacrifyces ⁊ thankofferynges with gladneſſe. They deckte the tẽple alſo with crownes ⁊ ſhyldes of gold, and halowed the portes ⁊ celles ⁊ hanged dores vpon thẽ. Thus there was very great gladnes amonge the people, becauſe the blaſphemy of the heathen was put awaye. So Judas and hys brethren with the whole cõgregacyon of Iſrael, ordeyned, *that the tyme of the dedicacyõ of the aulter ſhulde be kepte in his ſeaſon frõ yeare to yeare, by the ſpace of .viii. dayes, from the .xxv. daye of the moneth Caſleu: with myrth and gladneſſe.

*2.par.vii.b *John.x.c.

And at the ſame tyme buylded they vp yͤ mount Syon wyth hye walles and ſtronge towres rounde about: leſt the Gẽtiles ſhulde come and treade it downe, as they dyd afore. Therfore Judas ſett men of warre in it, to kepe it: and made it ſtronge, for to defende *Bethſura: that the people myght haue a refuge agaynſt the Edomytes.

*i.Macha. vi.d.f.

¶ The .v. Chapter.

¶ Judas vanquyſhed the heathen that go aboute to deſtroye Iſrael, and is holpen of hys brethren Symon ⁊ Jonathas. He ouerthrowed the cytie of Ephron, becauſe they denyed hym paſſage thorowe it.

*Joſeph.ca. xi.lib.xii.

I IT happened alſo that whan the heathen roũde about herde, howe that the aulter ⁊ the Sanctuary were ſett vp in their olde eſtate: it diſpleaſed them very ſore, wherfore they thought to deſtroye the generacyon of Jacob that was amõge them: In ſo moch that they beganne to ſlaye and to perſecute certayne of yͤ people. *Then Judas fought agaynſt the chyldrẽ of Eſau in Idumea, and agaynſt thoſe whych were at Arabathane (for they dwelt rounde aboute yͤ Iſraelites) where he ſlewe and ſpoyled a greate multitude of them. He thought alſo vpõ the malice and vnfaythfulnes of the chyldren of Bean, howe they were a ſnare and ſtoppe vnto the people, and howe they layed wayte for them in the hye waye: Wherfore he ſhut them vp in to towers, and came vnto them, deſtroyed thẽ vtterly, and brent vp their towres, with all that were in them.

*Gen.xxvi.a. and.xxxvi.c. ii.Mach.x.c.

Afterwarde, wente he agaynſt the chyldren of Ammon, wherof he founde a myghtye power ⁊ a greate multitude of people, with Timothy their captayne. So he ſtroke many battayls with them, whych were deſtroyed before hym. And when he had ſlayne them, he wanne Gazer the cytie, wyth the townes belongynge therto, and ſo turned agayne into Jewry. The heathen alſo in Galaad gathered them together agaynſt the Iſraelites that were in their quarters, to ſlaye them: but they fled to the caſtell of Datheman, and ſent letters vnto Judas ⁊ hys brethren ſayinge: H The heathen are gathered agaynſt vs on euery ſyde, to deſtroye vs, ⁊ nowe they make thẽ redy for to come, ⁊ laye ſege to the caſtell, wherunto we are fled, and Timothy is captayne of their hooſt: come therfore, and delyuer vs out of their handes, for there is a greate multitude of vs ſlayne all ready. Yee, and oure brethren that were at Tubin, are ſlayne ⁊ deſtroyed (well nye a thouſande men) and their wyues, their chyldren and their goodes haue the enemyes led awaye captyue.

Whyle theſe letters were yet a readynge, beholde, there came other meſſaungers from Galilee, with rente clothes: which tolde euen the ſame tydynges, and ſayde, that they of Ptolomays, of Tyrus and of Sydon were gathered agaynſt them, and that all Galilee was fylled with enemyes to deſtroye Iſrael *When Judas ⁊ the people herde thys, they came together (a greate cõgregacyon) to deuyſe, what they myght do for their brethrẽ, that were in trouble ⁊ beſeged of theyr enemyes. And Judas ſayde vnto Symõ his brother: choſe the out certayne men, and go delyuer thy brethren in Galilee: As for me ⁊ my brother Jonathas, we wyll go into Galaaditim. So he left Joſephus the ſonne of Zachary, and Azarias to be Captaynes of the people, and to kepe the remnaunt of the hooſt in Jewry, and commaunded them, ſayinge: Take the ouerſyght of thys people, and ſe yͭ ye make no warre agaynſt the heathen, vntyll the tyme that we come agayne. And vnto Symon he gaue thre thouſande men, for to go into Galilee, but Judas hym ſelfe had

*ii.Macha. viii.c.

eyght thouſande in Galaadithim.

C Then wente Symon into Galilee, and ſtroke diuerſe battelles wyth the Heathen: whom he diſcomfyted, and folowed vpõ thẽ vnto yͤ porte of Ptolomais. And there were ſlayne of the Heathen all moſt .iij. thouſande men. So he toke the ſpoyles of them, and caryed awaye the Iſraelytes, that were in Galilee and Arbatis, with theyr wyues, theyr chyldren and all that they had, and brought them into Iewry with greate gladneſſe. Iudas Machabeus alſo and his brother Ionathas wente ouer Iordane, and traueyled .iij. dayes iourney in the wyldernеſſe: Where the Nebuthees met them, and receaued them louingly, and tolde thẽ euery thynge that had happened vnto theyr brethren in Galaadithim, and howe that many of them were beſeged in Baraſa, Boſor, Alimis, Caſphor, Mageth and Carnaim (all theſe are ſtronge walled and myghtie greate cyties) and that they were kepte in other cyties of Galaad alſo: and to morowe they are apoynted to brynge theyr hoſt vnto theſe cyties, to take them, and to wynne them in one daye.

So Iudas and his hoſt turned in all the haſte in the wilderneſſe towarde Boſor, and wanne the cytie, ſlewe all the males with the ſwearde, toke all theyr goodes, and ſett fyre vpon the cytie. And in the nyght they toke theyr iourneye from thence, and came to the caſtell. And by tymes in the mornynge when they loked vp, beholde, there was an innumerable people bearynge laders and other inſtrumẽtes of warre, to take the caſtell and to ouercome them.

When Iudas ſawe that the battayll beganne, and that the noyſe therof wente vp & range in to the heauen, and that there was ſo greate a crye in yͤ cytie: He ſayde vnto hys hoſt: fyght thys daye for your brethren. And ſo came behynde theyr enemyes in thre companyes, and blewe vp the trompettes, and cryed in theyr prayer to God.

But as ſoone as Timothes hoſt perceaued yͭ Machabeus was there, they fled from hym, and the other ſlewe them downe ryght ſore: ſo yͭ there were kylled of them the ſame daye, almoſt eyght thouſande mẽ. Then departed Iudas vnto Maſpha, layed ſege vnto it, and wanne it, ſlewe all the males in it, ſpoyled it, and ſet fyre vpon it. From thence wẽte he and toke Caſbon, Mageth, Boſor, and the other cy[illegible]n Galaad.

D *After thys gathered Timothy another hoſte, which pitched their tentes before Raphon beyonde the water. Iudas alſo ſent to ſpye the hoſte, & they brought hym worde agayne, ſayinge: All the heathen that be rounde aboute vs, are gathered vnto hym, and the hooſt is very great: Yee, they haue hyred the Arabians to helpe them, & haue pytched their tentes beyonde the water, and are ready to come & fyght agaynſt the. So Iudas wente on to mete them.

*ij. Mac. x. d.

And Timothy ſayde vnto the captaynes of hys hooſt: when Iudas & hys hooſt come nye the ryuer: yf he go ouer fyrſt, we ſhal not be able to withſtande him: for why? he wyll be to ſtrõge for vs. But yf he darre not come ouer, ſo yͭ he pytche his tente beyõde the water: thẽ will we go ouer, for we ſhalbe ſtrõge ynough agaynſt him. Nowe as ſoone as Iudas came to yͤ ryuer, he appoynted certayne ſcribes of the people, & commaunded them, ſayinge: ſe that ye leaue none behinde vpon thys ſyde of the ryuer, but let euery mã come to the battayll. So he wente fyrſt ouer vnto them, and his people after him.

And all the Heathem were diſcomfyted before him, and let their weapens fal, & rãne into the tẽple that was at Carnaim. Whych cytie Iudas wanne, and brent the temple with all that were in it: So was Carnaim ſubdued, and myght not withſtande Iudas. Then Iudas gathered all yͤ Iſraelites that were in Galaadithim, frõ the leaſt vnto the moſt, with theyr wyues and theyr chyldren (a very greate hooſt) for to come into the lande of Iſraell.

*So they came vnto Ephrõ, which was E a myghtie, greate and ſtronge cytie, and laye in their waye. For they coulde not go by it, nether of the ryght hande ner of the left, but muſt go thorow it. Neuertheleſſe, they that were in the cytie, wolde not let them go thorowe, but walled vp the portes with ſtones And Iudas ſent vnto them with peaceable wordes ſayinge: Let vs paſſe thorow youre lande, that we maye goo into oure awne countre: there ſhall no body do you harme, we wyll but only go thorowe on fote. But they wolde not let them in.

*ij. mac. xij. c.

Wherfore Iudas commaunded a proclamacyon to be made thorowe oute the Hoſte, that euery man ſhulde kepe his ordre: and ſo they dyd their beſt lyke valeaunt men.

And Iudas beſeged yͤ cytie all that daye and all that nyght, and ſo wanne it, where they ſlewe as many as were males, and deſtroyed the cytie, and ſpoyled it, and wente thorowe all the cytie ouer thẽ yͭ were ſlayne. Then wẽt they ouer Iordane into yͤ playne felde before Bethſã. And Iudas helped thoſe forwarde yͭ cam behynde and gaue the people good exhortacyon all the waye thorowe, tyll they were come into the lande of Iuda. Thus they wente vp vnto the mõut Syon, where they offred with myrth * & thanckeſgeuynge: because there were none of them ſlayne, but came home agayne peaceably.

*ij. para. xx. a.

Nowe what tyme as Iudas & Ionathas were in the lande of Galaad, and Symon their brother in Gallilee before Ptolomays:

Then Joſephus the ſonne of zachari and Aſarias the captaynes, hearynge of the actes that were done and of the battels that were stryken, ſayde: Lett vs get vs a name alſo, and go fyght agaynſt the Heathen that are rounde aboute vs.

F So they gaue their hooſt a commaundement, and wente towarde Jamnia. Then came Gorgyas & hys men out of the cytie, to fyght agaynſt them: Joſephus alſo & Aſarias were chaſed vnto yͤ borders of Jewry, and there were ſlayne that daye of yͤ people of Iſrael .ij. M. men: ſo yͭ there was a great miſery amonge yͤ people, * & all becauſe they were not obedient vnto Judas and his brethren, but thought they ſhulde quyte thē ſelues manfully. Neuertheles they came not of the ſede of theſe men, by whom Iſraell was helped. But the men that were with Judas, were greatly commended in the ſyght of all Iſraell and all Heathen, whereſoeuer theyr name was herde vpon, and the people came vnto them, byddynge them welcome.

*i. Mac. v. b.

After thys wente Judas forth wyth hys brethren, and fought agaynſt the children of Eſau, in the lande yͭ lyeth towarde the ſouth where he wanne the cytie of Hebron and the townes yͭ lye beſyde it: and as for the walles and towres rounde aboute it, he brent them vp. Then remoued he to go into the lande of the Philiſtines, and wente thorowe Samaria. At the ſame tyme were there many preſtes ſlayne in the battayll, whych wylfully and without aduiſement wente out for to fyght to get them honoure. And wen Judas cam to Azot in the Philiſtines lande, * he brake downe their aultars, brent the ymages of their Idols, ſpoyled the cyties, & came agayne into the lande of Juda.

* Deut. vi. a.

¶ The .vj. Chapter.

¶ Antiochus wyllinge to take the citie of Elymas for a praye is dryuen awaye of the cytezyns. He falleth into ſyckenes & dyeth. Hys ſonne Antiochus is made kynge. The beſege of the tower of Syon. Eupator cōmeth into Jewry wyth a great armye. The boldneſſe of Eleazar.

A

Joſe. ca. xij. lib. xij. antiq.

NOwe whē kynge Antiochus trauayled thorowe the hye coūtrees, he herde yͭ Elymas in Perſia was a noble & plenteous cytie in ſyluer & gold, & yͭ there was in it a very ryche tēple: where as were clothes, cote armoures & ſhyldes of golde, which Alexander the ſonne of Philippe kyng of Macedonia (yͭ raygned fyrſt in Greke londe) had lefte behynde him. Wherfore, he wēte about to take the cytie & to ſpoyle it, but he was not able: for the cyteſyns were warned of it, & fought with him. And ſo he fled & departed wͭ greate heuyneſſe, and came agayne into Babylon. Moreouer, there came one whych brought him tydynges in Perſide, * that his hooſtes which were in the lande of Juda, where dryuen awaye, and howe that Lyſias wēt forth fyrſt wyth a greate power, and was dryuen awaye of yͤ Jewes: howe yͭ they had wonne the victory, and gotten greate goodes out of the hooſtes yͭ peryſhed: howe they had brokē downe the abhominacyon, * which he ſet vp vpō the altare at Jeruſalem, and fenced the Sanctuary with hye walles, lyke as it was afore: yee, and Bethſura hys cyte alſo.

*i. Mac. iii. e & .iiii.

*i. Mach. i. e

B So it chaunced, that when the kynge had herde theſe wordes, he was afrayed and greued very ſore. Wherfore, he layed hym downe vpon hys bed, and fell ſycke for very ſorowe: and all becauſe it had not happened as he had deuiſed. And there cōtynued he longe, for hys grefe was euer, more & more, ſo that he ſawe he muſt nedes dye. Therfore he ſent for hys frendes, & ſayde vnto thē: the ſlepe is gone fro myne eyes, for the very ſorowe and vexacyon of herte that I haue. For when I conſydre in my mynde the greate aduerſyte that I am come vnto, and the floudes of heuyneſſe whych I am come in, where as afore tyme I was ſo mery, and ſo greatly ſet by (by reaſon of my power.) Agayne, conſyderynge the euell that I haue done at Jeruſalem, frō whēce I toke all the ryches of golde and ſyluer that were in it, and ſent to fetche awaye yͤ inhabitours of Jewry without any reaſon why: I knowe, that theſe troubles are come vpō me for the ſame cauſe. And beholde, I muſt dye wyth greate ſorowe in a ſtraunge lande. Then called he for one Philip a frende of hys, whom he made ruler of all hys realme, & gaue hym the crowne, hys roabe & his rynge: yͭ he ſhulde take his ſonne Antiochus vnto him, & brynge hym vp, tyll he myght raygne hym ſelfe. * So the kynge Antiochus dyed there, in yͤ .cxlix. yeare. Whē Lyſias knewe that the kynge was deed, he ordened Antiochus his ſonne. (* whō he had brought vp) to raygne in his fathers ſteade, & called him Eupator. Nowe they that were in the caſtell (at Jeruſalem) kepte in the Jewes rōde aboute the Sanctuary, & ſought euer ſtyll to do them harme for the ſtrēgthenynge of the Heathen.

*ij. Macha. ix. a. b. c. d. e.

C

*Joſep. cap. xiiij. lib. xij. i. Mach. iii. d

Wherfore, Judas thought to deſtroye thē, and called all the people together, that they myght laye ſege vnto thē, So they came together in the .Cl. yeare, & beſeged thē, layinge forth theyr ordinaunce and inſtrumentes of warre. Then certayne of them that were beſeged, wente forth (vnto whom ſome vngodly mē of Iſrael ioyned them ſelues alſo) and wēt vnto yͤ kynge, ſayinge: Howe lōge wyll it be, or thou punyſhe and auenge oure brethren? We haue euer bene mynded to do thy father ſeruyce, to walke in hys ſtatutes, and to obeye his commaundementes: Therfore oure people fell from vs, and whereſoeuer they founde any of vs, they ſlewe them: (and ſpoyled oure enheritaunce) and they haue not only medled wyth vs, but with all oure countrees: and beholde, thys daye are they beſegynge the caſtell at Jeruſalē, * and haue made vp the ſtrōge holde in Bethſura: And yf thou doeſt not preuente them ryght ſoone, they will do more then theſe, and thou ſhall not be able to ouercome them.

*i. Macha. iiij. g.

D

*ij. Macha. xiij. d.

* When ẏ kynge herde thys, he was very angrye, and called all hys frendes, the captaynes of hys fote men, and of all hys horſemen together. He hyred mē of warre alſo out of other realmes & out of the Jles of the ſee, which came vnto him. And the nōbre of hys Hoſt was an hundreth thouſande fote men, & twentye thouſande horſmen, & .xxxij. Elephantes well exercyſed to battaill. * Theſe came thorow Jdumea vnto Bethſura, & beſeged it a longe ſeaſon, and made diuerſe inſtrumentes of warre agaynſt it. But the Jewes came out and brent thē, and fought lyke men: Then departed Judas frō the caſtell at Jeruſalē, & remoued the hoſt towarde Bethzacaran ouer agaynſt the kynges armye:

*i. Macha. iiij. g. and. vi. e.

E

So the kynge aroſe before the daye, and brought the power of hys Hoſt into ẏ waye to Bethzacaran, where the Hoſtes made thē ready to ẏ battayll, blowynge ẏ trōpettes. And to prouoke the Elephātes for to fyght, they ſhewed them the ſappe of reed grapes & molberies. And deuided ẏ Elephātes amōge the Hoſte: ſo that by euery Elephante there ſtode a. M. men well harneſſed, & helmettes of ſtele vpon theyr heades: Yee, vnto euery one of the Elephantes alſo, were ordened. v. C. horſmen of the beſt, whych wayted on the Elephāte, goynge whereſoeuer he wēte, and departed not from hym. Euery Elephant was couered wyth a ſtronge tower of wod, where vpon were. xxxij. valeaūte men wyth weapens to fyght, and within was a man of Jnde to rule the beeſt.

As for the remnaunt of the horſmen, he ſett them vpon both the ſydes in two partes with trompettes, to prouoke the Hoſte, and to ſtere vp ſoch as were ſlowe in the armye. And when the ſunne ſhone vpō their ſhyldes of golde and ſtele, the mountaynes glyſtered agayne at them, and were as bryght as the creſſettes of fyre. The kinges hooſt alſo was deuyded, one parte vpon the hye mountaynes, the other lowe beneth: ſo they went on, takynge good hede, and kepynge theyr ordre. And all they that dwelt in the lāde, were afrayed at the noyſe of their hooſt, when the multitude wente forth, & when the weapens ſmote together, for the hooſt was both great & myghty. Judas alſo & hys hooſt entred into the batayll, & ſlewe. vi. C. men of the kynges armye. Nowe when Eleaſar the ſonne of Saura dyd ſe one of the Elephantes deckte with the kynges badge, & was a more goodly beaſt then the other: he thought the kynge ſhulde be vpō hym, & ieoparded hym ſelfe to delyuer hys people, and to get hym a perpetuall name. Wherfore, he rāne with a corage vnto the Elephāte in the myddeſt of ẏ hooſt, ſmyttynge them downe of both the ſydes, & ſlewe many aboute him. So wente he to the Elephātes fete, & gat him vnder him, & ſlewe him: then fell the Elephant downe vpō him, & there he dyed. Judas alſo & his men ſeynge the power of the kynge & ẏ myghtye violēce of his hooſt, departed frō them. And the kynges armye wente vp agaynſt them towarde Jeruſalem, & pytched theyr tentes in Jewry beſyde mount Sion. Moreouer, ẏ kynge toke truſe with them that were in * Bethſura.

F

*i. Macha. iiij. g. vi. d. ij. Mach. xi. g. xv. d.

But when they came out of the cyte (becauſe they had no vitales within, & the lande laye vntylled) ẏ kyng toke Bethſura, & ſett men to kepe it, & turned his hooſt to the place of the Sanctuary, & layed ſiege to it a great whyle. Where he made all maner ordinaūce: handbowes, fyrie dartes, rackettes to caſt ſtones, ſcorpiōs to ſhote arowes, & ſlynges. The Jewes alſo made ordinaunce agaynſt theyrs, and fought a longe ſeaſon.

But in the cyte there were no vytayles, for it was the ſeuenth yeare of the warres, & thoſe Heathē that remayned in Jewry, had eaten vp all theyr ſtoare. And in the Sanctuary were fewe men lefte, for the hunger came ſo vpon them, that they were ſcatered abroade euery man to hys awne place.

*ij. Macha. vi. b.

So when Lyſias hearde that Philyp (* whō Antiochus the kynge whyle he was yet lyuynge, had ordened to brynge vp Antiochus his ſonne, that he myght be kynge) was come agayne out of Perſia and Medea with the kynges hooſt, & thought to optayne the kyngdome. He gat him to ẏ kynge in all the haſte, & to the captaynes of the hooſt, and ſayde: we decreaſe dayly, & oure vytales are but ſmall: Agayne, the place that we laye ſege vnto, is very ſtrōge, & it were our parte to ſe for the realme. Let vs agre wyth theſe men, and take truce with them, and with all theyr people, anb graunte them to lyue after theyr lawe, as they dyd afore. For they be greued & do all theſe thinges agaynſt vs, becauſe we haue deſpyſed theyr lawe. So the kynge and the prynces were content, & ſent vnto them to make peace, & they receaued it. Nowe whē the kynge & ẏ prynces had made an othe vnto thē, they came out of the caſtell, and the kynge wente vp to mount Syon. But when he ſawe that the place was well fenced, he brake the othe that he had made, & commaunded to deſtroye the wall rounde aboute. Then departed he in all the haſte, and returned vnto Antioche, where he founde Philip hauynge dominyon of the cytie. So he fought agaynſt hym, and toke the cytie agayne into hys handes.

G

¶The

¶The .vij. Chapter.

¶ Demetrius raygned after he had kylled Antiochus & Lyſias. He troubleth the chyldren of Iſrael thorowe the councell of certen wycked perſonnes. The prayer of the Preſtes agaynſt Nicanor. Iudas killeth Nicanor, after he had made his prayer.

A In the .Clj. yeare came Demetrius the ſonne of Selcucus from the cytie of Rome wyth a ſmall company of men, vnto a cytie of yͤ ſee coaſt, & there he bare rule. And it chaũced, that when he came to Antioche the cytie of his Progenitours, his hoſt toke Antiochus & Lyſias, to brynge them vnto him. But when it was tolde him, he ſayde: let me not ſe their faces: So the hooſt put them to death. Nowe when Demetrius was ſet vpõ the trone of hys kyngdome, there came vnto him wycked & vngodly mẽ of Iſrael: whoſe captayne was Alcimus, yͭ wolde haue bene made hye preſte: Theſe men accuſed the people of Iſrael vnto the kynge, ſayinge: Iudas & hys brethren haue ſlayne thy frendes, and dryuẽ vs out of oure awne lande. Wherfore, ſende nowe ſome mã (to whom thou geueſt credence) yͭ he maye go and ſe all the deſtruccyon, whych he hath done vnto vs & to the kynges lãde, and lett him be punyſhed wyth all hys frendes and fauourers.

B Then the kynge choſe Bachides a frende of hys, which was a man of greate power in the realme (beyonde the greate water) and faythfull vnto the kynge: and ſent hym to ſe the deſtruccyon that Iudas had done. And as for that wycked Alcimus, he made hym hye preſte, and commaunded him to be auenged of the chyldren of Iſraell. So they ſtode vp, and came wyth a greate hooſt into the lande of Iuda, ſendynge meſſaũgers to Iudas & hys brethren, & ſpeakynge vnto them wyth peaceable wordes: but vnder diſceate.
*i. Mac.i.b. * Therfore Iudas & hys people beleued not theyr ſayinge, for they ſawe that they were come with a greate hooſt.

After thys came the ſcribes together vnto Alcimus & Bachides, truſtynge the beſt vnto them. And fyrſt the Aſſideãs requyred peace of them, ſayinge: Alcimus the preſte is come of yͤ ſede of Aarõ, howe can he diſceaue vs? So they gaue them louynge wordes, & ſwore vnto them, & ſayde: we will do you no harme: nether youre frendes: & they beleued them. But the very ſame daye toke they .lx. men of them & ſlewe them accordynge to the
*Ps.lxxix.a. wordes that are wrytten: * They haue caſt the fleſhe of thy ſayncetes, & ſhed their bloude
C rounde about Ieruſalẽ, & there was no man yͭ wolde bury them. So there came a greate feare and drede amonge the people, ſayinge: there is nether trueth nor ryghteouſneſſe in them, for they haue broken the appoyntemẽt and othe that they made. And Bachides remoued his hooſt frõ Ieruſalem, and pytched his tente at Betzecha: where he ſent forth, & toke many of them that had forſaken hym: He ſlewe many of the people alſo, and caſt them into a greate pytt. Then commytted he yͤ lande vnto Alcimus, and left mẽ of warre wyth him to helpe him, & Bachides him ſelfe wente vnto the kynge. And thus Alcimus defended hys hye preſthode: and all ſoche as vexed Iſrael reſorted vnto him: In ſo moche that they optayned the lande of Iuda, and dyd moche euell vnto the Iſraelites.

Nowe when Iudas ſawe all the myſchefs that Alcimus and his cõpany had done (yee, more then the Heathen them ſelues) vnto the Iſraelites: he wente forth rounde about all the borders of Iewry, and punyſhed thoſe vnfaythfull rennagates, ſo that they came nomore out into the countre. So when Alcimus ſawe, that Iudas and hys people had gotten the vpperhande, and that he was not able to abyde them: he wente agayne to the kynge, and ſayde all the worſt of them that he coulde. Then the kynge ſent Nicanor, one of hys chefe prynces (whych bare euell wyll vnto Iſrael) and commaunded hym, that he ſhulde vtterly deſtroye the people.

* So Nicanor came to Ieruſalem wyth D
a greate hooſt, and ſent vnto Iudas and his *ii. Mach. xv.a.
brethren wyth frendly wordes (but vnder diſceate) ſayẽge: there ſhall be no warre betwyxte me & you: I wyll come wyth a fewe men, to ſe howe ye do, with frendſhyppe. Vpõ thys he came vnto Iudas, and they ſaluted one another peaceably: but yͤ enemyes were appoynted to take Iudas by violence. Neuertheles it was tolde Iudas, that he came vnto hym but vnder diſceate: wherfore, he gat hym awaye from hym, and wolde ſe his face nomore. When Nicanor perceaued that hys councell was bewrayed, he went out to fyght agaynſt Iudas, beſyde Capharſalama: where there were ſlayne of Nicanors hooſt .v. M. men: and the reſydue fled vnto the caſtell of Dauid.

After this came Nicanor vp vnto mount Syon: and the preſtes with the elders of the people wente forth to ſalute him peaceably, & to ſhewe him the burntſacrifyces that were offered for the kynge. But he laughed thẽ and the people to ſcorne, mocked thẽ, defyled their offerynges, & ſpake diſdaynefully, yee, E
and ſwore in hys wroth, ſayinge: * If Iu- *ii. Macha. xiiii.c.
das and hys hooſt be not delyuered nowe into my hãdes, as ſoone as euer I come agayne (& fare well) I ſhall burne vp this houſe. Wyth that, wente he out in a greate anger. Then the preſtes came in, and ſtode before the aulter of the temple, wepynge & ſayinge.
* For ſo moch as thou (O Lorde) haſt cho- *ii. Par.iii.c
ſen this houſe, that thy name myght be cal- iii. Re.viii.f.
led vpõ therin, & that it ſhulde be * an houſe *Eſa.lvi.b.
of prayer and peticyon for thy people: Be a- Mat.xxi.b.

uenged

a vẽged of this man & hys hooſte, & let them be ſlayne with the ſweard: remẽbre the blaſphemyes of them, and ſuffre them not to cõtynue any longer.

When Nicanor was gone from Jeruſalem, he pitched hys tente at Bethoron, and there an hooſt met hym out of Syria. And Judas came to Adarſa with thre thouſande men, & made hys prayer vnto God, ſayeng: O Lord, * becauſe ẏ meſſaungers of kynge Senacherib blaſphemed ẏ, the angell went forth, and ſlewe an hundred foure ſcore and fyue thouſande of them. Euen ſo deſtroye thou thys hooſt before vs to daye, ẏ other people maye knowe how that he hath blaſphemed thy Sanctuary: & punyſh hym accordynge to hys malyciouſneſſe.

* Eſ.xxxvij.f. ij.Mac.viij.d and.xv.d. iiij.Re.xix.g.

And ſo the hooſtes ſtroke the felde, the thyrtene daye of the moneth * Adar: and Nicanors hooſt was dyſconfyted, * and he him ſelfe was fyrſte ſlayne in the battaylle. When Nicanors men of warre ſawe that he was kylled, they caſt awaye theyr weapens and fled, but the Jewes folowed vpon them an whole dayes iourney, from Adazer vnto Gazara, blowynge with ẏ trõpettes, and makynge tokens after them. So ẏ Jewes came forth of all ẏ townes there about, and blewe out theyr hornes vpon them, and turned agaynſt them. Thus were they all ſlayne, and not one of them lefte.

* Februarij. * ij.Mac.xv.d

Then they toke theyr ſubſtaunce for a pray, and ſmote of Nicanors heade and hys ryght hande (* which he helde vp ſo proudly) and brought it with them, & hãged it vp afore Jeruſalem. Wherfore, the people were exceadyngly reioyſed, and paſſed ouer that day in great gladneſſe. And Judas ordeyned, that ẏ ſame daye (namely ẏ thyrtynth daye of the moneth Adar) ſhulde be kepte in myrth euery yeare. Thus the lande of Juda was in reſt a lytle whyle.

* ij.Mach. xiiij.c.

The. viij. Chapter.

Judas conſyderyng the power and godly pollicye of the Romaynes maketh peace with them. The reſcrypt of the Romaynes ſent vnto the Jewes.

A IUdas hearde alſo the fame of the Romaynes, that they were myghtye and valeaunt men, & agreable to all thynges that are required of them, & make peace with all men, whiche come vnto them, and how they were doughty men of ſtrẽgth. Beſydes ẏ it was tolde hym of theyr battayles, and noble actes whiche they dyd in Galacia, howe they had conquered them, and brought them vnder tribute: and what greate thynges they had done in Spayne: how that wͭ their wyſdome & ſober behauour they had wõne the Mynes of ſiluer & gold ẏ are there, & optayned all ẏ lãde, with other places farre from them: howe they had diſconfyted & ſlayne downe ẏ kynges ẏ came vpon them, from the vttermoſt parte of ẏ earth, and how other people gaue thẽ tribute euery yeare. How they had ſlayn and ouercome Philip and Perſes kynges of Cethim, and other mo (in battaylle) whiche had brought theyr ordinaunce agaynſt thẽ: how they diſcõfyted great Antiochus king of Aſia (that wolde nedes fyght wyth thẽ) hauynge an hundred & twenty Elephantes, with horſemen, charettes, and a very great hooſt: howe they toke hym ſelfe alyue, & ordeyned him (with ſoch as ſhuld raygne after hym) to paye them a greate trybute. * Yee, and to fynde them good ſuertyes & pledge: beſydes all thys, howe they had taken from hym India, Media, and Lydia (hys beſt lãdes) and geuen them to kynge Eumenus. Agayne, how they perceauyng that ẏ Grekes were cõmynge to vexe thẽ: ſent agaynſt them a captayne of an hooſt, which gaue thẽ battaylle, ſlewe many of them, led awaye theyr wyues and chyldren captyue, ſpoyled thẽ, toke poſſeſſion of theyr lande, deſtroyed theyr ſtronge holdes, and ſubdued them to be theyr bonde men, vnto thys daye. Moreouer, howe that as for other kyngdomes & Jles, which ſomtyme withſtode them, they deſtroyed them, and broughte them vnder theyr dominyõ. But helped euer theyr awne frendes and thoſe that where confederat wͭ them, and conquered kyngdomes both farre and nye: and that whoſoeuer herde of theyr renowne, was afrayed of them: for whome they wolde helpe to theyr kingdomes, thoſe raygned: and whome it lyked not them to raygne, they put him downe. And how they were come to greate preeminence: hauynge no kynge among them, nether any man clothed in purple, to be magnyfyed there thorow, but had ordeyned them ſelues a perlament, where in there ſat thre hundred & twẽty Senatours daylye vpon the councell, to diſpatch euer ẏ buſyneſſe of the people, & to kepe good ordre. And how that euery yeare they choſe a Mayre, to haue ẏ gouernaunce of all theyr lande: to whom euery man was obedient, & there was nether euell wyll nor diſcencyon amonge them.

B * i. Mac.i.a.

C Then Judas choſe Eupolemus ẏ ſonne of Jhon the ſonne of Jacob, and Jaſon the ſonne of Eleazar, & ſente them vnto Rome for to make frendſhippe and a bonde of loue with them: that they might take from them the bõdage of ẏ Grekes, for ẏ Jewes ſawe, that the Grekes wolde ſubdue ẏ kyngdome of Jſrael. So they went vnto Rome (a very great iourney) & came into the parlamẽt, and ſayd: Judas Machabeus with hys brethren and ẏ people of ẏ Jewes hath ſent vs vnto you, to make a bõde of frẽdſhyppe and peace wͭ you, & ye to note vs as youre louers and frendes. And yͤ matter pleaſed the Romaynes right wel, wherfore it was written vp: of the whych yͤ Romaynes made a wrytynge in tables of braſſe, and ſent it to Ieruſalem: that they myght haue by them a memoriall of the ſame peace & bonde of frendſhyp after thys maner: God ſaue yͤ Romaynes and the people of the Iewes both by ſee and by land, and kepe the ſweard and enemy frõ thẽ for euermore. If there come firſt any warre vpon the Romaynes or any of theyr frẽdes thorowe out all theyr dominyon, the people of the Iewes ſhall helpe them (as the tyme requyreth) & that with all their hertes. Alſo they ſhall nether geue nor ſende vnto their enemyes vitayles, weapens, money nor ſhyppes: but fulfyll thys charge at yͤ Romaynes pleaſure, & take nothyng frõ them therfore. Agayne yf the people of the Iewes happen fyrſt to haue warre, the Romaynes ſhall ſtãde by them wᵗ a good wyll, accordynge as yͤ tyme wyll ſuffre. Nether ſhall they geue vnto yͤ Iewes enemyes, vytales, weapens, money nor ſhyppes. Thus are the Romaynes cõtẽt to do, and ſhall fulfyll their charge without any diſceate.

D Accordyng to theſe articles, the Romaynes made the bonde with the Iewes. Now after theſe articles (ſayde they) yf any of the parties wyll put to thẽ, or take any thynge from them: they ſhall do it wᵗ the conſente of both: & what ſoeuer they adde vnto them or take from them, it ſhall ſtande faſt. And as touchyng yͤ euell that Demetrius hath done vnto the Iewes, we haue written vnto him ſayenge:, wherfore layeſte thou thy heuye yocke vpon yͤ Iewes oure frendes & louers? Yf they make any complaynte of the agayne vnto vs, we ſhall defende them, and fyghte with the by ſee and by lande.

¶ The .ix. Chapter.

¶ After the deeth of Nycanor. Demetrius ſendeth hys armye agaynſt Iudas. Iudas is ſlayne. Ionathas is put in the ſteade of hys brother. The ſtryfe betwene Ionathas and Bachydes. Alcymus is taken with the palſye and dyeth. Bachydes retourneth agayne vnto yͤ king He cometh vpon Ionathas by the councell of certayne wycked perſonnes, and is ouercome. The truce of Ionathas with Bachydes.

A IN the meane ſeaſon whẽ Demetrius herde that * Nicanor and hys hooſte was ſlayne in the felde, he proceded further to ſende Bachydes and Alcymus agayne into Iewry, & thoſe that were in the ryght wynge of hys hooſt, with them. So they went forth by the waye yͭ ledeth vnto Galgala, and pitched theyr tentes before Meſaloth which is in arbellis, and wanne the cytye & ſlewe moche people. In the fyrſte moneth of the .Clii. yeare, they broughte theyr hooſt to Ieruſalem, and roſe vp & came to Berea, with .xx. M. fotemen, & .ii. M. horſmen.

*i. Mac. vij. f
Ioſephus ca. xvij. lib. xii.

Now Iudas had pytched his tẽte at Layſa, with thre thouſande choſen men. And when they ſawe the multytude of the other army that it was ſo greate, they were ſore afrayed, and many cõueyed them ſelues out of the hooſt, In ſo moch that there abode no mo of them but eyght hundred men. When Iudas ſawe yͭ his hoſt fayled hym, and that he muſt nedes fight: it brake his herte, that he had no tyme to gather them together: wherfore the man was in extreme trouble. Neuertheleſſe, he ſayde vnto them, that remayned with hym. Up, let vs go agaynſte oure enemyes, peraduẽture we ſhalbe able, to fyght with them. But they wolde haue ſtopped hym, ſayenge: we ſhall not be able, therfore let vs now ſaue our lyues, and turne agayne to our brethren and then will we fyght agaynſt thẽ, for we are here but fewe. And Iudas ſayde: God forbyd, yͭ we ſhulde fle from them. B Wherfore, yf oure tyme become, let vs dye manfully for oure brethren, and let vs not ſtayne oure honoure. Then the hooſt remoued out of yͤ tentes, and ſtode agaynſte them. The horſmen are devyded in two partes: the ſlynge caſters & archers wente before yͤ hooſt, and all the myghtye men were formoſt in yͤ felde. Bachides hym ſelfe was in yͤ ryght wyng of yͤ battayl, and the hooſt drewe nye in two partes, & blewe the trompettes. They of Iudas ſyde blewe the trompettes alſo, & the earth ſhoke at the noyſe of yͤ hoſtes, & they ſtroke a felde frome the morow tyll nyghte. And when Iudas ſawe yͭ Bachides hooſt was ſtrongeſt of the ryghte ſyde, he toke with hym all the hardy men, & brake yͤ ryght wynge of theyr ordre, & folowed vpon them vnto yͤ mount Azot.

Now when they which were of the lefte wyng, ſawe that yͤ ryght ſyde was diſcõfyte, they perſecuted Iudas & them yͭ were wᵗ hym. Then was there a ſore battaylle, for many were ſlayne & wounded of both yͤ parties, Iudas alſo hym ſelfe was kylled, & the remnaunt fled. So Ionathas and Symon toke Iudas theyr brother, and buryed hym in his fathers ſepulchre in yͤ citie of Modin. And all yͤ people of Iſraell made great lamẽtacion for hym, & mourned longe, ſayenge: Alas, that thys worthy ſhulde be ſlayne, which delyuered the people of Iſrael. As for other thynges perteynynge to the battayles of Iudas, the noble actes that he dyd and of hys worthyneſſe: they are not wrytten, for they were very many.

C * And after yͤ death of Iudas, wicked men came vp in all the coaſtes of Iſraell, & there aroſe all ſoche as worke vngodlyneſſe. In thoſe dayes was there a great dearthe in the lande, and all the countre gaue ouer them ſelues and theyrs vnto Bachydes. So Bachydes choſe wycked men, and made them

*Ioſeph. ca. iii. li. xiii. ant.

lordes in yͤ lande. Theſe ſoughte out & made ſearch for Judas frendes, and brought them vnto Bachydes: which auẽged him ſelf vpõ them with great deſpyte. And there came ſo great trouble in Iſraell, as was not ſens the tyme that no prophet was ſene there.

Then came all Judas frendes together, and ſayde vnto Jonathas: For ſo moche as thy brother Judas is deed, there is none lyke hym to go forth agaynſt our enemyes, agaynſt Bachides, & ſoch as are aduerſaries vnto oure people. Wherfore, thys daye we choſe yͤ for hym, to be oure prince & captayne to ordre oure battayle. And Jonathas toke the gouernaunce vpon hym at the ſame tyme, and ruled in ſteade of his brother Judas. When Bachides gat knowledge therof, he ſought for to ſley hym. But Jonathas and Symon hys brother, perceauinge that, fled into the wildernes of Thecua with all their company, and pytched their tẽtes by the water pole of Aſphar.

Which when Bachides vnderſtode, he came ouer Jordane with all hys hooſt vpon yͤ Sabboth day. Now had Jonathas ſent his brother Jhon (a captayne of the people) to praye hys frendes the Nabuthytes, yͭ they wolde lende them their ordinaunce, for they had moche. So the chyldrẽ of Jambry came D out of Madaba, and toke Jhon and all that he had, and went theyr waye withall. Then came worde vnto Jonathas & Symon hys brother, that the chyldren of Jambry made a great mariage, and broughte the bride frõ Madaba wyth greate pompe: for ſhe was daughter to one of yͤ nobleſt prynces of Canaã. Wherfore, they remembred the bloude of Jhon their brother, and went vp and hyd them ſelues vnder the ſhadowe of the mountayne.

So they lifte vp theyr eyes, and loked, & beholde, there was moch a do, and great repayre: for the brydegrome came forth, & hys frendes and hys brethren mete them wͭ tympanyes, inſtrumẽtes of muſycke, and many weapens. Then Jonathas and they yͭ were with hym, roſe out of their lourkyng places agaynſt them, and ſlewe many of them. As for the remnaunt, they fled into yͤ mountaynes, and they toke all theyr ſubſtaũce. Thus the maryage was turned to mourning, and the noyſe of theyr melody into lamentacyõ. And ſo when they had auenged the bloud of theyr brother, they turned agayne vnto Jordane.

Bachides hearynge thys, came vnto the C very border of Jordane with a great power vpon yͤ Sabbath daye. And Jonathas ſayd to hys companye, let vs get vp, and fyghte agayne our enemyes: for it ſtãdeth not with vs to daye, as in tyme paſt: Beholde, oure enemyes are in our waye, the water of Jordane vpon the one ſyde of vs, with bankes, fennes and woddes of the other ſyde, ſo that there is no place for vs to departe vnto. *Wherfore, crie now vnto heauen, that ye maye be delyuered frõ yͤ power of your enemyes. So they ſtroke yͤ battaylle. And Jonathas ſtretched oute hys handes to ſmyt Bachydes, but he fled backwarde. Then Jonathas & they yͭ were with hym leapte into Jordane, and ſwimmed ouer Jordane vnto hym, and there were ſlayne of Bachydes ſide that daye, a thouſande men.

*1.Para.x.a. 1.Ma.15.iiii.d.

Therfore Bachydes with hys hooſt turned agayne to Jeruſalem, and buylte vp the caſtels and ſtrong holdes that were in Jewrye, Jericho, Emaus, Bethoron, Bethell, Thamnata, Phara and Topo, wͭ hye walles, with portes and wyth lockes: & ſet men to kepe them, that they might vſe theyr malyce vpõ Iſraell. He walled vp the cytye Bethſurath, Gazarah and the caſtell and prouided thẽ with mẽ and vitayles. He toke alſo the chefeſt mens ſonnes in the countre for pledges, and put them in the caſtel at Jeruſalẽ to be kepte.

Afterwarde in the hundred fiftye & thre yeare in yͤ ſecõde moneth, Alcimus cõmaunded, that the walles of the ynmoſt Sanctuary ſhuld be deſtroyed, and the buyldinges of the prophetes alſo. And when he beganne to deſtroye them, yͤ thynges yͭ he went aboute, were hyndered, for he was ſmytten wͭ a palſey, and his mouth ſhut, ſo that he coulde no more ſpeake nor cõmaunde any of his houſe concernynge hys buſyneſſe. E Thus dyed Alcimus in great myſery at the ſame tyme. And when Bachides ſawe yͭ Alcimus was deed, he turned agayne to the kynge, and ſo yͤ lãde was in reaſte two yeares. Then all the vngodly men held a councell, ſayeng: Beholde Jonathas and hys company are at eaſe, and dwel without care. Wherfore, let vs bringe Bachides hyther, and he ſhall take them all in one nyght.

So they wente and gaue Bachides thys councell, which aroſe to come with a greate hooſt, and ſent letters preuely to hys adherẽtes, whiche were in Jewrye, to take Jonathas & thoſe yͭ were wͭ hym: but they myghte not, for yͤ other had gottẽ knowledge of their deuyce. And Jonathas toke fyfty mẽ of the countre (which were the ringleaders of thẽ) and ſlewe thẽ. Then Jonathas and Simon with theyr company departed vnto the cyte Bethbeſſen whyche lyeth in the wyldernes, & repayred yͤ decaye therof, & made it ſtrong. When Bachides knewe thys, he gathered all hys hooſt, and ſente worde to them that were of Jewry. Thẽ came he and layed ſege to Bethbeſſen & foughte agaynſte it a longe ſeaſon, & made inſtrumẽtes of warre. Now Jonathas left his brother Simõ in yͤ cytye, and wente forth hym ſelfe into the coũtre, & came with a certayne nombre, & ſlewe Odares and hys brethrẽ and the chyldren of Phaſeron in theyr tentes: ſo that he beganne to be ſtronge, and to increaſe in power.

As for Symon and hys companye, they wente out of the cytye, and brent vp the inſtrumẽtes of warre, & fought agaynſt Bachydes, and diſcõfyted hym. And Bachides was ſore vexed, becauſe his councel and trauayl was in vayne. Wherfore he was wroth at the wycked men (that gaue hym councell to come into theyr lãde) and ſlewe many of them. Then purpoſed he with hys company to go awaye into his awne countre: wherof when Jonathas had knowledge, he ſent ambaſſitoures vnto hym, for to make peace wᵗ hym, and that he ſhuld delyuer hym his preſonners agayne. To the whych Bachydes cõſented gladly, and dyd accordynge to hys deſyre: yee, and made and othe, that he ſhuld neuer do him harme all the dayes of his lyfe. So he reſtored vnto hym all the preſonners that he had taken out of the lãde of Juda, & then turned & wẽte his waye into his awne lãde, nether proceded he any further to come vnto the borders of Juda. Thus Iſrael had nomore warre. And Jonathas dwelt at Machemas, and beganne there to gouerne the people, and deſtroyed the vngodly men out of Iſraell.

¶ The .x. Chapter.

¶ Demetrius deſyreth to haue peace with Jonathas. Alexander moueth warre againſt Demetrius. Demetrius is ſlayne. The frendſhyppe of Ptolomeus and Alexander.

* Joſeph.ca. ii. iii.lib.xiii.

A In the hũdred and thre ſcore yeare came Alexander yͤ ſonne of noble Antiochus and toke Ptolomays, whoſe cyteſyns receaued him, and there he raygned. When Demetrius herde therof, he gathered an exceading great hoſt, and went forth agaynſt him to fyght. Wherfore Demetrius ſent lettres vnto Jonathas with louing wordes, & prayſed him greatly. For he ſayde: we will firſt make peace wyth hym, before he bynde hym ſelfe with Alexãder agaynſt vs: els he ſhall remembre yͤ euell that we haue done agaynſt him, his brother and his people. And ſo he gaue Jonathas leaue to gather an hoſt, to make weapens, & to be confederat with hym, & commaunded the pledges that were in the caſtell, to be delyuered vnto hym.

Then came Jonathas to Jeruſalem, and red the letters in the audience of all the people, B and of them that were in the caſtel. And therfore were they ſore afraied, becauſe they herde, that yͤ kynge had geuen hym lycence to gather an hooſt. Thus were the pledges delyuered vnto Jonathas, whyche reſtored thẽ to theyr elders. Jonathas alſo dwelt at Jeruſalem, and beganne to buylde vp & to repayre the cytie: commaũdyng the workmen, to wall it, and the mount Sion round aboute with fre ſtone, to be a ſtronge holde, and ſo they dyd. As for yͤ heathẽ that were in the caſtels which Bachides had made vp they fled: ſo that euery man left yͤ place, and wẽt into his awne coũtre. Only at Bethſura remayned certayne of yͤ Jewes, whiche had forſaken yͤ lawe and commaundementes of God, for Bethſura was theyr refuge.

Now when kyng Alexander herde of the promyſes that Demetrius had made vnto Jonathas, and when it was tolde hym of yͤ battels and noble actes, whyche he and hys brethren had done, and of the greate trauayles that they had takẽ, he ſayde: where ſhall we fynde ſoche a man? well, we wyll make hym our frende, and be cõfederat with hym. Upon this he wrote a lettre vnto him, with theſe wordes: kynge Alexãder ſaluteth hys brother Jonathas. We haue herde of the, yͭ thou art a valeaũt man, and mete to be oure frende: wherfore, thys daye we ordeyne the to be the hye preſte of thy people, and to be called the kynges frende. (Upon this, he ſent hym a purple clothynge, and a crowne of golde) that thou mayeſt conſydre what is for oure profyt, and kepe frendſhyp towarde vs.

C So in the ſeuenth moneth of the hũdred and thre ſcore yeare vpon the ſolempne feaſt daye of the tabernacles, Jonathas put yͤ holy rayment vpon him. Then gathered he an hooſt, and made many weapẽs. Which whẽ Demetrius herde, he was maruelous ſory, & ſaide: Alas, what haue we done, that Alexander hath preuẽted vs in gettynge yͤ frendſhyppe of the Jewes, for hys awne defence? Yet will I wryte louyngly vnto them alſo, yee, and promyſe them dignites and rewardes, yͭ they maye be of my ſyde. Wherupon he wrote vnto thẽ theſe wordes. Kinge Demetrius ſendeth greting vnto yͤ people of yͤ Jewes. Where as ye haue kepte youre couenaunt towarde vs, & cõtinued in our frendſhyp, not enclining to our enemies, we were glad, when we herde therof. Wherfore, remayne ſtyll, & be faythfull to vs: & we ſhall well recompenſe you for yͤ thinges, yͭ ye haue done on oure partye: we ſhall releaſe you of many charges, and geue you rewardes. And nowe I dyſcharge you & all yͤ Jewes frõ trybutes, I forgeue you yͤ cuſtomes of ſalt, and releaſe you of yͤ crowne taxes, of the thyrde parte of ſede, & half of yͤ frute of trees, which is myne awne dewtye. Theſe I leaue for you, frõ this daye forth: ſo yͭ they ſhal not be taken of the lande of Juda, nor of the thre cyties whych are added ther vnto out of Samaria D and Galylee, frome thys daye forth

D for euermore. Jeruſalē alſo withal thinges
belonging therto, ſhalbe holy and fre, yee, yͤ
tythes and trybutes ſhall pertayne vnto it.
As for the power of yͤ caſtell which is at Je-
ruſalē, I remyt & geue it vnto yͤ hye preſte,
yͭ he maye ſet in it ſoch men, as he ſhall choſe
to kepe it. I frely deliuer all the Jewes that
are preſonners thorowe out all my realme:
ſo yͭ euery one of thē ſhalbe fre from payinge
any trybute, yee, euen of their catell:

All the ſolempne feaſtes, Sabbathes,
new moones, the dayes appoynted, the thre
dayes before & after the feaſte, ſhalbe fre for
all the Jewes in my realme: ſo that in them
no man ſhall haue power to do any thynge,
or to moue any buſyneſſe agaynſt any of thē
in any maner of cauſe. There ſhall thyrty
thouſande alſo of the Jewes be wrytten vp
in the kynges hooſte, and haue theyr wages
payed, as all other men of warre of the kyn-
ges ſhuld haue: and of them ſhalbe ordeyned
certayne, to kepe the kynges ſtronge holdes:
yee, and ſome of them ſhalbe ſet ouer the kyn
ges buſyneſſe, yͭ they maye faythfully deale
with the ſame. The Jewes alſo ſhall haue
princes of theyr awne, and walcke in theyr
awne lawes, as the kynge hath cōmaunded
in the lande of Juda.

And the thre cyties that are fallen vnto
Jewry from the countre of Samaria & Ga-
lylee: ſhalbe taken as Jewry, and be vnder
one: nether be ſubiecte to any ſtraūge Lorde,
but to the hye preſte. As for Ptolomais and
the lande perteynyng therto, I geue it vnto
the Sanctuary at Jeruſalem, for the neceſ-
ſary expēces of the holy thinges. Moreouer,
I wyll geue euery yeare fyftene thouſande
E Sycles of ſyluer out of the kynges checker
(which pertayneth vnto me) to the worcke
of the tēple: yee, and loke what remayneth
(whiche they yͭ had oure matters in hāde in
tymes paſt, haue not payed) the ſame ſhall
they geue vnto them alſo. And beſydes all
thys, the fyue thouſand Sycles which they
toke yearly of the rentes of the Sanctuary,
ſhall belonge vnto the preſtes that do ſer-
uyce.

Item, whoſoeuer they be that fle vnto yͤ
temple at Jeruſalem or within the liberties
therof, where as they are fallen into yͤ kyn-
ges daunger for any maner of buſynes, they
ſhall be pardoned and all the goodes that
they haue in my realme, ſhalbe fre. For the
buyldynge alſo and repayring of the worke
of the Sanctuary, expenſes ſhalbe geuē out
of the kynges Checker: Yee, and for the ma-
kynge of the walles rounde aboute Jeruſa-
lem, for the breakyng downe of the olde and
for the ſettynge vp of the ſtronge holdes in
Jewry, ſhall the coſtes & charges be geuen
out of the kynges Checker.

* i.mac.vij.d.

* But when Jonathas and the people
hearde theſe wordes, they gaue no credence
vnto them, nether receaued them: for they re
membred the greate wyckedneſſe that he
had done vnto Jſraell, and how ſore he had
vexed them. Wherfore, they agreed vnto
Alexander, for he was a prynce that had de-
alte frendlye with them, and ſo they ſtode
by hym all waye. * Then gathered kynge
* Joſeph.ex. b.lib.xiii.
Alexander a greate hooſt, and brought hys
armye agaynſte Demetrius. So the two
kynges ſtroke battaylle together, but De-
metrius hoſt fled, and Alexander folowed
after and fell vpon them. A myghtye ſore
felde was it, contynuynge tyll the Sonne
wente downe, and Demetrius was ſlayne
the ſame daye.

And Alexander ſent ambaſſitours vnto F
Ptolomy the kynge of Egypte with theſe
wordes, ſayenge: For ſo moch as I am come
agayne to my realme, and am ſet in yͤ trone
of my progenitours, and haue gotten the do
mynyon, ouercomed Demetrius, conquered
the lande, and ſtryken a felde with hym, ſo
that we haue diſconfyted both hym and his
hooſt, and ſyt in the trone of hys kyngdome.
Let vs nowe make frendſhyppe together,
geue me thy daughter to wyfe: ſo ſhall I be
thy ſonne in lawe, and both geue the rewar-
des, and her greate dygnite. Ptolomy the
kynge gaue anſwere, ſayenge: Happy be the
daye wherin thou arte come agayne to the
lande of thy progenytoures, and ſet in the
trone of theyr kyngdome. As nowe wyll I
fulfyll thy wrytynge: but mete me at Ptolo
mais, that we maye ſe one another, & that
I maye mary my daughter vnto the accor-
dynge to thy deſyre. So Ptolomy wente
oute of Egypte wyth hys daughter Cleopa
tra, and came vnto Ptolomais in the. C.lxii
yeare: where kynge Alexander mete hym, G
and he gaue Alexander hys daughter Cleo-
patra, and maried them at Ptolomais with
greate worſhypp, lyke as the maner of kyn-
ges is to be. Then wrote kynge Alexander
vnto Jonathas, that he ſhulde come & mete
hym. So he wente honorably vnto Ptolo-
mais, & there he mete the two kynges, and
gaue them greate preſentes of golde and ſyl
uer, and founde fauoure in theyr ſyght. And
there came together agaynſt Jonathas cer-
tayne wycked men & vngracyous perſon-
nes of Jſrael, makyng complayntes of him,
but the kynge regarded them not. As for Jo
nathas, the kynge commaunded to take of
hys garmentes, and to clothe him in purple:
and ſo they dyd. Then the kynge appoyn-
ted hym to ſyt by hym, and ſayde vnto his
princes: Go wyth hym into the myddeſt of
the cytye, and make a proclamacion, that no
man complayne agaynſt him of any matter
and that no mā trouble hym for any maner
of cauſe.

So it happened, that when hys accuſers ſawe the worſhyppe which was proclamed of hym, and that he was clothed in purple: they fled euery chone. And the kynge made moch of hym, wrote hym amonge hys chefe frendes, made hym a duke, and partaker of hys domynion. * Thus Jonathas went agayne to Jeruſalem with peace & gladnes. In the. Clxv. yeare came Demetrius yͤ ſonne of Demetrius from Creta into hys fathers lande: wherof when Alexander herde tel, he was ryght ſory, and retourned vnto Antioche. And Demetrius choſe * Appollonyus, (whych had the gouernaunce of Celoſyrya) to be hys captayne.

* Joſephus. ca. vi lib. xiii. antiq.

* i. mac. iii. a.

So he gathered a greate hooſt and came vnto Jamnia, and ſente worde vnto Jonathas the hye preſte, ſayenge: Darreſt yͧ withſtand vs thy ſelf alone? As for me, I am but laughed to ſcorne and ſhamed, becauſe thou prouedſt thy ſtrength agaynſt vs in yͤ mountaynes. Nowe therfore, yf thou truſteſt in thyne awne ſtrength, come downe to vs into the playne felde, and there let vs proue H our ſtrength together: thou ſhalt fynde, that I haue valeaunt men of warre with me and ſhalt knowe whome I am, & the other that ſtande by me.

Which ſaye, that your fote is not able to ſtande before oure face, for thy fathers haue bene twiſe chaced into theyr awn lãde. And now, howe wilt yͧ be able to abyde ſo greate an hooſt of horſmen and foteme̅ in the felde, where as is nether rocke, ſtone nor place to fle vnto?

When Jonathas herde the wordes of Appolloniꝰ, he was moued in his mynde: wherfore he choſe ten thouſande men, and wente out of Jeruſalem, and Symon hys brother mete him for to helpe him: And they pitched theyr tentes at Joppa, but yͤ cytye kept hym forth, for Joppa was an holde of Appollonius: Then Jonathas layed ſege to it, & they that were in the cytye, for very feare let him in: and ſo Jonathas wanne Joppa. Appollonius hearynge of thys toke thre thouſande horſmen, wyth a greate hooſte of fote, and wente as though he wolde go to Azotus, and came immediatly into the playne felde: becauſe he had ſo many horſmē, and put hys truſte in them. So Jonathas folowed vpon hym to Azotus, and there they ſtroke the battayle. Nowe had Appolonius lefte a thouſand horſmen behynde them preuely in the tentes. And when Jonathas knew that ſoche wayte was layed behynde them, they went rounde aboute the enemyes hooſt and ſhot dartes at the people frō the mornynge to the euenynge. As for Jonathas people, they kepte theyr ordre as he had commaunded them, and the enemies horſes were euer labouringe.

I Then brought Symon forth hys hoſt, & ſet them agaynſt the fote men. For the horſmen were wery all ready. So he diſconfited them, and they fled. And they that were ſcatred in the felde, gat them to Azotus, & came into the temple of Dagon theyr Idoll, that they myght there ſaue theyr lyues. But Jonathas ſet fyre vpon Azotus and all the cyties rou̅de about it, and toke theyr goodes and * brent vp the temple of Dagon, wyth all them that were fled into it.

* i. mac. xi. a.

Thus were ſlayne and brent well nye. viii. M. men. So Jonathas remoued the hooſt from thence, and brought them to Aſcalon: where the men of the cytie came forth, & met hym with great worſhypp. After this wente Jonathas and hys hooſt agayne to Jeruſalem, with greate ſubſtaunce of good. And when kyng Alexander herde theſe thinges, he thought to do Jonathas more worſhyppe and ſente hym a colar of golde, as the vſe is to be geuen vnto ſoche as are of the kynges next bloude. He gaue hym alſo the cytye of Accaron (with yͤ landes belongynge therto) in poſſeſſion.

¶ The. xi. Chapter.

¶ The diſſenſyon betwixt Ptolomes and Alexãder hys ſonne in lawe. The death of Alexander. Demetrius raygneth after the death of Ptolomeus. Syon is beſeged of Jonathas. Demetrius ſeynge that no man reſiſteth hym, ſendeth hys armye agayne. Tryphon moueth Antiochus agaynſt Demetrius. Demetrius is delyuered by the ſuccour of Jonathas. After hys delyueraunce he breaketh hys couenaunt that he had made.

A AND the kyng of Egipte gathered an hooſte (lyke yͤ ſande that lyeth vpō yͤ ſee ſhore) and many ſhipes: * & wēt about thorow diſceate to optaine yͤ kingdome of Alexãder, & to ioyne it vnto hys awne realme. Upon thys he toke his iourney into Siria, & was lettē into the cyties, and mē came forth to mete hym: for kynge Alexander had commaunded them ſo to do, becauſe he was hys father in law. Now when Ptolomy entred into any cytye, he lefte men of warre to kepe it, and thys he dyd thorowe out all the cities. And when he came to Azotus, * they ſhewed hym the temple of Dagon and Azotus that was brent vp, with the other thynges whiche were deſtroyed, the deed bodyes caſt abrode, & yͤ graues that they had made by yͤ waye ſyde, for ſoch as were ſlayne in yͤ felde. And tolde yͤ kyng that Jonathas had done all theſe thynges, to yͤ intēt they might get hym euel wyll. But the kyng ſayde not a worde therto. And Jonathas mete the kynge with great honour at Joppa, where they ſaluted one another, & toke theyr reſte. So when Jonathas had gone with yͤ kyng vnto the water that was called Eleutherus he returned agayne to Jeruſalem.

* Joſeph. cap vii. lib. xiii.

* ii. Mac. x. c.

Nowe Ptolompe had gotten the dompnion of the cyties vnto Seleucia vpon yͤ ſee coaſt ymaginynge wicked coũcels agaynſt Alexander, and ſent ambaſſitours vnto B Demetrius, ſayenge: Come let vs make a bõde betwyxte vs, ſo ſhall I geue the my daughter that Alexander hath, and thou ſhalt raygne in thy fathers kyngdome. I repente that I gaue Alexander my daughter, for he goeth aboute to ſlay me. And thus he ſclaundred Alexander, becauſe he wolde haue had hys realme.

Thus he toke hys daughter from hym, gaue her vnto Demetrius, and forſoke Alexander, ſo that hys malyce was openly knowen. And Ptolomy came to Antioche, wher he ſet two crownes vpõ hys awne head: the crowne of Egipt and of Aſia. In the meane ſeaſon was kynge Alexander in Cilicia, for they that dwelt in thoſe places, had rebelled agaynſt hym. But when Alexãder herde of thys, he came to warre agaynſt hym. So kynge Ptolomy brought forth hys hooſt & mete hym with a mighty power, and chaſed him awaye. Then fled Alexander into Araby, there to be defended, and kynge Ptolomyes honoure increaſed. And zabdiel yͤ Arabian ſmote of Alexanders head, and ſent it vnto Ptolomy. But the thyrde daye after, dyed kynge Ptolomy hym ſelfe: & they whõ he had ſet in the ſtronge holdes, were ſlayne C of thoſe that were wythin the cyties. And Demetrius raygned in the hundred and ſeuen and ſyxtie yeare.

At the ſame tyme gathered Jonathas thẽ that were in Jewry, to laye ſege vnto the caſtell whyche was at Jeruſalem, and ſo they made many inſtrumentes of warre agaynſt it. Then wente there certayne vngodly perſonnes (whych hated their awne people) vnto kynge Demetrius: and tolde him that Jonathas beſeged the caſtell. So whẽ he heard it, he was angrie, and immediatly came vnto Ptolomais, and wrote vnto Jonathas, that he ſhulde not laye ſege to the caſtel, but come and ſpeake with hym in all the haſte. Neuertheles, when Jonathas herde this, he commaunded to beſege it. He choſe alſo certayne of the elders and preſtes of Iſrael, and put him ſelf in the parell, and toke with him golde, ſyluer, clothynge, and diuerſe preſentes: and went to Ptolomais vnto the kyng, and founde hym gracyous.

And though certayne vngodly men of his awne people made cõplaintes vpon him, yet yͤ kynge intreated hym, *lyke as hys predeceſſours had done before: and promoted hym in the syght of all his frendes, cõfyrmed hym in the hye preſthode with all yͤ worſhyp yͭ he had afore, and made him hys chefe frẽde. Jonathas alſo deſyred the kyng, that he wolde make Jewry fre, *wͭ the thre head cytyes of Samaria and the landes pertaynynge therto: vpon thys dyd Jonathas promyſe hym thre.C. talentes. Where vnto yͤ kinge cõſented, & gaue Jonathas wrytinge of the ſame, conteynynge theſe wordes: Kyng Demetri9 ſendeth greting vnto his brother Jonathas & to the people of the Jewes. We ſende you here a copy of the lettre which we dyd write vnto oure elder Laſthenus, concernyng you that ye ſhulde knowe it.

* i. Mac.x.d.

* i. Mac.x.c. and .xi.d.

Kynge Demetrius ſendeth gretyng vnto Laſthenus hys elder. For the faythfulneſſe D yͭ oure frendes the people of the Jewes kepe vnto vs, and for the louing kyndnes which they beare towarde vs: we are determyned to do thẽ good. Wherfore, we ordeyne al the coaſtes of Jewry with thre cyties, Lydda & Ramatha (whych are added vnto Jewrye from Samaria) and all the landes pertaynynge there vnto, to be frely ſeparated for ſoche as do ſacrifyce in Jeruſalẽ: both concernynge the paymentes which the kynge toke yearly afore tyme, and the frutes alſo of the earth and trees. As for other tythes and tributes that belonged vnto vs, we diſcharge them therof from thys tyme forth. In lyke maner we graunte vnto them all the cuſtomes of ſalt and crowne taxes, whyche were brought vnto vs. And this fredome ſhall they haue fyrme and ſtedfaſt, from thys tyme forth for euermore. Therfore, ſe that ye make a copy of theſe our lettres, and delyuer it vnto Jonathas: that it maye be kepte vpõ the holy mount in a conuenient place.

After thys, when Demetrius the kynge E ſawe that his lande was in reſt, and that no relyſtaũce was made hym: he ſent awaye all hys hooſt, euery man to hys awne place, excepte an army of ſtraũgers, whõ he brought from the Iles of the Heathen, wherfore all hys fathers hooſt had euell wyll at hym. * Nowe was there one Triphon (yͭ had bene of Alexanders parte afore) whiche when he ſawe that all the hooſt murmured agaynſte Demetrius: he wente to Emalcuel the Arabian (that brought vp Antiochus the ſonne of Alexãder) and laye ſore vpon hym, to delyuer hym this yõge Antiochus: yͭ he myght raygne in hys fathers ſteade. He tolde hym alſo, what great euell Demetrius had done and howe his men of warre loued him not: & ſo remayned there a longe ſeaſon.

*i. Mac.xii.c

And Jonathas ſent vnto kynge Demetrius, to dryue them out whyche were in the caſtell at Jeruſalem, and in the other refuges, for they dyd Iſraell greate harme. So Demetrius ſent worde vnto Jonathas, ſayeng: I wyll not only do theſe thynges for yͤ F and thy people, but at tyme conueniẽt I wil do both the and thy people great worſhippe. But nowe thou ſhalt do me a pleaſure, yf yͧ wylt ſende me men to helpe me: for all myne armye is gone fro me. So Jonathas ſent hĩ thre thouſand ſtronge men vnto Antioche, & they came vnto yͤ kynge, wherfore the kyng was very glad at their comming. But they that were of the cytie (euen an hundred and twenty thouſande men) gathered thẽ together, and wolde haue ſlayne the king, which fled into his court, and the cyteſins kepte the ſtretes of the cytie, and beganne to fyght.

Then the kynge called for yͤ Jewes helpe, whych came vnto hym all together, & wente abrode thorowe the cytie, and ſlew the ſame daye an hũdred thouſande men: ſet fyre vpõ the cytye, gat many ſpoyles in that daye, & delyuered the kynge. So when the cyteſyns ſawe that the Jewes had gotten their wyll of the cytye, & they them ſelues diſapoynted of their purpoſe, they made their ſupplicaciõ vnto the kynge, ſayeng: Graunt vs peace, & let the Jewes ceaſſe from troublyng vs and the cytye, and vpon thys they caſte awaye theyr weapens. Thus they made peace, and the Jewes gat great worſhyp in the ſyghte of the kynge, and in the ſyghte of all yͭ were in hys realme, and were ſpoken of thorowe out the kingdome: and ſo they came agayne to Jeruſalem with great goodes.

G So the kynge Demetrius ſat in the trone of hys kyngdome, and had peace in his lãde. Neuertheleſſe, he dyſſembled in all that euer he ſpake, and wythdrewe hym ſelfe frõ Jonathas, nether rewarded hym accordyng to the benefites which he had done for him, but troubled hym very ſore. After thys came Tryphon agayne wyth yonge Antiochus, whyche raygned and was crowned kynge. Then there gathered vnto hym all the men of warre, whom Demetrius had put away: theſe fought againſt Demetrius, which fled and turned his backe. So Triphon toke the Elephãtes, & wãne Antioche. And yõg Antiochus wrote vnto Jonathas, ſayẽge: I cõfyrme the in thy preſthode, and make the ruler of .iiij. countres, yͭ thou mayeſt be a frẽde of the kynges.

Upon thys he ſent hym golden veſſels to be ſerued in, & gaue him leaue to drynke in golde, to be clothed in purple, and to were a colar of golde, He made hys brother Symõ alſo captayne, frõ the coaſtes of Tyrus vnto the borders of Egypt. Then Jonathas toke hys iourney, and wente thorowe the cytyes beyonde the water of Jordane, & all the mẽ of warre of Syria gathered them vnto him for to helpe hym. So he came vnto Aſcalon, and they of the cytye receaued hym honorably, and from thence wente he vnto Gaza, but they wolde not let hym in: wherfore he layed ſege vnto it, burnynge vp and ſpoylynge the places that were aboute the cytye

H And the cyteſyns of Gaza ſubmitted thẽ ſelues vnto Jonathas, which made peace wͭ thẽ, but toke of theyr ſonnes to pledge, ſente them to Jeruſalem, and wente thorowe the countre vnto Damaſcus. Nowe whẽ Jonathas hearde that Demetrius prices were come into Cades (which is in Galilee) wyth a great hooſt, purpoſynge to put Demetrius out from medlynge in the realme: he came agaynſt them, and lefte Symon hys brother in the lande: whych came to Bethſura, and layed ſege to it a longe ſeaſon, and diſconfyted thẽ. So they deſyred to haue peace wyth hym, whyche he graunted them, and afterwarde put them out from thẽce, toke the cytie, and ſet men to kepe it. And Jonathas wͭ hys hooſt came to the water of Geneſar, and be tymes in the mornynge gat them to the playne felde of Azor.

And beholde, the hooſtes of the Heathen mete them in the felde, and layed watch for them in the mountaynes: ſo that when Jonathas came againſt them, the other (which were layed to watche) roſe out of theyr places and fought, and they that were of Jonathas ſyde, fled euery man. and there was not one of them left, except Mathathias the ſonne of Abſalomus, & Judas the ſonne of Calphi the captayne of the hooſt. Then Jonathas rente his clothes, layed earth vpon hys head, made hys prayer, and turned agayne to them in the felde: where they fought together, & he put them to flyght. Nowe whẽ his awne mẽ, that were fled, ſawe this: they turned agayne vnto hym and helped him to folowe vpon all their enemyes vnto their tentes at Cades. So there were ſlayne of the Heathen the ſame daye thre thouſande mẽ, and Jonathas turned agayne to Jeruſalẽ.

¶ The .xij. Chapter.

¶ Jonathas ſendeth Ambaſſitours to Rome and to yͤ people of Sparta to renue their couenaũt of frendſhyp. Jonathas putteth to flyght the princes of Demetrius. Tryphon taketh Jonathas by deceyte.

A Jonathas ſeing that the time was mete for hym, choſe certayne men and ſent thẽ vnto Rome for to ſtablyſh & to renue * the freudſhyppe with thẽ. He ſent lettres alſo vnto Sparta, and to other places in lyke maner. So they wente vnto Rome, and entred into the coũſell, & ſayde: Jonathas the hye preſte & the people of the Jewes ſent vs vnto you, for to renue the olde frendſhyp and bonde of loue: Upon this the Romaynes gaue them fre paſportes, that mẽ ſhulde leade them home into the lande of Juda peaceably. And thys is yͤ copy of the letters that Jonathas wrote vnto the Spartians.

*mac.viij.a

Jonathas the hye preſt wͭ the elders, preſtes, & the other people of the Jewes, ſende gretynge vnto the Spartians their brethrẽ There were lettres ſente longe a goo vnto Onias the hye preſte, frõ Arius, which than raygned amonge you: that ye are oure brethren, as the wrytinge made ther vpon ſpecifyeth. And Onias entreated the ambaſſitoure that was ſente, honorably, and receaued the letters: where in there was mencion B made of the bonde of loue and frendſhyppe. But as for vs, we nede no ſuch wrytinges: for why? we haue yͤ holy bokes of ſcripture in oure handes to oure comforte. Neuertheles, we had rather ſende vnto you, for the renuynge of the brotherhode and frendſhippe: leſt we ſhulde be ſtraunge vnto you: for it is longe, ſens the tyme that ye ſent worde vnto vs. Wherfore, in the ſacrifices that we offre and other ceremonies vpō the hye ſolempne dayes and other, we alwaye remember you wythout ceaſſynge (lyke as reaſon is, and as it becommeth vs to thynke vpon our brethren) yee, and are ryght glad of youre proſperous honoure.

And though we haue had great troubles and warres, ſo that the kynges aboute vs haue foughten agaynſt vs: yet wold we not be greuous vnto you, nor to other of our louers and frendes in theſe warres. For we haue had helpe from heauen, ſo that we are delyuered, and our enemyes ſubdued. Wherfore we choſe Numenius the ſonne of Antiochus and Antipater the ſonne of Iaſon, and ſent them vnto the Romaynes, for to renue the olde bonde of frendſhyppe and loue with them. We cōmaunded them alſo to come vnto you to ſalute you, and to delyuer you our letters, concernynge the renouacion of oure brotherhode. And nowe ye ſhall do ryghte well to gyue vs an anſwere there vnto.

C And thys is the copye of the wrytynge, which Arius the kynge of Sparta ſent vnto Onias. Arius kynge of the Spartiās ſendeth gretynge vnto Onias the hye preſt. It is founde in wrytynge, that the Spartians and Iewes are brethren, and come out of the generacion of Abraham. And nowe for ſo muche as thys is come to our knowlege, ye ſhal do wel, to wryte vnto vs of your proſperitie. As for vs, we haue wrytten oure mynde vnto you. Our catell and goodes are yours, ⁊ yours ours. Theſe thynges haue we commaunded to be ſhewed vnto you.

When Ionathas herde, that Demetrius princes were come forth to fyghte agaynſt hym, with a greater hooſt thē afore, he went from Ieruſalem, and met them in the lande of Hemath, for he gaue thē not ſpace to come into hys owne coūtre. And he ſent ſpyes vnto theyr tētes, which came agayne and tolde hym, that they were appoynted to come vpō him in the nyght ſeaſon. Wherfore when the ſunne was gone downe, Ionathas cōmaunnded hys men to watche all the nyght, and to be ready wyth weapens for to fyght: and ſet D watchmen rounde aboute the hooſt. But when the aduerſaries herde that Ionathas was ready with his men to yͤ battayll, they feared, and were afrayed in theyr hartes, ⁊ kyndled fyres in theyr tentes, brake vp, and gat thē awaye. Neuertheles, Ionathas and his cōpany knewe it not tyll the mornynge, for they ſawe the fyres burnynge.

Then Ionathas folowed vpō them, but he myght not ouertake them, for they were gone ouer the water Eleutherus. So Ionathas departed vnto yͤ Arabiās (which were called zabadei) ſlewe them, ⁊ toke theyr goodes. He proceded further alſo, and came vnto Damaſcus, and went thorowe al yͤ countre. But Simō his brother toke his iourney and came to Aſcalon and to the nexte ſtrōge holdes: departinge vnto Ioppa. and wanne it. For he herde that they wolde ſtāde of Demetrius partye: wherfore he ſet mē of warre in the cytie, to kepe it. After this came Ionathas home agayne, and called yͤ elders of the people together: and deuyſed wyth them for to buylde vp the ſtronge holdes in Iewry, ⁊ the walles of Ieruſalē, to ſet vp an hye wall betwyxte the caſtel and the cytie, for to ſeparate it from the cytie, that it might be alone, and that men ſhulde nether bye nor ſell in it.

Vpō thys they came together for to buyld vp the cytie, and for ſo much as the wal vpō the broke of the weſt ſyde (called Caphetah) was fallen downe, they repayred it: And Symon ſet vp Adiadah in Sephelah, and made it ſtronge ſetting: portes ⁊ lockes vpō it. E Nowe whē *Triphō purpoſed to raygne in Aſia, to be crowned, ⁊ to ſlaye the kynge Antiochus: he was afrayed that Ionathas wold not ſuffre him, but fyght againſt him. Wherfore, he went about to take Ionathas and to kyll hym.

*1.mac.xi.c. Ioſeph. cap. xxi.lib.xiii.

So he departed, and came vnto Bethſā. Then wente Ionathas forth agaynſt hym to the battayll wyth fourty thouſande choſen men, and came vnto Bethſan alſo. But whē Triphon ſawe that Ionathas came wᵗ ſo great an hooſt to deſtroye hym, he was afrayed: and therfore he receaued hym honorably, commended hym vnto al his frendes, and gaue hym rewardes, and commaunded hys men of warre to be as obediēt vnto him as to hym ſelfe.

And ſayd vnto Ionathas: why haſt thou cauſed thys people to take ſuch trauayle, ſeynge there is no warre betwyxte vs? Therfore ſende thē home agayne, ⁊ choſe certayne men to wayte vpō the, and come thou with me to Ptolomais: for I wyll gyue it the, wᵗ the other ſtronge holdes, men of warre and theyr officers: As for me, I muſt depart, this is onely the cauſe of my cōmynge. F Ionathas beleued hym, and dyd as he ſayde, puttynge awaye his hooſt, which went into the lande of Iuda. He kepte but. iij. M. by him, wherof he ſent.ii.M.into Galile, & one thouſande went wyth hym ſelfe.

Nowe as ſone as Jonathas entred into Ptolomais, the cyteſins ſparred the gates of the cytie, and toke hym, and ſlewe all them wyth the ſwerde, yͤ came in wyth hym. Thẽ ſent Triphon an hooſt of fotemen and horſe men into Galilee and into the great playne felde, to deſtroye all Jonathas cõpany. But when they knew that Jonathas was taken, and all they ſlayne that wayted vpon hym: they toke councell together, and came forth ready to the battayll. So when they whych folowed vpon thẽ, ſawe that it was a matter of lyfe, they turned backe agayne. As for the other, they went into the lande of Juda peaceably, & bewayled Jonathas, and them that were wyth hym ryght ſore. And Iſrael made great lamentacion. Then all the Heathen that were rounde about thẽ, ſoughte to deſtroye thẽ. For they ſayd: nowe haue they no captayne, nor any man to helpe them. Therfore, let vs ouercome thẽ, and rote out theyr name from amonge men.

The.xiii.Chapter.

After Jonathas was taken. Symon is choſen captayne, of whom Triphon takynge hys chyldren and money for the redẽpcion of Jonathas, kylleth hym and his chyldren. The graue of Jonathas. Triphon kylleth Antiochus, and poſſeſſeth the realme. Demetrius taketh truce wyth Symon. Symon wynneth Gaza. He poſſeſſeth the towre of Sion. He maketh hys ſonne Jhon captayne.

A Nowe when Simon herde yͭ Triphon gathered a great hoſte, to come into the lande of Juda, and to deſtroye it: and ſawe that the people was in great fearfulneſſe and care: He came vp to Jeruſalẽ, & gathered the people together, and gaue thẽ exhortacion, ſayeng: Ye knowe what great battayles I and my brethren and my fathers houſe haue fought for the lawe and the Sanctuary, and what maner of troubles we haue ſene: thorow occaſion, wherof, * all my brethren are ſlayne for Iſraels ſake, and I am lefte alone. And nowe lette not me ſpare myne owne lyfe in any maner of trouble, for I am no better thẽ my brethren: but wyll auenge my people & the Sanctuary, oure chyldren and oure wyues: for all the Heathẽ are gathered together to deſtroye vs of very malyce.

*i.mac.vi.c. ix.b·xii.b.

At theſe wordes the hertes of the people were kyndled together, ſo that they cryed wͭ a loude voyce, ſayenge: Thou ſhalt be our captaine in ſteade of Judas and Jonathas thy brethren, ordre thou our battell, & what ſo euer thou commaundeſt vs, we ſhal do it So he gathered all the men of warre, makynge haſt to fynyſh all the walles of Jeru-

B ſalem, whych he made ſtronge rounde about Then ſente he Jonathas the ſonne of Abſalomus with a freſh hoſt vnto Joppa, which droue them oute that were in the caſtell, and remayned there hym ſelfe. Triphon alſo remoued frõ Ptolomais with a great armye, to come into the lande of Juda, & Jonathas wyth hym in warde. And Symon pytched hys tentes at Addus before the playne felde

But whan Triphon knewe that Simõ ſtode vp in ſteade of hys brother Jonathas, & that he wolde warre agaynſt hym: he ſent meſſaungers vnto hym, ſayenge: Where as we haue kepte Jonathas thy brother, it is for money that he is owynge in the kynges accompte, concerninge the buſyneſſe that he had in hande. Wherfore, ſende now an.C. talentes of ſyluer and hys two ſonnes for suertye, that when he is letten forth he ſhall not forſake vs: and we ſhall ſende hym agayne. Neuertheleſſe, Simõ knewe, that he diſſembled in hys wordes: yet commaunded he the money and chyldren to be delyuered vnto hym: leſt he ſhulde be the greater enemye agaynſt the people of Iſrael: and ſay, bycauſe he ſent hym not the money and the chyldren therfore is Jonathas deed.

C So Symon ſent hym the chyldrẽ and an hũdreth talentes, but he diſſembled, & wold not let Jonathas go. After warde came Triphon into the lande, to deſtroye it, and went roũde about by the waye, that leadeth vnto Ador. But whereſoeuer they went, thyther went Simon and his hoſt alſo. Nowe, they that were in the caſtell, ſent meſſaũgers vnto Triphon, that he ſhulde make haſte to come by the wylderneſſe, and to ſende them vytayles. And Triphon made ready all his horſmẽ, to come the ſame nyght. Neuertheleſſe, it was a very greate ſnowe, ſo that he came not in Gaaladithim. And when he drewe nye Baſchama, he ſlewe Jonathas & hys ſonnes there, and then turned for to go home into hys owne lande.

Then ſent Symõ for to fet his brothers deade coarſe, and buryed it in Modin hys fathers cytie. So all Iſraell bewayled hym wͭ greate lamentacion, and mourned for hym very longe. And Symon made vpon the ſepulchre of his father and his brethrẽ, a buyldynge hye to loke vnto, of fre ſtone behynde and before, & ſet vp ſeuẽ pyllers, one againſt another (for hys father, hys mother & foure brethrẽ) and ſet great pyllers roũde aboute, wyth armes vpon them for a perpetual memorie, and carued ſhippes beſyde the armes: that they myght be ſene of men ſaylynge in the ſee. Thys ſepulchre whych he made at Modin, ſtandeth yet vnto thys daye.

D * Nowe as Triphõ wẽt forth to walke wͭ the yonge kynge Antiochus, he ſlewe him trayterouſly, & raygned in hys ſteade, crowned hym ſelfe kynge of Aſia, and dyd muche euell in the lande. Simon alſo buylte vp the

*Joſeph. ca. x.lib. xiii.

caſtels in Iewry, makyng thē ſtronge with hye towres, great walles, portes and lockes and layed vp vytaples in yͤ ſtronge holdes. And Simon choſe certaine men, ⁊ ſent them to kynge Demetrius: to deſyre hym, that he wolde diſcharge the lande from al bondage, for Triphō had ſpoyled it very ſore. Where vpon Demetrius the kynge anſwered hym, and wrote vnto hym after thys maner.

Demetrius the kynge ſendeth gretynge vnto Symon the hye preſt hys frende, with the elders and people of the Iewes. The golden crowne and precyous ſtone that ye ſente vnto vs, haue we receaued: and are ready to make a ſtedfaſt peace wyth you, yee, and to wryte vnto oure officers, for to releaſe you, concernynge the thynges wherein we made you fre: and the appoyntment that we make wyth you, ſhalbe firme ⁊ ſtable. The ſtrōge holdes whych ye haue buylded, ſhalbe youre owne. As for any ouerſyght or faute commytted vnto thys daye, we forgyue it, and the crowne taxe that ye ought vs alſo. And where as was any other trybute in Ieruſalem, it ſhal now be no tribute: and loke who are mete amonge you to be in our courte, let them be wryttē vp, that there maye be peace betwyxte vs.

Thus the yocke of the heathen was takē **E** from Iſraell, in the hundreth and ſeuentieth yeare. And the people of the Iewes began to wryte in theyr letters ⁊ actes on this maner. * In the fyrſt yeare of Symon the hye preſt, and prince of the Iewes.

*i.mac.xiij.d

In thoſe dayes went Symon vnto Gaza, and beſeged it rounde aboute, where he ſet vp ordinaunce of warre. And wanne a towre, which he toke. So they that gat into the towre lept into the cytie, whyche was in a great feare: In ſo muche that the people of the cytie rente theyr clothes, and clymed vp vpon the walles wyth theyr wyues ⁊ chyldren beſechynge Symon to be at one wyth them ſayenge.

O rewarde vs not after our wickednes, but be gracious vnto vs, and we ſhal do the ſeruice. Then Symon for very pytie, wold **F** fyght nomore agaynſte them, but put them out of the cytie, and cauſed the houſes (wherin the ymages were) to be clenſed, and ſo entred the cytie wyth Pſalmes of prayſe, geuinge thankes vnto the Lorde. So when he had caſt all abbominacions out of the cytie, he ſet ſuch mē in it as kept the lawe of God, and made the cytie ſtronge, and buylded a dwellynge place for hym ſelfe.

Nowe, when they in the caſtel at Ieruſalem were kepte ſo ſtraytly, that they could not come forth into the countre, and myghte nether bye nor ſell: they were very hongrye, and many of them famyſhed to death: In ſo much that they beſought Simō to be at one with them, which he graunted them. So he put them out from thence, and clenſed the caſtell from fylthynes. And vpon the .xxiii. daye of the ſecōde moneth in the .Clxxi. yere they entred into it wyth thankeſgeuynge ⁊ braūches of palme trees, wyth harpes, croudes, cymbals, and lutes, ſyngynge pſalmes, and ſonges of prayſe vnto God, for that the great enemy of Iſrael was ouercome.

And Symon ordeined that the ſame day ſhulde be kept euery yeare in gladneſſe, and made ſtronge the hyll of yͤ temple that was beſyde the caſtell, where he dwelt hym ſelfe wyth hys company. Simon alſo perceiuing that Ihon hys ſonne was a myghtye mā of armes, made him captayne of al the hooſtes and cauſed hym to dwel at Gaza.

The .xiiii. Chapter.

Demetrius is ouercome of Arſaces. Symon beynge captayne, there is great quyetnes in Iſrael. The couenaunt of frendſhyp wyth the Romaynes and wyth the people of Sparta is renued.

IN the .C.lxxii. yeare gathered kynge **A** Demetrius his hoſt, and departed vnto Media, to gette hym helpe for to fyght agaynſt Triphon. Now when Arſaces the kynge of Perſia and Media herde, yͭ Demetrius was entred within his borders, he ſent one of his princes to take him alyue: and to brynge hym vnto hym. So he wente and ſlewe Demetrius hooſt, toke hym ſelfe, brought hym to Arſaces, whyche kept hym in warde. And all the lande of Iuda was in reſt, ſo longe as Symon lyued, for he ſought the wealth of his people, therfore were they glad to haue hym for theyre ruler, and to do hym worſhyp alwaye.

Simon wanne the cytie of Ioppa alſo for an hauen towne, and made it an entraūce in to the Iles of yͤ ſee. He enlarged the borders of hys people, and cōquered thē more lande: He gathered vp many of theyr people that were preſoners: he had the dominion of Gaza, Bethſura and the caſtell, whych he clenſed from fylthynes, and there was no man that reſiſted hym: So that euery man tylled hys grounde in peace, the lande of Iuda and the trees gaue their frute and encreace. **B** The elders ſat al in iudgement, and toke theyr deuice for the wealth of the lāde: the yonge mē put on worſhyppe and harneſſe vpon them. He prouyded vytaples for the cyties, and made goodly ſtronge holdes of them: ſo that the fame of hys worſhyp was ſpoken of vnto yͤ ende of the worlde. * For he made peace thorowe out the lande, and Iſrael was full of myrth and ioye.

*Leui.xxvi.a
iii.Reg.iiij.a.

Euery man ſat vnder his vine and fygge trees, and there was no man to fraye them awaye. There was none in yͤ lande to fyght agaynſt thē, for then the kynges were ouercome.

come. He helped thoſe that were in aduerſite amonge hys people, he was diligente to ſe ẏ lawe kept: as for ſuch as were vngodly and wycked, he toke them awaye. He ſet vp the Sanctuary, and encreaſed the holy veſſels of the temple.

When the Romaynes and Sparcians had gotten worde, that Jonathas was deed they were right ſory. But whan they hearde that Symō his brother was made hye preſt in hys ſteade, & how he had wonne the lande agayne with the cyties in it: they wrote vnto hym in tables of braſſe, to renue the frendſhyp, & bonde of loue, whych they had made afore wyth *Judas ‡ and Jonathas his brethreu. Whych wrytynges were red before the congregacion at Jeruſalem.

*i.ma.viii. c
‡and.xii.a.

C And thys is the copy of the letters, that the Sparciās ſent: The Senatours and cyteſins of Sparta ſende greting vnto Simō the great preſt, wyth the elders, preſtes, and the other people of the Jewes theyr brethrē: When youre ambaſſytours that were ſente vnto oure people, certified vs of youre worſhyppe, honoure and proſperous wealth: we were glad of theyr commynge, & haue wrytten the earande whych they ſpake before the councel of the people: namely, that Numenius the ſonne of Antiochus. And Antipater the ſonne of Jaſon the Jewes ambaſſitours are come vnto vs, for to renue the olde frēdſhyp wyth vs. Upon thys the people conſented, that the men ſhuld be honorably intreated, and that the copy of theyr earaūde ſhuld be wrytten in the ſpecial bokes of the people, D for a perpetuall memorye vnto the Sparcians. yee, and that we ſhulde ſende a copye of the ſame vnto Simon the great preſt. After this dyd Symō ſende Numenius vnto Rome, wᵗ a golden ſhylde of a thouſande poūde weyght, to cōfirme the frēdſhip wᵗ thē: which when the Romaines vnderſtode, they ſayd: what thankes ſhal we recōpence agayne vnto Symō & his chyldrē: For he hath ſtablyſhed his brethrē, & ouercome ẏ enemies of Iſrael. Wherfore they graunted him to be fre. And all thys wrote the Jewes in tables of braſſe, & nayled it vnto ẏ pillers vpō ẏ moūt Symon. The copy of the wrytynge is thys.

The .xviij. daye of ẏ moneth *Elul in the Clxxij. yeare in ẏ third yeare of Simō ẏ hye preſt, in the great cōgregaciō the preſtes, rulers of ẏ people, & elders of ẏ coūtre at Aſarame, were theſe wordes openly declared.

*Auguſt.

E For ſo much as there was much warre in our lande, therfore Simon the ſonne of Matathias (come of the children of Jareb) and hys brethren put them ſelues in parell, and reſyſted the enemies of theyr people: ẏ theyr Sanctuary & lawe myght be mainteyned, and dyd theyr people great worſhyp: Jonathas in lyke maner, after that he had gouerned hys people & bene theyr hye preſt: dyed, and lyeth buryed beſyde hys elders.

After that wold theyr enemyes haue troaden theyr holy thinges vnder fote, deſtroyed theyr lande, and vterly waſted theyr Sanctuary. Then Symon wythſtode them, and fought for his people, ſpēt wuch of his owne money, weapened the valeaunt men of hys people, gaue them wages, made ſtronge the cyties of Juda, wyth Bethſura that lyeth vpon the borders of Jewry (where the ordinaunce of theyr enemies laye ſomtyme) and ſet Jewes therfore for to kepe it.

He made faſt Joppa alſo, which lyeth vpō the ſee, & Gaza that bordreth vpon Azotus (where ẏ enemyes dwelt afore) & there he ſet Jewes to kepe it: and whatſoeuer was mete for the ſubduyng of the aduerſaries, ẏ layed he therin. Now whē the people ſawe the noble actes of Symon, & what worſhyppe, he purpoſed to do for thē, hys godly behauour, & faythfulnes whyche he kept vnto thē, and how he ſought by alwayes the welth of hys people, becauſe he dyd all this, therfore they choſe him to be theyr prince & hye preſt. And in his tyme they proſpered well by hym, ſo ẏ the Heathen were takē out of theyr lande: & they alſo whych were in ẏ cytie of Dauid at Jeruſalē in the caſtel (where they went oute and defyled all thynges that were about the Sanctuary, and dyd great harme vnto clenlynes) and Simon put men of the Jewes in it, for the defence of the lande and cytie, and ſet vp the walles of Jeruſalem. F

And kyng Demetrius confirmed hym in his hye preſthode, made him his frēde, & dyd hym great worſhippe. For he herde that the Romaynes called the Jewes theyr frendes, louers & brethrē: how honorably they receaued Symōs ambaſſitours: how the Jewes and preſtes conſented that he ſhuld be theyr prince & hye preſt perpetually (tyl God rayſed vp the true prophete (& that he ſhulde be theyr captayne, to care for the Sanctuary, & to ſet of officers vpō the workes therof, ouer ẏ lande, ouer the weapēs, ouer the houſes of defence, to make prouiſiō for the holy thynges, & to be obeyed of euery mā, & all ẏ wrytynges of ẏ lande to be made in hys name: ẏ he ſhulde be clothed in purple & golde, & that it ſhulde be laufull for none of the people nor preſtes to breake any of theſe thynges, to wᵗſtande hys wordes, nor to call any congregacion in the lande without him: that he ſhulde be clothed in purple, & weare a colar of gold: And yf ther were any which diſobeied or brake this ordinaunce ẏ he ſhulde be punyſhed. G

So al the people conſented to alowe Symon, and to do accordynge to theſe wordes: Symon alſo hym ſelfe toke it vpon hym, & was content to be the hye preſt, the captaine and prince of the Jewes and preſtes, and to gouerne them all. And they commaũded to make this wrytynge in tables of braſſe, and faſten it vnto the compaſſe of the Sanctuary in an open place: and to laye vp a copy of the ſame in ỹ treaſury, that Symõ and his poſteritie myght haue it.

¶The.xv.Chapter.

¶Antiochus maketh a couenaũt of frendſhyp wᵗʰ Simon, ⁊ Triphon is perſecuted. The Romaynes wryte letters vnto kynges and nacions in the defence of the Iewes. Antiochus refuſynge the helpe that Symõ ſent hym, breaketh hys couenaunt.

A MOreouer, kynge Antiochus the ſonne of Demetrius ſente letters frõ ỹ Iles of the ſee, vnto Symon the hye preſt and prince of the Iewes, ⁊ to al the people cõteynynge theſe wordes: Antiochus the kyng ſendeth gretyng vnto Symon the hye preſt and to the people of the Iewes. For ſo much as certayne wycked mẽ haue gotten ỹ kyngdome of oure progenitours, I am purpoſed to chalenge ỹ realme agayne, and to reſtore it to the olde eſtate.

Wherfore, I haue gathered a great hoſt, ⁊ made ſhyppes of warre: ỹ I maye go thorowe the countre, ⁊ be auenged of thẽ which haue deſtroyed our lande, and waſted many cyties in my realme. And therfore nowe I make the fre alſo frõ al ỹ tributes, wherof al kynges my progenitours haue diſcharged ỹ and frõ other cuſtomes (where frõ they haue releaſed the) whatſoeuer they be: Yee, I geue ỹ leaue to ſmyte money of thyne owne win thy lande. As for Ieruſalem, I wyll that it be holy and fre: ⁊ all the weapẽs and houſes of defence, which thou haſt buylded ⁊ kepeſt B in thyne handes, ſhalbe thyne. Where as any thynge is or ſhalbe owynge vnto the kinge, I forgeue it ỹ, frõ thys tyme forth for euermore. And whẽ we haue optayned our kingdome, we ſhal do the, thy people and the temple great worſhyp: ſo ỹ your honour ſhalbe knowen thorow out the whole worlde.

In the. Clxxiiii. yeare went Antiochus into hys fathers lande, ⁊ all the mẽ of warre came together vnto hym, ſo that fewe were left wyth Triphõ. So the kynge Antiochus folowed vpon hym, but he fled vnto Dora, which lyeth by the ſee ſyde: for he ſaw ỹ ther was myſchefe cõmyng vnto hym, ⁊ that his hoſt had forſakẽ him. Thẽ came Antiochus vnto Dora wyth an. C. and twentye thouſande mẽ of armes vpon fote, ⁊ eyght thouſande horſemẽ. So he cõpaſed the citie roũde about, ⁊ the ſhyppes came by the ſee. Thus they vexed the citie by lãde ⁊ by water, in ſo much ỹ they ſuffred no mã to go in nor out.

In the meane ſeaſon came *Numenius (⁊ they that had ben wyth hym) frõ the cytie of Rome, hauinge letters wrytten vnto the kynges and prouinces, wherin were conteyned theſe wordes: C Lucius the mayre of Rome ſendeth gretyng vnto Ptolomy ỹ kyng. The ambaſſitours of the Iewes our frẽdes beynge ſent from Symon the hye preſt and from the people of the Iewes, came vnto vs for to renue the olde frendſhyppe, and bonde of loue, brought a ſhylde of golde weyenge a thouſande pounde, whych we were content to receaue of them. Wherfore, we thought it good to wryte vnto the kynges and prouinces, to do them no harme, nor to take parte agaynſt them, theyr cyties nor cõutrees, nether to maintaine theyr enemyes agaynſt thẽ. Yf there be any wycked perſonnes therfore, fled from theyr cõutre vnto you, delyuer thẽ vnto Symon the hye preſt, that he may punyſh them accordynge to theyr owne lawe.

*i.macha. xiiii.d.

The ſame wordes wrote the Romaynes alſo vnto Demetrius ỹ kynge, to Attalus, Araba, Arſaces and to al regions: as Samſanes, to thẽ of Sparta, Delo, Mido, Sidõ, Caria, Samos, Pamphilia, Lycia, Allicarnaſſum, D ⁊ to the Rhodes, to Faſelis, Coo, Sida, Arado, Gortina, Gnydũ, to Cypres and Cyren. And of euery lettre they ſente a coppye to Symon the hye preſt and to the people of the Iewes. So Antiochus the kynge brought hys hoſt vnto Dora ỹ ſeconde tyme to take it: where he made dyuerſe ordinaũce of warre, ⁊ kepte Triphon in, that he ſhulde not come forth. Thẽ ſent Symon to Antiochus two thouſande choſen men to help him with gold, ſyluer and other plẽteous geere: Neuertheleſſe, he wolde not receaue them, but brake al the conenaũt whych he made wᵗ Symõ afore, ⁊ withdrewe him ſelfe frõ him

He ſent Athenobius alſo a frende of hys vnto Simõ, for to reaſon with him, ſayeng: Ye wytholde from me Ioppa ⁊ Gaza (wyth ỹ caſtell that is at Ieruſalem) whyche are cyties of my realme, whoſe borders ye haue deſtroyed, ⁊ done greate euell in the lande, hauynge the dominacion in many other places of my kyngdome. Wherfore, delyuer now ỹ cyties whych ye haue taken, with ỹ tributes of the places that ye haue rule vpõ wythout ỹ borders of Iewry: Or els geue me fyue hũdreth talentes of ſyluer, yee, ⁊ for the harme that ye haue done in ỹ cyties ⁊ for the tributes of ỹ ſame, other fyue hundreth talentes. If no, we ſhall come and fyght againſt you. E

So Athenobius the kynges frende came to Ieruſalem, ⁊ when he ſaw the great worſhyp and honoure of Symon in gold, ſyluer ⁊ ſo great plentye of ornamentes: he marueled, and tolde Symon as ỹ kynge cõmaunded hym: Then anſwered Symon and ſayd vnto hym: *As for vs, we haue neyther takẽ other mens lãdes, nor witholden thẽ, but onely oure fathers heritage, whych our enemyes had vnryghteouſly in poſſeſſion a certayne tyme. Thys heritage of oure fathers haue we chalenged in proceſſe of tyme. And

*Iud.xi.c.d

where as thou cõplayneſt concernynge Joppa and Gaza, they dyd great harme to oure people and in oure lande, yet wyll we gyue an C. talentes for them.

Neuertheles, Athenobius anſwered him not one word, but turned agayne wrothfully vnto the kynge, & tolde hym al theſe wordes, and the great dignitie of Symon, with all that he had ſene, and the kynge was very angrye. In the meane tyme fled Triphon by ſhyp vnto Orthoſaida. Then the kynge made Cendebeus captayne of the ſee coaſt, & gaue him an hoſt of fotemen and horſmen, commaundynge hym to remoue the hoſt towarde Jewry, and to buylde vp the cytie of Cedron, to make vp the portes, & to warre agaynſt the people of the Jewes. As for the kynge hym ſelfe, he folowed vpon Triphon. So Cendebeus came vnto Jamnia, and beganne to vexe the people, to treade downe Jewry, to take ỹ people preſoners, to ſlaye *1.mac.xv.b them, and *to buylde vp Cedron: where he ſet horſemen and other men of warre, that they myght come forth and go thorowe the ſtretes of Jewry, lyke as the kynge had commaunded hym.

¶The.xvi.Chapter.

¶Cendebeus the captayne of Antiochus hoſt is put to flyght of the ſonnes of Symon. Ptolomeus the ſonne of Abobus kylleth Symon & hys.ii.ſonnes at a banket. Jhon kylleth them that lye in wayte for hys lyfe.

A *1.mac.xiiii.c Then came Jhon vp from *Gaza, and tolde Symon his father, what Cendebeus had done amonge theyr people. Upon thys called Symon two of hys eldeſt ſonnes, Judas and Jhon, and ſayd vnto them: I and my brethren and my fathers houſe, haue euer frõ our youth vp vnto this daye, foughten agaynſt the enemyes of Iſrael, and God gaue vs good fortune to delyuer Iſrael oft tymes. And nowe for ſo much as I am olde, be ye in ſtede of me & my brother, to go forth and fyght for our people, & the helpe of God be wyth you. So he choſe xx. M. fyghtynge mẽ of ỹ countre, with horſmen alſo, whych wente forth agaynſt Cendebeus, and reſted at Modin.

In the mornyng they aroſe, and went into the playne felde: and beholde, a myghtye great hooſt came agaynſt them, both of fotemen and horſmen. Now was there a water broke betwyxte them, & Jhon remoued the hoſt towarde them. And whan he ſawe that the people was afrayed to go ouer the water broke, he wente ouer fyrſt hym ſelfe: and the men ſeynge thys, folowed hym.

B Then Jhon ſet hys horſmen and fotemẽ in order, the one by the other, for theyr enemyes horſmen were very many. But when they blewe vp the preſtes trompettes, Cendebeus fled wt his hooſt, wherof many were ſlayne, and the remnaunt gat them to theyr ſtronge holde. Judas alſo Jhons brother was wounded at the ſame tyme. And Jhon folowed ſtyl vpon the enemyes, tyl he came to Cedrõ *whych he buylded. The enemyes fled alſo vnto the towres that were in the feldes of Azotus, & thoſe dyd Jhon burne vp. *1.mac.xv.f. Thus there were ſlayne two thouſande mẽ of them, and Jhon turned againe peaceably into Jewry.

And in the feld of Jericho was Ptolomy the ſonne of Abobus made captayne: whych becauſe he had aboundaunce of ſyluer and golde (for he had maried ỹ daughter of Symõ ỹ hye preſt) waxed proude in his minde, and thought to conquere the lande, ymagenynge falſhed agaynſt Symon and hys ſonnes, C to deſtroye them. Now as Symõ was goynge aboute thorow the cyties, that were in the coũtre of Jewry, and carynge for thẽ: he came downe to Jericho with Mathatias and Judas his ſonnes, in the.C.lxx.vii. yeare in the.xi.moneth called *Sabat. *Januarye. Thã Ptolomy the ſonne of Abobus receaued thẽ (but wyth diſceate) into a ſtrõge houſe of his called Doch, whyche he had buylded, where he made them a banket.

So whan Symon and hys ſonnes were mery and had dronken wel, Ptolomy ſtode vp wyth hys men (whom he had hyd there) and toke theyr weapens, entred into the banket houſe, and ſlewe Symon wyth hys two ſonnes, and certaine of his ſeruaũtes. Such greate vnfaythfulneſſe dyd Ptolomy in Iſrael, and recompenſed euell for good. Then D wrote this Ptolomy ỹ ſame vnto king Antiochus, requyrynge him, that he ſhuld ſende hym an hoſt to helpe him: and ſo ſhuld he delyuer him the lande, with the cyties and tributes of the ſame. He ſent other men alſo vnto Gaza, for to take Jhon: and wrote vnto the captaynes to come to hym, and he ſhulde geue them ſyluer, golde and rewardes. And to Jeruſalem he ſente other, to take it, & the Sanctuary.

Then ranne there one before, and tolde Jhon in Gaza, that his father & his brethren were ſlayne, & howe that Ptolomy had ſent to ſlaye hym alſo. When Jhon herde thys, he was ſore abaſhed, and layed handes of them that were come to deſtroye hym, and ſlewe them: for he knewe, that they wente aboute to kyll hym.

As for other thynges concernynge Jhon: of hys warres, of hys noble actes (wherin he behaued hym ſelfe manfully) of the buyldynge of walles whych he made, and other of his dedes: They are wrytten in the cronicles of his preſthode, frõ the tyme forth that he was made hye preſt after hys father.

¶The ende of the fyrſt booke
of the Machabees.

¶The ſeconde booke of the Machabees.

¶The fyrſt Chapter.

¶An Epiſtle of the Jewes that dwelte at Jeruſalem ſente vnto them that dwelt in Egypt, wherin they exhorte them to gyue thankes for the death of Antiochus. Of the fyre that was hydde in the pyt. The prayer of Nehemias.

A The brethren of the Jewes whych be at Jeruſalē, and in the lande of Jewry, wyſhe vnto thoſe brethrē of the Jewes that are thorow out Egypte: good fortune, health and peace.

God be gracious vnto you, and thynke vpon hys couenaunt ẏ he made wyth Abraham, Iſaac, and Jacob his faythful ſeruaũtes: *and gyue you all ſuch an harte, that ye maye loue & ſerue hym, yee, and perfourme hys wyll wyth an whole herte and of a wyllynge mynde. He open your hertes in hys lawe and in hys commaundementes, ſende you peace: heare youre prayers, be at one wyth you, and neuer forſake you in tyme of trouble. Thys is here our prayer for you.

*Deu.xxx.b

what tyme as Demetrius raygned, in ẏ Clxix. yeare, we Jewes wrote vnto you in the trouble and violence that came vnto vs. In thoſe yeares, after that Jaſon departed oute of the holy lande and kyngdome, they brent vp the portes, & ſhed innocent bloude. Then made we our prayer vnto the Lorde, and were hearde: we offred: and lyghted the candels, ſetting forth cakes and bred: *And nowe come ye vnto the feaſte of tabernacles in the moneth †Caſleu.

*Leu.xxiii.f

†Nouember.

B In the. Clxxxviij. yeare, the people that was at Jeruſalem and in Jewry, the councell and Judas hym ſelfe, ſent thys wholſome ſalutacion vnto Ariſtobolus kyng Ptolomys maſter, which came of the generacion of the anoynted Preſtes: and to the Jewes that were in Egypte: In ſo muche as God hath delyuered vs from greate parels, we thanke hym hylye. In that we reſyſted ſo myghtye a kynge. And why? he brought mē out of Perſis by heapes, to fyght agaynſte vs and the holy cytie. For as he was in Perſis (namely, the Captayne wyth the greate hooſt) he peryſhed in the temple of Naneas, beynge diſceaued thorowe the deuice of Naneas preſtes. For as he was purpoſed to haue dwelt there, Antiochus & hys frendes came thyther, to receaue muche money for a dowry. So when Naneas preſtes had layed forth the money, he entred wyth a ſmal company into the compaſſe of the temple, and ſo they ſhut the temple.

C Now when Antiochus entred by opening the preuy intraũce of the temple, the preſtes ſtoned the captaine to death, hewed them in peces that were wyth hym, ſmote of theyr heades, and threwe them out. In al thinges God be prayſed, whyche hath delyuered the wycked into our handes.

Where as we are now purpoſed to kepe the purificacion of the temple vpon the xxv. daye [illegible] the moneth Caſleu, we thought neceſſarye to certifye you therof: that ye alſo myght *kepe the tabernacles feaſt day, and the daye of the fyre, whyche was gyuen vs when Nehemias offred, after that he had ſet vp the temple and the aulter. For what tyme as oure fathers were ledde a waye vnto Perſis, the preſtes (whyche then ſoughte the honoure of God) toke the fyre preuely from the aulter, and hyd it in a valley, where as was a depe drye pytte: and therin they kepte it, ſo that the place was vnknowen to euery man. Now after many yeares whan it pleaſed God that Nehemias ſhulde be ſente from the kynge of Perſia, *he ſente the chylders chyldren of thoſe preſtes (which had hyd the fyre) to ſeke it. D And as they tolde vs they founde no fyre, but thycke water. Then commaunded he them to drawe it vp, & to bring it hym, and the offringes withal. Now whē the ſacrifices were layed on and ordred, the Preſt Nehemias commaunded to ſprynkle them and the wod wyth water. Whan thys was done, & the tyme come that the Sunne ſhone, whyche afore was hyd in the cloude: there was a great fyre kyndled. In ſo much that euery man marueled. Nowe al the preſtes prayed, whyle the ſacrifyce was a makynge. Jonathas prayed fyrſt, and the other gaue anſwere.

*Leu.xxiii.f Num.xxix.b iii.Eſd.v.c

*Leui.vi.a, f.a.xvi.c

And Nehemias prayer was after thys maner: O Lorde God maker of al thynges, thou fearfull and ſtronge, thou ryghteous and mercyfull, thou that arte onely a gracious kynge, onely lyberall, onely iuſte, Almyghtye and euerlaſtynge, thou that delyuereſt Iſrael from al trouble, thou that haſt choſen the fathers and halowed thē: receaue the offerynge for the whole people of Iſrael, preſerue thine owne porcion, and halowe it, gather thoſe together, that are ſcatred abrod from vs: delyuer them that are vnder the Heathens bondage, loke vpon them which are deſpyſed and abhorred, that the Heathē maye knowe and ſe howe that thou arte our God: Punyſhe them that oppreſſe, & proudlye put vs to diſhonoure. Set thy people agayne in thy holy place * lyke as Moſes hath ſpoken.

*Deu.xxx.a.

E And the preſtes ſonge Pſalmes of thankeſgeuynge, ſo lõge as the ſacrifice endured. Nowe when the ſacrifice was brent, Nehemias commaunded the greate ſtones to be ſprynkled wyth the reſidue of the water: *Whych whā it was done, ther was kyndled.

*Judi.vi.d iii.Re.xviii.c Eccl.xlviii.a

led a flamme of them alſo: but it was conſumed thorowe ẏ lyght, that ſhyned from the aulter. So when this matter was knowen, it was tolde ẏ kynge of Perſia, ẏ in the place where the preſtes, which were led awaye, had hyd fyre, there apeared water in ſteade of fyre, and that Nehemias & his company, had puryfied the ſacryfyces withall. Then the kynge conſyderynge & ponderynge the matter dilygently, made hym a temple to proue the thynge that was done. And when he founde it ſo in dede, he gaue the preſtes many gyftes & diuerſe rewardes, yee, he toke them with his awne hād and gaue them. And Nehemias called the ſame place Nephthar, which is as moch to ſaye as a cleuſynge: but many men call it Nephi.

¶ The.ii.Chapter.

¶ Howe Jeremye hyd the tabernacle, the Arke, and the aulter in the hyll. Of the.v.bokes of Jaſon conteyned in one.

A It is founde alſo in the wrytynges of Jeremy the prophet, that he cōmaūded thē which where caryed awaye. *ii.Mac.i.c. ‡Jere.xxix.b Baruc.vi.a to take fyre, *as it is ſayde afore. ‡ He commaunded them alſo, that they ſhuld not forget the lawe and commaundementes of the Lorde, and that they ſhulde not erre in theyr myndes, whan they ſe ymages of ſyluer and golde wyth theyr ornamentes. Theſe & ſuch other thynges cōmaunded he them, and exhorted them, that they ſhulde not let the law of God go out of theyr hertes.

It is wrytten alſo, howe the prophet (at the commaundement of God) charged them to take the tabernacle, & the arcke with thē: and he wente forth vnto the mountayne, *Deute. xxxiiii.a. where Moſes clymed vp, *and ſawe the heritage of God. And whē Jeremy came there he founde an open caue, wherin he layed the tabernacle, the arke. and the aulter of incēſe, and ſo ſtopped the hole. There came certaine men together alſo folowynge him, to marke the place, but they could not fynde it. Which whan Jeremy perceaued, he reproued them,
B ſayenge: As for that place, it ſhalbe vnknowen, vntyll the tyme that God gather hys people together agayne, and receaue them vnto mercy. Then ſhal God ſhewe thē theſe thynges, and the maieſtye of the Lorde ſhall *Exo.xiii.d. ii.Re.viii.b. appeare, *and the cloud alſo lyke as it was ſhewed vnto Moſes: and lyke as when Salomon deſyred, that the place myght be ſanctifyed, and it was ſhewed hym.

For he beynge a wyſe man, handled honorably & wyſely, offrynge vnto God in the halowynge of the tēple, whan it was fyniſhed. *Leui.ix.d. *And like as whē Moſes prayed vnto the Lorde, the fyre came downe frō heauen, and conſumed the burnt offerynge: Euen ſo prayed Salomon alſo, *and the fyre came downe from heauen, and conſumed ẏ burnt offerynge. *ii.pa.vii. And Moſes ſayd: becauſe the ſynofferynge was not eaten, therfore it is conſumed. In lyke maner Salomon kepte the dedicacion (or halowynge) eyght dayes.

C In the Annotacions and wrytynges of *Jeremy, *Some reade: nehemias were theſe thynges put alſo: and howe he made a lybrary, and how he gathered out of all countrees the bokes of the prophetes, of Dauid, the Epiſtles of the kinges and of the preſentes. Euen ſo Judas alſo, loke what he learned by experiēce of warre, and ſuche thynges as hath happened vnto vs, he gathered them altogether, and ſo we haue them by vs: Yf ye nowe deſyre to haue the ſame, ſende ſome bodye to fetch thē vnto you. Where as we then are aboute to celebrate the purificacion, we haue wrytten vnto you. Therfore, ye ſhall do well, yf ye kepe the ſame dayes. We hope alſo, that the God (which delyuered hys people, and gaue them all the heritage, kyngdome, preſthode *Deu.xxx.a. and Sanctuarye *that he promyſed them in the lawe) ſhall ſhortly haue mercye vpon vs, and gather vs together from vnder the heauen into hys holy place: for he hath ſaued vs from greate parels, and hath clenſed the place.

D As concernynge Judas Machabeus and hys brethren, the purificacyon of the greate temple, the dedicacion of the aulter, yee, and of the warres that cōcerne noble Antiochus *i.mac.vi.a. and *Eupator hys ſonne, of the ſhynynges that came downe from heauen vpon thoſe, whyche manfully defended the Jewes. For though they were but fewe, yet defēded they the whole lande, droue awaye the enemyes hooſt, recouered agayne the tēple, that was ſpoken of thorowe out all the worlde, delyuered the cytie, doynge theyr beſte, that the lawe of the Lorde whyche was put downe, myghte wyth all tranquilitie be reſtored agayne vnto the Lord, that was ſo mercyful vnto thē. As touchyng Jaſon alſo of Cyrē, we haue vndertaken cōpendeouſly to bringe into one boke, the thynges that were comprehended of hym in fyue: For we conſyderynge the multitude of the bokes, and howe harde it ſhulde be for them that wolde medle wyth ſtoryes and actes (and that becauſe of ſo dyuerſe matters) haue vndertaken ſo to comprehende the ſtories: that ſuch as are diſpoſed to reade myght haue pleaſure and paſtyme therin: and that they whyche are diligente in ſuche thynges, myghte the better thynke vpon them: yee, and that whoſoeuer reade them: myght haue profyte therby.

E Neuertheleſſe, we our ſelues that haue medled with this matter for the ſhortening of it haue taken no ſmall labour, but greate diligence, watchynges & trauayle. Lyke as

they

as they that make a feaſt, wolde fayne do other men pleaſure: Euē ſo we alſo (for many mens ſakes) are very well contēt to take the laboure, where as we maye ſhortly comprehende, the thynges that other men haue truly wrytten.

For he yͭ buyldeth an houſe anewe, muſt prouyde for many thiges, to the whole buyldynge: but he that paynteth it afterwarde, ſeketh but only what is comly, mete & conueniēt to garnyſh it wythall. Euen ſo do we alſo in lyke maner. And why? He that beginneth to wryte a ſtory for the fyrſt, muſt with his vnderſtandynge gather the matter together, ſet hys wordes in ordre, and deligētly ſeke out of euery parte: But he that afterwarde wyll ſhorten it, vſeth fewe wordes, & toucheth not the matter at the largeſt ; Let thys be ſufficient for a Prologe, nowe wyll we beginne to ſhewe the matter: for it is but a folyſh thynge to make a longe Prologe, & to be ſhorte in the ſtory it ſelfe.

¶ The.iij. Chapter.

¶ Of the honoure done vnto the temple by the kynges of the Gentyles. Symon vttereth what treaſure is in the temple. Heliodorus is ſent to take them awaye. He is ſtrycken of God, & healed at the prayer of Onias.

A What tyme as the holy cyte was inhabited in all peace & wealth, and whē the lawes were yet very well kepte. (For ſo was it ordeyned by Onias the hye preſtes and other godly mē yͭ were enemyes to wyc-
*i. Mac.i.c. kedneſſe) It came therto, *yͭ euē the kynges & princes thē ſelues dyd the place great worſhyppe, & garnyſhed the temple wyth greate gyftes: In ſo moche that Seleucus kinge of Aſia of hys awne rentes, bare all the coſtes belongynge to the ſeruice of the offrynges. Then *Simon of the trybe of Bē Jamin, &
*ij.mac.iij.a ruler of the tēple, labonred to worcke ſome myſchefe i yͤ cite: but yͤ hie preaſte reſiſted hī.

Neuertheleſſe, when he myght not ouer-
*ij.mac.iij.b come Onias, he gat hym to *Appolonius yͤ ſonne of Therſa (whych thē was chefe Lord in Celoſyria and Phenices) and tolde him, yͭ the treaſury in Jeruſalem was full of innumerable money, & howe that the comō goodes (whych belonged not vnto the offerynges) were exceadinge greate alſo: yee, & how it were poſſyble, that all theſe myght come vnder the kynges power.

Nowe when Appolonius had ſhewed the kynge of the moneye, as it was tolde hym:
B yͤ kynge called for Heliodorus his ſtewarde, & ſent hym with a cōmaundement, to bringe hym the ſame money. Immediatly Heliodorus toke hys iourney, but vnder a coloure, as though he wolde go thorowe Celoſyria and Phenices to viſet the cyties, but his purpoſe was to fulfyll the kynges pleaſure. So whē he came to Jeruſalē, and was louyngly receaued of the hye preſt into the cyte: he tolde what was determyned concernynge the moneye, and ſhewed the cauſe of hys cōmynge: he aſked alſo, yf it were ſo in dede. Thē the hye preſt tolde hym, that there was ſoch money layed vp for the vpholdynge of wydowes and fatherleſſe chyldren, & howe that a certayne of it belōged vnto Hyrcanus Tobias a noble man: and that of all the moneye (whych yͤ wycked Simon had bewrayed) there were.iiij.hūdreth talētes of ſyluer, &.ij.hūdreth of golde: yee, & that it were vnpoſſyble for thoſe mens meanynge to be diſceaued, that had layed vp theyr money in the place and temple (whych is had in worſhyp thorow the whole worlde) for yͤ mayntenaunce and honoure of the ſame. Wher vnto Heliodorus anſwered, that the kinge had commaunded hym in any wyſe, to brynge hym in the money.

So at the daye appoynted, Heliodorus C
entred into the temple to ordre thys matter. But there was no ſmall feare thorowe out the whole cytie. The Preſtes fell downe before the aulter in theyr veſtimentes, & called vnto heauē vpon hym, *whych had made a *Exo.xxij.b
lawe concernynge ſtuffe geuen to kepe, that they ſhulde be ſafely preſerued for ſoch as cōmytte thē vnto keppynge. Then who ſo had loked the hye preſte in the face, it wolde haue greued hys herte: For hys coūtenaunce and the chaungynge of hys coloure, declared the inwarde ſorowe of his minde. The mā was all in heuyneſſe, and hys body in feare: wherby they that loked vpō hym, myght perceaue the grefe of hys herte. The other people alſo came out of theyr houſes by heapes vnto the comon prayer becauſe the place was lyke to come into confuſyon. The wemen came together thorowe the ſtretes, with hearrye clothes aboute theyr breſtes.

The virgyns alſo that were kepte in, rāne to Onias, ſome in the walles, other ſome loked out of the wyndowes: yee, they all helde vp theyr handes towarde heauen, & prayed. A miſerable thynge was it, to loke vpon the comen people, & the hye preſt beynge in ſoche trouble. But they beſought almyghty God that the goodes whych were cōmytted vnto them, might be kepte whole, for thoſe that had delyuered thē vnto theyr keppynge. Neuertheles, the thynge that Heliodorus was determyned to do, that perfourmed he in the ſame place, he hym ſelfe perſonally beynge about the treaſury wyth hys men of warre, But the ſprete of almyghty God ſhewed hī ſelfe opēly, ſo that all they whych preſumed to obeye Heliodorus, fell thorow the power of God into a greate fearfulneſſe and drede.
*For there appeared vnto them an horſe, wͭ *ij.Mac.x.e. and.xi.b
a terrible man ſyttynge vpon hym, deckt in goodly araye, and the horſe ſmote at Heliodorus wyth hys fore fete. Nowe, he that ſat

vpō the horſe, had harneſſe of golde vpō him

Moreouer, there appeared.ij. fayre & beutyfull yōge mē in goodly aray, whych ſtode by hym, ſcourged hym of both the ſydes, and gaue hym many ſtrypes without ceaſynge. * With that fell Heliodorus ſodēly vnto the grounde. So they toke hym vp (beynge cōpaſed aboute with greate darckeneſſe) & bare hym out vpon a bere. Thus he that came wyth ſo many runners and men of warre in to the ſayde treaſury, was borne out, where as no man myght helpe hym: & ſo the power of God was manifeſt and knowne. He laye ſtyll domme alſo by the power of God deſtitute of all hope & lyfe, And they prayſed the Lord, that he had ſhewed his power vpō his place and tēple, whych a lytle afore was full of feare & trouble: and that thorowe the reuelacyon of the almyghtye Lorde, it was fylled wyth ioye and gladneſſe.

* ij.Mac.v.c

E

Then certayne of Heliodorus frendes prayed Onias, that in all haſte he wolde call vpon God, to graunte hym hys lyfe, whych was geuynge vp the gooſt. So the hye preſt conſydered the matter, and leſt the kynge ſhulde ſuſpecte that the Jewes had done Heliodorus ſome euell: he offred an healthofferynge for hym. Nowe whē the hye Preſt had opteyned hys peticyon, the ſame yonge men in the ſame clothinge appeared, and ſtode beſyde Heliodorus, ſayenge: Thancke Onias the hye preſt, for * for hys ſake hath the Lord graunted the thy lyfe: therfore ſeynge that God hath ſcourged the, geue him prayſe and thankes, and ſhewe euery man hys myght & power. And when they had ſpokē theſe wordes, they appeared nomore.

* Act.xxvij.c

F

So Heliodorus offred vnto God, made great vowes vnto hym, whych had graūted hym hys lyfe, thācked Onias, toke his hooſt & wēte agayne to the kynge. Then teſtifyed he vnto euery man of the greate worckes of God, that he had ſene wt hys eyes. And whē the kynge aſked Heliodorus who were mete to be ſent yet once agayne to Jeruſalem, he ſayde: yf thou haſt any enemy or adnerſary vnto thy realme, ſende hym thyther, & thou ſhalt haue hym punyſhed, yf he eſcape wyth hys lyfe: for in that place (no doute) there is a ſpeciall power & worckyng of God. For he ẏ dwelleth in heauen, viſyteth & defendeth ẏ place: and all that come to do it harme, he punyſheth and plageth thē. Thys is nowe the matter concernynge Heliodorus, and the kepynge of the treaſury at Jeruſalem.

¶ The.iiij.Chapter.

¶ Simon reporteth euell of Onias. Jaſon deſyrynge the offyce of the hye Preſt corrupteth the kynge wyth rewardes. The wycked intent of Jaſon.

A

* ij. Mac.iij.a.

THis Symō now * (of whō we ſpake afore) beynge a bewrayer of the money & of hys awne naturall cōtre, reported the worſt of Onias: as though he had moued Heliodorus vnto thys, & as though he had bene a brynger vp of euel. Thus was he not aſhamed to call hym an enemye of the realme, that was ſo faythfull an ouerſeer & defender of the cyte & of hys people: yee, & ſo feruent in the lawe of God. But whē the malice of Simō increaſed ſo farre, that thorow his frendes there were certayne manſlaughters cōmytted: Onias conſydered the parell that myght come thorow thys ſtryfe, & how that Appolonius (namely the chefe Lorde in Celoſyria & Phenices) was all ſet vpon tyranny, and Symons malice increaſed the ſame: He gat hym to the kynge, not as an accuſer of the cyteſyns, but as one ẏ by hym ſelfe intended the comō wealth of the whole multitude. For he ſawe it was not poſſible to lyue in peace, nether Simon to leaue of from his folyſhneſſe, except the kynge dyd loke therto. But after the deeth of Seleucꝰ, when Antiochus (which is called the noble) toke ẏ kyngdome: Jaſon the brother of Onias laboured to be hye preſt: For he came vnto the kynge, and promiſed him thre hundreth &.lx. talentes of ſyluer, & of the other rentes.lxxx. talentes. Beſydes this he promyſed him yet an.C.&.L. yf he myght haue the ſcole of the chyldren, & that he myght call them of Jeruſalem Antiochians. Whych when the kynge had graunted, & he had gottē the ſuperiorite, he begāne immediatly to drawe his kynſmē to the cuſtome of the Heathē, put downe the thynges that the Jewes had ſet vp of loue, by John the father of Eupolonius whych was ſent ambaſſytoure vnto Rome, for to make the bonde of frēdſhyppe & loue. He put downe all the Jewes & Lyberties of the Jewes, & ſet vp the wycked ſtatutes. He durſt make a fyghtinge ſcole vnder the caſtell, and ſet fayre yonge men to lerne the maners of whores and brothels.

B

Thys was nowe the begynnynge of the Heathenyſh & ſtraunge cōuerſacyō, brought in thorowe the vngracyous & vnhearde wyckedneſſe of Jaſon, whych ſhulde not be called a Preſt, but an vngodly perſonne. In ſo moch that the preſtes were now nomore occupied about the ſeruice of the aulter, but deſpyſed the temple, regarded not the offrynges: yee, gaue their diligēce to lerne to fyght, to wraſtle, to leape, to daūce, & to put at the ſtone, not ſettynge by the honoure of the fathers, but lyked the glory of the Grekes beſt of all: for the whych they ſtroue perlouſly, & were gredy to folowe theyr ſtatutes, yee, theyr luſt was in all thynges to be lyke thē, whych afore were theyr enemyes & deſtroyers. Howbeit to do wyckedly agaynſt the lawe of God ſhall not eſcape vnpunyſhed: but of thys we ſhall ſpeake here after.

C

D

What tyme as the * Olympiades ſportes were played at Tyrus (the kynge hym ſelfe

* Theſe were kepte euery fyftye yeare.

beynge

beinge preſente) this vngracious Iaſon ſent wycked men, bearynge from them of Ieruſalē (whych nowe were called Antiochiās) iij.C. drachmas of ſyluer for an offerynge to Hercules. Theſe had they that caryed them deſyred vnder ſoch a faſhion, as though they ſhulde not haue bene offred but beſtowed to other vſes. Neuertheles, he that ſent them, ſent them to the intēt that they ſhulde be offred vnto Hercules. But becauſe of thoſe ẏ were preſent, they were geuen as to the makynge of ſhyppes. And Appolonius the ſonne of Neſteus was ſent into Egypte, becauſe of the noble men of kynge Ptolomy Philometor. Nowe when Antiochus perceaued, that he was put out frō medlynge in the realme, he ſought hys awne profyte, departed from thence, came to Ioppa, & then to Ieruſalem: where he was honorably receaued of Iaſon, & of the cytie, & was brought in with torche lyght and wyth greate prayſe: and ſo he turned hys hooſt vnto Phenices.

*ij.mac.iij.b

*i.Mac.iij.b

E After.iii. yeare Iaſon ſent Menelaus, the foreſayde Simōs brother, * to beare the money vnto the kyng, & to bringe him anſwere of other neceſſary matters. But he (when he was prayſed of the kinge for magnifying of his power) turned ẏ preſthod vnto him ſelfe, layinge vp.iii.C. talentes of ſyluer for Iaſon. So whē he had gotten cōmaundemētes from the kynge (he came hauynge nothynge ẏ becōmeth a preſte) but bearinge ẏ ſtomack of a cruel tyraūt, & ẏ wrath of a wylde brute beeſt. * Thē Iaſon (whych had diſceaued his awne brother) ſeynge that he hym ſelfe was begyled alſo, was fayne to fle into the lande of the Ammonites, & Menelaus gat the dominion. But as for the money ẏ he had promyſed vnto the kyng, he dyd nothynge therin, whē Soſtratus the ruler of the caſtell requyred it of hym. For Soſtratꝰ was the mā that gathered the cuſtomes: wherfore they were both called before the king. Thus was Menelaus put out of the preſtode, and Lyſimachus his brother came in his ſteade. Soſtratus alſo was made Lord of the Cypriās.

F It happened in the meane ſeaſon, that the Tharſiās & Mallaciās made inſurreccyon, becauſe they were geuen for a preſent vnto kynge Antiochus cōcubyne. Then came the kynge in all the haſte, to ſtyll them agayne, & to pacifie the matter, leauyng Andronicus there to be hys debyte as one mete therfore. Now Menelans ſuppoſing that he had gotten a ryght conuenient tyme, ſtole certayne veſſels of golde out of the temple, and gaue them to Andronicus for a preſent: & ſome he ſolde at Tyrus and in the cyties therby.

Whych when Onias knewe of a ſuertye, he reproued hym: but he kepte him in a Sanctuary beſyde Daphnis, that lyeth by Antioche. Wherfore Menelaus gat him to Andronicus, & prayed hym ẏ he wold ſlaye Onias. So whē he came to Onias, he counceled him craftely to come out of the Sanctuary geuynge hym hys hāde with an othe (howe be it he ſuſpecte him) and then he ſlewe Onias, wythout any regarde of ryghteouſneſſe.

For the whych cauſe not only the Iewes, but other nacyons alſo toke indignaciō, and were diſpleaſed for the vnryghteous death of ſo godly a man.

G And when the kynge was come agayne from Cilicia, the Iewes and certayne of the Grekes wente vnto hym, cōplaynynge for the vnryghteous death of Onias. Yee, Antiochus hym ſelfe was ſory in his mynde for Onias, ſo that it pityed him, & he wepte, remembrynge his ſoberneſſe & manerly behauoure. Wherfore he was ſo kyndled in hys mynde, that he cōmaūded Andronicus to be ſtryped out of his purple clothīge, & ſo to be led thorow out the cyte: yee, & ẏ vngracious man to be ſlayne in the ſame place where he cōmitted his wikednes vpon Onias. Thus the Lorde rewarded him his punyſhmēt, as he had deſerued. Now when Lyſymachus had done many wycked dedes in the temple thorow the councell of Menelaus, and the voyce came abrode: the multitude gathered them together agaynſt Lyſymachus: for he had caryed out now moch golde.

So when the people aroſe, and were full of dyſpleaſure, Lyſymachus armed.iii.M. vnthriftes to defende hym: a certayne tyraunte beyng theyr captayne, which was growen both in age and woodneſſe. But when the people vnderſtode the purpoſe of Lyſymachus, ſome gat ſtones, ſome good ſtrōge clubbes, & ſome caſt aſhes vpō Lyſimachus. Thus there were many of thē wounded, ſome beyng ſlayne, & all ẏ other chaced awaye, But as for the wycked churchrobber hym ſelfe, they kylled him beſyde the treaſury. H Of theſe matters therfore there was kepte a courte agaynſt Menelaus. Nowe when the kynge came to Tyrus, they made a complaynte vnto him of Menelaus, cōcernyng this buſyneſſe, and the ambaſſytours were thre. But Menelaus went & promiſed Ptolomy, to geue hym moche money, yf he wolde perſuade the kynge. So Ptolomy went to the kynge into a courte (where as he was ſet to coole hym) & brought hym out of ẏ mynde. In ſo moch that he diſcharged Menelaus frō the accuſaciōs, that not wythſtādynge was cauſe of all myſchefe: and thoſe poore men, whych yf they had tolde theyr cauſe, yee, before the, Scithiās, they ſhulde haue bene iudged innocent, them he condemned to death.

Thus were they ſoone punyſhed, whych folowed vpon the matter for the citie, for the people, & for the holy veſſel. Wherfore, they of Tyrus toke indignacyon, and buryed the honorably. And ſo thorow the couetouſneſſe of them that were in power: Menelaus remayned ſtyll in auctorite, increaſynge in malyce, to the hurte of the cyteſyns.

¶ The. v. Chapter.

¶ Of the ſygnes and tokens ſene in Jeruſalem. Of the ende and offence of Jaſon. The purſute of Antiochus agaynſt the Jewes. The ſpoylynge of the temple.

A AT the ſame tyme Antiochus made hym ready to go agayne in to Egypte. Then were there ſene at Jeruſalẽ. xl. dayes lõge, horſmen, rũnynge to and fro in the ayre, which had raymẽt of golde, & ſpeares. There were ſene alſo whole hooſtes of men weapened, and horſes runnynge in an ordre, howe they came together, howe they helde forth theyr ſhyldes, how the harneſſed men drewe out theyr ſwerdes, & ſhott theyr dartes.

The ſhyne of the golden weapens was ſene, & of all maner of armure. Wherfore euery man prayed, that thoſe tokẽs myght turne to good. Nowe whẽ there was gone forth a falſe rumoure, as though Antiochus had bene deed: Jaſon toke a. M. mẽ, and came ſodenly vpon the cytie. The cyteſyns ranne vnto the walles, at the laſt was the cytie takẽ, and Menelaus fled into the caſtell.

B As for Jaſon, he ſpared not hys awne cyteſyns in the ſlaughter, nether conſydered he what greate euell it were, to deſtroye the ꝓſperite of hys awne kynſmẽ: but dyd as one that had gotten the victory of hys enemyes, and not of hys frendes. For all thys gatt he not the ſuperiorite, but at the laſt receaued cõfuſyon for hys malyce. * and fled agayne *ij.mac.iiij.c lyke a vagabunde into the lande of the Ammonites.

Finally, for a rewarde of hys wyckedneſſe he was accuſed before Aretha the kynge of the Arabians. In ſo moch that he was fayne to fle from cytie to cytie, beynge depyſed of euery mã as a forſaker of the lawes, and an abhominable perſonne. And at the laſt (as an open enemy of hys awne naturall countre and of the cyteſyns) he was dryuen into Egypte.

Thus he that afore put many out of theyr awne natyue land, peryſhed from home him ſelfe. He went to Lacedemon, thynckynge there to haue gotten ſuccourre by reaſon of kynred. And he that afore had caſten many one out vnburyed, was throwen out hym ſelfe, no man mournynge for hym, ner puttynge hym in his graue: ſo that he nether enioyed the buryall of a ſtraunger, nether was he partaker of hys fathers ſepulcre.

C Nowe when thys was done, the kynge ſuſpecte, that the Jewes wolde haue fallen *i.Mac.i.c. from hym: wherfore he came in a greate dyſpleaſure out of Egipte, * & toke the cytie by violẽce. He commaunded hys men of warre alſo, that they ſhulde kyll and not ſpare, but ſlaye downe ſoch as wythſtode them, or clymed vp vpon the houſes.

Thus was there a greate ſlaughter of yonge men, olde men, wemen, chyldren and vyrgines. In. iij. dayes were there ſlayne: lxxx. M. fourty thouſande put in preſon, and no leſſe ſolde. Yet was he not content wᵗ thys but durſt go into the mooſt holy tẽple (Menelaus that traytoure to the lawes & to hys awne naturall cõutre, beynge hys gyde) and with his wicked hãdes toke the holy veſſel, which other kynges & cyties had geuen thyther for the garnyſhinge and honoure of the place: them toke he in hys hãdes vnworthely, and defyled them.

D So mad was Antiochus, that he conſydered not, howe that God was a lytle wroth for the ſynnes of thẽ that dwelt in the cytie, for the whych ſoch confuſyõ came vpon that *Iudit.v.d. place: * And why? yf it had not happened thẽ to haue bene lapped in many ſynnes, this Antiochus (as ſoone as he had come) had ſodenly bene punyſhed, and ſhutt out for hys *ij.mac.iij.d preſumptiõ, * lyke as Heliodorus was, whõ Seleucus the kynge ſente to robbe the treaſury. Neuertheles, God hath not choſen the people for the places ſake, but the place for the peoples ſake: and therfore is the place become partaker of ẏ peoples trouble, but afterwarde ſhall it enioye the wealth of them. And lyke as it is nowe forſakẽ in the wrath of almyghtye God, ſo when the greate God is reconcyled, it ſhall be ſett vp in hye worſhyp agayne.

E So when Antiochus had taken a. M. and viij. C. talentes out of the tẽple, he gat hym to Antioche in all the haſte, thinckyng in his pride, that he myght make mẽ ſayle vpõ the drye land, and to go vpon the ſee, ſoch an hye mynde had he. He lefte debytes there, to vexe the people: At Jeruſalem left he Philyppe a Phrigiã, in maners more cruell thẽ hym ſelfe ẏ ſet hym there: At Garyſim he left Andronicus & Menelaus, which were more greuous to the cyteſins thẽ other. * Nowe as he *i.Mac.i.a. was thus ſet in malyce agaynſt the Jewes, he ſent Appolonius an hated prynce, wyth xxij. M. cõmaũdyng hym to ſlaye thoſe that were of perfect age, and to ſell the wemen, maydens & chyldrẽ. Whẽ he cam nowe to Jeruſalem, he fayned peace, & kepte hym ſtyll vntyll the Sabboth daye. And then he commaunded hys mẽ to take them to their weapens (for the Jewes kepte holy daye) & ſo he ſlew all them that were gone forth to the opẽ playe, rũnynge here & there thorow the cytie wyth hys men weapened, and murthured a great nõbre. * But Judas Machabeꝰ which *i.Mac.i.c. was the tenth, fled into the wyldernesſe, led hys lyfe there wyth hys companye amonge wylde beaſtes and vpon the mountaynes, dwellynge there & eatynge graſſe, leſt they ſhulde be partakers of the fylthyneſſe.

¶ The .vj. Chapter.

¶ The Jewes are compelled to leaue the lawe of God. The temple is defyled. The readers are monyſhed that they ſhall not abhorre the aduerſyte wherwyth yͤ Lord afflicteth them. The greuous payne of Eleazarus.

A NOt longe after thys, ſent the kynge a meſſauger of Antioche, for to compel the Jewes, to altre the ordinaũces of the fathers and the lawe of God, to defyle the temple that was at Jeruſalẽ, & to call it the temple of Jupiter Olympius: and that they ſhulde be in Gazarim, as thoſe which dwell at the place of Jupiter the herberous. Thys wycked ſedicyon of the vngodly was heuy vpon all the people: for the temple was ful of voluptuouſnes, bybbyng and bollynge of the Heathen, of rybaudes & harlottes together. The wemen went into the holy place, and bare in that was not laufull. The aulter alſo was full of vnlaufull thynges, whych the lawe forbyddeth to laye vpõ it. The Sabbothes were not kepte, the other ſolempne feaſtes of the lande were not regarded. To be playne, there durſt no man be a knowẽ that he was a Jewe. In the day of the kynges byrth they were cõpelled parforce to offre: and when the feaſt of Bachus was kepte, they were conſtrayned to were garlãdes of yuye, and ſo to go aboute to the honoure of Bachus.

B Moreouer, thorowe the coũcell of Ptolomy, there went out a cõmaundement in the nexte cyties of the Heathen, that they ſhulde intreate the Jewes in like maner: namely, to compell them for to do ſacrifyce after the lawes of the Gentiles: & whoſo wolde not, to put thẽ to death. A pyteous thynge was it to ſe. There were .ij. wemen accuſed to haue circumciſed theyr ſonnes, whom when they had led rõude aboute the cytie (the babes hãgyng at theyr breſtes) they caſte thẽ downe headlynges ouer yͤ walles. Some that were crepte in dẽnes and had kepte the Sabboth were accuſed vnto Phylyppe, & brent in the fyre: becauſe that for the feare of God they kepte the commaundemẽt ſo ſtyfly, & wolde not defende them ſelues. Nowe I beſeche all thoſe whych reade thys boke, that they refuſe it not for theſe falles of aduerſyte: & iudge the thynges (yͭ are happened) for no deſtruciõ, but for a chaſtenynge of our people. And why? When God ſuffreth not ſynners longe to folowe theyr awne mynde, but ſhortly punyſheth thẽ, *it is a token of hys greate louynge kyndnes. *Prou.iij.b. C For thys grace haue we of God more then other people, that he ſuffreth not vs longe to ſynne vnpuniſhed lyke as other naciõs, yͭ when the daye of iudgemẽt cõmeth, he maye punyſh them in the fulnes of their ſynnes. If we ſynne, he correckteth vs, but he neuer wythdrawetḣ hys mercy from vs: & though he punyſh wyth aduerſyte, yet doth he neuer forſake hys people. But lett thys that we haue ſpoken nowe wyth fewe wordes, be for a warnynge and exhortacion of the Heathen.

Nowe wyll we come to the declarynge of yͤ matter. Eleazar one of the principall Scrybes, an aged man & of a well fauored cõtenaunce, was conſtrayned to gape wyth opẽ mouth, *& to eate ſwynes fleſhe. *Leui.xi.a But he deſyring rather to dye gloryouſly then to lyue wͭ ſhame, offred hym ſelfe wyllyngly to the martyrdome. Nowe whẽ he ſawe yͭ he muſt nedes go to it, he toke it paciẽtly: for he was at apoynte wyth hym ſelfe, yͭ he wolde conſente to no vnlaufull thynge for eny pleaſure of lyfe. They yͭ ſtode by beynge moued wͭ D pyte (but not aryght,) for the olde frendſhyp of the mã, toke hym aſyde pryuely, & prayed hym, that he wolde let ſoch fleſhe be brought hym as were laufull to eate, & then to make a countenaunce, as though he had eaten of the fleſh of the ſacrifyce lyke as the kyng cõmaunded, for ſo he myght be delyuered from death & ſo for the olde frendſhyp of the man, they ſhewed hym thys kyndnes.

But he beganne to conſydre hys diſcrete & honorable age, hys noble and worſhypfull ſtock, & howe yͭ frõ his youth vp he had bene of an honeſt & good cõuerſacyon: yee, & howe conſtantly he had kepte the ordinaunces and lawes cõmaũded by God, wherfore he gaue them thys anſwere, & sayd: Yet had I rather fyrſt be layed ĩ my graue. *For it becõmeth *i.Thes.v.c not myne age (ſayde he) in eny wyſe to dyſſemble, wherby many yõg perſonnes might thyncke, yͭ Eleazar beynge .lxxx. yeare olde & .x. were nowe gone to a ſtraunge lyfe: & ſo thorowe myne ypocriſy (for a lytle tyme of a trãſytory lyfe) they myght be diſceaued: by thys meanes alſo ſhulde I defyle myne age, & make it abhominable. For though I were nowe delyuered from the tormentes of men, yet ſhulde I not eſcape the hãd of almyghty *Roma.ii.a. E God, nether alyue ner deed wherfore, I will dye manfully & do as it becõmeth myne age. Wherby I maye paraduẽture leaue an exãple of ſtedfaſtnes for ſoch as be yonge, yf I wyth a ready mynde & manfully dye an honeſt death, for yͤ moſt worthy & holy lawes.

When he had ſayde theſe wordes, immediatly he was drawen to the tormẽte. Now they yͭ led hym & were mylde a lytle afore, beganne to take diſpleaſure becauſe of the wordes that he ſayd: for they thought he had ſpoken them of an hye mynde. But when he was in his martyrdome, he mourned & ſayd Thou (O Lord) which haſt the holy knowlege: knoweſt opẽly: that where as I myght be delyuered from death, I ſuffre theſe ſore paynes of my body: but in my mynde I am well content to ſuffre thẽ becauſe I feare the.

Thus thys man dyed, leauynge the memorial
of hys death for an exāple, not only vnto
yonge men, but vnto all the people, to be
ſtedfaſt and manly.

¶ The .vii. Chapter.

¶ The punyſhement of the .vii. brethren and of theyr mother.

A IT happened alſo yͤ there were .vii. brethren
(wyth theyr mother) taken, &
compelled by the kynge * agaynſt the
*Leu.xi.a. lawe, to eate ſwynes fleſh: namely wͭ ſcourges
and lethren whyppes. And one of them
whych was yͤ chefe, ſayd: What ſekeſt thou,
and what requyreſt thou of vs? As for vs,
we are ready rather to ſuffre death, then to
offende the lawes of God and the fathers.
Then was the kynge angrye, and bad heate
cauldrons and braſen pottes. Whych when
they were made hote, immediatly he commaunded
the tonge of hym that ſpake fyrſt,
to be cut out, to pul the ſkynne ouer hys heade,
to pare of the edges of hys handes & fete:
yee, and that in the ſyghte of his mother & the
other of hys brethren. Now when he was
cleane marred, he commaunded a fyre to be
made, & ſo (whyle there was eny breath in
hym) to be fryed in the cauldrō: In the which
whē he had bene longe payned, the other brethrē
with theyr mother exhorted hym to dye
manfully, ſayenge: The Lord God ſhall regarde
the treuth, and conforte vs, lyke as
*Deu.xxxii.e Moſes teſtifieth * & declareth in hys ſonge,
ſayenge: and he wyll haue compaſſyon on
hys ſeruauntes.

So when the fyrſt was deed after thys
B maner, they brought the ſecōde, to haue him
in deryſyō, pulled the ſkynne wyth the heare
ouer hys heade, & aſked hym, yf he wolde
eate ſwynes fleſh, or he were payned in the
other membres alſo thorowe out hys body.
But he anſwered boldly, and ſayde: I wyll
not do it. And ſo was he tormēted lyke as yͤ
fyrſt, and when he was euen at the geuynge
vp the gooſt he ſayde: Thou moſt vngracyous
perſōne putteſt vs nowe to death, but yͤ
kyng of the worlde ſhal rayſe vs vp (which
dye for his lawes) in the reſurreccion of euerlaſtynge
lyfe.

After hym, was yͤ thyrde had in deryſyon
and when he was requyred, he put out hys
tonge, and that ryght ſoone, holdynge forth
hys hādes manfully, and ſpake wyth a ſtedfaſt
fayth: Theſe haue I of heauē, but nowe
for the lawe of God I deſpyſe them: for my
truſt is, that I ſhall receaue them: of hym agayne.
In ſo moch that the kynge and they
whych were wyth hym, marueled at yͤ yonge
mans boldneſſe, that he nothynge regarded
the paynes.

Nowe when he was deed alſo, they vexed
C the fourth wyth tormentes in lyke maner.
So whē he was nowe at his death, he ſayed
It is better that we beynge put to death of
men, haue our hope and truſt in God, for he
ſhall rayſe vs vp agayne. * As for the, thou *Iohn.v.c.
ſhalt haue no reſurreccyon to lyfe.

And when they had ſpoken to the fyfth.
they tormented hym. Thē loked he vnto the
kyng, & ſayd: thou haſt power amonge men
for thou art a mortall man alſo thy ſelfe, to
do what yͤ wylt, but thynke not, that God
hath forſaken oure generacyon. Abyde the,
tary ſtyll a whyle, and thou ſhalt ſe the great
power of God, howe he will punyſh the and
thy ſede. After hym they brought the ſyxt,
whych beynge at the poynte of death, ſayd,
Be not diſceaued (O kyng) for this we ſuffre
for our awne ſakes, becauſe we haue offēded
our God, & therfore maruelous thynges
are ſhewed vpon vs. But thynke not thou,
whych takeſt ī hande to ſtryue againſt God,
that thou ſhalt eſkape vnpunyſhed.

This excellent mother (worthy to be well D
reported of, an had in remembraunce) ſawe
her ſeuen ſonnes dye in one daye, and ſuffred
it paciently, becauſe of the hope that ſhe had
in Iod: yee, ſhe exhorted euery one of thē in
eſpecyall, and that boldly & ſtedfaſtly with
parfyte wyſdome, wakynge vp her wyuyſh
thought with a manly ſtomacke, and ſayde
vnto them: I cannot tell how ye came in my
wōbe, for I nether gaue you breth ner ſoule,
no nor lyfe. It is not I yͤ ioyned the membres
of youre bodyes together, but the maker
of the worlde, which faſhyoned yͤ byrth
of man, and beganne all thynges. Euen he
alſo of hys awne mercy ſhall geue you breath
and lyfe agayne, lyke as ye nowe regarde
not your awne ſelues for his lawes ſake.

Nowe thought Antiochus that ſhe had
deſpyſed hym, therfore he let her go wyth her
reproues, & beganne to exhorte the yongeſt
ſonne (whych yet was left) not only wͭ wordes
but ſwore vnto hym wyth an ooth that
he ſhulde make hym a ryche & welthy mā (yf
he wolde forſake the lawes of hys fathers)
yee, and that he ſhulde geue hym, what ſoeuer
were neceſſary for hym. But when the E
yonge man wolde not be moued, for all theſe
thynges, he called hys mother, & counceled
her to ſaue her ſonnes lyfe. And when he had
exhorted her with many wordes, ſhe promyſed
hym yͤ ſhe ſhulde ſpeake vnto her ſonne.
So ſhe turned her vnto him (laughynge the
cruell tyraunte to ſcorne) & ſpake wyth a bolde
voyce. O my ſonne, haue pytie vpon me,
that bare the .ix. monethes in my wombe,
that gaue the ſucke, noriſhed the & brought
the vp vnto thys age.

I beſeche yͤ (my ſonne) loke vpon heauen
& earth and all that is therin, and conſydre,
that God made them and mans generacyon
of naught: ſo ſhalt thou not feare thys
hangman, but ſuffre death ſtedfaſtly, lyke

as thy brethren haue done: that I maye receaue the agayne in the ſame mercy with thy brethren.

Whyle ſhe was yet ſpeakynge theſe wordes, the yonge mã ſayde: whom loke ye for? Wherfore do ye tary? I wyll not obeye the kynges cõmaundement, *but the lawe that *Leui.xi.a. Deut.xliij.a. God gaue vs by Moſes. As for thou that ymagyneſt all myſchefe agaynſt the Jewes, F thou ſhalt not eſcape the hande of God, for we ſuffre theſe thynges, becauſe of oure ſynnes.

And though God be angrye wyth vs a lytle whyle (for oure chaſtenynge and reformacyon) yet ſhall he be at one agayne wyth hys ſeruauntes. But thou. (O ſhamefull & moſt abhominable perſonne.) Pryde not thy ſelfe thorowe vayne hope, in beynge ſo malycyous vpon the ſeruaũtes of God: for thou haſt not yet eſcaped the iudgemẽt of the God whych is almyghtye, and ſeyth all thynges. My brethren that haue ſuffred a lytle payne, are nowe vnder the couenaunt of euerlaſtynge lyfe: but thorowe the iudgement of God, thou ſhalt be punyſhed ryghteouſly for thy pryde.

As for me (lyke as my brethren haue done) I offre my ſoule & my body for the lawes of oure fathers, callynge vpon God, that he wyll ſoone be mercyfull vnto oure people: yee, and wyth payne and punyſhement *to *ij.Mac.ij.c make the graũte, that he only is God. In me nowe and in my brethrẽ the wrath of almyghty God is at an ende, whych ryghteouſly is fallen vpon all oure people.

Then the kynge beynge kyndled in anger, was more cruell vpon hym then vpõ all the other, and toke indignacyon, that he was ſo lyghtly regarded. So thys yonge man dyed vndefyled, & put hys truſt ſtyll in the Lorde Laſt of all after the ſonnes, was the mother put to death alſo. Let thys nowe be ynough ſpoken, concernynge the offerynges, and extreme cruelneſſe.

The .viij. Chapter.

Judas gathereth together hys hooſt. Nicanor is ſent agaynſt Judas. Judas exorteth hys ſouldyars to conſtantnes. Nicanor is ouercome. The Jewes geue thankes after they haue put theyr enemyes to flyght, dyuidynge the ſpoyles vnto the fatherles and vnto the wydowes. Nicanor flyeht vnto Antiochus.

A Then Judas Machabeus, & they that were wyth hym, wente priuely into the townes, called theyr kynſfolkes and frendes together, toke vnto them all ſoch as contiuned yet in the fayth and lawe of the Jewes & broughte forth .vj. M. men.

So they called vpon the Lorde, that he wolde haue an eye vnto hys people, whych was troaden downe of euery mã: to be gracyous vnto the temple that was defyled of the vngodly: to haue cõpaſſyon vpon the deſtruccyon of the citie, whych was ſhortly lyke to be layed waſte, to heare the voyce of yͤ bloude that cryed vnto hym: to remẽbre the moſt vnryghteous deathes of yonge innocent chyldrẽ, the blaſphemyes alſo done vnto hys name, and to punyſh them.

*Now when Machabeus had gathered *i.Mac.ij.a. thys multytude together, he was to myghtye for the Heathen (for the wrath of yͤ Lorde was turned into mercy) he fell vpon the townes and cytyes vnwares, brent them, toke the moſt cõmodyous places, and ſlewe many of the enemyes. But ſpecially he made ſoch chaſes by nyght, in ſo moch that hys manlyneſſe was ſpoken of euery where.

So when Philyppe ſawe that the man B increaſed by lytle and lytle, & that the matter proſpered wyth hym for the moſt parte: he wrote vnto Ptolomy (whych was a captayne in Celoſiria & Phenices) to helpe hym in the kynges buſynes. Then ſent he Nica- *i.Mac.iij.c. nor Patrocly (a ſpeciall frende of hys) in all the haſte, and gaue him of the comen ſorte of the Heathen no leſſe then .xx. M. harneſſed men, to rote out the whole generacion of the Jewes, hauynge to helpe hym one Gorgias a man of warre, whych in matters concernynge batayls, had great experience. Nycanor ordened alſo the trybute (which the Romaynes ſhulde haue had) to be geuen vnto the kynge out of the captyuite of the Jewes, namely .ij. M. talentes. And immediatly he ſent to the cytics of the ſee coaſt, requyrynge them for to bye Jewes to be theyr ſeruauntes and bonde men, promyſynge to ſell them .lxxx. and ten for one talente: but he conſydered not the wrath of almyghtye God, that was to come vpon hym.

When Judas knewe of thys, he tolde the C Jewes that were wyth hym of Nicanors cõmynge. Now were there ſome of them fearfull, not truſtynge vnto the ryghteouſnes of God, and fled theyr waye.

But the other that remayned, came together, and beſought the Lorde, to delyuer thẽ frõ that wycked Nicanor, whych had ſolde them or euer he came nye them: and though he wolde not do it for theyr ſakes, yet for the couenaunt that he made with theyr fathers, and becauſe they called vpon his holy & gloryous name. *And ſo Machabeus called his *i.Mac.v.d. men together, namely aboute .vi. M. exhortyng thẽ not to agree vnto theyr enemyes, * *Deut.xx.a. ij.Para xx.c. nether to be afrayed for yͤ multitude of theyr aduerſaryes commynge agaynſt them vnryghteouſly: but to fyght manly, conſyderynge the reproſe that they had done to the holy place without cauſe, howe they had deſpyſed and oppreſſed the cytye, yee, and de- *Iere.xvij.b Psal.xx.b. ſtroyed the lawes of the fathers. *For they (ſayde he) truſt in theyr weapens and boldneſſe, but oure confydẽce is in the almyghty Lorde, whych in the twyncklynge of an eye maye both deſtroye them that come agaynſt vs, and all the worlde.

D He exhorted them alſo to cal to remembraunce the helpe, ỷ God ſhewed vnto theyr fathers: *as when there peryſhed an.C. and lxxxv.M. of Sennacheribs people: And of the batayl that they had in babylon agaynſt the Gallacyans: howe all the Macedonians that came to helpe them, ſtode in feare: and howe they beynge but only vi.M. ſlewe an.C.&.xx.M. thorowe the helpe that was geuen them from heauen, wherby they alſo had receaued many benefytes.

*iiii.re.xix.g
Eſa.xxxvii.a
i.Mac.vii.c

Thorowe theſe wordes the men toke good hertes vnto them, ready to dye for the lawe and the countre. So he ſet vpon euery company a captayne, one of hys awne brethren: Simon, Ioſeph & Ionathas: geuynge echeone.xv.C.men. He cauſed Eſdras alſo to reade the holy boke vnto them, & to geue them a token of the helpe of God.

*i.mac.iiii.b

*Then he hym ſelfe beynge captayne in the fore front of the battayll, buckled wyth Nicanor. And God was theyr helpe, in ſo moch that they ſlewe aboue ix.M. men & cõpelled the more parte of Nicanors hooſt to
E fle, they were ſo wounded and feble. Thus they toke the money from thoſe that come to bye them, and folowed vpon them on euery ſyde. But when the tyme came vpon them, they returned, for it was the Sabboth, and therfore they folowed nomore vpon them. So they toke theyr weapens & ſpoyles and kepte the Sabboth, geuynge thanckes vnto the Lorde, whych had delyuered them that daye, and ſhewed them hys mercy. After the Sabboth * they diſtributed the ſpoyles to the ſycke, to the fatherleſſe & to wyddowes, and the reſydue had they them ſelues wyth theyrs. When thys was done, and they all had made a generall prayer: they beſought the mercyfull Lorde to be at one wyth hys ſeruauntes.

*Nu.xxxi.d.
i.Reg.xxx.d
Deu.xx.b.

Of thoſe alſo that were wyth Timotheus and Bachides, whych fought agaynſt them they ſlewe.xx.M. wanne hye and ſtrõge holdes, and deuyded moo ſpoyles: euer geuyng an equal porcyon vnto the ſycke, to the fatheles, to wyddowes and to aged perſons.
F And when they had dylygently gathered theyr weapẽs together, they layed them all in conueniente places, & the remmaũt of the ſpoyles brought they to Ieruſalẽ. They ſlewe alſo Phylarches that wycked perſonne, whych was wyth Timotheus, and had vexed many Iewes. And when they helde the thãkeſgeuynge at Ieruſalẽ for the victory, they brent thoſe that had ſet fyre on the portes of the tẽple: namely Calyſthenes, whych was fled into an houſe: & ſo they gat a worthy rewarde for theyr wyckedneſſe. As for that moſt vngracyous Nicanor, whych had brought a thouſande marchauntes, to bye the Iewes, he was thorowe the helpe of the Lorde brought downe euen of them whom he regarded not: in ſo moche that he put of hys gloryous rayment, fled by ſee, and came alone to Antyoche, wyth greate ſhame and dyſhonoure, whych he gat thorowe the deſtruccyon of hys hooſt. Thus he that promyſed the Romaynes to paye thẽ theyr tribute, when he toke Ieruſalem: beganne nowe to ſaye playnely, that God was the defender of the Iewes, & therfore not poſſyble to wounde them, becauſe they folowed the lawes whych God had made.

¶ The.ix. Chapter.

¶ Antiochus wyllynge to ſpoyle Perſepolis is dryuẽ to flyght. As he perſecuteth the Iewes, he is ſtryken of the Lorde. The fayned repentaunce of Antiochus. He dyeth.

A AT the ſame tyme came *Antiochus agayne wyth dyſhonoure out of Perſis. For whẽ he came to Perſepolis, and vndertoke to robbe the temple and to ſubdue the cytie, the people ranne together and defended thẽ ſelues, in ſo moch that he and hys were fayne to fle wyth ſhame.

*i.Mac.vi.a

And ſo after that flyght, it happened that Antiochus came agayne wyth dyſhonoure. But when he came to Egbathana, he gat knowledge what was happened vnto Nicanor and Timotheus. Nowe, as he was auaũcinge hym ſelfe in his wrath, he thought he was able to auenge the iniury that was done to them, vpon the Iewes: and therfore commaunded to make ready hys charet, haſtynge on hys iourney, wythout ceaſſynge, the iudgement of God prouokynge hym becauſe he had ſpoken ſo proudly, ỷ he wolde come to Ieruſalem, and make it a graue of the Iewes. But the Lorde God of Iſraell, that ſeyth all thynges, ſmote hym wyth an inuiſyble plage, whych no man coulde heale.

B For as ſoone as he had ſpoken theſe wordes, there came vpõ hym an horrible payne of his bowels, and a ſore grefe of the armes.

And that was but ryght: for he had martyred other mens bowels wyth diuerſe and ſtraunge tormentes, howbeit he wolde in no wyſe ceaſſe from hys malice. Yee, he was yet the prouder & more malycyous agaynſt the Iewes: But whyle he was commaundynge to make haſte in the matter, it happened that he fell downe violently frõ the charet, ſo that it broſed hys body, and dyd hym greate payne.

And ſo he that thought he myght commaunde the floudes of the ſee (ſo proude was he beyonde the condicyon of man) ⁊ to weye the hye mountaynes in a payre of balaunce, was nowe brought downe to the grounde, and caryed vpon an horſlytter, knowledgynge the manifeſte power of God vpon hym: ſo that the wycked body of hys* was full of wormes, which in his payne fell quycke out of hys fleſhe: In ſo moche yͭ hys hooſt was greued wyth the ſmell and ſtyncke of hym. Thus he that a lytle afore thought he myght reache to the ſtarre of heauen, hym myght no man nowe abyde ner beare, for the vehemence of ſtyncke. *Act.xii.d.

C Therfore, he beynge brought from hys great pryde, begãne for to come to yͤ knowledge of him ſelfe: for the punyſhemẽt of God warned hym, and hys payne increaſed euer more and more. And whẽ he him ſelfe myght not abyde hys awne ſtyncke, he ſayde theſe wordes: It is reaſon to be obediẽt vnto God and that a man deſyre not to be lyke vnto hym. Thys wycked perſonne prayed alſo vnto the Lorde, of whom he ſhulde haue optayned no mercy. And as for the cytie that he came vnto ſo haſtely, to brynge it downe to the grounde, and to make it a graue for deed men: nowe he deſyreth to delyuer it fre.

And as touchynge the Iewes, whom he had iudged not worthy to be buryed, but wolde haue caſt them out for to be deuoured of the foules ⁊ wylde beaſtes, ſayinge, that he wolde haue deſtroyed both olde ⁊ yonge: Nowe he promyſed, to make them lyke the cyteſins of Athẽs. And where as he had ſpoyled the holy temple afore, nowe he maketh promyſe to garnyſhe it wyth greate gyftes, to increaſe the holy ornamentes, and of hys awne rentes to beare the coſtes, and charges belongynge to the offerynges: yee, and that he wolde alſo become a Iewe him ſelfe, to go thorowe euery place of the worlde, and to preache the power of God.

D But when hys paynes wolde not ceaſſe, (for the ryghteous iudgement of God was come vpon hym) out of a very deſpayre he wrote vnto the Iewes a lettre of interceſſyon, conteynynge theſe wordes: The kynge and prynce Antiochus wiſheth vnto yͤ vertuous cyteſyns of the Iewes, moche health and good proſperyte.

Yf ye and youre chyldren fare well, and yf all thinges go after youre mynde: we geue greate thankes. In my ſyckneſſe alſo do I remembre you louyngly: for as I came out of Perſia, and was taken with ſore dyſeaſſe: I thought it neceſſary to care for the comen wealth. Nether deſpayre I in my ſelfe, but haue a good hope to eſcape thys ſycknes.

But conſyderynge that my father led an hooſt ſometyme in the hyer places, and ſhewed who ſhulde raygne after hym, that (yf there happened any cõtrouerſy, or eny harde thynge were declared) they in the lãde might knowe their chefe Lorde, that there ſhulde be no inſurreccyon: Agayne, E when I pondre by my ſelfe, howe that all the myghtye men and neyghbours rounde aboute, are layenge wayte, and loke but for oportunyte to do harme: I haue ordenened that my ſonne Antiochus ſhall raygne after me, whom I oft commended to many of you, when I was in the hyer kyngdomes, and haue wrytten vnto hym as it foloweth herafter. Therfore, I praye you ⁊ requyre you, to remẽbre the benefytes that I haue done vnto you generally, and in eſpecyall (and yͭ euery man wylbe faythfull to me ⁊ my ſonne) For I hope that he ſhall be of ſober and louynge behauoure, and yf he folowe my deuyce, he ſhall be indifferent vnto you.

* Thus that murthurer ⁊ blaſphemer of God was ſore ſmytten: ⁊ lyke as he had intreated other men, ſo he dyed a myſerable death in a ſtraunge countre vpon a mountayne. And hys body dyd Philippe (yͭ went with hym) cary awaye: whych fearynge the ſonne of Antiochus, wente into Egypte to Ptolomy Philometor. *Deut.viij.c

¶ The.x. Chapter.

¶ Iudas Machabeus taketh the cytie ⁊ the tẽple. He begynneth to ſhewe the actes of Eupator. The Iewes fyght agaynſt the Idumeans: Timotheus inuadeth Iewry, wyth whõ Iudas ioyneth battell. V. men appere in the ayre to the helpe of the Iewes. Timothy is ſlayne.

A MAchabeus nowe and hys company (thorowe the helpe of the Lorde) wanne the tẽple and the cytie agayne, deſtroyed the aulters and chapels that the heathen had buylded thorowe the ſtretes: clenſed the temple, * made another aulter of brycke ſtone, and after two yeares they offered ſacrifyces, ſet forth the incenſe, the lyghtes and ſhewe bred. When that was done, they fell downe flat vpon the grounde, and beſought the Lorde, that they myght come nomore into ſoche trouble: but yf they ſynned eny more agaynſt hym, he hym ſelfe to chaſten them with mercy, and not to come in the handes of thoſe alcauntes and blaſphemous men. *1. Mac.iiii. c. *Exo.xx.d.

Nowe, vpon the ſame daye that the ſtraungers poluted the temple, it happened that on the very ſame daye it was clẽſed agayne: namely, * the.xxij. daye of the moneth called Caſleu. They kepte. viij. dayes in gladneſſe lyke as in the feaſt of the tabernacles: remẽbrynge that not longe afore, they helde the feaſt of the tabernacles vpon the mountaynes and in dennes lyke beaſtes. And to the ſame token they bare grene bowes, braunches and palmes, before hym that had geuen them good fortune to clenſe hys place. They *1. Mac.iiii.f agreed alſo together, and made a ſtatute, ẏ euery yeare thoſe dayes ſhulde be ſolemply kepte of all the people of the Jewes.

Howe Antiochus then (that was called the noble) dyed, it is ſufficiẽtly tolde. Nowe wyll we ſpeake of Eupator the ſonne of that wycked Antiochus, howe it happened with him: & ſo with fewe wordes to comprehende the aduerſyte that chaunſed in the warres: When he had taken in ẏ kyngdome, he made one Lyſias (which had bene captayne of the hoſt in Phenices and Syria) ruler ouer the matters of the realme. For Ptolomy that was called Macron, beynge a ruler for the Jewes (and ſpecially, to ſyt in iudgemẽt for ſoche wronge as was done vnto thẽ) vndertoke to deale peaceably wyth them. For the whych cauſe he was accuſed of the frendes before Eupator: and when he was ſuſpecte to be a traytour (becauſe he had left Cypres that Philometor had commytted vnto hym: C and becauſe he departed from noble Antiochus, that he was come vnto) he poyſoned hym ſelfe, and dyed.

Nowe when Gorgias was gouernoure of ẏ ſame places, he toke ſtraungers and vndertoke oft tymes, to warre with ẏ Jewes. Moreouer, the Idumeans ẏ helde the ſtrõge holdes, receaued thoſe that were dryuen frõ Jeruſalem, and toke in hande to warre alſo *But they that were wyth Machabeus beſought and prayed, vnto the Lorde, that he wolde be their helper: and ſo they fell vpõ the ſtronge holdes of the Idumeans, and wanne many places by ſtrength: Soche as came agaynſt them they ſlewe, and kylled no leſſe of all together (then twentye thouſande. Neuertheleſſe ſome, no leſſe then nyne thouſande, were fled into two ſtronge towres, hauynge all maner of ordinaunce to withſtande them.

*i.Mac.v.a.

D Then Machabeus leauynge Symõ Joſephus, zacheus, and thoſe that were wyth them (whych were very many) wente to beſege them, & to fyght where moſt nede was, Nowe they that were wyth Symõ, beynge led wyth couetouſneſſe, were intreated for money, thorowe certayne of thoſe that laye in the towres toke .lxx. M. drachmas: & let ſome of them eſcape. But when it was tolde Machabeus what had happened, he called ẏ captaynes of the people together, accuſinge thoſe perſonnes, ẏ they had ſolde the brethrẽ for money, and let their enemyes go. So he ſlewe thoſe traytours and immediatly wẽte in hande wyth the .ii. towers. And whẽ they had ordred thẽ ſelues manly with their weapens and handes, they ſlewe in the two caſtels moo then twentye thouſande.

*Nowe Timotheus ‡ whom the Jewes had ouercome afore, gathered a multytude of ſtraunge people, brought an hoſte alſo of horſmen of the Aſians, to wynne Jewry by E ſtrength. But when he drewe nye, Machabeus and they that were wyth hym, *fell to theyr prayer, ſprynckled aſſhes vpon theyr heades, beynge gyrded wyth hearrie cloth about their loynes, fell downe before ẏ aulter, and beſought the Lorde that he wolde be mercyfull to them, but an enemye vnto their enemyes, and to take parte agaynſt theyr aduerſaryes, * accordynge as it is promyſed in the lawe. So after the prayer, they wente on further frõ the cyte: and when they came nye the enemyes, they prepared them ſelues agaynſt them.

*i.Mac.v.d. & v.Macha. viij.c.

*ij.Mac.xi.b

*Deu.xxvij. a.

And by tymes in the mornynge at the breake of the daye, both the hoſtes buckled together. * The one parte had the Lorde for their refuge, which is the geuer of proſperite ſtrength and victory. The other had a mãly ſtomack which is a captayne of warre.

*Iere.xvij.b ij.pa.xxxij.b.

The battayll nowe beynge greate, *there appeared vnto the enemyes from heauen. v. men vpõ horſbacks wyth brydels of golde, ledynge the Jewes, & two of them hauynge Machabeus betwyxte them, that kepte him ſafe on euery ſyde wyth theyr weapens, but ſhot dartes and lyghtenynges vpon the enemyes: where thorowe they were cõfounded wyth blyndneſſe & ſo ſore afrayed, that they fell downe. There were ſlayne of fote men F twentye thouſande and fyue hundreth, and ſyxe hundreth horſmen. As for Timotheus him ſelfe, he fled vnto Gazar a very ſtronge holde, wherin Cereas was captayne. But Machabeus and his company layed ſege to it chearfully .iiij. dayes.

*iiij.re.vi.a. i.Mach.iij.a. and.xi.b.

Nowe they that were wythin truſtynge to the ſtrength of the place, curſed and banned exceadyngly, and made great crakynge wyth wycked wordes. Neuertheleſſe, vpon the fyft daye in the mornynge .xx. yonge mẽ of Machabeus company, beynge ſet on fyre in their myndes (becauſe of the blaſphemy) came manfully vnto the wall, and with holde ſtomackes they and theyr other companyons clymed vp vpon the towres, vndertakynge to ſet fyre vpon the portes, and to burne thoſe blaſphemous perſonnes quycke Two dayes were they deſtroyinge the caſtell, whych when they founde Timotheus (that was crept into a corner) they kylled him, & ſlewe Cereas hys brother in lyke maner wyth Appollophanes. When thys was done, they ſonge Pſalmes, wyth prayſes & thãkeſgeuynge vnto the Lorde, whych had done ſo great thynges for Iſrael, and gyuen them the victory.

The .xi. Chapter.

Lyſias goeth aboute to ouercome ẏ Jewes. Succour is ſent from heauen vnto the Jewes. The letter of Lyſias to the Jewes. The letter of kynge Antiochus vnto Lyſias. A letter of the ſame vnto the Jewes. A letter of the Romaynes to the Jewes.

A Not longe after this, Lysias yͤ kynges stewarde & a kynsman of hys (whych had the gouernaũce of his matters) toke sore displeasure for yͤ thynges that had happened, and when he had gathered.lxxx. M. men of fote w̄ all the hoste of yͤ horsmen, he came agaynst the Iewes, thynckynge to wynne the cytie, to make it an habitacyon for the Heathen, *Iohn.ij.b. *and the tẽple wolde he haue to be an house of lucre, lyke as yͤ other goddes houses of the Heathen are, & to sell the prestes offyce euery yeare: Not cõsyderynge yͤ power of God, but *Esa.xxxvi.b was wylde in his mynde, * trustynge in the multitude of fote mẽ, in thousandes of horsmen, and in his.lxxx. Elephantes.

B So he came into Iewry & then to Bethsura (a castell of defence) lyenge in a narowe place.v. furlonges from Ierusalem, & wanne it. Nowe, when Machabeus and his cõpany knewe that the stronge holdes were taken, *ij.Mac.x.c. * they fell to theyr prayers with wepinge & teares before the Lorde. And all the people in lyke maner besought him, that he wolde send a good angell to delyuer Israel. Machabeus him selfe was the fyrst that made him ready to the battayll, exhortynge yͤ other that were wyth him, to ieoperde them selues, & to helpe their brethren. And when they were goynge forth of Ierusalem together wyth a redy & *ij.Macha.iij.d. wyllinge mynde, *there appeared before thẽ vpon horsbacke a man in whyte clothynge with harnesse of golde, shakynge his speare. Then they praysed the Lorde all together, whych had shewed them mercy, & were comforted in their myndes: in so moch that they were ready, not only to fyght with men, but wyth the most cruell beastes, yee, and ronne thorowe walles of yron.

Thus they wente on willyngly hauynge C an helper frõ heauen, and the Lord mercyfull vnto thẽ. They fell myghtely vpõ their enemyes lyke lyons, brought downe.xj.M. fote men.xvj.C. horsmẽ, put all yͤ other to flyght many of thẽ beynge wounded, and some gat awaye naked. Yee, Lysias hym selfe was fayne to fle shamefully, and so to escape. Neuerthelesse, yͤ man was not without vnderstandinge, but cõsydered by him selfe that his power was mynished, & põdred howe yͤ Iewes beynge defẽded by yͤ helpe of Almighty God, were not able to be ouercome: wherfore he sent them worde, & promysed, yͭ he wolde cõsente to all thinges which were reasonable and to make yͤ kyng their frẽde. To yͤ which prayer of Lysias, Machabeus agreed, sekīge in all thynges the comen wealth & whatsoeuer Machabeus wrote vnto Lysias concernynge the Iewes, the kynge graũted it. For there were letters, wrytten vnto the Iewes from Lysias, conteynynge these wordes.

Lysias sendeth gretynge to the people of the Iewes. Ihon and Absalon whych were D sent from you, delyuered me wrytynges, & requyred me to fulfyll the thynges concernynge theyr earande. Therfore loke what might be graũted, I certifyed yͤ kyng therof: & whatsoeuer was cõuenient, I agreed therto. If ye nowe will be faythfull in yͤ matters I shall endeuer my selfe herafter also to do you good. As concernynge other thynges by euery article therof: I haue cõmytted them to youre messaungers, & to those whom I sent vnto you, to comẽ with you of the same, fare ye well. In the.C.and.xlviij.yeare, yͤ.xxiiij. daye of the moneth Dioscorinthius.

Nowe yͤ kynges lettre cõteyned these wordes. Kyng Antiochus sendeth gretinge vnto his brother Lysias. For so moch as oure father, * is nowe deed, oure wyll is, that they *ij.Ma.ix.d. which are in oure realme, lyue wythout eny insurreccyon, & euery mã to be diligent in his awne matters. We vnderstãde also, yͭ the Iewes wolde not consent to oure father, for to be brought vnto the custome of the Gẽtyles, but styfly to kepe their awne statutes: for yͤ whych cause they requyre of vs also, to lett them remayne styll by their awne lawes.

Wherfore, oure mynde is, yͭ thys people E shalbe in rest: we haue concluded & determyned also, to restore them their tẽple agayne: that they maye lyue accordynge to the vse & custome of their forefathers. Thou shalt do vs a pleasure therfore, yf yͧ sende vnto them and agre with thẽ: that when they are certifyed of oure mynde, they maye be of good chere, and loke to their awne wealth.

And thys was the lettre, that the kynge wrote vnto yͤ Iewes: kynge Antiochus sendeth gretynge vnto the cõucell and the other people of yͤ Iewes: If ye fare well, we haue our desyre: as for vs, we are in good health. Menelaus came and tolde vs, howe yͭ youre desyre was to come downe to youre people, whych are with vs.

Wherfore, those that wyll come, we geue thẽ fre lyberte, vnto the.xxx. daye of the mo- F neth of April, yͭ they maye vse yͤ meates of yͤ Iewes and their awne lawes, like as afore: & none of thẽ by eny maner of wayes to haue harme, for thynges done in ignoraunce. Menelaus whõ we haue sẽt vnto you, shall comẽ w̄ you at large, fare ye wel. In the.C.xlviij. yeare, the.xv. daye of the moneth of April.

The Romaynes also sent a lettre, cõteynynge these wordes: Quintus Mẽnius and Titus Manilius embassitours of the Romaynes, sende gretynge vnto the people of the Iewes. Loke what Lysias the kynges kynsman hath graunted you, we graunte you the same also. But as concernynge the thynges whych he referred vnto the kynge, sende hither some with spede, and pondre the matter diligently amonge your selues, that we maye caſt ẏ beſt to youre profyte, for we muſt departe nowe vnto Antioche. And therfore wryte ſhortly agayne, ẏ we maye know youre mynde: Fare well. In ẏ hūdreth. xl viij yeare, the. xv. daye of the moneth of Aprill.

¶ The. xij. Chapter.

¶ Timotheus troubleth the Jewes. The wycked dede of the zeppytes agaynſt the Jewes. Judas is auenged of them. He ſetteth fyre on the gate of Jamnia. The purſute of the Jewes agaynſt Timothye. Timothye is taken and let go vnhurt. Judas purſueth Gorgias. Judas offrynge ſacrifyce for the deed, ſheweth the hope of the reſurreccyon.

A When these couenauntes were made Lyſias went vnto the kynge, & the Jewes tylled their groūde. But Timotheus, Apollonius the ſonne of Gemei, Jerome & Demophon the proude, Nicanor ẏ captayne of Cypers, & they that laye in thoſe places: wolde not let thē lyue in reſt & peace. They of Joppa alſo dyd euen ſoche a ſhamefull dede. They prayed the Jewes ẏ dwelt amōge them, to go with their wyues & chyldren into the ſhyppes which they had prepared and dyd with them, as though they had ought them no euel wyll. For ſo moche then as there was gone forth a generall proclamacyon thorowe the cytie because of peace, they conſented therto, & ſuſpecte nothynge: but whē they were gone forth into the depe, they drowned no leſſe then. ij. C. of them.

Whē Judas knewe of this cruelte ſhewed vnto his people, he commaunded thoſe that were wᵗ hym to make thē ready, exhortynge them to call vpon God the ryghteous iudge: went forth agaynſt thoſe murthurers of his brethren, ſet fyre in the hauen by nyght, brēt B vp the ſhyppes, and thoſe that eſcaped from the fyre, he ſlewe with ẏ ſwearde. And when he had done thys, he departed as though he wolde come agayne, and rote out all thē of Joppa. But whē he had gotten worde, that ẏ Jamnites were mynded to do in lyke maner vnto ẏ Jewes which dwelt amonge thē, he came vpon the Jamnites by nyght, & ſett fyre on the hauen wyth the ſhyppes: ſo that the lyght of the fyre was ſene at Jeruſalem vpon a. ij. C. and. xl. furlonges.

Nowe when they were gone from thence ix. furlonges, in their iourney towarde Timotheus. v. thouſande men of fote and. v. hundreth horſmen of the Arabians, fought with him. So when the battell was earneſt, & proſpered wyth Judas thorowe the helpe of God: the reſydue of the Arabians beynge ouercōme, beſought Judas to be at one with them, & promyſed to geue hym certayne paſtures, and to do him good in other thynges. Judas thynckynge that they ſhulde in dede be profytable concernynge many thynges, promyſed them peace: wher vpon they ſhoke handes, and ſo they departed to theyr tentes. Judas wente alſo vnto a cytie, whych was very faſte kepte with brydges, fenſed round aboute wyth walles, and diuerſe kyndes of people dwellynge therin, called Caſpin.

They that were within it, put ſoche truſt C in the ſtrength of the walles, & in their ſtoare of vitailles: that they were the ſlacker in their doynges, curſynge and reuylynge Judas wᵗ blaſphemyes, and ſpeakynge ſoche wordes as it becommeth not. But Machabeus callynge vpon the great Prynce of the worlde (which without any battayll rāmes, or ordinaūce of warre, dyd *caſt downe the walles of Jericho, in ẏ tyme of Joſue) fell manfully vpō ẏ walles, toke thē cyte, (& thorow the helpe of the Lorde) made an exceadynge greate ſlaughter: In ſo moch ẏ a lake of two fourlonges brode whych laye therby, ſemed to flowe with the bloude of the ſlayne.

*Joſue. vi.c

Then departed they from thence. vij. C. & l. furlonges, and came to Taraca vnto the Jewes that are called Tubianei. But as for Timotheus, they coulde not get hym there: for (not one matter diſpatched) he was departed from thence, and had lefte certayne men in a very ſtronge holde. But Doſitheus & Soſipater, whych were Captaynes wyth Machabeus, ſlewe thoſe ẏ Timotheus had lefte in the houſe of defence, euen. x. M. men. And Machabeus prepared him with the. vj. M. men ẏ were aboute him, ſet them in ordre by companyes, and wēte forth agaynſt Timotheus, whych had wyth hym an. C. & xx. M. men of fote. ij. M. and. v. C. horſmen.

When Timotheus had knowledge of Ju- D das cōmynge, he ſent ẏ women, chyldren and the other baggage vnto a caſtell called Carnion. (For it coulde not be wōne, & was harde to come vnto, the wayes of ẏ ſame places were ſo narowe) & whē Judas cōpany came fyrſt in ſyght, ẏ enemyes were ſmyttē wyth feare, thorowe the preſence of God: whych ſeyth all thynges: I ſo moch ẏ they fleynge one here, another there, were rather diſcōfyted of their awne people, *& wounded wᵗ the ſtrokes of their awne ſweardes. Judas alſo was very earneſt in folowynge vpon them, punyſhinge thoſe vngodly, & ſlewe. xxx. M. men of thē. Timotheus alſo him ſelfe fell into the hādes of Doſitheus and Soſipater, whō he beſought with many prayers, to let hym go with his lyfe: becauſe he had many of the Jewes fathers & brethrē in preſon, which (yf they put him to death) might be diſapoynted. So whē he had promyſed faythfully to deliuer thē agayne accordynge to ẏ cōdiciō made, they let hym go wythout harme, for the health of the brethrē. And when Judas had ſlayne. xxv. M. he wente from Carnion.

*Judi. vii.e.
i. Reg. xiiii.c
ii. Par. xx.d

Nowe after ẏ he had chaſed awaye & ſlayne E his enemyes, he remoued ẏ hoſte towarde *Ephrō a ſtrōge cytie, wherin dwelt many diuerſe people of the Heathen, & the ſtronge yonge men kepte the walles, defendynge thē myghtely.

*i. Mac. v.e.

myghtely. In this cytie was moche ordinaunce and prouiſyon of dartes. But when Judas & his cōpany had called vpon Almyghty God (whych wyth hys power breaketh the ſtrength of the enemyes) they wanne the cytie, and ſlewe. xxv. M. of thē, ẏ were within From thence wente they to the cytie of the Scythians, which lyeth. vj. C. furlonges frō Jeruſalem. But whē the Jewes which were in the cytie teſtifyed, that the cyteſyns dealte louyngly with them: yee, and intreated them kyndly in the tyme of their aduerſyte, Judas and his company gaue them thanckes, deſyrynge them to be frēdly ſtyll vnto them: and ſo they came to Jeruſalē, the hye feaſt of the wekes beynge at hande. And after the feaſt of pentecoſt they went forth agaynſt Gorgias the gouernoure of Idumea, with. iij. M. men of fote & . iiij. C. horſmen. Whych when they met together, it chaunſed a fewe of the Jewes to be ſlayne. And Doſitheus one of ẏ F Bachenors a myghty horſman toke holde of Gorgias, & wolde haue taken hym quycke. But an horſman of Thracia fell vpon hym, and ſmote of his arme, ſo ẏ Gorgias eſcaped & fled into Moreſa. When they nowe ẏ were of Gorgias ſyde, had foughten longe & were wery: Judas called vpon the Lorde, that he wolde be their helper, & captayne of the felde: and with ẏ, he beganne with a manly voyce to take vp a ſonge of prayſe, & a crye: In ſo moch that he made the enemyes afrayed, and Gorgias mē of warre toke their flyght. So Judas gathered his hoſte, & came into the cytie of Odolla. And when ẏ ſeuēth daye came vpon them, they clenſed them ſelues (as the cuſtome was) & kepte ẏ Sabboth in ẏ ſame place. And vpō the daye folowynge, Judas & his company cam to take vp the bodyes of them that were ſlayne, and to bury them in the fathers graues. Nowe vnder the cotes of certayne Jewes which were ſlayne, they foūde Jewels that they had taken out of the temple & from the Idols of the * Jamniters: whych thynge is forbyddē the Jewes by the lawe. Then euery man ſawe, that thys was the cauſe, wherfore they were ſlayne.

*Deu. vij. c.
Joſu. vij. a.

G And ſo euery man gaue thāckes vnto the Lorde for hys ryghtuous iudgement, which had opened the thynge that was hyd. They fell downe alſo vnto their prayers, and beſought God, ẏ the fawte whych was made, myght be put out of remembraūce. Beſydes that, Judas exhorted the people earneſtly, to kepe thē ſelues from ſoche ſynne: for ſo moch as they ſawe before theyr eyes: ẏ theſe men were ſlayne for the ſame offence. So he gathered of euery one a certayne, in ſo moche ẏ he brought together two thouſande drachmas of ſyluer, which he ſent vnto Jeruſalem that there myght a ſacrifyce be offred for the myſdede. In the which place he dyd well and ryght: for he had ſome conſideracyon & pondrynge of ẏ lyfe that is after thys tyme. For yf he had not thought that they, which were ſlayne, dyd yet lyue, it had bene ſuperfluous and vayne, to make eny vowe or ſacrifyce, for them that were deed. But for ſo moch as he ſawe, that they whych dye in the fauoure & beleue of God, are in good reſt and ioye, he thought it to be good & honorable for a recōcilynge, to do the ſame for thoſe whych were ſlayne, that the offence myght be forgeuen.

¶ The. xiij. Chapter.

The cōmynge of Eupator into Jewrye. The deeth of Menelaus: Machabeus goynge to fyght agaynſt Eupator, moueth hys ſoudyars vnto prayer. He kylleth xiiij. thouſande men in the tentes of Antiochus. Rhodocus the betrayer of the Jewes is taken. Antiochus retayneth frendſhyp wyth the Jewes.

A IN the. Cxlix. yeare gatt * Judas knowledge, ẏ Antiochus Eupator was commynge wͭ a greate power into Jewry, & Lyſias the ſtewarde and ruler of his matters with hym hauynge an C. and. x. M. men of fote. v. M. horſmen xxij. Elephātes, and. iij. C. charettes. Menelaus alſo ioyned him ſelfe with thē (but with greate diſceate) and ſpake fayre to ẏ kynge, not for eny good of the countre, but becauſe he thought to haue bene made ſome greate man of auctoryte. But the kynge of kynges moued Antiochus mynde agaynſt thys vngodly perſonne, & Lyſias infourmed ẏ kyng, * that thys Menelaus was the cauſe of all myſchefe: ſo that the kynge commaunded to take hym, and (as the maner of them is) to put hym vnto death in the ſame place.

i. Mach. vi. d.

*ij. Macha. iiij. d.

There was alſo in the ſame place a tower of L. cubytes hye, heaped with aſſhes: but aboue it was ſo made, that men myght loke downe on euery ſyde. Where into the kynge cōmaunded that ſhamefull perſon to be caſt amonge the aſſhes, as one that was cauſe of all vngraciouſneſſe. And reaſon it was that the vnthrift ſhulde dye ſoch a death, and not to be buryed: for he had done moche myſchefe vnto the aulter of God (whoſe fyre & aſſhes were holy) therfore was it ryght, ẏ he hym ſelfe alſo ſhulde be deſtroyed with aſſhes.

But the kynge was wood in hys mynde, and came to ſhewe hym ſelfe more cruell vnto the Jewes, then hys father was. Whych when Judas perceaued, * he cōmaunded the B people to call vpō the Lord nyght and daye: that he wolde nowe helpe them alſo, lyke as he had done alwaye: For they were afrayed to be put from their lawe, from their naturall countre and from the holy temple: and not to ſuffre the people (whych a lytle whyle afore beganne to recouer) to be ſubdued agayne of the blaſphemous nacyons.

*ij. Macha. xv. c.

C So when they had done thys together, and beſought the Lord for mercy, wyth wepinge and faſtynge thre dayes longe, flatt vpon the grounde: Judas exhorted them, to make them ſelues ready. But he and the elders together deuyſed, to go forth fyrſt with their people, afore the kynge brought hys hooſt into Jewry, and afore he beſeged yͤ cytie, ⁊ ſo to commytte the matter vnto God.

Wherfore he aſcrybed the power af all thynges vnto God the maker of the worlde exhortinge his people to fight mãfully (yee, euen vnto death) for the lawes, the temple, the citye, theyr awne natyue countre, and to defende the citeſyns: and ſet his hooſt before Modyn. He gaue them alſo that were wyth him, a token of the victory of God, choſinge out the mãlieſt yonge men, wente by nyght into the kynges pauylyon, ſlewe of the hooſt xiiii. M. men, * ⁊ the greateſt Elephantes. wyth thoſe that ſatt vpon them. *i. Ma.vi.c.

D Thus when they had brought a greate feare and rumour amonge yͤ tentes of theyr enemyes, ⁊ all thynges went proſperouſly wyth thē, they departed in the breake of the daye, God beinge their helper and defender. Now whē the kynge perceaued the manlyneſſe of the Jewes, he wente aboute to take the ſtronge places by craft, and remoued his hooſt * vnto bethſura, which was a well kepte houſe of defence of the Jewes: but they were chaced awaye, hurte and diſcomfited. ‡ 2.Macha. xi.a.

And Judas ſent vnto thē that were in it ſoch thynges as were neceſſary. In yͤ Jewes hooſt alſo there was one Rhodocus, whych tolde the enemyes theyr ſecretes: but they ſought hym out, ⁊ whē they had gottē hym, they put hī in preſon. After this dyd yͤ kynge cōmē with thē that were in Bethſura, toke truce with them, departed, and ſtroke a batayll wyth Judas, whych ouer came hym.

E But when he vnderſtode, that Philippe (whom he had left to be ouerſeer of his buſyneſſes at Antioche) begāne to rebel agaynſt him, he was aſtonnyed in his mynde: ſo yͤ he yelded hym ſelfe to the Jewes, ⁊ made thē an othe, to do what ſoeuer they thought ryght.

Now when he was reconcyled wyth thē, he offred, made moch of the tēple, gaue greate gyftes vnto it, embraced Machabeus, makynge hym captayne and gouernour from Ptolomays vnto the Gerrenes.

Neuertheleſſe, when he came to Ptolomays, yͤ people of the cytie were not content with the bonde of frendſhyp: for they were afrayed, that he wolde breake the conenaūt. Then wente Lyſias vp into the ſeate, and enfourmed the people, ſhewed them the cauſe why, and pacified them. So he came agayne to Antioche. This is nowe the matter cōcernynge the kynges iourney, ⁊ his returne.

¶ The.xiiii. Chapter.

¶ By the mocyon of the Lorde, Demetrius ſendeth Nicanor to kyll the Jewes. Nicanor maketh a cōpact with the Jewes, whych he yet breaketh thorough the mocyon of the kynge. Nicanor commaundeth Razi to be taken. The boldnes of Razia.

After thre yeares was Judas informed how that Demetrius the ſonne of Seleucus was come vp with a greate power and ſhyppes, thorowe the hauen of Tripolis, to take certayne commodyous places and countreys, agaynſte Antiochus ⁊ his captayne Lyſias. A

Nowe Alcimus (whych had bene hye preſt, and wylfully defyled hym ſelfe, in the tyme of the myxtynge) ſeynge, that by no meanes he coulde be helped, nor haue anye more entraunce to the aultare: he came to kynge Demetrius in the hundreth and one and fyfty yeare, preſentynge vnto hym a crowne of golde, a palme and an olyue tree: whiche (as men thought) belonged to the temple, ⁊ that daye he helde his tonge. But when he hadde gotten oportunite for his madneſſe, Demetrius called hym to councell, and aſked hym, what thynges or councels the Jewes leaned vnto? He anſwered: The Jewes that be called Aſſidei (whoſe captayne is Judas Machabeus) mayntayne warres, make inſurreccions, ⁊ wyll not let the realme be in peace.

B For I beynge depryued of my fathers honoure (I meane the hye preſthode) am come hyther: partly becauſe I was faythfull vnto the kynge, and partly becauſe I ſought the profyt of the cyteſyns. And why? all oure people, thorowe the wickedneſſe of them, are not a lytle troubled. Wherfore, I beſeche the (O kynge) conſydre all theſe thynges dylygētly, and then make ſome prouiſyon for the lande ⁊ the people, accordynge to the kyndneſſe that thou haſt offred vnto thē. For as longe as Judas hath the vpperhāde, it is not poſſible that men can lyue in peace.

When he had ſpoken theſe wordes, other frendes alſo hauynge euell wyll at Judas, ſett the kynge Demetrius on fyre agaynſt hym. * Which immediatly ſent Nicanor (ruler of yͤ Elephātes) a captayne, into Jewry, cōmaundynge hym, to take Judas hym ſelfe alyue, but to ſlaye thē yͭ were with hym, and to make Alcimus hye preſte of yͤ great tēple: *i.Ma.vii.c.

C Then the Heathen which fled oute of Jewry from Judas, came to Nicanor by flockes, thynckinge the harme and decaye of the Jewes to be their welfare. Nowe when the Jewes herde of Nicanors commynge, and the gatherynge together of the heathen, they ſprenckled thē ſelues with earth, * ⁊ beſought hym, which made them hys people, and euer defended hys awne porcyon with euidēt tokens, that he wolde preſerue them ſtyll. So at the commaundemēt of the captayne, they remoued frō thence, ⁊ came to a towne called Deſſan. And Symon Judas brother fell in hande with Nicanor, but thorowe yͤ ſodayne commynge of the enemyes, he was afrayed. *2.Mac.x.c.

Neuertheles, Nicanor hearynge the mãlynes of them that were wyth Judas, ⁊ the bolde ſtomackes that they had to fyght for theyr naturall countre, durſt not proue the matter wyth bloudſhedynge. Wherfore he ſent Poſſidonius, Theodocius & Mathias before, to geue and to take peace. So when they had taken longe aduiſement there vpon and the captayne ſhewed it vnto the multitude, they were agreed in one minde: to haue peace. And they apoynted a daye to ſyt vpõ theſe matters quyetly amonge them ſelues, the ſtoles alſo were brought and ſet forth. Neuertheleſſe, Judas cõmaunded certayne men of armes to wayte in cõuenient places, leſt there ſhulde ſodenly aryſe any euell thorowe the enemyes. And ſo they cõmoned reaſonably together.

D Nicanor, whyle he abode at Jeruſalem, ordred him ſelfe not vnreaſonably, but ſent awaye the people that were gathered together. He loued Judas euer wyth hys herte, & fauoured him. He prayed hym alſo to take a wyfe, and to brynge forth chyldren. So he maryed, lyued in reſt, and they led a comen lyfe. But Alcimus perceauinge the loue that was betwyxte them, and howe they were agreed together, came to Demetrius, & tolde him that Nicanor had taken ſtraunge matters in hande, and ordened Judas (an enemy of the realme) to be the kynges ſucceſſoure. Then the kynge was ſore diſpleaſed, & thorowe the wycked accuſacyons, whych Alcimus made of Nicanor, he was ſo prouoked, that he wrote vnto Nicanor, ſayinge: that he was very angrye for the frendſhyppe and agremẽt, whych he had made with Machabeus. Neuertheles, he commaunded him in all the haſte, that he ſhulde take Machabeus preſoner, and ſende him to Antioche.

E Whych letters when Nicanor had ſene, he was at hys wyttes ende, & ſore greued, yͭ he ſhulde breake the thynges wherin they had agreed: ſpecially, ſeynge Machabeus was yͤ man, yͭ neuer dyd him harme. But becauſe he myght not wythſtande the kynge, he ſought oportunite to fulfyl his cõmaundemẽt. Notwithſtãdynge when Machabeus ſawe that Nicanor begãne to be churlyſhe vnto him, & yͭ he intreated hĩ more roughly then he was wonte, he perceaued yͭ ſoch vnkyndnes came not of good, and therfore he gathered a fewe of hys men, & withdrewe him ſelfe frõ Nicanor. Which whẽ he knewe that Machabeus had manfully preuẽted him, he came into the great and moſt holy tẽple: and cõmaũded the preſtes (which were doynge their vſuall offrynges) to delyuer him yͤ mã. And whẽ they ſware yͭ they coulde not tell where yͤ mã was whõ he ſought, he ſtretched out his hãde, *& made an othe, ſayinge: If ye wyll not delyuer me Judas captyue, I ſhall remoue thys tẽple of God into yͤ playne felde, I ſhal breake downe yͤ aulter, & cõſecrate this tẽple vnto Bachus. After theſe wordes he departed.

*i. Macha. vij. c.

F Then the preſtes lyft vp their handes towarde heauen, & beſought him yͭ was euer yͤ defender of their people, ſayinge: Thou O Lorde of all, whych haſt nede of nothynge, woldeſt yͭ the tẽple of thy habitacyon ſhulde be amõge vs. Therfore nowe O mooſt holy Lord, kepe this houſe euer vndefyled, which lately was clenſed. Nowe was there accuſed vnto Nicanor, one Razis an Alderman of Jeruſalem, a louer of the whole cyte, and a man of good reporte: whych for the kynde herte that he bare vnto the people, was called a father of the Jewes. Thys man oft tymes, when the Jewes were mynded to kepe them ſelues vndefyled, defended & delyuered them, beynge content ſtedfaſtly to ſpende his body and his lyfe for hys people.

*i. Macha. iiij. c.

G So Nicanor willynge to declare the hate that he bare to the Jewes, ſent fyue hũdreth men of warre to take him: for he thought, yf he gat him, he ſhuld bringe yͤ Jewes in great decaye. Nowe whẽ yͤ people begãne to ruſhe in at his houſe, to breake yͤ dores, & to ſet fyre on it: he beynge nowe taken, wolde haue defended him ſelfe wͭ his ſwearde: choſynge rather to dye manfully, then to yelde hym ſelfe to thoſe wycked doers: & becauſe of his noble ſtocke, he had rather haue bene put to extreme cruelte. Notwithſtãding, what tyme as he miſſed of his ſtroke for haſte, & yͤ multitude fell in violently betwyxte yͤ dores, he rãne boldly to yͤ wall, & caſt him ſelfe downe mãfully amonge the heape of them, whych gaue ſoone place to his fall, ſo yͭ he fell vpõ his bely. Neuertheles, whyle there was yet breath wythin hym, he was kyndled in hys mynde, & whyle his bloude guſhed out exceadyngly (for he was very ſore woũded) he rãne thorowe the myddeſt of the people, and gat him to the toppe of a rocke. So when hys bloude was nowe gone, he toke out hys awne bowels wͭ both his hãdes, & threwe thẽ vpõ yͤ people callynge vpõ the Lord of lyfe & ſprete to rewarde him this agayne, and ſo he dyed.

¶ The. xv. Chapter.

¶ Nicanor goeth aboute to come vpon Judas on the Sabboth daye. The blaſphemye of Nicanor. Machabeus expoundynge vnto the Jewes the viſyon, boldeneth their hertes. The prayer of Machabeus. After the hoſte of Nicanor is ones ouercome, Machabeus commaundeth his heed and hys handes to be cut of and hys tonge to be geuen vnto foules.

A NOwe whẽ * Nicanor knewe yͭ Judas was in the countre of Samaria, he thought with all his power to ſtryke a felde wyth hym vpon a Sabboth daye. Neuertheleſſe, the Jewes yͭ were compelled to go wyth hym, ſayde: O do not ſo cruelly and vnkyndly, but halowe the Sabboth daye, and worſhyppe him that ſeyth all thynges. For all thys, yet ſayde the vngracious perſonne: * Is there a myghtye one in heauẽ, that cõmaunded the Sabboth daye

*i. Macha. vij. d.

*iiij. Re. xx. c.

daye to be kepte/ And when they ſayde: yee, the lyuinge God, the myghtye Lorde in heauen * commaunded the ſeuenth daye to be kepte, he ſayde: And I am myghty vpon earth, to commaunde them for to arme them ſelues, and to perfourme the kynges buſyneſſe. Notwithſtandinge, he myght not haue hys purpoſe.

*Exo.xx.b.

B Nicanor had deuyſed wyth great pryde to ouercome Judas, & to brynge awaye the victory: But Machabeus had euer a faſt conſydence and a parfecte hope in God, that he wolde helpe hym, & exhorted hys people, not to be afrayed at the cõmynge of the Heathen: but alwaye to remembre the helpe that had bene ſhewed vnto them from heauẽ: yee, & to be ſure nowe alſo, that almyghtye God wolde geue them the victory. He ſpake vnto thẽ out of the lawe and prophetes, puttynge them in remembraunce of the battayls that they had ſtricken afore, and made them to be of a good corage.

So when their hartes were plucte vp, he ſhewed them alſo the diſceatfulneſſe of the Heathẽ, and howe they wolde kepe no couenaũt nor othe. Thus he weapened: them not wyth the armoure of ſhylde and ſpeare, but with wholſome wordes and exhortacyons. He ſhewed thẽ a dreame alſo, wher thorowe he made them all glad, whych was thys: he thought that he ſawe Onias (which had C bene hye preſte, a vertuous and louynge man, ſad and of honeſt conuerſacyon, well ſpoken, & one that had bene exercyſed in Godlynes from a chylde) holdynge vp hys handes towarde heauen, and prayenge for his people. After thys, there apeared vnto him another man, whych was aged, honorable and gloryous. And Onias ſayde: This is a louer of the brethren, and of the people of Iſraell. Thys is he that prayeth moch for the people and for all the holy cytie: Jeremy ỹ prophete of God. He thought alſo that Jeremy helde out hys ryght hande, and gaue vnto Judas a ſwearde of Golde, ſayinge: Take this holy ſwearde, a gyfte from God, wherwith thou ſhall ſmyte downe the enemyes of the people of Iſraell.

And ſo they were well cõforted thorowe the wordes of Judas, and toke corage vnto them, ſo that the yonge men were determyned in their mindes to fyght, & to byde ſtyfly at it: In ſo moche that in the thynges which they toke in hãde, their boldneſſe ſhewed the ſame, becauſe the holy cytie and the temple were in parell: for the whych they toke more care, then for their wyues, chyldren, brethrẽ, and kynſfolckes. Agayne, they that were in the cytie, were moſt carefull for thoſe whych were to fyght. Nowe, when they were all in a hope that the iudgemẽt of the matter was at hãde, and the enemyes drewe nye, the hoſt beynge ſet in araye, the Elephantes and horſmen euery one ſtandynge in hys place: Machabeus conſydered the cõmynge of the multitude, the ordinaunce of dyuerſe weapens, D the cruelnes of the beaſtes, and helde vp hys handes towarde heauen, callynge vpon the Lorde ỹ doth wonders, * whych geueth not the victory after the multitude of weapens, and power of the hoſt (but to thẽ that pleaſe hym) accordynge to hys awne wyll. Therfore in hys prayer he ſayde theſe wordes.

*ij.pa.xiiij.c
Judi.vij.b.

O Lorde, * thou ỹ dyddeſt ſende thyne Angell in the tyme of Ezekiah kynge of Juda, and in the hoſte of Sennaherib ſleweſt an hundreth foure ſcore and fyue thouſande: ſende nowe alſo thy good angell before vs (O Lord of heauens) in the fearfulneſſe and drede of thy myghtye arme, that they which come agaynſt thy holy people to blaſpheme them, maye be afrayed. And ſo he made an ende of his wordes. Then Nicanor & they ỹ were wyth him, drewe nye wyth ſhawmes and ſonges: but Judas and hys cõpany with prayer and callynge vpon God.

*iiij.re.xix.f
Eſa.xxxvij.f
i.Macha.vij.e.

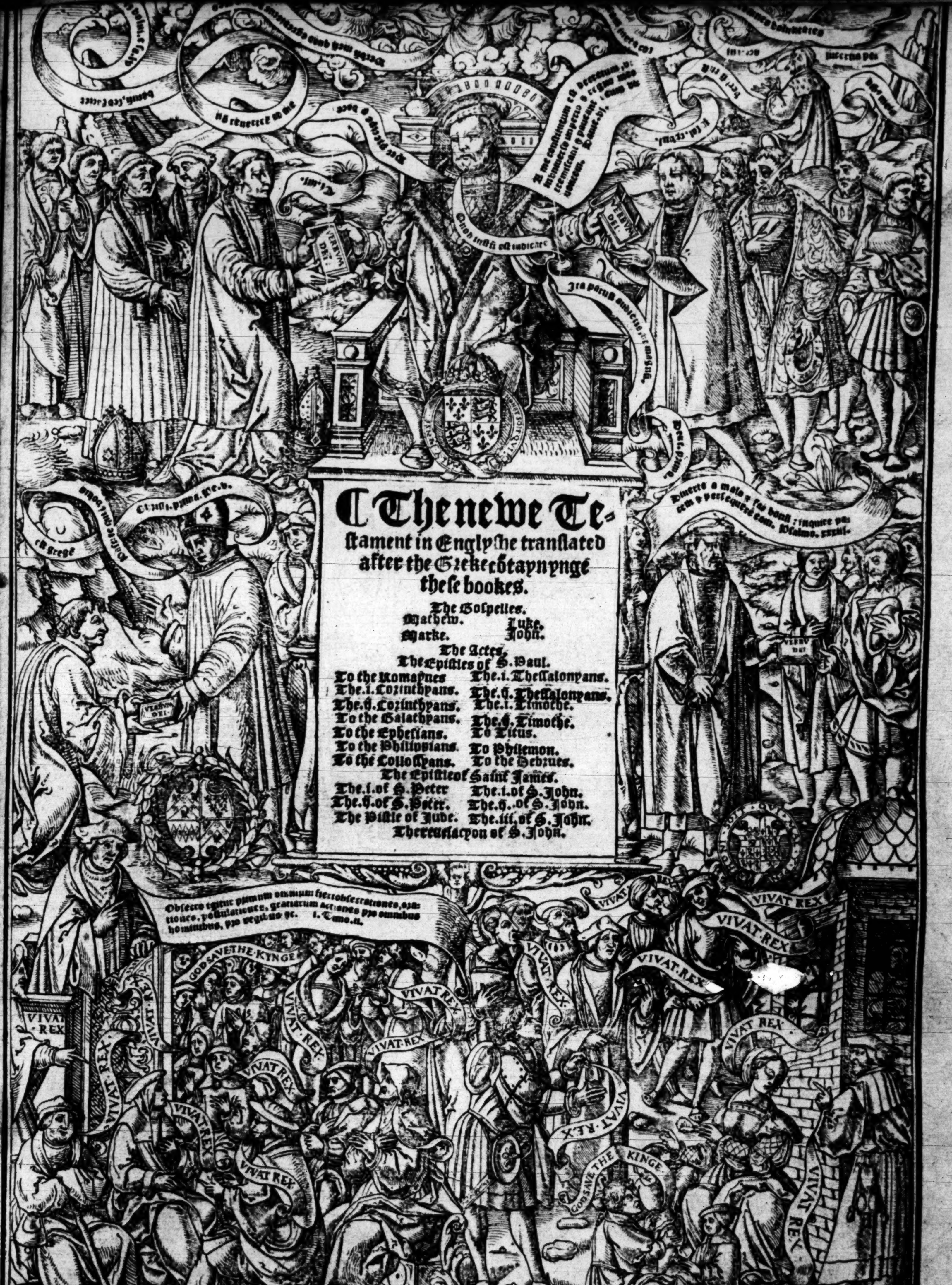
Wyth their handes they ſmote, but wyth their hertes they prayed vnto the Lorde, and ſlewe no leſſe then .xxxv. M. men: For thorowe ỹ preſent helpe of God they were gloriouſly comforted.

Nowe whẽ they left of, & were turnynge agayne with ioye, they vnderſtode that Nicanor hym ſelfe was ſlayne wyth the other. Then they gaue a greate ſhoute and a crye, prayſynge the Almyghty Lord with a loude voyce. And Judas (whych was euer ready to ſpende hys body & lyfe for hys cyteſyns) E cõmaunded to ſmyte of Nicanors head, with hys arme & hande, & to be brought to Jeruſalem. When he came there, he called all the people, & the preſtes to the aulter wyth thoſe that were in the caſtell, & ſhewed them Nicanors head, and hys wycked hande, whych he had preſumptuouſly holden vp agaynſt the temple of God. He cauſed the tonge alſo of ỹ vngodly Nicanor to be cut in lytle peces, & to be caſt to the foules, & the cruel mans hãde to be hanged vp before the temple.

So euery man gaue thanckes vnto the Lorde, ſayinge: bleſſed be he, that hath kepte hys place vndefyled.

As for Nicanors heade, he hanged it vp vpon the hye caſtell, for an euident & playne token of ỹ helpe of God. And ſo they agreed all together, to kepe that daye holy, namely the .xiij. daye of the moneth Adar, which in ỹ Syrians language is called the nexte daye before Mardocheus daye. Thus was Nicanor ſlayne, and from that tyme forth the Jewes had ỹ cytie in poſſeſſyõ: And there wyll I nowe make an ende.

¶ The ende of the ſeconde boke of
the Machabees.


Quod iuſtũ eſt iudicate
Ita paruum audietis ut magnũ.
VERBUM DEI
Diuerte a malo & fac bonũ: inquire pacem & perſequere eam. Pſalmo. xxxiij.
Obſecro igitur primum omnium fieri obſecrationes, orationes, poſtulationes, gratiarum actiones pro omnibus hominibus, pro regibus &c. i. Timo. ii.
GOD SAVE THE KYNGE
VIVAT REX

¶ The newe Teſtament in Englyſhe tranſlated after the Greke cõtaynynge theſe bookes.

The Goſpelles.

Mathew.	Luke.
Marke.	John.

The Actes.

The Epiſtles of S. Paul.

To the Romaynes	The. i. Theſſalonyans.
The. i. Corinthyans.	The. ii. Theſſalonyans.
The. ii. Corinthyans.	The. i. Timothe.
To the Galathyans.	The. ii. Timothe.
To the Epheſians.	To Titus.
To the Philippians.	To Philemon.
To the Colloſſyans.	To the Hebrues.

The Epiſtle of Saint James.

The. i. of S. Peter	The. i. of S. John.
The. ii. of S. Peter.	The. ii. of S. John.
The Piſtle of Jude.	The. iii. of S. John.

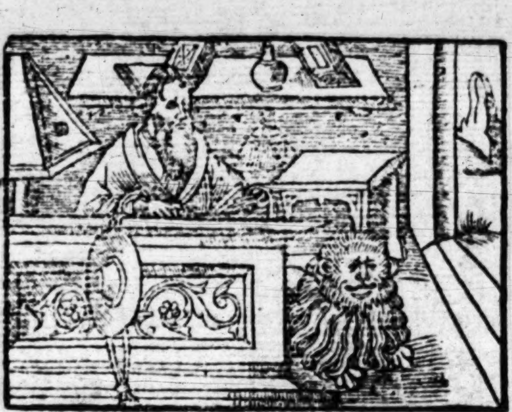
The reuelacyon of S. John.

Thomas Reignoldes 1649

❡ The Goſpell of S. Mathew.

❡ The fyrſt Chapter. ✠

❡ The genealogye of Chryſt, and maryage of his mother Mary. The aungel ſatyſfyeth Joſephs mynde.



A Thys is the booke of the ge-
neracyon of Jeſu Chryſt,
☞ ☞ the ſonne of Dauid, the
*Gene.xxi.a ſonne of Abraham. *Abra-
Joſu.xxiiii.a hā begat Jſaac. ‡Jſaac be-
‡Gen.xxv.d. gat Jacob. *Jacob begat
*Gen.xxix.d Judas and hys brethren.
‡Ge.xxxviii.g *Ge.xlvi.b. ‡Judas begat Phares and zaram of Tha-
i.Par.ii.a. ‡Ruth.iiii.d. mar. *Phares begat Eſrom. ‡Eſrom begat
*i.Para.ii.b ‡Nume.i.a. Aram. *Aram begat Aminadab. ‡Amina-
*Ruth.iiii.d ‡Ruth.iiii.d. dab begat Naaſſon. *Naaſſon begat Sal-
*Ruth.iiii.d mon. ‡Salmon begat Boos of Rahab.
‡Ruth.iiii.d. *Boos begat Obed of Ruth. ‡Obed begat
*i.Reg.xvi.a Jeſſe. *Jeſſe begat Dauid the kynge.
‡ii.Reg.xii.f ‡Dauid the kynge begat Salomon, of her
*i.Par.iii.b. that was the wyfe of Urye. *Salomon be-
‡ii.Par.xi.d. gat Roboam. ‡Roboam begat Abia.
*ii.pa.xiiii.a ‡iii.Reg.xv.f *Abia begat Aſa. ‡Aſa begat Joſephat.
ii.Par.xvii.a *Joſaphat begat Joram. ‡Joram begat
*ii.Pa.xxi.a ‡iiii.Re.xi.a Oſias. *Oſias begat Joatham. ‡Joatham
*ii.pa.xvi.d begat Achas. *Achas begat Ezechias.
‡ii.pa.xxvii d ‡Ezechias begat Manaſſes.
*ii.pa.xxviii d. *Manaſſes begat Amon.
‡iiii.Re.xx.d ‡Amon begat Joſias.
*iiii.re.xxi d *iiii.Reg. *Joſias begat Jeconias and hys brethren
xxiiii.o. B about the tyme they were caryed awaye to
Jere.xxii.f. Babylon,

And after they were brought to Babylō,
‡i.Par iii.b ‡Jechonias begat Salathiel.
*Agge.i.a. i.Eſd.iii.a. *Salathiel begat zorobabel.
‡i.para.iii.d. ‡zorobabel begat Abiud.
*iiii.Regum xviii.d. *Abiud begat Eliachim.
Eliachim begat Azor.
Azor begat Sadoc.
Sadoc begat Achin.
Achin begat Eliud.
Eliud begat Eleaſar.
Eleaſar begat Matthan.
Matthan begat Jacob.
Jacob begat Joſeph the huſbande of Mary,
of whom was borne Jeſus, euen he that is
called Chryſt. ⊦

And ſo all the generacyons from Abrahā to Dauid, are fourtene generacyōs. And frō Dauid vnto the captyuyte of Babylon, are fourtene generacyōs. And from the captyuite of Babylon vnto Chriſt, are fourtene generacyons.

The byrth of Jeſus Chryſt was on thys wyſe. ✠ When his mother Mary was ma- C
ryed to Joſeph (before they came to dwell togeather) ſhe was founde wyth chylde by the holy gooſt. Then Joſeph her huſbande (becauſe he was a ryghteous man, and wolde not put her to ſhame) he was mynded preuely to departe from her. But whyle he thus thought, beholde, the aungell of the Lorde appeared vnto hym in ſlepe, ſaying: Joſeph, thou ſonne of Dauid: feare not to take vnto the Mary thy wyfe. For that whych is conceaued in her cometh of the holy gooſt. She ſhall brynge forth a ſonne, and thou ſhalt cal hys name *Jeſus. For he ſhall ſaue hys peo- *Philip.ii.b
ple from theyr ſynnes. Actes.iiii.b.

All this was done, ỽ it myght be fulfylled, whych was ſpoken of the Lorde by the pro- D
phet, ſaying: *Behold, a mayd ſhalbe wyth
childe, & ſhal bring forth a ſonne, & they ſhall *Eſa.vii.c.
call his name Emanuel, whych yf a man interpret, it is aſmoch to ſay as God wᵗ vs. ⊦

And Joſeph as ſone as he awoke out of ſlepe, dyd as ỽ aungel of the Lorde had bydden hym: and he toke hys wyfe vnto hym, & knewe her not, tyll ſhe had brought forth
*her ☞ fyrſt begotten ſonne, and called his *Luke.ii.a.
name Jeſus. ☞

❡ The .ij. Chapter.

❡ The tyme and place of Chriſtes byrth. The wyſe men offre theyr preſentes. Chryſt flyeth into Egypte, the yonge chyldren are ſlayne, Chryſt turneth into Galile.

Whē ✠ Jeſus was borne at Beth A
leē a cytie of Jewry, in the tyme of Herode the kynge. Beholde, there came wyſe men frō the eaſt to Jeruſalem, ſayinge: Where is he that is borne kynge of Jewes? For we ha
ue ſene hys *ſtarre in the eaſt, and are come *Nu.xxiiii.c
to worſhyppe hym.

When Herode the kynge had hearde theſe thinges, he was troubled, and all the cyte of Jeruſalem wyth him. And whan he had gathered all the chefe preſtes and ſcrybes of the people togeather, he demaunded of them, where Chriſt ſhulde be borne. And they ſayd vnto hym: At Bethleem in Jewrye. For
thus it is wryttē by the prophet: ☞ *And ☞
ỽ Bethleem in the lande of Juda, art not the *Mich.v.a
leeſt amōge the prynces of Juda. For *oute *Iohn.vii.b
of the ſhal there come vnto me the captayne, that ſhall gouerne my people Jſrael.

Then Herode (whē he had preuely called the wyſe men) he enquyred of thē diligently what tyme the ſtarre appered, & he bad them

go to Bethleẽ, & ſayde: Goo your waye thyther,
& ſearche diligently for the chylde. And
when ye haue founde hym, brynge me word
agayne, that I maye come and worſhyp
hym alſo.

✠ When they had heard the kynge, they
departed: & lo, the ſtarre whych they ſawe in
the eaſte, wẽt before thẽ, tyll it came, & ſtode
ouer the place, wherin the chylde was. Whẽ
they ſawe the ſtarre, they were exceadynge
glad: and went into the houſe, and foũde the
chylde wyth Mary his mother * & fel downe Pſal.lxxii.d. Eſa.lx.b.
flat and worſhypped hym, and opened theyr
treaſures & offered vnto hym gyftes, golde,
franckyncenſe, & myrre: And after they were
warned of God in ſlepe (that they ſhuld not
go agayne to Herode) they returned into their
awne countre another waye. ⊢

Whẽ they were departed, beholde, the angel
of the Lord appeared to Joſeph ĩ ſlepe ſaying,
aryſe, & take the chylde & hys mother,
and flye into Egypt: and be thou there tyll I
brynge the worde. For it wyll come to paſſe
C that Herode ſhall ſeke the chylde, to deſtroye
hym. So whã he awoke, he toke the chylde
and his mother by nyght, and departed into
Egypt, and was there vnto the deeth of Herode,
that it myght be fulfylled, whych was
ſpoken of the Lorde by the prophete, ſayẽge:
* Oſee. xi.a. Nu.xxiiii.c. * out of Egypt haue I called my ſonne.

Then Herode whan he ſawe he was mocked
of yͤ wyſe mẽ, he was exceadyng wroth,
& ſent forth mẽ of warre & ſlue all the childrẽ
that were in Bethleẽ, and in all the coaſtes,
(as many as were two yeare olde or vnder)
accordynge to the tyme, whych he had dilygently
knowen out of the wyſe men.

Then was fulfylled that, which was ſpokẽ
by the prophet Jeremy: where as he ſayd:
* Hier.xxxi.c in Rama was there a voyce herde * lamentaciõ,
weppynge, and great mournynge. Rachel
weppynge for her chyldrẽ, & wolde not be
cõforted ☞ becauſe they were not. ⊢ But
☞ when Herode was deed: beholde, ✠ an angell
of the Lorde appeared in a ſlepe to Joſeph,
D in Egypte, ſayenge: aryſe, and take the
chylde of hys mother, and go into the lande
* Exo. iiii.c. of Iſrael. * For they are deed whych ſought
the chyldes lyfe. And he aroſe, and toke the
chylde and hys mother, & came into the land
of Iſrael. But when he hearde that Archelaus
dyd raygne in Jewry, in the rowme of
his father Herode, he was afrayde to go thither.
Not wythſtãdynge, after he was warned
of God in a ſlepe, he turned a ſyde into yͤ
parties of Galile, and went and dwelt in a
cyte whych is called Nazareth: yͭ it myght
be fulfylled whych was ſpoken by the prophetes:
he ſhalbe called a Nazarite. ⊢

¶ The.iij.Chapter. ✠

¶ The baptyme, preachynge and offyce of Iohn, and
howe Chryſt was baptyſed of hym in Jordane.

IN thoſe dayes came John the * Baptiſt, A
preachynge in the wyldernеſſe * Mar.i.a.
of Jewry, and ſayeng: ‡ ☞ Repẽt Luke.iii.a. John.iii.d.
of the lyfe that is paſt, for the king- ‡ Mar.iiii.c.
dome of heauen is at hãde. * For this is he, ☞
of whom the Prophete Eſaye ſpake, whych * John.i.b.
ſayeth: ‡ The voyce of a cryer in the wyldernes, ‡ Eſa.xl.a.
prepare ye the waye of the Lorde: & make
hys pathes ſtreyght. Thys John had hys
raymеnt of camels heer. * And a gyrdell of * iiii.Reg. xviii.b.
a ſkynne about hys loynes. ‡ Hys meat was ‡ Mar.i.a.
locuſtes and * wylde hony. Then went out * i.reg.xiiii.d
to hym Jeruſalem and all Jewrye, and all
the regyon rounde about Jordan, and were
baptyſed of hym in Jordan, cõfeſſynge theyr
ſynnes.

✠ But when he ſawe many of the Pharises B
and Saduces come to hys baptyme, he
ſayde vnto thẽ: * O generacyon of vypers, * Luke.iii.b.
who hath taught you to fle from the vengeaunce
to come? Brynge forth therfore the frutes
that belonge to repentaunce. And be not
of ſoche mynde that ye wolde ſaye wythin
youre ſelues: we haue Abraham to oure father.
For I ſaye vnto you: that God is able
to brynge to paſſe, that of theſe ſtones ther
ſhall ryſe vp chyldren vnto Abraham. Euẽ
nowe is the axe alſo put vnto the rote of the
trees: ſo that * euery tree which bryngeth not * Mat.vii.c. Luke.iii.b.
forth good frute, is hewen downe, and caſt
into the fyre.

I baptyſe you in water * vnto repẽtaũce: * Mar.i.a.
but he that ſhall come after me is myghtyer Luke.iii.c.
then I, whoſe ſhoes I am not worthy to beare. John.i.d.
He ſhall baptiſe you with the holy ghoſt C
and with fyre: * whoſe fan is in hys hand, & * Luke.iii.c
he wyll purge hys floure, & gather his wheat
into the barne, but wyll burne the chaffe wͭ
vnquencheable fyre. ⊢

✠ Then commeth Jeſus from Galile to
Jordan vnto John * to be baptyſed of hym. * Mar.i.b.
But John forbade hym, ſayinge: I haue nede
to be baptyſed of the: and commeſt thou to
me? Jeſus anſwered & ſayd vnto him: Let it
be ſo nowe. For thus it becometh vs to fulfyll
all ryghteouſneſſe. Then he ſuffred him.
And Jeſus when he was baptyſed, came D
ſtraygth waye out of yͤ water. And lo * heauen * Mar.i.b
was open vnto hym: & he ſawe the ſpr- Luke.iii.d.
te of God deſcẽdynge lyke a doue, and lyghtynge John.i.e.
vpon him. And loo, there came a voyce
from heauen ſayenge. * Thys is my beloued * Eſa.xlii.a.
ſonne, in whom I am well pleaſed. ⊢ Mat.xvii.b

¶ The.iiij.Chapter. ✠

Mar.i.b.
ii.Pet.i.d

¶ Chryſt faſteth and is tempted: he calleth Peter.
Andrew, James, and John: and healeth the
ſycke.

THen was Jeſus ‡ led a waye of yͤ ſprete: A
into wyldernes: to be tempted of the ‡ Mar.i.b
deuell. And when he had faſted fourty Luke.iiii.b.
dayes and fourty nyghtes, he was at the
laſt an hũgred. And when the tempter came
to hym, he ſayde: yf thou be the ſonne of God
commaunde

cõmaunde, that theſe ſtones be made bread:
But he anſwered and ſayde: it is wrytten,
*Deu.viii.a. Luke.iiii.a Sap.xvi.e *man ſhall not lyue by bread onlye, but by
euery worde yͤ proceadeth out of the mouth
of God.

Then the deuyll taketh him vp into the holy
cytie, & ſetteth hym on a pynacle of the temple,
and ſayeth vnto him: yf thou be the ſonne
of God, caſt thy ſelfe downe headlynge.
Pſal.xcii.c For it is wrytten he ſhall geue hys aũgels
charge ouer the, and wyth theyr handes they
ſhal holde the vp, leſt at any tyme thou daſh
B thy fote agaynſt a ſtone. And Jeſus ſayde
‡Deu.vi.c. to hym: it is wrytten agayne: ‡Thou ſhalt
Luke.iiii.b. not tempte the Lorde thy God.

Agayne, the deuel taketh hym vp into an
exceadynge hye mountayne, & ſheweth hym
all the kyngdomes of the world, and the glory
of thẽ, and ſayeth vnto him: all theſe wyll
I geue the, yf thou wylt fall downe, & worſhyppe
me. Then ſayeth Jeſus vnto hym
‡Deute.vi.c. Auoyde Satan. For it is wrytten: ‡Thou
and.x.d. ſhalt worſhyp the Lorde thy God, and hym
Luke.iiii.b i.Reg.vii.a onely ſhalt thou ſerue.

Then the deuyl leaueth him, and behold,
*Mar.i.b. *the aũgels came, & miniſtred vnto him. ⊢

‡Mar.i.b. ✠ Whẽ Jeſus had heard ‡that John was
taken, he departed into Galyle, and left Nazareth,
and went and dwelt in Capernaum:
whych is a cytie vpõ the ſee coaſt, in the borders
of zabulõ & Neptalim: that it myght be
C fulfylled which was ſpokẽ by Eſay the prophet,
*Eſa.ix.a. ſaying: *The lãde of zabulõ & Neptalim,
by the waye of the ſee beyonde Jordan,
Galile of the Gentils: the people whych ſat
in darckeneſſe and in the ſhadowe of death,
ſawe great lyght: & to thẽ whych ſat in yͤ regiõ
& ſhadowe of death, is yͤ light ſprõg vp.

*mat.iii.a. mar.i.a. From that tyme, Jeſus begãne to *preache,
‡mat.i.b. mat iii.a. and to ſaye: ‡repent, for the kyngdome
of heauen is at hande. ⊢

*mar.i.b. ✠ *As Jeſus walked by the ſee of Galile
he ſawe two brethren: Symon, whych was
called Peter, & Andrew his brother, caſting
a neet into the ſee (for they were fyſhers) &
he ſayeth vnto them: folowe me, and I wyll
⁎ make you ⁎(to become) *fiſhers of men. And
*Jere.xvi.b they ſtreyght waye lefte the nettes, and folowed
Ezec.xlvii.b. hym.

D And whã he was gone forth fro thẽce, he
ſawe other two brethrẽ, James yͤ ſonne of zebede,
& John hys brother, in yͤ ſhyp wͭ zebede
their father, mẽding their nettes, & he called
them. And they immediatly *lefte the ſhyp
*Luke.v.b. and theyr father, and folowed hym. ⊢

✠ And Jeſus went about all Galile, teachynge
in theyr ſynagoges, & preachinge the
Goſpell of the kyngdome, & healynge all maner
of ſycknes, & all maner of diſeaſe amõge
the people. And hys fame ſpreed abroade
throughout al Siria. And they brought vnto
hym all ſyck people yͤ were taken wyth diuers
diſeaſes and gryppinges, and them that
were poſſeſſed wyth deuyls: and thoſe which
were lunatyke, & thoſe that had the palſye: &
he healed thẽ. *And ther folowed hym great *mar.iii.a.
multitudes of people, from Galile, ⊢ and
frõ the ten cyties, and from Jeruſalem, and
from Jewry, and from the regyons that lye
beyonde Jordan.

¶ The. v. Chapter. ✠

¶ In thys chapter and in the two nexte folowynge
is conteyned the moſt excellent and louinge
Sermon of Chryſt in the mount: whych ſermon
is the very keye that openeth the vnderſtãdynge
into the lawe. In thys fyfth chapter, ſpecially he
preacheth of the. viii. beatitudes or bleſſynges, of
manſlaughter, wrath and anger, of aduoutry, of
ſwerynge, of ſufferinge wronge and of loue, euẽ
towarde a mans enemyes.

When he ſawe the people, he went A
vp into a mountayne, and whẽ he
was ſet, hys diſcyples came to hĩ:
and after that he had opened hys
mouth, he taught thẽ, ſayinge: * Bleſſed are *Luke.vi.d
the poore in ſprete, for theyrs is the kyngdome
of heauẽ. ‡Bleſſed are they that mourne, ‡Eſa.lxvi.a/ and.lxvii.b
for they ſhall receaue cõfort. Bleſſed are the
meke: for they ſhall receaue the inheritaunce
of the earth. Bleſſed are they whych *hõger *Jere.xxxi.c
and thyrſt after ryghteouſnes: for they ſhalbe
ſatiſfyed. Bleſſed are yͤ mercyful: for they
ſhall obteyne mercy. Bleſſed are the pure in
harte: for they ſhall ſe God. Bleſſed are the
peace makers: for they ſhalbe called the children
of God. Bleſſed are they whych ſuffre B
perſecucyõ for ryghteouſnes ſake: for theirs
is the kyngdome of heauẽ. * Bleſſed are ye, *i.Pet.ii.c
when mẽ reuyle you, and perſecute you, and iii.c. &.iiii.a
ſhall falſly ſaye all maner of euyll ſayinge
agaynſt you, for my ſake. * Reioyſe and be *Actes.v.g
glad for greate is your rewarde in heauẽ. ⊢
For ſo perſecuted they the prophetes, whych
were before you.

✠ Ye are the ſalt of the earth: *But yf the *Mar.ix.g. Luke.xiiii.g.
ſalt haue loſt the ſaltnes, what ſhalbe ſeaſoned Leui.ii.c.
therwith? It is thence forth good for nothynge,
but to be caſt out, and to be troaden
downe of mẽ. Ye are the lyght of the world.
A cytie that is ſet on an hyll cannot be hyd,
*nether do men lyght a cãdell, and put it vnder *Mar.iiii.b.
a buſſhell, but on a cãdelſtycke, and it geueth Luke.viii.c. and.xi.e.
lyght vnto all that are in the houſe. Let
your lyght ſo ſhyne before men. *That they *i.Pet.ii.d.
maye ſe your good worckes, & gloryfy your
father, whych is in heauen. ⊢

✠ Thynke not yͤ I am come to deſtroye C
the lawe, or the prophetes: no, I am not come
to deſtroye, but *to fulfyll. For truely I *Mat.i.d. and.ii.c.d
ſaye vnto you: ‡tyll heauen and earth paſſe, ‡Luke.xvi.d
one iott or one tytle of the lawe ſhall not ſcape, Eſa.xl.c.
tyll all be fulfylled.

Whoſoeuer therfore breaketh * one of *James.ii.b Ezec.xviii.e
theſe leeſt commaundementes, and teacheth
men ſo, he ſhalbe called the leeſt in the kyngdome
of heauen. But whoſoeuer doeth and
teacheth, the ſame ſhalbe called greate in the

kyngdome of heauen. ✠

✠ For I ſaye vnto you: except your ryghteouſneſſe exceade the ryghteouſneſſe of the Scribes and Phariſes, ye cannot entre into the kyngdome of heauen.

D *Exo.xx.c. Luke xviij.d Deut.v.b.

Ye haue heard that it was ſayd vnto thē of the olde tyme. *Thou ſhalt no kyll: whoſoeuer kylleth, ſhalbe in daunger of iudgement. But I ſaye vnto you: that whoſoeuer is angrye wyth hys brother (vnaduyſedly) ſhalbe in daunger of iudgement. And whoſoeuer ſaye vnto hys brother ☞ Racha, ſhalbe in daunger of a counſell. But whoſoeuer ſayeth thou foole, ſhalbe in daunger of hell fyre.

*Job.xlij.b.

Therfore, yf thou offreſt thy gyfte at the aulter, and there remembreſt that thy brother hath ought agaynſt the: leaue ther thyne offringe before the aulter * & go thy waye fyrſt, and be reconciled to thy brother, & then come, and offre thy gyfte. ✠

*Luke.xij.g.

✠ *Agree wyth thyne aduerſary quycklye whyles thou art ī the waye wyth him, leſt at any tyme the aduerſary delyuer the to the iudge, & the iudge delyuer the to the myniſter, and then thou be caſt into preſon. Verely, I ſay vnto the: thou ſhalt not come out thence, tyll thou haue payed the vtmoſt farthynge.

‡Exo.xx.e. Roma.xiij.c *Eccle.xli.c. Job.xxxi.a.

Ye haue hearde that it was ſayd vnto thē of olde tyme. ‡ Thou ſhall not cōmitt aduoutrye. But I ſay vnto you * that whoſoeuer loketh on another mans wyfe to luſt after her, hath cōmytted aduoutrye wyth her all ready in hys hert.

E *Mar.ix.g.

*Yf thy ryght eye hynder the, ☞ plucke hym out, and caſt hym from the. For better it is vnto the, that one of thy mēbres peryſhe, then ỷ thy whole body ſhulde be caſt into hell. And yf thy ryght hande hynder the, cut hym of, and caſt hym from the. For better it is vnto the, that one of thy membres peryſhe, then that all thy body ſhulde be caſt into hell. ✠

*Deu.xxiiij.a Mat.xix.a ‡ Mar.x.a. Marke.x.b.

It is ſayde, whoſoeuer putteth awaye his wyfe, *let hym geue her a letter of the deuorcement. ‡But I ſaye vnto you: that whoſoeuer doth put awaye his wyfe (excepte it be for fornicacyō) causeth her to breake matrimony. And whoſoeuer maryeth her that is deuorſed commytteth aduoutrye.

F ‡Leui.xix.c.

Agayne, ye haue hearde how it was ſayde to them of olde tyme: ‡ thou ſhalt not forſweare thy ſelfe, but ſhalt perfourme vnto the Lorde thoſe thynges that thou ſweareſt.

*James.v.d ‡ Esa.lxvi.a. Mat.xxiii.c.

*But I ſay vnto you: ſweare not at all: nether by heauen, ‡ for it is Goddes ſeate, nor by the earth, for it is hys fote ſtole: nether by Jeruſalē, for it is the cytie of the great kyng: nether ſhallt thou ſweare by thy heed, becauſe ỷ cāſt not make one heare whyte or blacke. But youre communycacyon ſhalbe, ye, ye, nay, nay: For whatſoeuer is added more then theſe, it commeth of euyll.

*Exo.xxi.e. Deu.xix.d Leui.xxiiii.d ‡Luke.vi.d.

Ye haue hearde that it is ſayde: *an eye for an eye: and a toth for a toth. But I ſaye vnto you, ỷ ye ☞ reſyſt not euell. But ‡ whoſoeuer geue the a blowe on the ryght cheke, turne to hym the other alſo. And yf eny man will ſue the at the lawe, and take awaye thy coate, let him haue thy clooke alſo. And whoſoeuer wyll cōpell the to go a myle, go wyth him twayne. Geue to hym that aſketh the, & frō hym that wolde borowe, turne not thou awaye.

G *Leui.xix.d Mat.xxii.d. *Roma.xii.c ‡ Leui.xix.d.

✠ Ye haue hearde that it is ſayde, *thou ſhalt loue thyne neyghbour, and hate thyne enemy. But I ſaye vnto you: loue your enemyes. *Bleſſe thē that curſe you. ‡ Do good to them that hate you. Praye for thē whych hurt you and perſecute you, that ye maye be the chyldrē of your father which is in heauē: for he maketh his ſonne to aryſe on the euell, & on the good, & ſendeth rayne on the iuſt & on the vniuſt. For * yf ye loue thē which loue you: what rewarde haue ye? Do not the publicans alſo euen the ſame? And yf ye make moche of your brethren only, what ſinguler thinge do ye? Do not alſo the publicās lykewiſe? * ye ſhall therfore be perfecte, euen as your father which is in heauē is perfecte. ✠

*Luke.vi.e *Leui.xix.a

¶The. vj. Chapter. ✠

¶Of Almes, prayer and faſtynge. He forbyddeth the carefull ſekynge of worldly thynges.

A

TAke heade, ỷ ye geue not your almoſe in the ſyght of men, to the intent that ye wold be ſene of them. Or els ye haue not rewarde with youre father whych is in heauen. Therfor, whā thou geueſt thyne almes, let not trōpetes be blowē before the, as the ypocrites do in the ſynagoges and in the ſtretes: for to be prayſed of men. Verely, I ſaye vnto you: they haue theyr rewarde. But when thou wylt geue almes, let not thy left hande knowe what thy ryghte hande doth, that thyne almes maye be in ſecrete: and thy father whych ſeeth in ſecrete, ſhall rewarde the openly. ✠

iii.re.xviii.e. Esa.xxix.d.

And when thou prayeſt * thou ſhalt not be as the ypocrites are. For they vſe to ſtāde prayenge in the ſynagoges, & in the corners of the ſtretes, that they maye be ſene of men. Verely, I ſaye vnto you: they haue theyr rewarde: But when thou prayeſt * entre into thy chamber, & when thou haſt ſhut thy dore praye to thy father which is in ſecrete: & thy father which ſeeth in ſecrete, ſhall rewarde the openly.

B iiii.Re.iiii.f. *Esa.i.d. *Ro.viii.d.

But when ye praye * bable not moch, as the heathen do: for they thyncke it will come to paſſe, that they ſhalbe herd for theyr moch bablynges ſake. Be not ye therfore lyke vnto them. * For youre father knoweth what thynges ye haue neade of before ye aſke of him: after thys maner therfore praye ye.

*Luke. xi. a

*Oure father which art in heauen, halowed be thy name. thy kyngdome come. Thy wyll be fulfylled, as well in earth, as it is in heauen. Geue vs thys daye oure daylye bread. And forgeue vs our ⁊ dettes, as we forgeue oure detters. And leade vs not into temptacyon: but delyuer vs from euyll. For thyne is the kyngdome and the power, and the glorye for euer. Amen. Therfore, *yf ye forgeue other men theyr treſpaſſes, your heauēly father ſhall forgeue you. *(your treſpaſſes) But yf ye wyll not forgeue men theyr treſpaſſes, nomore ſhall your father forgeue you youre treſpaſſes.

done in earth as yt ys in heuen

*Mat. viij. b
Mar. xi. d

*Esa. lviij. a
Mat. ix. b.
Iere. xviij. b
C

✠ Moreouer, *when ye faſt, be not ſad as the ypocrites are. For they diſfygure their faces, that it maye appeare vnto men, howe that they faſt. Verely, I ſaye vnto you, they haue theyr rewarde. But thou, when thou faſteſt, anoynte thyne heed, and waſhe thy face, that it appeare not vnto mē, howe that thou faſteſt: but vnto thy father, which is in ſecret: and thy father which ſeeth in ſecrete, ſhall rewarde the openly.

*Luke. xij. d
Eccle. xxij. c

Laye not vp for your ſelues treaſure vpon earth, where the ruſt and mothe doth corrupte, and where theues breake through, and ſteale. *But laye vp for you, treaſures in heauē, where nether ruſt nor mothe doth corrupte, and where theues do not breake thorowe nor ſteale. For where your treaſure is, there wyll youre hart be alſo. ⊢

*Luke. xi. c.

*The lyght of the body is the eye. Wherfore, yf thyne eye be ſyngle, all thy body ſhall be full of light. But and yf thyne eye be wicked, all thy body ſhalbe full of darckneſſe. Wherfore, yf the lyght that is in the be darcknes, howe greate is that darcknes.

*Luke. xvi. c.
D

✠ *No man can ſerue two maſters. For ether he ſhall hate the one and loue the other, or els leane to the one, and deſpyſe the other: ye cannot ſerue God and Mammon. Therfore I ſaye vnto you: *be not carefull for youre lyfe, what ye ſhall eate or dryncke, nor yet for youre bodye, what rayment ye ſhall put on. Is not the lyfe more worth thē meat: and the body more of value then rayment? Beholde, yͤ foules of the ayer: for they ſowe not, nether do they reape, nor cary into the barnes: ⁊ youre heauenly father fedeth them. Are ye not moche better then they?

*Luke. xij. c.
Psal. lv. d
i. Pet. v. c

*Luk. xij. d

*Whych of you (by takynge carefull thought) can adde one cubyte vnto hys ſtature? And why care ye for rayment? Conſydre the lylies of the felde, howe they growe. They laboure not, nether do they ſpynne. And yet I ſaye vnto you, that euen Salomon in all hys royalte was not arayed lyke one of theſe. Wherfore, yf God ſo cloth the graſſe of the felde (whych though it ſtande to daye, is to morowe caſt into the fornace) ſhal he not moch more do the ſame for you, O ye of lytle fayth?

Therfore, take no thought, ſayinge: what ſhall we eate, or what ſhall we dryncke, or wherwith ſhall we be clothed? after all theſe thynges do the gentyls ſeke. For youre heauenly father knoweth, that ye haue nede of all theſe thinges. But rather ſeke ye fyrſt the kyngdome of God, and the ryghteouſneſſe therof, and all theſe thynges ſhalbe mynyſtred vnto you. ⊢

Care not then for the morowe, for yͤ morowe daye ſhall care for it ſelfe: ſufficient vnto the daye, is the trauayle therof.

¶ The. vij. Chapter.

¶ He forbyddeth foolyſhe and raſhe iudgemēt, reproueth ypocriſye, exhorteth vnto prayer, warneth to be ware of falſe prophetes: and wylleth the hearers of hys worde to be doers of the ſame.

A
*Luke. vi. e.
*c
*Roma. ii. a
*Luke. vi. e

I *Udge not, that ye be not iudged *(condempne not, and ye ſhall not be condempned.) *For as ye iudge, ſo ſhal ye be iudged. *And wyth what meaſure ye meate, wyth the ſame ſhall other men meaſure to you. *Why ſeeſt thou a moate in thy brothers eye, but conſydreſt not yͤ beame that is in thyne awne eye? Or how ſayeſt thou to thy brother *(Brother) ſuffre me, I wyll plucke oute a moate out of thyne eye, and beholde, a beame is in thyne awne eye. Thou ypocryte, fyrſt caſt oute the beame out of thyne awne eye, and then ſhalt thou ſe clearly to plucke out the moate oute of thy brothers eye.

*Luke. vi. e

Geue not ye that whych hys holy vnto dogges, nether caſt ye youre pearles before ſwyne, leſt they treade thē vnder their fete ⁊ yͤ other turne agaynſt you, ⁊ all to rent you.

*Iere. xxix. c
Iohn. xvi. e
Luke. xi. b.
B

Aſke, and it ſhalbe geuen you: *Seke, ⁊ ye ſhall fynde: Knocke, and it ſhalbe opened vnto you. For whoſoeuer aſketh, receaueth: and whoſoeuer ſeketh, fyndeth: and to hym that knocketh, it ſhalbe opened. Is there eny man amonge you, whych (yf hys ſonne aſke bread) wyll offer hym a ſtone? Or yf he aſke fiſhe, will he profer him a ſerpent? If ye then (whan ye are euell) can geue youre chyldren good gyftes, howe moch more ſhall your father whych is in heauen, geue good thynges, yf ye aſke of hym?

*Eccl. xxxi. b
Tob. iiij. c
Luke. vi. e.

Therfore, *whatſoeuer ye wolde yͭ men ſhulde do to you: do ye euen ſo to them alſo. For this is the lawe and the prophetes.

*Luke. xiij. e

*Enter in at the ſtrayte gate: for wyde is the gate, and broade is the waye that ledeth to deſtrucciō: and many there be, which go in ther at. For ſtrayte is the gate, and narowe is the waye, whych leadeth vnto lyfe, and fewe there be yͭ fynde it. ✠ *Beware of falſe prophetes, which come to you in ſheves clothynge, but inwardly they are raue-

*Deu. xiij. a.
i. Iohn. iiij. a
C

nynge wolues. Ye ſhall knowe them by their
frutes.
*Luke.vi.g. *Do mē gather grapes of thornes? or figges
of thyſtles? Euē ſo euery good tree bringeth
forth good frutes. But a corrupte tree,
*Mat.xii.c. bringeth forth euell frutes. *A good tre can
not brynge forth bad frute: nether can a bad
*Mat.iii.b. Luke.iii.b. tree brynge forth good frutes. *Euery tree yͭ
bryngeth not forth good frute, is hewen downe,
and caſt into yͤ fyre. Wherfore, by theyr
frutes ye ſhall knowe them.

*Mat.xxv.b Luke.vi.g. and.xiii.e. Not euery one yͭ ſayth vnto me, *Lorde,
Lorde, ſhall enter into the kyngdome of heauen:
but he that doth the wyll of my father,
☞ which is in heauen. ☞(He ſhall entre into the kyngdome
of heauen.) ⊢ Many wyll ſaye to me in yͭ
D daye: Lorde, Lorde, haue we not prophecyed
*Act.xix.c. thorowe thy name? *And thorow thy name
haue caſt out deuyls? And done many myracles
thorow thy name? And then will I knowledge
*Pſal.vi.b Luke.xiii.d. vnto thē. I neuer knewe you. *Departe
fro me, ye that worcke iniquyte.

For whoſoeuer heareth of me theſe wordes,
& doth the ſame, I will lyken hym vnto
Luke.vi.g. a wyſe man, which buylt his houſe vpon a
rock: and a ſhower of rayne deſcended, & the
floudde ſcame, & the wyndes blewe, aud bet
vpon that houſe, & it fell not, becauſe it was
grounded on the rocke. And euery one yͭ heareth
*Jacob.i.b of me theſe wordes, *and doth thē not
ſhalbe lykened vnto a folyſhe man, whych
*Eze.xiii.b buylt his houſe vpō ſande: and a ſhower * of
rayne deſcended, and the floudes came, and
the wyndes blewe, and bet vpon that houſe,
and it fell, and greate was the fall of it.

And it came to paſſe, that whē Jeſus had
ended theſe ſayinges, the people were aſtonyed
*Mar.i.c. Luke.iiii.e. at his doctryne. *For he taught them
as one hauynge power, and not as yͤ ſcribes.
☞ ☞(of them, and the Pharyſes.)

The. viij. Chapter. ✠

Chryſt clenſeth the leper, healeth the captaynes ſeruaunt, and many other dyſeaſes, healpeth Peters mother inlawe, ſtylleth the ſee and the wynde, and dryueth the deuels out of the poſſeſſed into the ſwyne.

A When he was come downe frō the
mountayne, moche people folowed
*Luke.v.c. Mar.i.d. him. And beholde, *there
came a leper, & worſhypped him
ſayinge: Mayſter, yf thou wylt,
yͭ canſt make me cleane. And Jeſus put forth
hys hande, and touched hym ſayinge: I will,
be thou cleane, and immediatly hys leproſye
was clenſed. And Jeſus ſayeth vnto hym: ſe
*Leui.xiiii.a thou tell no mā * but go and ſhewe thy ſelfe
to the preſte: and offre the gyfte (that Moſes
commaunded to be offred) for a wytnes vnto
them. ⊢

✠ And when Jeſus was entred * into
*Luke.vii.a John.iiii.g Capernaum, ther came vnto him a ☞ Centurion,
and beſought him, ſayinge: Maſter,
☞ my ſeruaūt lyeth at home ſycke of the palſye,
and is greuouſly payned. And Jeſus ſayth
whan I come vnto hym. I wyll heale hym.
The Centurion anſwered, & ſayde: Syr, I
am not worthy, that thou ſhuldeſt come vnder
my rofe: but * ſpeake yͤ worde only, and *Pſal.cvii.c B
my ſeruaunt ſhalbe healed. For I alſo my
ſelfe am a man ſubiect to the aucthoryte of
another, and haue ſoudyers vnder me, and I
ſaye to this man: go, & he goeth: and to another
come, and he cometh, & to my ſeruaūt do
this, and he doeth it. When Jeſus herde theſe
wordes, he marueled: and ſayde to them that
folowed him. Verely, I ſaye vnto you: I haue
not foūde ſo greate fayth in Iſrael. I ſaye
vnto you yͭ * many ſhall come from the eaſt, *Luke.xiii.e Eſa.xli.g.
and weſt, and ſhall reſt with Abraham and
Iſaac and Jacob in the kyngdome of heauē:
but yͤ children of yͤ kyngdome ſhalbe caſt out
into vtter darcknes: there ſhalbe wepynge
and gnaſſhinge of teth. And Jeſus ſayde vnto
the Centurion: go thy waye, and as thou
beleueſt, ſo be it vnto the. And hys ſeruaunt
was healed in the ſelfe ſame houre. ⊢

*And whē Jeſus was come into Peters *Mar.i.c. Luke.iiii.f.
houſe, he ſawe hys wyues mother lyenge in
bed, and ſycke of a feuer. And he touched her
hande, and the feuer lefte her: and ſhe aroſe, &
minyſtred vnto them.

When the euen drue on, they brought vnto
hym many yͭ were poſſeſſed wyth deuyls.
And he caſt out yͤ ſpretes with a worde, and
healed all that were ſycke, that it myght be
fulfylled, which was ſpoken by Eſay yͤ prophete,
when he ſayth: *He toke on hym oure C
infirmytes, and bare oure ſycknes. *Eſa.liii.b 1.Pet.ii.d

When Jeſus ſawe moche people about
him, he cōmaunded that they ſhulde go vnto
the other ſyde of the water. And a certayne
ſcribe (whan he was come) ſayde vnto hym:
*Maſter, I will folowe the whyther ſoeuer *Luke.ix.g
thou goeſt. And Jeſus ſayeth vnto hym: the
foxes haue holes, and the byrdes of the ayer
haue neſtes: but the ſonne of man hath not
where to reſte hys head. And another of the
nōber of his diſciples ſayde vnto him: *Maſter, *Luke.ix.g
ſuffre me fyrſt to go and bury my father.
But Jeſus ſayde vnto hym: folowe me, and
let the deed burye theyr deed.

✠ And whan he entred into a ſhyp, hys
diſciples folowed hym. And beholde, * there *Mar.iiii.d. Luke.viii.c
aroſe a greate tempeſte in the ſee, in ſo moche
that the ſhyppe was couered wyth waues,
but he was a ſlepe. And hys diſcyples came
to hym, and a woke hym, ſayinge: Maſter,
ſaue vs, we peryſhe. And he ſayth vnto thē:
why are ye fearfull, O ye of lytle fayth? Thē
he aroſe * and rebuked the wyndes and the *Job.xxvi.d Pſal.cvii.c
ſee, and there folowed a greate calme. But D
the men maruepled, ſayinge: what maner of
man is thys, that both wyndes and ſee obey
hym? ⊢

*And whē he was come to yͤ other ſyde, into *Mar.v.a. Luke.viii.d
the coūtre of the Gergeſites, ther met him
two

two poſſeſſed of deuylles, which came out of
the graues, and were out of meaſure fearce,
ſo that no man myght go by that waye. And
beholde, they cryed out ſayinge: * O Jeſu yͤ — * Mat.v.a. Luke.viii.d. ii.Cor.vi.c
ſonne of God: what haue we to do wyth yͤ?
Art thou come hyther to torment vs before
the tyme? And ther was a good waye of frō
thē * a heerd of many ſwyne, fedynge. So, — * Mat.viii.d
the deuyls beſought hym, ſayinge, yf thou
caſt vs out, ſuffre vs to go oure waye into
the heerd of ſwyne. And he ſayd vnto them:
go youre wayes. Then went they out, and
departed into the heerd of ſwyne. And beholde,
the whole heerd of ſwyne was caryed
headlynge into the ſee, and peryſhed in the
waters, Then they that kepte them, fledd, &
went theyr wayes into the cytie, and tolde
euery thynge, and what had fortuned vnto
the poſſeſſed of the deuyls. And beholde, the
whole cytie came out to mete Jeſus: & when
they ſawe hym, * they beſought him that he — * Act.xv.g.
wolde departe out of theyr coaſtes.

¶ The.ix.Chapter. ✠

¶ He healeth the palſye, calleth Mathew from the cuſtome, anſwereth for hys diſcyples, healeth yͤ woman of the bloudye yſſue, helpeth Jairus daughter, geueth.ii.blynde men theyr ſyghte, maketh a domme man to ſpeake, and dryueth out a deuell.

A HE entred alſo into a ſhyppe, and
paſſed ouer, and came into hys
awne cytie, and beholde, * they — * Mar.ii.a. Luke.v.d.
brought to hym a man ſycke of
the palſye, lyinge in a bed. And
when Jeſus ſawe the fayth of them, he ſayd
vnto the ſycke of yͤ palſye: ſonne, be of good
cheare, thy ſynnes be forgeuen the. And beholde:
certayne of the Scribes ſayde with in
them ſelues: thys man blaſphemeth. And
when Jeſus ſawe theyr thoughtes, he ſayd.
Wherfore thyncke ye euyll in youre hartes?
Whether is eaſyer to ſaye, thy ſynnes be forgeuen
the, or to ſaye, aryſe and walke? But
that ye maye knowe, that the ſonne of man
hath power to forgeue ſinnes in earth. Then
ſayeth he vnto the ſycke of the palſye: * aryſe, — * Actes.iii.b. and.ix.f. Mar.ii.b. Luke.v.c. John.v.b.
take vp thy bed, and go vnto thyne houſe.
And he aroſe, & departed to hys houſe. But
the people that ſawe it, marueyled, and gloryfyed
God, which had geuen ſoch power vnto
men. ✠

✠ And as Jeſus paſſed forth from thēce,
he ſawe a mā (named Mathew) ſyttynge at
the receate of cuſtome, and he ſayeth vnto
hym: folowe me. And he aroſe, and folowed
hym. And it came to paſſe as Jeſus ſat at
meate in his houſſe: beholde, many Publicās
alſo and ſynners that came, ſat downe with
Jeſus and hys diſcyples.

B And when the Phariſes ſawe it, they ſayd
vnto hys diſciples: why eateth youre maſter
with publicans and ſynners? But when Jeſus
hearde that, he ſayde vnto them. They
that be ſtronge, nede not the phiſycyon, but
they that are ſycke. Goo ye rather and learne
what yͭ meaneth. * J wyll haue mercy, and — * Oſee.vi.c Mat.xii.a.
not ſacrifyce. For J am not come to call the
ryghtewes, but ſynners to repentaunce. ✠

✠ Then came the diſcyples of John vnto
him, ſayinge: * why do we and the Phariſes — * Mat.vi.b Mar.ii.c. Luke.v.f.
faſt, for the moſt parte: but thy diſciples faſt
not? And Jeſus ſayde vnto thē: can the brydegromes
chyldren mourne as longe as the
brydegrome is wyth them? But the dayes
wyll come, when the brydegrome ſhalbe taken
from them, and then ſhall they faſt. No
man putteth a pece of newe cloth in an olde
garment. For then taketh he awaye the pece
from the garmēt, and the rent is made worſe.
Nether do men put new wyne into olde
bottels: els the bottels breake, and the wyne
runneth out, and the bottels peryſhe. But
they put newe wyne into newe bottels, and
both are ſaued together. ✠

C ✠ Whyle he thus ſpake vnto them, * behold,
ther came a certayne ruler, & worſhypped — * Mar.v.c. Luke.viii.f.
hym, ſayinge: my daughter is euen now
diſeaſed, but come and laye thy hande vpon
her, and ſhe ſhall lyue. And Jeſus aroſe, and
folowed him, and (ſo dyd) hys diſciples. * & — * Mar.v.c. Luke.viii.f Leui.xv.c.
beholde, a womā whych was diſeaſed wyth
an yſſue of bloude twelue yeares, came behynde
hym, and touched the hēme of hys veſture.
For ſhe ſayde wythin her ſelfe: yf J
maye touche but euen hys veſture onely, J
ſhalbe ſafe. But Jeſus tourned him aboute,
and whan he ſawe her, he ſayde. Daughter,
be of good cōforte, thy fayth hath made the
ſafe. And the woman was made whole, euē
that ſame tyme. ✠

* And when Jeſus came into the rulers — * Mar.v.d. Luke.viii.g
houſe, and ſawe the minſtrels, & the people
makynge a noyſe, he ſayde vnto thē: get you
hēce, for the mayde is not deed * but ſlepeth. — * John.xi.b.
And they laughed him to ſcorne. But whan
the people were put forth, he wēt in, and toke
her by the hāde, ☞*(and ſayd: damſell, aryſe.) and
the dāſel aroſe. And thys noyſe wēt abroade
into all that lande.

D And whan Jeſus departed thence, two
blynde mē folowed hym, cryinge & ſayinge:
O thou ſonne of Dauid, haue mercy on vs:
And when he was come into the houſe, the
blynde came to hym. And Jeſus ſayeth vnto
them: Beleue ye, that J am able to do thys?
They ſaye vnto him: Lord, we beleue. Then
touched he theyr eyes, ſayinge: * Accordyng — * Mat.viii.b.
to your fayth be it vnto you. And theyr eyes
were opened. And Jeſus charged them ſayinge.
Se that no mā knowe of it. But they,
whan they were departed, ſpreed abroade
hys name in all that lande:

As they went out, beholde * they brought — * Mat.vii.b. Luke.xi.b.
to hym a dōme mā poſſeſſed of a deuyll. And
whā the deuyll was caſt out, yͤ dōme ſpake.

And the people merueled, ſayinge: it was ne-
uer ſo ſene in Iſrael. But the phariſes ſayde.
* Mat.xii.b Mar.iii.b. * he caſteth out deuyls, thorowe the prince
Luke.xi.b of deuels.
* Mar.vi.b * And Jeſus wēt about all cyties & tow-
nes, teachynge in theyr ſynagoges, and prea-
chynge the glad tydinges of the kyngdome,
and healynge euery ſycknes & euery diſeaſe
amonge the people. But when he ſawe the
* Mar.vi.d people. * he was moued wyth cōpaſſyon on
them, becauſe they were deſtitute, and ſcat-
tered abroade, euē as ſhepe hauynge no ſhep-
perde, Then ſayeth he vnto his diſciples, the
* Luke.x.a * heruest truly is plenteous, but the labou-
rers are fewe. Praye ye therfore the Lord of
the haruest, that he wyll ſende labourers in-
to hys haruest.

¶The.x.Chapter.

¶Chryſt ſendeth out hys.xii. Apoſtles to preach in Jewry, geueth them charge, teacheth them, and conforteth them agaynſt perſecucyon and trouble.

A * Mar.vi.b. Luke.vi.d And whan hys * twelue diſci-
ples were called vnto hym,
he gaue thē power agaynſt
vncleane ſpretes, to caſt thē
out, and to heale all maner
of ſyckneſſe, and all maner
of diſeaſe.

The names of the.xii. Apoſtles are theſe
the fyrſt, Symon which is called Peter: and
Andrew his brother: James the ſonne of Ze-
bedee, and John hys brother: Philip & Bar-
tholomew: Thomas and Mathew, whych
☞ had bene a ☞ Publican. James the ſonne of
Alphe, and Lebbeus (whoſe ſyrname was
Taddeus) Simon of Canaan, & Judas Iſ-
carioth, whych alſo betrayed hym.

* Jeſus ſent forth theſe twelue in nōbre,
* Mar.vi.b. whom he commaūded, ſayinge: Go not into
the waye of the gentyls, and into the cytie of
the Samaritans enter ye not. But goo ra-
ther to the loſt ſhepe of the houſe of Iſraell.
B Go and preache, ſayinge: The kyngdome of
heauen is at hand. Heale the ſycke, clenſe the
* Act.viii.d. lepers, rayſe the deed, caſt out deuyls. * Fre-
‡ mar.vi.b. ly ye haue receaued: geue frely. ‡ Poſſeſſe not
Luke.ix.a. golde nor ſyluer nor ☞ braſſe in youre pur-
☞ ſes, nor yet ſcrip towardes youre iorney: ne-
ther two cotes, nether ſhoes, nor yet a rodde.
* For the worckmā is worthy of his meate.
* i.Timo.v.c But to whatſoeuer cytie or towne ye ſhall
come, enquire who is worthy in it, and there
* Luke.ix.a. abyde tyll ye go thence. * And when ye come
and.x.a. into an houſe, ſalute the ſame. And yf the
houſe be worthy, let youre peace come vpon
it. But yf it be not worthy, let youre peace
retourne to you agayne.

And whoſoeuer ſhall not receaue you, nor
wyll heare youre preachynge: when ye de-
* mar.vi.b. parte oute of that houſe or that cytie * ſhake
Actes.xiii.g. of the duſte of youre fete. Verely I ſaye vnto
you, it ſhalbe eaſyer for the lande of zodoma
and Gomorra in the daye of iudgemēt, then
for that cytie.

* Beholde, I ſende you forth, as ſhepe * Luke.x.a.
amonge wolues. Be ye therfore wyſe as ſer-
pētes, and innocēt as doues. * But beware * mar.xiii.b.
of men, for they ſhall delyuer you vp to the Luke.xxi.c
counſels, and ſhall ſcourge you in theyr ſyna- John.xvi.a.
goges. And ye ſhall be brought to the heed
rulers, and kynges, for my ſake, in wytnes
to them and to the zentyls.

But * when they delyuer you vp, take ye C
no thought, howe or what ye ſhall ſpeake: * mar.xiii.b.
‡ for it ſhalbe geuen you, euē in ẏ ſame houre Luke.xii.a.
what ye ſhal ſpeake. For it is not ye ẏ ſpeake ‡ Exo.iiii.d.
but the ſprete of your father whych ſpeaketh
in you. * The brother ſhall delyuer vp ẏ bro- * mich.vii.b.
ther to death, & the father the ſonne. And the
children ſhall aryſe agaynſt theyr fathers &
mothers, & ſhall put thē to death: & ye ſhalbe
hated of all men for my names ſake. * But * mat.xxiiii.a
he that endureth to the ende, ſhalbe ſaued.

But ‡ whē they perſecute you in this cy- ‡ mat.ii.c. Actes.viii.a
tye, flye into another. For verely I ſaye vn- and.xiiii.a.
to you: ye ſhall not go thorowe all the cyties
of Iſrael tyll the ſonne of mā be come. * The * Luke.vi.f.
diſciple is not aboue the maſter: nor the ſer-
uaunt aboue hys Lord. It is ynough for the
diſciple, ẏ he be as hys maſter is, & ẏ the ſer-
uaunt be as hys Lord is. If they haue called
the Lord of ẏ houſe, Beelzebub: howe moch
more ſhal they call them of his houſholde ſo?
Feare them not therfore. * For there is no- * mar.iiii.c.
thing cloſſe, that ſhall not be opened: and no- luke.viii.c.
thynge hyd, that ſhall not be knowen. and.xii.a.

What I tel you in darknes, that ſpeake ye
in lyght. And what ye heare in the eare, that
preache ye on the houſe toppes.

* And feare ye not thē which kyll the body, * luke.xii.a.
but are not able to kill the ſoule. But rather
feare hī, which is able to deſtroye both ſoule
and body into hell. Are not two lytle ſparo-
wes ſold for a farthyng? And one of thē ſhall
not lyght on the grounde wyth out your fa-
ther. Yee, euē all the heares of youre head are
nōbred. Feare ye not therfore: ye are of more
value then many ſparowes.

* Euery one therfore ẏ ſhall knowledge * mar.viii.d.
me before mē, him wil I knowledge alſo be- luke.ix.c.and
fore my father which is in heauē. But who- xii.b.
ſoeuer ſhall denye me before mē, hī will I al- D
ſo denye before my father, which is in heauē

Thinke not ‡ ẏ I am come to ſende peace ‡ luke.xii.g
into the earth. I came not to ſend peace, but
a sweard. For I am come to ſet a mā at va-
riaunce * agaynſt hys father, & the daughter
agaynſt her mother, & the daughter in lawe * mich.vii.a.
agaynſt her mother in lawe. And a mannes
foes ſhalbe they ẏ are of his awne houſhold.

* He ẏ loueth father, or mother more then * luke.xiiii.e
me, is not worthy of me. And he that loueth
ſonne or daughter more then me, is not wor-
thy of me. And he that taketh not hys croſſe

*Mat.xvi.d. Mar.viii.d. Luke.xii.b. and foloweth me, is not worthy of me * He that fyndeth his lyfe, ſhall loſe it: and he that loſyth his lyfe for my ſake, ſhall fynde it.

*Luke.ix.c. John.xiii.c. * He that receaueth you, receaueth me: & he that receaueth me, receaueth him that ſent me. ‡ iii. Regum. xviii.b.c. ‡ He that receaueth a prophet in the name of a prophet, ſhall receaue a prophetes rewarde. And he that receaueth a ryghteous man, in the name of a ryghteous man, ſhall receaue a ryghteous manes rewarde: *Mar.ix.f. * And whoſoeuer ſhall geue vnto one of theſe lytle ones to dryncke, a cuppe of colde water onely (in the name of a diſcyple) verely I ſaye vnto you, he ſhall not loſe his rewarde.

The. xi. Chapter:

John Baptiſt ſendeth his diſciples vnto Chriſt.

A AND it came to paſſe, that when Jeſus had made an ende of cōmaūdynge hys twelue diſcyples he departed thēce, to teache and to preache in their cyties.

✠ When John beynge in preſon hearde the workes of Chriſt, he ſent two of hys diſcyples, & ſayde vnto hym: Art thou he that ſhall come: or do we loke for another. Jeſus anſwered and ſayde vnto them: Go, and ſhewe John agayne, what ye haue hearde and ſene. *Eſa.xxxv.b * The blynde receaue their ſyght: the lame walke, the lepers are clenſed: and yͤ deef heare, yͤ deed are rayſed vp, & the poore *Eſa.lxi.a. * receaue the glad tidynges of the goſpell. And happy is he, that is not offended by me.

*Luke.xi.d. * And as they departed, Jeſus began to ſaye vnto yͤ people cōcernynge John. What went ye out into the wyldernes to ſe? A rede yͭ is ſhaken with the wynde? Or what went ye out for to ſe? A man clothed in ſofte rayment? Beholde: they yͭ weare ſofte clothynge are in kinges houſes. But what went ye out for to ſe? A prophete: Verely I ſaye vnto B you: and more then a Prophete. For thys is *Mala.iii.a. Mar.i.a. he, of whom it is wryttē. * Beholde, I ſende my meſſenger before thy face, which ſhall prepare thy waye before the. ⊢

✠ Verely I ſaye vnto you: amōge them that are borne of wemen, aroſe not a greater then John the Baptiſt. Notwithſtandynge ☞ ☞ he that is leſſe: in the kyngdome of heauē is greater then he. From the dayes of John Baptiſt vntyll thys daye, the kyngdome of *Luke.xvi.d heauen ſuffreth violēce, and yͤ violent plucke it vnto thē. * For all the prophetes, and the ☞ lawe it ſelfe propheſyed ☞ vnto John. And *Luke.i.b. Mala.iiii.d. John.iii.c. yf ye wyll receaue it * this is Helias, whych was for to come. He that hath eares to heare: let hym heare. ⊢

*Luke.vii.e. * But wher vnto ſhall I lyken thys generacyō? It is lyke vnto chyldren, which ſyt in the market places, and call vnto their felowes, and ſaye: we haue pyped vnto you, C and ye haue not daunſed: We haue mourned vnto you, & ye haue not ſorowed. For John came nether eatynge nor drynkynge, & they ſaye, he hath the deuyll. The ſonne of man came eatyng and drynkyng, and they ſaye, beholde a glutton, & an vnmeaſurable drryncker of wyne: and a frende vnto publicans ād ſynners. And wiſdome is iuſtifyed of her chyldren.

*Luke.x.c. ✠ * Then begā he to vpbrayd the cyties whych moſt of hys miracles were done in, becauſe they repēted not of theyr ſynnes. Wo vnto the Chorazin: Wo vnto the Bethſaida: for yf yͤ miracles which were ſhewed in you, had bene done in the cytie of Tyre or Sidon, they had repēted of their ſynnes longe agone in ſackcloth ād aſhes. Neuertheleſſe, I ſaye vnto you: it ſhall be eaſyer for Tyre & Sidō at the daye of iudgement, then for you. And thou Capernaū, whych art lyft vp vnto heuen, ſhalt be brought downe to hell. For yf D the miracles whych haue bene done in yͤ, had bene ſhewed in zodom: they had remayned vntill thys daye. Neuertheleſſe, I ſaye vnto you: that it ſhalbe eaſier for the land of zodō in the daye of iudgement, then for the. ⊢

✠ At that tyme Jeſus anſwered and ſayde: I thanke the O father, Lord of heauen & earth, becauſe thou haſt hid theſe thinges frō the wyſe and prudēt, and haſt ſhewed them vnto babes, verely father, euen ſo was it thy good pleaſure. *Mat.xxviii.d. Luke.x.d. John.iii.d. John.vii.d. and.viii.c. * All thynges are geuen ouer vnto me of my father. * And no man knoweth the ſonne but the father: nether knoweth eny man the father, ſaue the ſonne, and he to whomſoeuer the ſonne wyll open hym.

Come vnto me all ye that laboure: and are laden, and I wyll eaſe you. * Take my *Luke.vi.d. yocke vpon you, and lerne of me, for I am meke and lowly in hearte: and ye ſhall fynde reſt vnto youre ſoules. For my yocke is eaſy *i.John.v.a * and my burden is lyght. ⊢

The. xii. Chapter:

The diſcyples plucke the eares of corne Chryſt healeth, the dryed hāde, helpeth the poſſeſſed yͭ was blynde, and domme, and ſheweth who is hys brother, ſyſter and mother.

AT that tyme Jeſus wēt on the A Sabboth dayes * thorowe the *Mar.ii.d. corne, and hys diſcyples were an hongred, and beganne to *Deu.xxiii.d. * plucke the eares of corne, and to eate. But when the Phariſes ſawe it, they ſayde vnto hym: Beholde, thy diſcyples do that whych is not lawful ☞ (for them.) ☞ to do vpon the Sabboth daye. But he ſayde vnto them. Haue ye not read what Dauid dyd, when he was an hongred, and they that were wyth hym. *i.Re.xxi.a. * Howe he entred into the houſe of God, and dyd eate the ſhewe breades whych were not lawfull for him to eate, nether for them whych were wyth hym.

but onely for the preaſtes? Or haue ye not
read in the lawe, howe that (on the Saboth
dayes) the preaſtes in the temple breake the
Saboth, and are blameleſſe? But I ſaye vnto
you: that in thys place is one greater then
the temple. Wherfore, yf ye wyſt what thys
* Mar. ix. b. Oſee. vi. b. meaneth * I requyre mercy, & not ſacrifyce:
ye wolde not haue condemned innocentes.
⊢ For the ſonne of man alſo, is Lorde euen
of the Saboth daye.

And he departed thence * and went into
* Mar. iii. a. Luke. vi. b. their ſynagoge: and beholde, ther was a man
which had hys hande dried vp. And they aſked
hym, ſayinge * is it lawfull to heale vpō
* Luk. xiiii. a the Saboth dayes? that they myght accuſe
hym. And he ſayde vnto them: which of you
will it be, that ſhall haue * a ſhepe, and yf it
* Deu. xxii. a fall into a pytte on the Saboth daye, will he
not take it and lyft it out? Howe moch more
then is a man better then a ſhepe? Wherfore,
it is lefull to do a good dede on the Saboth
B dayes. Then ſayeth he to yͤ mā: ſtretche forth
thy hande. And he ſtretched it forth. And it
was reſtored vnto health, lyke as the other.

✠ * Then the Phariſes went out, and helde
* Mar. iii. a. John. x. g. and. xi. f. a counſell agaynſt him, howe they myght
deſtroye him. But when Jeſus knewe it, he
departed thence, and moche people folowed
him, and he healed thē all, and charged them,
that they ſhulde not make him knowen: that
it myght be fulfylled whych was ſpoken by
Eſay the Prophet, which ſayeth: * Beholde,
* Eſa. xlii. a my chylde, whom I haue choſen, my beloued,
in whom my ſoule delyteth. I wyll put
my ſprete vpon him, and he ſhall ſhewe iudgemēt
to the gentyls. He ſhall not ſtryue ner
crye, nether ſhall eny man heare hys voyce
in yͤ ſtretes, a broſed rede ſhall he not breake,
and ſmokynge flax ſhall he not quenche, tyll
he ſende forth iudgement vnto victorye, and
in hys name ſhall the gentyls truſt. ⊢

* Luke. xi. b. * Then was brought to him a blynde and
domme man, that was vexed with a deuyll,
& he healed him, in ſo moche, that the blynde
and domme, both ſpake and ſawe. And all yͤ
people were amaſed, and ſayde: Is not thys
* Mat. ix. d. Mar. iii. c. Luke. xi. c. that ſonne of Dauid? * But when yͤ Phariſes
hearde it, they ſayde. Thys felowe dryueth
the deuyls no nother wyſe out, but by yͤ
helpe of Belzebub the chefe of the deuyls.

But whan Jeſus knewe their thoughtes
he ſayde vnto them: Euery kyngdome deuided
agaynſt it ſelf, ſhalbe brought to naught
And euery cytie or houſe deuyded agaynſt it
C ſelfe ſhall not ſtande. And yf Satan caſt out
Satan, then is he deuyded agaynſt him ſelfe
Howe ſhall then his kyngdom endure? Alſo,
yf I by yͤ helpe of Belzebub caſt out deuyls,
by whoſe helpe do youre chyldren caſt them
out? Therfore, they ſhalbe your iudges. But
yf I caſt out the deuyls by the ſprete of God:
then is yͤ kyngdome of God come vnto you:

Or els * howe can one enter into a ſtrōge * Luke. xi. c.
mannes houſe, and ſpoyle hys Jewels, excepte
he fyrſt bynde the ſtrōge man, and then
ſpoyle his houſe? ✠ He that is not with me,
is agaynſt me. And he that gathereth not wt
me, ſcattereth abrode. Wherfore, I ſaye vnto
you, all maner of ſynne & blaſphemy ſhalbe
forgeuen vnto men * but the blaſphemy * Mar. iii. d. Luke. xii. b.
agaynſt the ſprete, ſhall not be forgeuen vnto
men. * And whoſoeuer ſpeaketh a worde * i. Reg. ii. c.
agaynſt the ſonne of man, it ſhalbe forgeuen
hym. But whoſoeuer ſpeaketh agaynſt the
holy ghoſt, it ſhall not be forgeuen hym, nether
in this worlde, nether in the worlde to
come: * Ether make the tree good, and hys * Mat. vii. c.
frute good, or els make the tree euyll, and
hys frute euyll. * For the tree is knowen by * Luke. vi. f.
hys frute. O generacyon of vypers, Howe
can ye ſpeake good thynges, when ye youre
ſelues are euyll? * For out of the abundance * Pſal. xi. b. Luke. vi. g.
of the heart, the mouth ſpeaketh. A
good man out of yͤ good treaſure of the hart,
bryngeth forth good thynges. And an euyll
man, out of euyll treaſure, bryngeth forth
euyll thynges. But I ſaye vnto you, of euery
ydell worde that men ſhall haue ſpoken,
they ſhall geue acountes in the daye of iudgement. D
* For out of thy wordes thou ſhalt * ii. Reg. i. c. Mar. viii. b
be iuſtifyed: & out of thy wordes thou ſhalt
be condemned. ⊢

✠ Then certayne of the Scrybes and of
the Phariſes aſked hym ſayinge. * Maſter, * Luke. xi. d
we wyll ſe a ſygne of the. But he anſwered
and ſayde to them. * The euyll and aduouterous * Mat. xvi. a ‡ Mar. viii. b Luke. xi. d. John. vi. d.
generacyon ‡ ſeketh a ſygne, and ther
ſhall no ſygne be geuē to them, but the ſygne
of the Prophet Jonas. * For as Jonas was * Jonas. ii. a
thre dayes and thre nyghtes in the whales
belly, ſo ſhall the ſonne of man be thre dayes
and thre nightes in the harte of yͤ earth. The
men of Niniue ſhall ryſe in the iudgement
wyth thys nacyon, and condemne it, becauſe
* they amended at the preachynge of Jonas. * Jonas. iii. c
Beholde, here is one greater then Jonas.
* The quene of the ſouth ſhall ryſe in yͤ iudgement * Luke. xi. d. iii. Reg. x. a. ii. Para. ix. a.
with this generacion, and ſhall condemne
it: for ſhe came from the vtmoſt partes
of the worlde to heare the wyſdome of
Salomon. And beholde, in thys place is one
greater then Salomon.

* When the vnclene ſprete is gone out * Luke. xi. d
of a man, he walketh throughout drye places,
ſekynge reſt, and fyndeth none. Then he
ſayeth: I will retourne into my houſe, from
whence I came out. And when he is come,
he fyndeth it empty, and ſwepte, and garniſhed.
Then goeth he, and taketh vnto him
ſeuen other ſpretes worſe then him ſelfe, and
ſo entreth he in, and dwelleth there. And * yͤ * ii. Pet. ii. d. Heb. vi. a.
ende of that man is worſe then the begynnynge.
Euen ſo ſhall it be alſo, vnto this frowarde
generacyon.

Whyle

*Mar.iij.d. Luke.viij.c. Whyle he yet talked to the people: *beholde
hys mother and hys brethren ſtode without,
deſyringe to ſpeake with him. Then one
*Mar.iij.d. Luke.viij.c. ſayde vnto him beholde, *thy mother and
thy brethren ſtande without, deſyringe to
ſpeake with the.

But he anſwered, ⁊ ſayde vnto him that
had tolde hym. Who is my mother? or who
are my brethren? And he ſtretched forth hys
*Iohn.xv.b. hande towarde hys diſcyples, ⁊ ſayde. *beholde
my mother and my brethrē. For whoſoeuer
doth the wyll of my father whych is
in heauen, the ſame is my brother, ſyſter, and
mother. ✠

The .xiij. Chapter.

The parable of the ſeede of the tares, of the muſtarde ſeede, of the leuen, of the treaſure hyd in the felde, of the perles, and of the nett.

A *Mar.iiii.a. THe ſame daye went Jeſus out of
the houſe, *and ſat by yͤ ſee ſyde,
and moche people were gathered
together vnto him, ſo gretly that
he went, and ſat in a ſhyppe, ⁊ all
the people ſtode on the ſhore. And he ſpake
many thinges to thē by ſimilitudes, ſayinge:
Beholde, the ſower went forth to ſowe. And
whā he ſowed, ſome ſeedes fel by the wayes
ſyde, and the fowles came, and deuoured thē
vp. Some fell vpō ſtony places, where they
had not moche earth, and anone they ſprōge
vp, becauſe they had no depneſſe of earth: ād
when the ſonne was vp, they caught heat, ⁊
becauſe they had no rote, they wythred away.
Agayne, ſome fell amonge thornes,
and the thornes ſpronge vp and choaked thē.
But ſome fell into good grounde, ⁊ brought
forth frute: ſome an hūdred folde, ſome ſyxtie
folde, ſome thyrtie folde. Whoſoeuer hath
eares to heare, let him heare.

B. And the diſcyples came, ⁊ ſayde vnto him:
Why ſpeakeſt thou to them by parables? He
*Mar.iiij.a. Luke.viij.b. anſwered and ſayde vnto them: *it is geuen
vnto you to knowe the ſecretes of the kyngdome
of heauen, but to them it is not geuen.
*Mat.xxv.c. Mar.iiii.c. Luke.viij.b. xix.d. *For whoſoeuer hath, to him ſhall be geuē:
and he ſhall haue aboundaunce. But whoſoeuer
hath not: frō him ſhalbe taken awaye
euē that alſo which he hath. Therfore ſpeake
I to thē by ſimilitudes: for they ſeing, ſe not:
and hearynge, they heare not: nother do they
vnderſtande. And in them is fulfylled yͤ prophecye
of Eſayas, which ſayth: *wyth the
*Eſa.vi.c. Mar.iiij.b. Luke.viij.b. Iohn.xij.b. Act.xxviij.f. Roma.xi.b. eares ye ſhall heare, and ſhal not vnderſtāde
and ſeynge ye ſhall ſe, and ſhall not perceaue.
For theſe peoples hertes is wexed groſſe, ⁊
theyr eares are dull of hearynge, and theyr
eyes haue they cloſed, leſt at eny tyme they
ſhulde ſe with theyr eyes, and heare wͭ theyr
eares, ⁊ ſhulde vnderſtād with their herte, ⁊
be conuerted, that I alſo myght heale them.

*Luke.x.d. *But bleſſed are youre eyes, for they ſe: ⁊
C youre eares, for they heare. Verely, I ſaye
*1.Pet.i.d. vnto you, *yͭ many prophetes ⁊ ryghteous
men haue deſyred to ſe thoſe thynges which
ye ſe, ⁊ haue not ſene them: ⁊ to heare thoſe
thynges which ye heare, and haue not hearde
thē. *Heare ye therfore the ſimilitude of the *Mar.iiij.b. Luke.viij.b.
ſower. Whā one heareth yͤ worde of yͤ kyngdome,
⁊ vnderſtādeth it not, then cōmeth the
euyll man, ⁊ taketh awaye that whych was
ſowen in hys hert: that is he, whych was ſowne
by the waye ſyde. But he that receaued
the ſeede which was caſt into ſtony places, yͤ
ſame is he that heareth yͤ worde, and anone
wyth ioye receaueth it, yet hath he no rote in
hym ſelfe, but dureth for a ſeaſon: for whan
tribulaciō or perſecucion happeneth becauſe
of the worde, by and by he falleth. He alſo
that receaueth ſeede into yͤ thornes, is he that
heareth the worde: and yͤ care of this worlde
and the diſſaytfulnes of ryches, choke vp the
worde, and ſo is he made vnfrutefull. But
he that receaueth ſeede into the good grōude
is he that heareth the worde, and vnderſtandeth
it: which alſo beareth frute, ⁊ bryngeth
forth, ſome an hundred folde, ſome ſyxtie
folde, ſome thyrtye folde.

Another ſimilitude put he forth vnto thē, D
ſaynge. ✠ *The kyngdome of heauen is *Mar.iiij.c.
lykened vnto a man, which ſowed good ſeed
in his felde. But whyll men ſlept, his enemie
came, ⁊ ſowed tares amōg the wheate,
⁊ went his waye. But when the blade was
ſprōg vp, and had brought forth frute, then
appeared the tares alſo. So the ſeruauntes
of the houſholder came, and ſayde vnto him.
Syr, dyddeſt not thou ſowe good ſeed ī thy
felde? frō whēce then hath it tares? He ſayde
vnto them, the enuious man hath done this.
The ſeruauntes ſayde vnto hym: wylt thou
then that we go, and wede them vp? But he
ſayde, nay, leſt while ye gather vp the tares
ye plucke vp alſo the wheate wyth them. let
bothe growe together vntill the harueſt, and
in tyme of harueſt, I wyll ſaye to the repers
gather ye fyrſt the tares, and bynde them together
in ſheues to be brent: but gather the
wheate into my barne. ✠

✠ Another parable put he forth vnto thē,
ſaynge: *The kyngdome of heauen is lyke *Mat.iiij.c. Luke.xiij.d.
to a grayne of muſtard ſeed, which a man toke
⁊ ſowed in his felde, whych is the leeſt of
all ſeedes. But when it is growne, it is the
greateſt among herbes, and is a tree, ſo that
the byrdes of the ayer come, and make theyr
neſtes in the braunches therof.

Another ſimilitude ſpake he vnto them: E
*The kyngdom of heauē is lyke vnto leuē, *Luke.xiij.d.
whych a woman taketh and hydeth in thre
peckes of meale, tyll all be leuened.

*All theſe thīges ſpake Jeſus vnto yͤ people *Mar.iiij.c.
by ſimilitudes, ⁊ wyth out a parable ſpake
he nothinge vnto thē: that it myght be fulfylled,
whych was ſpokē by yͤ prophet, that
ſayth *I will opē my mouth in parables, I *Pſa.lxxviij.a.

wyll ſpeake forth thynges whych haue bene
kepte ſecrete frō ỹ begynning of ỹ worlde. ⊢
When the people were ſent awaye, then
*Mar.iiij.c. came Jeſus into the houſe. * ✠ And his diſciples
came vnto him, ſayinge: declare vnto
vs ỹ parable of the tares of the felde. He anſwered
and ſayde vnto thē: He ỹ ſoweth the
good ſeed, is the ſonne of mā. The felde is the
worlde. And the chyldren of the kyngdome,
they are the good ſeed: the tares are the chyldren
of the wycked: the enemye that ſoweth
thē, is the deuyll. The harueſt is the ende of
the worlde: the reapers be the Aungels. Euē
as the tares therfore, are gathered ⁊ brent in
the fyre: ſo ſhall it be in ỹ ende of this worlde
*Apo.xiiij.d. * The ſonne of mā ſhall ſende forth his Aungels,
F ⁊ they ſhal gather out of his kyngdome
all thynges that offende, and them which do
iniquyte: and ſhall caſt them into a furnes of
fyre. There ſhalbe waylynge ⁊ gnaſſhynge
*Danie.xij.a of teth. * Then ſhall the ryghteous ſhyne as
Sapien.iij.b. ỹ ſonne in ỹ kyngdome of their father. Who
i.Cor.xv.f. ſoeuer hath eares to heare, let him heare. ✠
✠ Agayne, ỹ kyngdome of heauē is lyke
vnto treaſure hyd in the felde, the whych a
man hath foūde and hydd: and for ioye therof
goeth ⁊ ſelleth all ỹ he hath, ⁊ byeth the felde.

Agayne, the kyngdome of heauen is lyke
vnto a marchaūt man, ſekynge goodly pearles,
which (when he foūde one precious pearle)
went ⁊ ſolde all that he had, ⁊ bought it.

Agayne, the kyngdome of heauen is lyke
vnto a nett, ỹ was caſt into ỹ ſee ⁊ geathered
☜ of all kynde ☞(of fyſſhes) whych when it was
full men drewe to lande, ⁊ ſat downe ⁊ geathered
the good into the veſſels, but caſt the
bad awaye. So ſhall it be at the ende of the
G worlde. The aungelles ſhal come ⁊ ſeuer the
bad from amōge the good, and ſhall caſt thē
*Mat.xxij.b into a furnace of fyre: * there ſhalbe waylinge
and.xxv.c. ⁊ gnaſſhynge of teth.

Jeſus ſayeth vnto thē: haue ye vnderſtāde
all theſe thynges? They ſaye vnto him: yee,
Lorde. Then ſayde he vnto them. Therfore
euery Scrybe which is taught vnto the kyngedome
of heauē, is lyke vnto a man that is
an houſholder, whych bryngeth forth out of
his treaſure, thynges newe and olde. ⊢

And it came to paſſe that when Jeſus had
*Mar.vi.a. fyniſſhed theſe ſymilitudes, * he departed
thence: And whan he came into his awne countre,
he taught them in their ſynagoges, in
‡Luke.iiij.c. ſo moche, ỹ ‡ they were aſtonnyed and ſayde:
whence cōmeth thys wyſdome and powers
*Mar.iij.a. vnto him? * is not this the carpēters ſonne?
John.vi.c. Js not his mother called Mary? and his brethren,
James and Joſes and Symō and Judas?
And are not all hys ſyſters wyth vs?
Whence hath he then all theſe thynges? And
they were offended at hym. Jeſus ſayde vnto
*Mar.vi.a. them: * A prophete is not without honoure,
Luke.iiij.d. ſaue in hys awne countre, and in hys awne
John.v.f. houſe. And he dyd not many myracles there,
becauſe of their vnbelefe.

¶ The.xiiij. Chapter.

¶ John is taken and headed. Chriſt fedeth fyue thouſande men wyth.v.loaues and two fyſſhes, and appeareth by nyght vnto his diſciples vpon the ſee.

AT that tyme * Herode the Tetrarcha A
hearde of the fame of Jeſu, ⁊ *Mar.vi.b. Luke.ix.a.
ſayde vnto his ſeruauntes: thys is
John the Baptiſt. He is ryſen frō
ỹ deed, ⁊ therfore are myracles wrought by
him. For Herode * had taken John, ⁊ boūde *Mar.vi.c. Luke.iij.d.
him, and put him in preſon becauſe of Herodias,
hys brother Philips wyfe. For John
ſayde vnto him: * it is not lawfull for the *Leui.xviij.c
to haue her. And whē he wolde haue put him
to death, he feared the people, * becauſe they *Mat.xxi.b.
counted him as a prophet.

But whē Herodes * byrth daye was kepte, *Gene.xl.d.
the daughter of Herodias daūſed before
them, ⁊ pleaſed herode. * Wherfore he promyſed *Mar.vi.c.
with an othe, ỹ he wolde geue her whatſoeuer
ſhe wolde aſke. And ſhe beinge inſtructe
of her mother before, ſayde: geue me here
John Baptiſtes head in a platter. And the
kynge was ſory. Neuertheleſſe, for the othes
ſake, ⁊ them which ſate alſo at the table, he
commaunded it to be geuen her: ⁊ ſent tourmētours,
⁊ beheaded John in the preſon and
his head was brought in a platter, ⁊ geuē to
the damſell, and ſhe brought it to her mother
And hys diſciples came ⁊ toke vp hys body,
and buryed it: went, and tolde Jeſus. B

Whē Jeſus hearde of it, he * departed thēce *Mar.vi.d. Luke.ix.b. John.vi.a.
in a ſhyppe vnto a deſert place, out of ỹ waye
And whē the people had hearde therof, they
folowed him on fote and lefte ỹ cyties. And
Jeſus went forth, ⁊ ſawe moche people, and
was moued wt mercy towarde them, and he
healed of thē thoſe that were ſycke. And whē
the euē drewe on, his diſcyples came to him,
ſayinge: this is a deſerte place, ⁊ the houre is
nowe paſt, let ỹ people departe, ỹ they maye
go into the townes, ⁊ bye thē vytayles. But C
Jeſus ſayde vnto thē. They haue no nede to
go awaye. Geue ye them to eate. They ſaye
vnto him: we haue here but.v. loaues ⁊ two
fyſſhes. He ſayde: brynge them hyther to me.
And he cōmaunded the people to ſyt downe
on the graſſe, ⁊ he toke the.v.loaues ⁊ the.ij.
fyſſhes, and lyft vp his eyes towarde heauē
⁊☞ bleſſed. And whan he had broken them, ☜⁊
he gaue the loaues to his diſcyples, ⁊ his diſcyples
gaue thē to the people. And they dyd
all eate, and were ſuffyſed. And they dyd vp
(of the fragmentes that remayned.) xij. baskettes
full. And they ỹ dyd eate, were about
v.M. men, beſyde wemen and chyldren.

* And ſtreyght waye Jeſus made his diſcyples *Mar.vi.f. John.vi.b.
to get vp into a ſhyppe, and to goo
before him vnto ỹ other ſyde while he ſent ỹ
people awaye. And when the people were
ſent awaye, he * went vp into a mountayne *Luke.vi.c.
to praye

to praye alone. And whẽ nyght was come,
he was there hym ſelfe alone. But yͤ ſhyppe
was nowe in the myddes of the ſee, and was
toſt wyth waues, for it was a contrarye
wynde. And in the fourth watche of yͤ night.
Jeſus wẽt vnto them walkynge on the ſee.
And whẽ the diſciples ſawe hym walkynge
on the ſee, they were troubled, ſayinge: it is
ſome ſprite, and they cried out for feare. But
ſtreyght waye, Jeſus ſpake vnto them, ſayinge:
be of good cheare, it is J, be not afraied.

Peter anſwered hym, and ſayde: Lorde,
yf it be yͧ, byd me come vnto the on the water.
And he ſayde, come. And when Peter
was come doune out of the ſhyppe, he walked
on the water, to go to Jeſus. But when
he ſawe a myghty wynde, he was afrayed.
And when he beganne to ſyncke, he cryed
ſayinge: lorde ſaue me. And immediatly Jeſus
ſtretched forht hys hande, & caught him,
and ſayde vnto hym: O thou of lytell fayth,
*Mar. vi. g. wherfore dyddeſt thou dout? * And whan
they were come into the ſhyppe, the wynde
D ceaſed. Then they that were in the ſhyppe, came
and worſhypped hym, ſayinge: of a truthe
thou art the ſonne of God. And whẽ they
were gone ouer, they came into the lande of
Geneſareth. And whẽ yͤ mẽ of the place had
knowledge of hym, they ſent out meſſaungers
into all that countre rounde about the
coaſt and brought vnto hym all that were
ſycke, and beſought hym, that they myght
touche the hemme of hys veſture only. And
as many as touched it were made ſafe.

¶ The. xv. Chapter. ✠

¶ Chryſte excuſeth his dyſciples, & rebuketh the ſcrybes & Phariſes for tranſgreſſynge goddes commaundement thorowe theyr awne tradicyons. The thynge that goeth into the mouth defyleth not the man. He delyuereth the woman of Canaanes daughter, healeth the multitude, & wyth .vii. loaues & a fewe lytle fyſhes fedeth .iiii.M. men, beſyde women & chyldren.

A Then * came to Jeſus Scribes and
*Mar. vii. a. Phariſees (whyche were come frõ
Jeruſalẽ) ſayinge: why do thy diſciples
trãſgreſſe yͤ tradiciõs of the
elders? for they waſhe not theyr handes whẽ
they eate bread. But he anſwered and ſayde
vnto them: why do ye alſo tranſgreſſe the
commaundement of God, becauſe of youre
awne tradicyon: For God commaundeth
*Exo. xx. b. Mar. vii. b. ſayinge: * honoure father and mother, and
he that curſſeth father or mother: let hym
dye the deeth. But ye ſaye: euery one ſhall
☞ ſaye to hys father and mother: ☞ * what
*Exo. xxi. b. Ephe. vi. a. Deute. v. b. gyft ſo euer ſhulde haue come of me, the ſame
is turned vnto thy profyt: and ſo ſhall he
not honoure hys father or hys mother. And
thus haue ye made the commaundement of
God of none effecte, becauſe of youre awne
tradicyon. Ypocrites, full well dyd Eſaye
*Esa. xxix. d Jere. xxxiii. g Mar. vii. b. prophecie of you ſaying: * This people draweth
nye vnto me wyth theyr mouth, and
honoureth me wyth lyppes, howbeit, theyr
hertes are farre from me: but in vayne do
they ſerue me, teachynge the doctrynes and
preceptes of men.

And he called the people to him, and ſayde B
vnto them: heare and vnderſtande. That
whych goeth into yͤ mouth, defyleth not the
man: but that which cõmeth out of yͤ mouth,
defyleth the man.

Then came his diſcyples, and ſayde vnto
him: knoweſt thou not, yͭ the Phariſes were
offended at thys ſayinge? But he anſwered
and ſayde. Euery plante whych my heauẽly
father hath not planted, ſhalbe plucked vp
by the rotes. Let thẽ alone, they be the blynde
leaders of the blynde. If the blynde leade the
blynde, both ſhall fall into the dyche.

Then anſwered Peter & ſayde vnto him:
declare vnto vs thys parable. Jeſus ſayde:
are ye alſo yet without vnderſtandynge? do
not ye yet vnderſtãde, yͭ whatſoeuer entreth
in at the mouth, goeth into the bely, & is caſt
out into the draught? But thoſe thynges
whych procede out of the mouth, come forth
frõ the hert, & they defyle the man. For out of
yͤ herte proceade euyll thoughtes, murders,
breakynge of wedlocke, whordoms, theftes,
falſe witneſſe blaſphemies. Theſe are yͤ thinges,
which defyle a man. But to take meate
wᵗ vnwaſſhen hãdes, defyleth not a man. ✠

✠ And Jeſus went thence, & departed into
the coaſtes of Tyre and Sydon, & beholde, C
a woman of Canaan (whych came out of the
ſame coaſtes) cryed vnto hym, ſayinge: haue
mercy on me o Lorde, thou ſonne of Dauid:
My daughter is pyteouſly vexed with a deuyll.
But he anſwered her nothynge at all,
and hys diſcyples came, and beſought hym,
ſayinge: ſende her a waye, for ſhe cryeth after
vs: But he anſwered, & ſayde: I am not ſent
* but vnto yͤ loſt ſhepe of the houſe of Iſrael. * [illegible]
Then came ſhe, & worſhypped him, ſayinge:
Lorde, helpe me. He anſwered and ſayde: it is
not mete, to take the chyldrens bread, and to
caſt it to dogges. She anſwered and ſayde:
truth Lord, for yͤ dogges eate of the crõmes,
whych fall from their maſters table. Then
Jeſus anſwered and ſayde vnto her. O woman,
greate is thy fayth, be it vnto the, euen
as thou wylt. And her daughter was made
whole euen at that ſame tyme. ✠

And Jeſus went a waye from thence, and
came nye vnto the ſee of Galile, & went vp D
into a mountayne, and ſat doune there. And
moche people came vnto him, bryngyng with
them thoſe yͭ were lame, blynde, deafe, maymed,
and other many: & caſt them downe at
Jeſus fete. * And he healed them: in ſo moche *Esa. xxxv. b
yͭ the people wondered, whan they ſawe the
domme ſpeake, the maymed to be whole, the
lame to walke, and the blynde to ſe. And they
gloryfyed the God of Iſrael.

*Then

*Mar.viij.a *Then Jeſus called his diſcyples vnto
hym, ⁊ ſayde: I haue compaſſyon on the people,
becauſe they contynue with me nowe.iij.
dayes, ⁊ haue nothynge to eate: ⁊ I wyll not
let them departe faſtynge, leſt they myſcary
by the waye. And hys diſcyples ſaye vnto
him, whence ſhulde we get ſo moche bꝛead in
the wyldernes, as to ſuffyſe ſo greate a multitude?
And Jeſus ſayeth vnto them: howe
*Mat.xvi.b. many loaues haue ye? And they ſaye *ſeuen,
⁊ a fewe lytle fyſſhes. And he commaunded
the people to ſyt doune on the grounde: and
toke the ſeuen loaues, ⁊ the fyſſhes: and after
that he had geuen thākes, he bꝛake them, and
gaue to his diſcyples, and the diſcyples gaue
thē to the people, And they dyd all eate, and
were ſuffyſed. And they toke vp (of the bꝛoken
meate that was lefte) ſeuen baſkettes
full. And yet, they that dyd eate were. iiij.
M.men, beſyde wemen and chyldꝛen. And he
ſent awaye the people, and toke ſhyppe, and
came into the parties of Magdala.

¶The.xvj.Chapter.

¶The Pharyſes requyꝛe a token. Jeſus warneth hys diſcyples of the Pharyſes doctryne. The confeſſyon of Peter. The keyes of heauen. The faythfull muſt beare the croſſe after Chꝛyſt.

A The *Phariſes alſo wᵗ the Saduces,
*Mar.viij.b John.vi.d. Luke.xi.d. came and tēpted him ⁊ deſyꝛed him ẏ
he wolde ſhewe them a ſygne from
heauē. He anſwered and ſayde vnto them:
whan it begynneth to dꝛawe towarde *euē,
*Luke.xij.g. ye ſaye, it wylbe fayꝛe wether, foꝛ the ſkye is
reed? And in the moꝛnynge: It wylbe foule
wether to daye, foꝛ the ſkye is glowmynge
reed. O ye ypocrites, ye can diſcerne the outwarde
appearaunce of the ſkye: but can ye
*Mar.xij.c. not diſcerne the ſygnes of the tymes? *The
frowarde ⁊ aduoutrous nacyon requyꝛeth
‡Mar.viij.b. Luke.xi.d. John.vi.d. ‡a ſygne, and there ſhall no ſygne be geuen
vnto it, but the ſygne of the *Pꝛophet Jonas.
*Jonas.ii.a And he lefte them, and departed.

B And when his diſcyples were come to the
other ſyde of the water, they had foꝛgotten
to take bꝛeed with them. Then Jeſus ſayde
*Luke.xii.a. vnto them. *Take hede and beware of the
☞ leuen ☞ of the Phariſes ⁊ of the Saduces.
And they thought in thē ſelues ſayinge: we
haue taken no bꝛeed wᵗ vs. Which whan Jeſus
vnderſtode, he ſayde vnto them: O ye of
lyttell fayth, why take ye thought wythin
your ſelues, becauſe ye haue bꝛought no bꝛeed?
Do ye not yet perceaue, nether remenber
*Mat.xiiii.c those. v. loaues, when there were. *v. M.
men, and howe many baſkettes toke ye vp?
‡Mat.xv.d. ‡Nether the. vij. loaues whē there were. iiij.
M. mē: ⁊ howe many baſkettes toke ye vp?
howe happeneth it ẏ ye do not vnderſtande,
that I ſpake it not vnto you concernynge
bꝛeed, that ye ſhulde beware of ẏ leuen of the
Phariſes, and of the Saduces? Then vnderſtode
they, howe that he bad not thē beware
of the leuen of bꝛeed: but of the doctryne of
the Phariſes, and of the Saduces. C

✠ When Jeſus cam into the coaſtes of the
cyte whych is called Ceſarea Phylyppi, he
aſked his diſciples ſayinge *whom do men *Mar.viii.c Luke.ix.c.
ſaye ẏ I the ſonne of man am? They ſayde:
ſome ſaye that thou art John Baptiſt, ſome
Helyas, ſome Jeremias, oꝛ one of the nōbꝛe
of the prophetes. He ſayeth vnto them: but
whom ſaye ye that I am? Simō Peter anſwered
⁊ ſayde: *Thou art Chꝛyſt the ſonne *Luke.ix.c. John.vi.g.
of the lyuynge God. And Jeſus anſwered,
and ſayd vnto hym: happy art ẏ Simon the
ſonne of Jonas, foꝛ fleſhe ⁊ bloude hath not
opened that vnto the *but my father which *John.vi.d.
is in heauē. And I ſaye alſo vnto the ẏ thou
art Peter: ⁊ vpō thys *rocke I wyll buylde *i.Coꝛ.x.a.
my cōgregacion. And the gates ‡of hell ſhall ‡Ec.xxviii.e.
not preuayle agaynſt it. And I will geue vnto
the, the keyes of the kingdō of heauē: And
*whatſoeuer thou byndeſt in earth, ſhall be *mat.xviii.c
bounde in heuen: ⁊ whatſoeuer thou looſeſt
in earth, ſhalbe lowſed in heauen. ✠

Then charged he hys diſciples, that they
ſhulde tell no mā, that he was Jeſus Chꝛyſt
*From ẏ tyme foꝛth beganne Jeſus to ſhewe *Mat.viii.d Luke.ix.e.
vnto his diſciples, howe that he muſt go
vnto Jeruſalem, and ſuffer many thynges of
the elders, ⁊ hye Pꝛeſtes, ⁊ Scribes, ⁊ muſt
be kylled, and be rayſed agayne the thyꝛde
daye. And when Peter had takē hym aſyde,
he began to rebuke hym ſayinge: maſter, fauer
thy ſelfe, thys ſhall not happē vnto the:
but he turned hym aboute, ⁊ ſayde vnto Peter:
go after me Satan, thou hyndꝛeſt me:
foꝛ thou ſauoureſt not the thynges that be of
God, but thoſe that be of men.

Then ſayde Jeſus vnto hys diſciples: If D
eny mā wyll folowe me, let him foꝛſake him
ſelfe and take vp hys croſſe, and folowe me
*Foꝛ whoſo will ſaue his lyfe, ſhal looſe it. *Mat.x.d. Luke.ix.c.
Agayne, whoſo doth loſe hys lyfe foꝛ my Mar.viii.d.
ſake, ſhall fynde it. Foꝛ what doth it profet John.vi.d.
a mā, yf he wynne all the whole woꝛlde:
⁊ loſe hys awne ſoule? Oꝛ what ſhall a man
geue to redeme hys ſoule agayne wyth all?
Foꝛ the ſonne of man ſhall come in the gloꝛy
of hys father, wyth hys āgels: and *then *Roma.ii.b.
ſhall he rewarde euery man accoꝛdynge to ‡Mar.viii.d Luke.ix.c.
hys dedes. Verely I ſaye vnto you, ‡ther
be ſtondynge here, whych ſhall not taſt of
death, tyll they ſe ẏ ſonne of man come in hys
kyngdome.

¶The.xvij.Chapter. ✠

¶The transfiguracion of Chꝛyſte. He healeth the lunatike, and payeth tribute.

AN *after. vj. dayes, Jeſus taketh Peter, A
James and John hys bꝛother, and *Mar.ix.a. Luke.ix.c.
bꝛyngeth them vp into an hye mountayne
out of ẏ waye, and was trāſfigured
befoꝛe them *and hys face dyd ſhyne as the *Apoca.i.d.
ſonne, and hys clothes were as whyte as the

lyght

And beholde, there apered vnto thẽ Moſes
& Elias talkyng wyth hym. Thẽ anſwered
Peter, and ſayde vnto Jeſus, Lorde, here is
good beynge for vs. If thou wylt, let vs make
here .iij. tabernacles: one for the, and one
for Moſes, & one for Helias. Whyle he yet
ſpake, behold, a bright cloude ſhadowed thẽ
B And beholde, there came a voyce out of the
*Mat.iii.d. cloude whych ſayd *this is my beloued ſonne
and.xii.b. ‡in whom I delyte *heare him. And whẽ
Mar.i.b. yͤ diſciples hearde theſe thynges, they fell on
‡Eſa.xlii.a. theyr faces & were ſore afrayed. And Jeſus
*Deu.xviii.c came & touched them, & ſayd: aryſe, & be not
afrayd. And when they had lyfte vp theyr
eyes they ſawe no man ſaue Jeſus onely.

*Mar.ix.a. *And whan they came downe frõ yͤ moũtayne,
Jeſus charged thẽ ſaying: ſhew yͤ vyſion
to no mã, vntyll the ſonne of man be ryſen
agayne frõ the deed. ✠ ✠ And his diſciples
aſked him, ſaying. Why thẽ ſaye yͤ Scribes,
yͤ Helias muſt fyrſt come? Jeſus anſwered,
*Mala.iiii.d and ſayde vnto thẽ *Helias truly ſhall
fyrſt come, and reſtore all thynges. But I
*Mat.xi.b. ſaye vnto you, yͤ *Helias is come already, &
they knew hĩ not: but haue done vnto hym
what ſoeuer they luſted. In lykewyſe ſhal alſo
yͤ ſonne of mã ſuffre of thẽ. Then the diſciples
vnderſtode, yͤ he ſpake vnto thẽ of John
C Baptiſt. And whẽ they were come to yͤ people,
ther came to him a certayne mã knelyng
downe to him, & ſaying: Maſter, haue mercy
on my ſonne, for he is lunatike & ſore vexed,
for oft tymes he falleth into yͤ fyre, & oft into
*Mar.ix.c. the water, *And I brought him to thy diſciples,
Luk.ix. & they coulde not heale hĩ. Jeſus anſwered
& ſayd: O faythles & croked nacion: how
longe ſhall I be with you? howe lõge ſhall I
ſuffre you? bring hym hyther. And Jeſus rebuked
yͤ deuyll, & he departed out of hĩ. And
the chylde was healed euen yͤ ſame tyme. ✠

*Mar.ix.d. *Then came yͤ diſciples to Jeſus ſecretly
& ſayde: Why could not we caſt him out? Jeſus
D ſayd vnto thẽ: Becauſe of your vnbelefe
*Luk.xvii.a. For verely I ſaye vnto you: *Yf ye haue
fayth as a grayne of muſterd ſeede, ye ſhall
ſaye vnto this mountayne: remoue hence to
yonder place, and it ſhal remoue: nether ſhal
any thing be vnpoſſible vnto you. Howbeit
thys kynde goeth not oute, but by prayer &
faſtinge. While they were occupyed in Galile,
*Mat.xvi.c. Jeſus ſayde vnto them: *it wyll come to
and.xx.c. paſſe yͤ the ſonne of man ſhalbe betrayed into
Mar.viii.d. the handes of men, and they ſhal kyll him
Luk.ix.c. and the thyrd daye ſhall he ryſe agayne. And
they were exceadyng ſorye.

✠ And when they were come to yͤ citie of
Capernaũ, they yͤ vſe to receaue tribute money,
cam to Peter, & ſayd: Doth your maſter
paye tribute? He ſayeth: yee. And when he
was come into yͤ houſe, Jeſus preuented hym
ſaying. What thinkeſt yͤ Simon? of whõ do
the kynges of the erthe take trybute or toll,
Of theyr chyldrẽ, or of ſtrãgers? Peter ſayeth
vnto hym: of ſtraungers. Jeſus ſayeth
vnto him: Thẽ are yͤ chyldrẽ fre: Not withſtõding,
leſt we ſhuld offende thẽ, go thou to
yͤ ſee, & caſt an angle, & take yͤ fyſh yͤ fyrſt cõmeth
vp: & whẽ thou haſt opened his mouth
thou ſhalt fynde a pece of twẽtie pence: that
take, & geue it vnto them for me & the. ✠

¶ The .xviij. Chapter. ✠

¶ He teacheth his diſciples to be hũble & harmeles: to auoyde occaſions of euell & one to forgeue anothers offence.

A AT the ſame tyme came yͤ diſciples vnto
*Mar.ix.f. Jeſus, ſayinge: *who is the greateſt
Luk.ix.f. in yͤ kyngdõ of heauen? Jeſus called
a chylde vnto hym, & ſet him in yͤ myddes
‡Mat.x.d. of them, & ſayd: Verely I ſaye vnto you ‡ except
Luk.xviii.d. ye turne, & become *as chyldrẽ, ye ſhall
*i.Pet.ii.a. not enter into the kyngdõ of heauen. Whoſoeuer
therfore hũbleth him ſelfe, as this childe,
the ſame is the greateſt in the kyngdõ of
heauen. And whoſo receaueth ſoch a child in
my name, receaueth me. *But whoſo doth
*Mar.ix.f. offende one of theſe lytle ons which beleue in
Luk.xvii.a. me: it were better for hym, that a mylſtone
were hãged aboute hys necke, & that he were
drowned in the depth of the ſee. Wo vnto
*i.Cor.xi.d. the worlde becauſe of offẽces. *Neceſſary it
is that offences come: But wo vnto the mã,
B by whom the offence commeth.

*Mat.v.e Wherfore *yf thy hande or thy fote hinder
Mar.ix.f. the, cut him of & caſt it from the. It is better
for the to enter into lyfe halt or maymed, rather
then thou ſhuldeſt (hauinge two hãdes
or two fete) be caſt into euerlaſtĩg fyre. And
yf thyne eye offende the, plucke it oute, and
caſt it frõ the. It is better for the to enter into
lyfe wͭ one eye, rather then (hauyng two
eyes) to be caſt into hel fyre. Take hede: that
ye deſpyſe not one of theſe lytel ones. For I
ſaye vnto you, yͤ in heauẽ their angels do alwayes
beholde the face of my father, whych
is in heauẽ. ✠ For yͤ ſonne of mã is come to
Luk.xv.a. ſaue that whych was loſt. How thinke ye?
If a man haue and hũdred ſhepe, & one of thẽ
be gone aſtray, doth he not leaue nynty & .ix.
ĩ yͤ moũtaĩs, & goeth & ſeketh it yͤ was gone
aſtraye? And yf it happẽ yͤ he fynd it, verely
C I ſaye vnto you: he reioyſeth more of yͤ ſhepe
thẽ of yͤ nyntie & nyne which wẽt not aſtray
Euẽ ſo it is not yͤ wyll of your father in heauẽ,
that one of theſe lytel ons ſhulde peryſh.

*Luk.xvii.a. ✠ Moreouer *yf thy brother treaſpace
Leu.xix.d. agaynſt the, go & tell hym his faute betwene
Eccle.xix.b. him & the alone. If he heare the, yͤ haſt wõne
thy brother: But yf he heare yͤ not, then take
*Deu.xix.d. yet with the one or two, yͤ *in the mouth of
ii.Cor.xiii.a. two or .iii. witneſſes, euery matter maye be
Hebre.x.f. ſtablyſhed. If he heare not thẽ, tell it vnto yͤ
congregacion. If he heare not the congregaciõ,
let hym be vnto the as an hethẽ mã & as
*Mat.xvi.c. a publicã. Verely I ſay vnto you: *whatſoeuer
ye bynde on erthe, ſhalbe bound in heauen.
And whatſoeuer ye loſe on erth, ſhalbe

loſed in heauen. Agayne I ſay vnto you ẏ yf two of you agree in earthe vpon any maner a thinge, whatſoeuer they deſyꝛe: they ſhall haue it of my father which is in heauen. Foꝛ where two oꝛ thꝛe are gathꝛed togither in my name, there am I in the myddes of thē.

Then came Peter to him, & ſayde: Loꝛde howe ofte ſhall I foꝛgyue my bꝛother, yf he ſynne againſt me: Tyll ſeuen tymes? Jeſus ſayeth vnto him: I ſaye not vnto the vntyll ſeuē tymes: but ſeuēty tymes ſeuē tymes ✠

D ✠ Therfoꝛe is the kyngdome of heauē lykened vnto a certayne man that was a kynge which wolde take accountes of his ſeruauntes. And when he had begon to recken, one was bꝛought vnto him, which ought him tē thouſand talētes, but foꝛaſmoche as he was not able to paye, his Loꝛd commaunded him to be ſolde, and his wyfe & childꝛen, & al that he had, & payment to be made. The ſeruaūt fell downe, & beſought him, ſayenge: Syꝛ, haue pacience with me, and I will paye the all. Then had the Loꝛd pitie on that ſeruaūt and loſed him and foꝛgaue him the det.

So the ſame ſeruaunt, went out, & foūde one of his felowes which ought him an hundꝛed pence: & he layde handes on him, & toke him by the thꝛote, ſayeng: paye ẏ thou oweſt. And his felow fell downe, & beſought hym ſayeng: haue pacyence with me, & I wil pay the all. And he wold not, but went, & caſt hī into pꝛiſon, tyll he ſhoulde paye the det. So, whē his felowes ſaw what was done, they were very ſoꝛy, and came, & tolde vnto their Loꝛde al that had happened. Then his Loꝛd called him & ſayd vnto him: O thou vngracious ſeruaūt, I foꝛgaue the all that det, whā thou deſyꝛedeſt me: ſhuldeſt not ẏ alſo haue had compaſſion on thy felow, euen as I had pytie on the? And his Loꝛde was wꝛooth, & delyuered him to the iaylers, tyll he ſhulde paye all that was due vnto him. So * lykewyſe ſhall my heauenly father do alſo vnto you yf ye from your hertes, foꝛgeue not (euery one his bꝛother) their treſpaces. ✠

*Jac.ii.c
Mat.vi.b
Mar.xi.d

¶ The.xix. Chapter.

¶ Chꝛiſt gyueth anſwere concernynge mariage, and teacheth not to be careful, noꝛ to loue woꝛldly ryches

A
*Mar.x.a

AND it came to paſſe * that whē Jeſus had fynyſhed theſe ſayinges, he gat him from Galile, & came into the coaſtes of Jewꝛy beyonde Joꝛdan, and moch people folowed him, and he healed them there.

The Phariſes alſo came vnto him temptinge him, & ſayinge vnto him: Is it lawful foꝛ a man to make a deuoꝛcement with his wyfe foꝛ any maner of cauſe? He aunſwered and ſayd vnto them: Haue ye not red, how ẏ he which made man at the beginning ‡ made the man and woman: and ſayde, foꝛ this cauſe ſhall a man leaue father & mother, and ſhall cleaue vnto his wyfe, & they twayne ſhalbe one fleſh. Wherfoꝛe now, they are not twayne, but one fleſh. Let not man therfoꝛe put aſunder, that whiche God hath coupled togither. They ſay vnto him: why dyd Moſes then commaunde to gyue a teſtimoniall of dyuoꝛſement, & to put her away? He ſayd vnto them: Moſes (becauſe of the hardnes of your hertes ſuffred you to put away your wyues: But frō ẏ beginning it was not ſo * I ſaye vnto you: whoſoeuer putteth awaye his wyfe (except it be foꝛ foꝛnication) & marieth another, bꝛeaketh wedloke. And who ſo marieth her which is deuoꝛſed, doth commit aduoutry.

‡Gene.ii.d.
Ephe.v.g
i.Coꝛ.vi.d

‡Deu.xxiiii a
Jere.iii.a
Malach.ii.d.
*Mat.v.e.
Mar.x.b
Luke.xvi.d.

B His diſciples ſay vnto him. yf ẏ mater be ſo betwene mā & wyfe, then is it not good to mary. He ſayd vnto thē: all mē cā not cōpꝛehend this ſaying * ſaue they to whō it is gyuē: foꝛ ☞ there are ſome chaſt which are ſo boꝛne out of their mothers wōbe. And there are ſome chaſte, which be made chaſte of mē. And there be chaſte, which haue made them ſelues chaſte foꝛ ẏ kyngdome of heuens ſake. He ẏ can compꝛehend it, let him cōpꝛehend it.

*Sap.viii.c

* Then were there bꝛought vnto him yong childꝛen, ẏ he ſhuld put his handes on them, & praye. And ẏ diſciples rebuked them. But Jeſus ſaid vnto them: ſuffre the childꝛen and foꝛbid them not to come vnto me: foꝛ of ſuch is the kyngdōe of heauen. And when he had put his hādes on them, he departed thence.

*Mar.x.b
Luke.xviii.b.

And behold, one came, & ſaid vnto him: * good maſter, what good thinge ſhall I do ẏ I may haue eternall lyfe? He ſayde vnto hī: ☞ why calleſt ẏ me good? (* there is none good but one, & ẏ is God. But yf ẏ wilt entre into lyfe, kepe ẏ cōmaūdmētes. He ſaieth vnto him. Which? Jeſus ſayd. * Thou ſhalt not cōmit mās laughter. Thou ſhalt not cōmit aduoutry: Thou ſhalt not ſteale: Thou ſhalt not beare falſe witnes: honour father & mother: * & ẏ ſhalt loue thyne neighboure as thy ſelfe. The younge man ſayeth vnto him: All theſe thinges haue I kept frō my youth vp: what lacke I yet? Jeſus ſayd vnto him, yf thou wilt be perfect * go and ſell (all) that ẏ haſt, & gyue to ẏ poꝛe, & ẏ ſhalte haue treaſure in heauen, & come & folow me. But whē the younge man hearde that ſayenge, he wēt away ſoꝛy. Foꝛ he had great poſſeſſions.

*Mar.x.b
Luke.xviii.d

*Pſal.cxii.
C
*Exo.xx.c
Deut.v.b

*Rom.xiii.c
Gala.v.c

*Mar.x.c
Luke.xii.d
‡Mat.vi.c.

Then Jeſus ſaid vnto his diſciples: verely I ſay vnto you: * it ſhalbe harde foꝛ ẏ ryche to enter into ẏ kyngdō of heauē. And againe I ſay vnto you: it is eaſyer foꝛ a camell to go thꝛough ẏ eye of a nedle, then foꝛ ẏ ryche to enter into ẏ kingdō of God. Whē ẏ diſciples hearde this, they were excedinglye amaſed, ſaying: who thā cā be ſaued? But Jeſus beheld them, & ſayd vnto them: wͭ men this is vnpoſſible * but wͭ god al thīges are poſſible.

*Mar.x.c
Luke.xviii.e.
*Zach.viii.b

*Zach.viii.b.

✠ Then anſwered Peter, & ſaid vnto him:

Beholde

D Beholde * we haue forſakẽ all, and folowed the, what ſhal we haue therfore? Jeſus ſaid vnto thẽ: verely I ſaye vnto you: that when the ſonne of man ſhall ſyt in the ſeate of hys maieſtie, ye ẏ haue folowed me in the regeneracyon * ſhall ſyt alſo vpõ .xij. ſeates ⁊ iudge the .xij. trybes of Iſraell. * And euery one ẏ forſaketh houſe, or brethren, or ſyſters, or father, or mother, or wyfe, or chyldren, or landes, for my names ſake, * ſhal receaue an hũdred folde, and ſhall inheret euerlaſtynge lyfe. ✠ * But many that are fyrſte, ſhalbe laſt, and the laſt ſhalbe fyrſt.

* Mat.iiij.d. Mar.x.d. Luk.xviij.c.
* Luk.xxii.c. Deu.xxxiij.b.
* Job.xlij.c.
* Mat.xx.d. Luk.xiij.f.

¶ The .xx. Chapter.

¶ Chryſt teacheth by a ſymilitude that God is detter vnto no man. He teacheth hys diſciples to be lowlye, ⁊ geueth two blynde men theyr ſyght.

A FOR ✠ the kyngdom of heauen is lyke vnto a man ẏ is an houſholder, whych went out earlye in the mornyng to hyer labourers into hys vyneyarde. And whan the agrement was made wyth the labourers for a peny a daye, he ſente them into hys vineyarde. And he wente out about the thirde houre, ⁊ ſawe other ſtãding ydell in ẏ market place, ⁊ ſayde vnto thẽ: go ye alſo into the vineyarde: ⁊ what ſoeuer is righte, I wyll geue you. And they went theyr waye. Agayne, he went out aboute the ſyxt ⁊ nynthe houre, ⁊ dyd lykewyſe. And aboute the eleuẽth houre he wẽt out, ⁊ founde other ſtãdynge ydell, ⁊ ſayd vnto thẽ: Why ſtande ye here all the daye ydell? They ſaye vnto hym becauſe no man hath hyred vs. He ſayeth vnto thẽ: go ye alſo into the vineyarde: ⁊ whatſoeuer is ryght, that ſhall ye receaue.

So, when euen was come, the Lord of the vineyarde ſayeth vnto his ſteward: call ẏ labourers, ⁊ geue them their hyer, begynnyng at ẏ laſte vntyl ẏ fyrſt. And whã they dyd come ẏ came about ẏ eleuẽth houre, they receaued euery mã a peny. B But whan the fyrſt came alſo, they ſuppoſed ẏ they ſhuld haue receaued more, ⁊ they lykewyſe receaued euery mã a peny. And when they had receaued it, they murmured agaynſt ẏ good mã of the houſe, ſaying: Theſe laſt haue wrought but one houre, ⁊ ẏ haſt made thẽ equall vnto vs, which haue borne ẏ burthen ⁊ heat of ẏ day.

But he anſwered vnto one of thẽ ⁊ ſayde: frende, I do the no wronge: dydeſt thou not agre wᵗ me for a penny? Take that thyne is ⁊ go thy waye: I wyll geue vnto thys laſte, euen as vnto the. Is it not lawfull for me to do as me lyſteth wᵗ myne awne goodes? Is thyne eye euyll, becauſe I am good? * So ẏ laſt ſhalbe fyrſt, ⁊ the fyrſte ſhalbe laſt. For many be called, but fewe be choſen. ✠

* Mat.xix.d. Mar.x.e. Luk.xiij.f.

C ✠ And Jeſus going vp to Jeruſalem, toke the .xij. diſciples aſyde in the waye, ⁊ ſayd vnto them: * Beholde, we go vp to Jeruſalem, ⁊ the ſonne of mã ſhalbe betrayed vnto the chefe Preſtes, ⁊ vnto the Scribes, ⁊ they ſhall condemne hym to death, ⁊ ſhall delyuer hym to the gentyls, to be mocked and to be ſcourged, and to be crucifyed: and the thyrde daye he ſhall ryſe agayne.

* Mar.x.e. Luk.xviii.c.

✠ * Thẽ came to him the mother of Zebedes chyldren, wᵗ her ſonnes, worſhyppynge him ⁊ deſyryng a certaine thynge of hĩ. And he ſayeth vnto her, what wilt ẏ? She ſayde vnto him: Graunte, ẏ theſe my two ſonnes may ſyt, the one on thy ryght hande and the other on the lefte, in thy kyngdome.

* Mar.x.e.

But Jeſus anſwered ⁊ ſayde: ☞ Ye wot not what ye aſke. ☞ D Are ye able to drynke of ẏ cuppe that I ſhall drynke of, ⁊ to be baptiſed wᵗ ẏ baptyme, ẏ I am baptiſed wᵗ? They ſaye vnto him: we are. He ſayde vnto them: ye ſhall drynke in dede of my cup: ⁊ be baptyſed wᵗ ẏ baptyme that I am baptiſed wyth. But to ſyt on my ryght hande, ⁊ on my left, is not myne to geue: but it ſhall chaunce vnto thẽ, ẏ it is * prepared for of my father. ✠

* Mat.[illegible]v.c.

* And when ẏ ten heard this, they diſdayned at the two brethrẽ: But Jeſus called thẽ vnto him, ⁊ ſayde: * ye knowe that the princes of the nacions haue dominiõ ouer them. And they that are great men, exercyſe auctorite vpon them. It ſhal not be ſo amõge you. But whoſoeuer wyll be greate amõge you, let him be youre miniſter: and whoſo will be chefe amõge you, let hym be youre ſeruaunt: euen as * the ſonne of mã cam, not to be myniſtred vnto, but to miniſter, ⁊ to geue his lyfe a redemption for many. ✠

* Mar.x.[illegible]
* Luk.xx[illegible]
* Mar.x.g.

* And as they departed frõ Hiericho, moch people folowed hĩ. And beholde, two blynd men ſittinge by the way ſyde, when they hearde that Jeſus paſſed by, they cried ſaying: O lord thou ſonne of Dauid, haue mercy on vs. And the people rebuked them, becauſe they ſhulde holde their peace. But they cried the more ſayinge: haue mercy on vs, O lord thou ſonne of Dauid. And Jeſus ſtode ſtyll, and called them, ⁊ ſayde: what wyll ye that I ſhall do vnto you: They ſaye vnto hym: Lorde, that oure eyes maye be opened: So Jeſus had compaſſiõ on them, and touched their eyes, ⁊ immediatly their eyes receaued ſyght. And they folowed hym.

* Mar.x.g. Luk.xviii.c.

¶ The .xxi. Chapter.

¶ He rydeth into Jeruſalem, dryueth the marchauntes out of the tẽple, curſeth the fyg tree, ⁊ rebuketh the Phariſee wyth the ſymilitude of the two ſonnes and of the huſband men, that ſlew ſuch as were ſent vnto them.

A AND whan they * drewe nye vnto Jeruſalem, and were come to Bethphage, vnto mounte Olyuete: then ſent Jeſus two diſciples, ſayinge vnto thẽ: Go into the towne that lyeth ouer agaynſt you, and anone ye ſhall fynde an aſſe boũd, and a colte with her: looſe them, ⁊ brynge them vnto

* Mar.xi.a. Luk.xix.c.

me. And yf any mã ſay ought vnto you, ſay
ye: the Lorde hath neade of them: ⁊ ſtreyght
waye he wyll let thẽ go. All thys was done,
ỷ it might be fulfylled which was ſpoken by
*Eſa.lxij.d. Za.h.ix.b. John.xii.c. the prophete, ſaying. * Tell ye the daughter
of Sion: beholde, thy kynge cõmeth vnto ỷ,
meke, ſittynge vpõ an aſſe ⁊ a colte, the fole
of the aſſe vſed to the yocke. The diſcyples
wẽt ⁊ dyd as Jeſ⁹ cõmaũded thẽ, ⁊ broughte
the aſſe, ⁊ the colte, ⁊ put on thẽ their clothes,
⁊ ſet hĩ therõ. And many of the people ſpred
their garmẽtes in ỷ waye. Other cut downe
braũches frõ ỷ trees, ⁊ ſtrawed thẽ ĩ ỷ waye.
Moreouer, the people ỷ wẽt before, ⁊ they ỷ
B came after, cried ſaying: Hoſanna to the ſonne
*Luke.xix.f. John.xii.b. Pſal.cxviii.d ☞ of Dauid * Bleſſed is he ỷ commeth in the
name of ỷ Lord ‡ ☞ Hoſanna in ỷ hyeſt. ✠
✠ And whẽ he was come to Jeruſalẽ, all
‡Mar.xi.b. ỷ citie was moued, ſayige: who is this? And
*Mat.xiiii.a ‡[illegible]ix.g the people ſayd: this is Jeſus * the Prophete
of Nazareth (a cytie) of Galile ‡ And Jeſus
went into the tẽple of God, ⁊ caſt out all thẽ
ỷ ſolde ⁊ bought in the temple, ⁊ ouerthrewe
the tables of ỷ mony chaungers, ⁊ the ſeates
of them that ſolde doues, ⁊ ſayd vnto them:
*iii.Re.xviij. [illegible].c.f. Eſa.lvi.c. *Jere.vij.c. It is writtẽ * my houſe ſhalbe called ỷ houſe
of prayer. But ye haue made it * a denne of
theues. And the blĩde ⁊ the halt came to him
in the temple, ⁊ he healed them.

When the chefe Preſtes ⁊ Scribes ſawe
ỷ wonders that he dyd, ⁊ the chyldrẽ cryinge
in the temple (⁊ ſaying: Hoſanna to the ſonne
of Dauid) they diſdayned, and ſayd vnto
him: heareſt thou what theſe ſaye? But Jeſus
ſayeth vnto thẽ why not? haue ye neuer
*Pſal.viij.a. reade *. Out of the mouth of babes ⁊ ſuckelynges
thou haſte ordeyned prayſe? And he
*John.xi.a lefte them, and went out of the cytye * vnto
Bethanie, ⁊ had his abydinge there. ✠

*Mar.xi.c. * In the mornynge as he returned into ỷ
cytie againe, he hũgred: ⁊ whã he had ſpyed
‡Luke.xiii.b. a ‡ fygge tree in the way, he came to it, ⁊ foũde
nothynge therõ, but leaues onely, ⁊ ſayde
vnto it: Neuer frute growe on the hẽce forwardes.
And anone ỷ fygg tree widdered away.
And when hys diſciples ſawe it, they
marueled, ſaying. How ſoone is ỷ figge tree
C wyddered a waye? Jeſus anſwered, ⁊ ſayde
*Mat.xvij.d Luke.xvii.a. vnto thẽ: Verely I ſaye vnto you * ỷf ye haue
faith ⁊ dout not, ye ſhal not onely do this
that is happened vnto ỷ fygge tree: but alſo
yf ye ſhall ſaye vnto this mountayne, remoue,
⁊ caſt thy ſelfe into the ſee, it ſhalbe done
*Mar.xi.d. John.xiiij.b. xv.b. ⁊.xvi.e. * And all thinges whatſoeuer ye aſke ĩ prayer
(yf ye beleue) ye ſhall receaue them.

*Mar.xi.d. Luk.xx.a. ‡Exo.ij..c. Actes.iiij.b.⁊ vij.d. ✠ * And when he was come in to ỷ tẽple
the chefe Preſtes ⁊ the elders of the people came
vnto him (as he was teachinge) ⁊ ſayde ‡
By what auctorite doeſt thou theſe thĩges?
⁊ who gaue the thys power? Jeſus anſwered
⁊ ſayde vnto thẽ, I alſo wyll aſke of you
a certayne thing, which yf ye tell me, I inlykewyſe
will tel you by what auctorite I do
theſe thinges. The baptime of John: whẽce
was it? frõ heauen or of mẽ? And they thought
amonge them ſelues, ſaying: Yf we ſaye
frõ heauẽ, he wyll ſaye vnto vs: why dyd ye
not then beleue him? But yf we ſhall ſaye of
men, then feare we the people. * For all mẽ *mat.xiiij.a.
holde John as a prophet. And they anſwered
vnto Jeſus ⁊ ſayde: we can not tell. And he
ſayd vnto thẽ: nether tell I you, by what auctorite
I do theſe thinges. ✠ What ſaye ye
to this? ✠ A man had two ſonnes, ⁊ cam to
the fyrſt, ⁊ ſayde: ſõne, go ⁊ worke to daye in
my vineyarde. He anſwered ⁊ ſayde, I wyll
not, but afterward, he repẽted, ⁊ went. Thẽ
came he to ỷ ſecõde, ⁊ ſayd lykewyſe. And he
anſwered, ⁊ ſayd: I will ſyr, ⁊ wẽt not. Whether
of thẽ twayne dyd ỷ wyll of the father?
And they ſay vnto him: the fyrſt. Jeſus ſayeth
vnto thẽ: verely I ſaye vnto you, the publicãs
⁊ harlotes go into the kyngdõ of God
before you. For * John came vnto you by *Mat.iii.a.
the waye of ryghteweſnes, ⁊ ye beleue hym
not: but publicans ⁊ harlottes beleued him.
And ye (when ye had ſene it) were not moued
afterwarde with repentaunce, that ye
myght haue beleued hym. ✠ D

✠ Herkẽ another ſimilitude * Ther was *Gene.xx.c. Eſa.v.a. Jere.xii.c. Mat.xii.c. Luk.xx.b.
a certayne mã an houſholder, which planted
a vineyarde, ⁊ hedged it roũd about, ⁊ made
a winepres in it, ⁊ buylt a tower, ⁊ let it out
to huſbandmẽ, ⁊ wẽt into a ſtraũge coũtre.
And when ỷ tyme of ỷ frute drewe neare, he
ſent his ſeruaũtes to the huſbandmen, that
they myght receaue the frutes of it. And the
huſbandmẽ caught his ſeruaũtes, ⁊ bet one,
killed another, ⁊ ſtoned another. Agayne, he
ſent other ſeruaũtes, moo then the fyrſt: and
they dyd vnto thẽ like wyſe. But laſt of all,
he ſent vnto thẽ his awne ſonne, ſayig: they
wyll ſtande in awe of my ſonne. But whẽ ỷ
huſbãdmen ſawe the ſonne, they ſayd amõg
them ſelues: * This is the heyre: come, let vs *Gene.xxxvij.b.
kyll him, and let vs enioye his inheritaunce.
And they caught hym, ⁊ thruſt hym out of ỷ
vineyarde, ⁊ ſlew him. When the Lord therfore
of the vineyard cõmeth, what wil he do
vnto thoſe huſbãdmen? They ſayd vnto hĩ:
For aſmoch as they be euell, he wil cruellye
deſtroye thẽ, ⁊ will let out his vineyard vnto
other huſbãdmẽ, which ſhall delyuer him
the frute in due ſeaſons: Jeſus ſayeth vnto
thẽ: dyd ye neuer reade in ỷ ſcriptures * The *Pſ.cxviii.c Mar.xii.a. Luke.xx.c. i.Pet.ii.b. Actes.iiii.b.
ſtone which ỷ buylders refuſed, the ſame is
become the heade of the corner: this is ỷ Lordes
doinge, ⁊ it is meruelous in youre eyes.
Therfore ſaye I vnto you, ỷ kingdõ of God
ſhalbe taken frõ you, and geuen to a nacion,
whych ſhall brynge forth the frutes therof.
And * whoſoeuer falleth on this ſtone, ſhall *Zach.xii.a.
be broken in peces: but on ‡ whoſoeuer it falleth ‡Dani.ii.c.
it ſhall all to grynd hym. And when the
chefe

theſe Pꝛeſtes and Phariſes had hearde hys parables, they perceaued, that he ſpake of ‡John,vii.d. them. ‡And they went about to laye handes * Mar.xi.c. Luk.xix.g. and.xx.c. on him * but they feared the people, becauſe they toke him as a Pꝛophet ✠ And Jeſus anſwered, & ſpake vnto thē agayne by parables and ſayde.

¶ The.xxij. Chapter.

¶ The mariage of the kynges ſonne. Trybute to be geuen to the Emperour. Chꝛyſt confuteth the opiniō of the Saduces concerning the reſurreccion, & anſwereth the Scribe vnto hys queſtyon.

A Luk.xiiij.d. THe ✠ kyngdome of heauē is lyke vnto a man that was a kynge, whyche made a mariage foꝛ hys ſonne & ſente foꝛth his ſeruauntes, to call them that were byd to the weddynge, & they wolde not come. Agayne, he ſent foꝛth other ſeruauntes ſayinge: Tell thē whych are byddē: beholde, I haue pꝛepared my dynner: my oxen & my fatlynges are kylled, & all thīges are ready, come vnto ẏ mariage. But they made light of it, & wēt their wayes: one to his ferme place, another to hys marchaundyſe, & the rēnaunt toke his ſeruauntes, & intreated thē ſhamefully and ſlewe them. But when the king hearde therof, he was wꝛoth, & ſent foꝛth his men of warre & deſtroyed thoſe murtherers and bꝛent vp theyꝛ cytye.

Thē ſayd he to his ſeruauntes: ẏ mariage in dede is pꝛepared. But they whyche were bydden were not woꝛthy. Goo ye therfoꝛe out into ẏ hye wayes: & as many as ye fynde byd thē to the mariage. And the ſeruauntes went out into the hye wayes, & gathered together all, as many as they coulde fynde, both good & bad, & the weddynge was furniſhed with geſtes. Then the kyng came in, to ſe the geſtes, & whan he ſpyed there a mā, *Eſa.lxi.d. whych had not on a * weddynge garment, he ſayd vnto hym: frēde, how cameſt thou in hyther not hauynge a weddynge garment? And he was euē ſpechleſſe. Then ſayd ẏ king to the miniſters: take & bynde him hand and B fote, & caſt hym into vtter darcknes * there * Mat.viii.g and.xxv.c. ſhall be wepynge & gnaſſhynge of teth. Foꝛ many be called but fewe are choſen. ✠

* Mar.xii.a. ✠ ‡Then went the phariſes, & toke counſell how they myght tāgle hī in his woꝛdes. And they ſent out vnto hym theyꝛ diſcyples * Luke.xx.d. wyth Herodes ſeruauntes, ſayinge: * Maſter, we knowe that ẏ art true, & teacheſt the waye of God truely, nether careſt ẏ foꝛ any man, foꝛ thou regardeſt not the outward appearaūce of mē. Tell vs therfoꝛe: how thyn- C keſt ẏ? Is it lawfull ẏ trybute be geuē vnto Ceſar oꝛ not? But Jeſus perceauynge theyꝛ wyckednes, ſayde: Why tēpte ye me ye ypocrites? Shew me ẏ tribute mony. And they toke hī a peny. And he ſayde vnto thē: whoſe is this ymage & ſuperſcripciō? They ſaye vnto ‡Mat.xvii.d Roma.xiii.b. hī, Ceſars. Thē ſayd he vnto them. ‡Geue therfoꝛe vnto Ceſar, ẏ thīges which are Ceſars: & vnto God, thoſe thīges ẏ are gods ✠ When they had hearde theſe woꝛdes, they marueled, & left hym, & went theyꝛ waye.

* Mar.xii.b. Luke.xx.e. Actes.xxiii.b. * The ſame daye came to him the Saduces (which ſaye ẏ there is no reſurrecciō) & aſked * Deu.xxv.b. him ſayinge: Maſter, Moſes ſayde: that * yf a man dye hauynge no chylde, hys bꝛother ſhulde mary his wyfe, & reyſe vp ſeed vnto his bꝛother. Ther were with vs ſeuē bꝛethrē & the fyꝛſt maryed a wyfe, & deceaſed wͭout yſſue, & left his wyfe vnto his bꝛother. Lykewiſe, the ſecond & the thyꝛd, vnto ẏ ſeuenth. Laſt of al the womā dyed alſo. Therfoꝛe, in ẏ reſurreccion, whoſe wyfe ſhal ſhe be of the ſeuē? Foꝛ they all had her. Jeſus anſwered & ſayde vnto thē: ye do erre, not knowinge the ſcriptures, noꝛ the power of God. Foꝛ in the reſurreccyon, they nether mary noꝛ are maryed, but are as the Angels in heauen.

But as touchyng the reſurreccion of the deed: haue ye not red that which is ſpokē vnto you of God, which ſayeth: ‡Exo.iii.b. Mar.xii.c. Luk.xx.f. ‡ I am ẏ God of Abꝛaham & the God of Iſaac, & the God of Jacob? God is not a God of dead, but of lyuinge. And when ẏ people heard this, they were aſtonnyed at hys doctryne.

D ✠ But when ẏ Phariſes had heard, ẏ he had put the Saduces to ſylence, they came together, & one of thē which was (a doctour of lawe) aſked him a queſtion, tēpting him, & ſaying: Maſter, which is the great cōmaundement in the lawe? Jeſus ſayde vnto hym: *Deu.vi.b. Thou ſhalt * loue ẏ Loꝛd thy God with all thy herte, and with all thy ſoule, & wyth all thy mynde. This is the fyꝛſt & greate cōmaundement. * Leu.xix.d. Mar.xii.c. Roma.xiii.c. Gala.v.b. Jaco.ii.b Mat.v.g. And the ſeconde is lyke vnto it. * Thou ſhalt loue thyne neyboures as thy ſelf. In theſe two commaundementes hange all the lawe and the Pꝛophetes.

Whyle the Phariſes were gathered together, Jeſus aſked thē, ſayinge: what thynke ye of Chꝛiſt? Whoſe ſōne is he? They ſayd vnto hym: the ſonne of Dauid. He ſayde vnto ☞ them * how then doeth Dauid ☞ in ſprete, * Mar.xii.d. call him Loꝛde ſayinge: The Loꝛd ſayd vnto * Pſal.cx.a. my Loꝛde * ſyt ẏ on my ryght hande tyll I make thyne enemyes thy foote ſtoole. Yf Dauid then, call him Loꝛd, how is he thē his ſonne? And no mā was able to anſwere him any thyng: nether durſte any mā (from that daye foꝛth) aſke him any mo queſtions. ✠

¶ The.xxiij. Chapter. ✠

¶ Chꝛiſt cryeth wo to the phariſes, Scribes and ypocrites, & pꝛophecyeth the deſtruccion of Jeruſalem.

A * Deu.xvii.d THen ſpake Jeſus to the people, and to his diſciples, ſaying: * The Scribes and the Phariſes ſyt in Moſes ſeate. All therfoꝛe whatſoeuer they byd you obſerue, that obſerue and do: but do not ye after theyꝛ woꝛkes: foꝛ they ſaye, and do not. ‡Eſa.x.a. Luk.xi.e. ‡Yee, they bynde together heuy burthens & greuous to be boꝛne, & laye them on mennes ſhoulders: but they thē ſelues wyll not heaue at thē with one of their fyngers. All their workes do they for the intent, ẏ they maye ☞ be ſene of mē. They ſet abroade their ☜ phylacteries, & make large ẏ borders of their garmentes, & loue the vppermoſte ſeates at feaſtes, & to ſyt in the chefe place in counſels, & gretynges in the market, and to be called of men, Rabbi.

*Iaco.iij.a B *But be not ye called Rabbi. For one is youre maſter, euen Chriſt, and all ye are brethren. And call no man youre father vpon ẏ erth, for one is your father which is in heauē Nether be ye called maſters, for one is youre maſter, euen Chryſt. He that is greateſt *Luk.xiiii.c. and.xviii.c. amonge you, ſhalbe youre ſeruaunt. But * whoſoeuer exalteth hī ſelfe: ſhalbe brought lowe. And he that humbleth him ſelf, ſhalbe exalted. ⊢ Wo vnto you Scribes & Phariſes, ye ypocrites, for ye ſhut vp the kyngdome *Luk.xi.g. of heauen before men * ye nether go in your ſelues, nether ſuffre ye them that come, to enter in.

Wo vnto you Scribes, & phariſes, ye ypocrites: for ye deuoure wyddowes houſes: & that vnder a pretence of lōge prayer: therfore ſhall ye be the ſorer punyſhed.

Wo be vnto you Scrybes and Phariſes, ye ypocrytes: for ye compaſſe ſee and lande, ☞ to make one ☜ proſelyte: & when he is become one, ye make hym two folde moare the chylde of hell, then ye youre ſelues are.

Wo be vnto you ye blynde guydes, for ye ſaye: whoſoeuer doth ſweare by the temple: it is nothynge: but whoſoeuer ſweareth by the golde of the temple, he is gyltye. Ye fooles & blynde: For whether is greater: ẏ gold or the temple that ſanctifyeth the gold? And whoſoeuer ſweareth by the aultre, it is nothinge, but whoſoeuer ſweareth by the gyft that is vpon it, he is gyltye: ye foles & blynd for whether is greater, the gyfte: or ẏ altare that ſāctifieth ẏ gyft? Whoſo therfore ſweareth by the aultre, ſweareth by it, and by all thinges that are thereon. And whoſo ſweareth by the temple, ſweareth by it, & by him C *Math.v.d. that dwelleth therī. * And he that ſweareth by heauē, ſweareth by the ſeate of God, and by hym that ſytteth theron.

Wo vnto you Scribes & Phariſes, ye ypo *Luk.xi.f. crites: * For ye tyeth mynt, and anyſe, & cōmyn, & haue leaſt the wayghtier matters of the lawe: iudgement, mercy, & fayth. Theſe ought ye to haue done, & not to leaue ẏ other vndone, ye blynd guydes, which ſtrayne out a gnat, & ſwalowe a Camel.

Wo vnto you Scribes and Phariſes, ye ypocrites: for ye make cleane the vtter ſyde of the cuppe, & of the platter: but within they are full of brybery and exceſſe. Thou blynde Phariſe, clenſe fyrſt that whyche is wīn the cup & platter, that the outeſyde of thē maye be cleane alſo:

* Wo vnto you Scribes & Phariſes, ye ypocrites: for ye are lyke vnto painted ſepulcres *Luke.xi.f. which in dede appeare beautifull outward, but are wythin full of deed mens bones & of all fylthynes. Euē ſo ye alſo, outwardly appere ryghteous vnto men: But wythin, ye are full of faynedneſſe and iniquyte.

‡ Wo vnto you Scribes and Phariſes, ye ‡Luke.xi.g. D ypocrites: ye buylde the tombes of the Prophetes, and garnyſhe the ſepulchres of the ryghteous, & ſaye: yf we had bene in ẏ dayes of our fathers, we wolde not haue bene parteners wyth them in the bloude of the Prophetes. And ſo * ye be wytneſſes vnto your *i.Theſ.ii.c. ſelues, ẏ ye are the chyldren of them whyche kylled the Prophetes. Fulfyll ye lykewyſe the meaſure of your fathers. Ye ſerpētes, ye generacion of vypers, how wyll ye ſcape the damnacion of hell?

✠ Wherfore beholde * I ſende vnto you *Mat.x.b Luke.xi.g. Iohn.xvi.a. Actes.v.c and.vii.a Prophetes & wyſe men, & ſcrybes, and ſome of them ye ſhall kyll & crucifye: & ſome of thē ſhal ye ſcourge in youre ſynagoges, & perſecute thē from cytie to cytie: ẏ vpon you maye come all ẏ ryghteous bloud, which hath ben ſhed vpon the earth, from the bloude of ryghteous. * Abel, vnto ẏ bloude of zachari ſonne *Gene.iiii.b of Barachias, * whom ye ſlew betwene *ii.pa.xxiiii.c the tēple & ẏ altare. Verely I ſaye vnto you: all theſe thynges ſhall come vpon this generaciō. * O Ieruſalē, Ieruſalē, thou ẏ kylleſt *Luke.xiii.g the prophetes, & ſtoneſt them which are ſent vnto the: how often wolde * I haue gathered *iiii.Ed.i.c thy chyldren together, euen as the henne gathereth her chyckēs vnder her wynges, & ye wolde not? Beholde * youre houſe is lefte *Pſal.lx.c vnto you deſolate. For I ſaye vnto you: ye ſhall not ſe me hence forth, tyll that ye ſaye ‡ bleſſed is he, that commeth in the name of ẏ ‡Pſ.cxviii.d Luk.xix.e. Lorde. ⊢

¶ The.xxiiii.Chapter.

¶ Chryſt ſheweth hys dyſcyples the deſtruccyon of the temple, the ende of the worlde & the tokens of the latter dayes, and warneth them to wake, for the worlde ſhall ſodenly peryſhe.

AND Ieſus went oute, & departed from A the temple: & * hys diſcyples came to *Mar.xiii.a. Luk.xix.f. hym, for to ſhewe him the buyldinges of the temple. Ieſus ſayde vnto thē: Se ye not all theſe thīges? Verely I ſay vnto you * there ſhall not be here lefte one ſtone vpon *Luk.xix.e. another, that ſhall not be deſtroyed.

And as he ſat vpō mount Oliuete, his diſciples came vnto him ſecretly, ſayinge: Tell vs: whē ſhall theſe thinges be: & what ſhalbe ẏ token of thy cōming & of the ende of the world? And Ieſus anſwered, and ſayd vnto them: * take hede, ẏ no mā deceaue you. For *Coloſ.ii.b Ephe.v.b. many ſhall come in my name, ſayinge: I am Chryſt: & ſhall deceaue many. Ye ſhall heare of warres, & tidinges of warres: be not troubled. For all (theſe thynges) muſte come to *iiii.ec.xiiii c

paſſe, but the ende is not yet. * Nacion ſhall ryſe agaynſt nacion, and realme agaynſt realme: and ther ſhalbe peſtilence, & hũger, and erthquakes in all places. All theſe are the begynnynges of ſorowes.

* Mat.x.b. Mar.xiii.b. Luk.xxi.c. John,xvi.a.
*iiii.ec.xiiii d
‡Mat.x.c.
* Mar.xiii.b
B

* Then ſhall they put you to trouble, and ſhall kyll you: & ye ſhalbe hated of all naciõs for my names ſake. And then ſhall many be offended, & ſhall betraye one another, & ſhall hate one another. And many falſe prophetes ſhall aryſe, & ſhall deceaue many. * And becauſe iniquite ſhall haue the vpperhand, yͤ loue of many ſhall abate. ‡ But he that endureth to the ende, the ſame ſhalbe ſafe. * And this Goſpell of the kyngdome ſhalbe preached in all the worlde, for a wytnes vnto all nacions, and then ſhall the ende come.

‡ Mar.xiii.d. Luk.xxi.d. ‡Dani.ix.g.
*Dani.xii.a.

‡ When ye therfore ſhall ſe the abhominacion of deſolaciõ (that was ſpokẽ of by ‡ Daniel yͤ prophet) ſtande in the holy place who ſo readeth it let hym vnderſtande. Then let them whych be in Iewry, flye into the mountaynes. And let hym whyche is on the houſe toppe, not come downe to fet any thinge out of hys houſe. Nether let hym which is in the felde, returne backe to fetche his clothes. Wo ſhalbe in thoſe dayes to thẽ yͭ are wᵗ chylde, & to thẽ yͭ geue ſucke. But praye ye that youre flight be not ☞ in the wynter, nether on the Saboth daye. For then ſhalbe great tribulaciõs * ſuch as was not ſens yͤ begynning of the worlde to this tyme, nor ſhalbe. Ye & except thoſe dayes ſhulde be ſhortened, there ſhulde ☞ no fleſhe be ſaued: but for the choſens ſake, thoſe dayes ſhalbe ſhortened.

‡ Mar.xiii.c. Luke.xvii.e
*ii.The.ii.b Deu.xiii.a
C

‡ Then yf eny man ſaye vnto you: lo here is Chryſt, or there: beleue it not. For there ſhall aryſe falſe Chryſtes, and falſe prophetes * and ſhall ſhew great miracles, & wonders. In ſo moch (that yf it were poſſyble) yͤ verie electe ſhuld be deceaued: behold, I haue tolde you before. Wherfore, yf they ſaye vnto you: beholde, he is in the deſert, go not ye forth: behold, he is ĩ yͤ ſecret places, beleue it not. For as the lyghtnynge cõmeth out of the Eaſt, & appeareth into the Weſt: ſo ſhall the commynge of the ſonne of man be.

‡Iob.xxxix.d Luke.xvii.g. * Mar.xiii.c Luk.xxi.c. Ioel.ii.c.
*Actes.i.b. ‡Dani.vii.a i. Teſſa.iiii.d

‡ For where ſoeuer a deed karkas is, euen ther wyll the Egles alſo be gathered together. Immediatly * after the tribulacyons of thoſe dayes, ſhall yͤ ſonne be derkened: & yͤ mone ſhall not geue her lyght, and yͤ ſtarres ſhall fall from heauẽ, & the powers of heauẽ ſhall be moued. And then ſhall appeare yͤ token of the ſonne of man in heauen. And then ſhall all yͤ kynredes of the earth mourne, and they ſhall ſe * yͤ ſonne of mã cõmyng ĩ yͤ cloudes of heauen, wyth power & greate glorie ‡ And he ſhall ſende his Angels wᵗ the greate voyce of a trõpet, & they ſhall gather together his choſen, from the foure wyndes: euen from the hyghest partes of heauen, vntyll the endes therof.

* Mar.xiii.c. Luk.xxi.f.
‡Eſa.li.b. *Eſa.xl.c. Mat v.c. ‡Actes.i.a.

* Learne a ſymilitude of the fygge tree: When hys braunches is yet tender, & the leaues ſprõg, ye know that ſommer is nye. So lykewyſe ye, when ye ſe all theſe thinges, be ye ſure that it is neare, euen at the dores. Uerely I ſaye vnto you: this generaciõ ſhal not paſſe, tyll all theſe thinges be fulfylled ‡ Heauen & earth ſhal paſſe, * but my wordes ſhal not paſſe. But of that daye and houre ‡ knoweth no man, no not the angels of heauen, but my father onely.

D
* Gene.vii.b Luke.xvii.f.
* Lu.xvii.g.
* Mat.xxv.b Mar.xiii.d. Luk.xii.e.
* Apo.xvi.c.

* But as yͤ dayes of Noe were, ſo ſhall alſo the cõmynge of the ſonne of man be. For as in the dayes (that went before the floud) they dyd eate and drynke, mary, and were maryed, euen vntyll the daye that Noe entred into the ſhyppe, and knewe not tyll the floud came and toke them all awaye: So ſhall alſo the commynge of the ſonne of man be. Then ſhall two be in the felde, the one receaued, & the other refuſed * two wemen ſhal be gryndinge at the myll, the one receaued & the other refuſed ☞ (Two in a bed; the one ſhalbe receaued, & the other refuſed) * Watch therfore, for ye knowe not what houre your lord wil come Of this yet be ſure, that yf the good mã of yͤ houſe knew what houre * yͤ theefe wolde come: he wolde ſurely watche, & not ſuffre hys houſe to be broken vp. Therfore, be ye alſo ready, for in ſoch an houre as ye thynke not: wyl the ſonne of man come. Who is a faythfull & wyſe ſeruaunt, whom hys Lorde hath made ruler ouer his houſholde, to geue them meat in ſeaſon. Bleſſed is that ſeruaũt whõ hys Lord (whẽ he cometh) ſhall fynde ſo doynge: Uerely I ſaye vnto you, that he ſhall make hym ruler ouer all hys goodes. But & yf that euyll ſeruaunt ſaye in hys herte, my Lorde wyll be long a commynge (and ſo begynne to ſmyte his felowes, yee, and to eate & drinke wyth the dronken) the ſame ſeruaũtes Lorde ſhall come in a daye when he loketh not for hym, and in an houre that he is not ware of, & ſhall hewe him ĩ peces, & geue hym hys porcion with ypocrites: there ſhalbe wepynge and gnaſſhynge of teth.

¶ The.xxv. Chapter.

¶ The ten vyrgyns. The talentes delyuered to the ſeruauntes, and of the generall iudgement.

A

THen ſhal yͤ kyngdõ of heauen be like vnto ten virgins, which toke their lãpes, & wẽt to mete yͤ brydgrom ☞ (& the bryde) But fyue of thẽ were foolyſſhe, & fyue were wiſe. They yͭ were folyſſhe, toke their lampes, but toke none oyle wᵗ thẽ. But yͤ wyſe toke oyle wᵗ thẽ ĩ their veſſels with yͤ lãpes alſo. Whyle the brydegrome taryed, they all ſlombred & ſlept. And euẽ at mydnyght, there was a crye made: behold, the brydegrome cõmeth, go out to mete hym. Thẽ all thoſe virgins aroſe, & prepared

theyꝛ lāpes. So the folyſhe ſayde vnto the
wyſe: geue vs of youre oyle: foꝛ oure lampes
are gone out. But yͤ wyſe anſwered, ſaying:
B not ſo, leſt there be not ynough foꝛ vs & you:
but go ye rather to them that ſel, and by foꝛ
your ſelues. And whyle they wēt to bye, the
bꝛydgrome came: and they that were ready
went in with hym to the mariage, & the gate
was ſhut vp. Afterwarde came alſo yͤ other
*Mat. vii.c. virgins, ſaying: *Loꝛde, Loꝛde, open to vs.
But he anſwered & ſaid: verely I ſaye vnto
‡mat. xxiiii.d Mar. xiii.d Luk. xii.e. you: I knowe you not. ‡Watche therfoꝛe, foꝛ
ye knowe nether the daye, noꝛ yet the houre
wherin the ſonne of man ſhall come. ✠
*Mar. xiii.d Luk. xix.b. ✠ *Lykewyſe as a certayne mā ready to
take his ioꝛney to a ſtraunge countre, called
his ſeruauntes, & delyuered vnto them hys
goodes. And vnto one he gaue. v. talentes,
to another. ij. & to another one: to euery man
after his habilite, & ſtreight waye departed.
Then he yͤ had receaued the fyue talentes,
went, & occupied wͭ the ſame, & wanne other
fyue talentes. Lykewyſe alſo, he yͤ receaued
two, gayned other two. But he that receaued
that one, went & dygged in the erth, and
hid his Loꝛdes money. After a longe ſeaſon
the Loꝛde of thoſe ſeruauntes came, and rekened
wyth them. And ſo he that had receaued
fyue talentes came, & bꝛought other fyue
talētes, ſayīge: Sir, thou delyueredſt vnto
me fyue talentes: beholde, I haue gayned
with thē fyue talentes moo: His Loꝛd ſayde
vnto him: well thou good and faythfull ſeruaunt.
Thou haſte bene faythfull ouer fewe
thinges, I wyll make the ruler ouer many
thinges: enter thou into the ioye of thy Loꝛd
He alſo that had receaued two talentes, came
and ſayde: Syꝛ, thou delyueredſt vnto
me two talētes. beholde, I haue wonne two
other talentes with them: his Loꝛd ſayd vnto
hym: well good & faythful ſeruaūt. Thou
haſt bene faythfull ouer fewe thīges. I will
make the ruler ouer many thynges: Entre yͧ
into the ioye of thy Loꝛde. ✠
C Then he whych had receaued the one talēt,
came, & ſayd: Sir I knewe the yͭ thou art
an harde man: reaping where thou haſte not
ſowē, & gathering where thou haſt not ſtrawen,
and therfoꝛe was I afrayde, & went, &
hyd thy talēt in the erth: lo, there thou haſt yͭ
thine is. His loꝛd anſwered & ſayd vnto him
thou euyll & ſlowthfull ſeruaunte, thou knewest,
yͭ I reape where I ſowed not, & gather
where I haue not ſtrawed: yͧ oughteſt therfoꝛe
to haue delyuered my money to the exchaungers,
& then at my comminge ſhulde I
haue receaued myne awne with vauntage.
Take therfoꝛe the talēt from hym, & geue it
*Mat. xiii.c Mar. iiii.c. vnto hym which hath ten talentes. * Foꝛ
☞ ☞ vnto euery one that hath ſhalbe geuen,
and he ſhall haue aboundance: But he that
hath not, frō hym ſhalbe taken awaye, euen
that which he hath. And caſt the vnpꝛofytable
*Mat. xiii.g. and. xxii.b ſeruaūt into vtter derckneſ * there ſhalbe
wepinge and gnaſſhinge of teeth.
‡i. Theſ. i.d. ✠ ‡When the ſonne of man cōmeth in his
gloꝛye, & all the holy angels wyth him, then
ſhall he ſyt vpon the ſeate of hys gloꝛie, and
*Eze. xxxiiii.c befoꝛe him ſhalbe gathered all naciōs. *And
he ſhall ſeparate them one from another, as
a ſhepherde deuydeth the ſhepe frō the goates:
and he ſhall ſet the ſhepe on hys ryghte
hande, but the goates on the lefte. Thē ſhall
the Kynge ſaye to thē yͭ ſhalbe on hys ryghte
hande: Come ye bleſſed of my father, inheret
*Mat. xx.d. ‡Eſa. lviii.b. Eze. xviii.a. the kyngdome *pꝛepared foꝛ you frō the begynninge
of the woꝛlde. ‡Foꝛ I was an hōgred,
& ye gaue me meate. I was thyꝛſtye, &
ye gaue me dꝛinke. I was herbourleſſe, & ye
*Eccle. vii.d toke me in. Naked, & ye clothed me: *Sicke
‡ii. Timo. i.d & ye viſited me. ‡I was in pꝛeſon, and ye came
D vnto me. Thē ſhall the righteous anſwere
hym ſaying: Loꝛd, whē ſawe we the an hōgred,
and fed the? oꝛ thyꝛſtye, & gaue yͤ dꝛinke?
whē ſawe we yͤ herboꝛleſſe, & toke the in?
oꝛ naked, and clothed the? oꝛ whē ſawe we yͤ
ſycke, oꝛ in pꝛyſon, and came vnto the? And
the kyng ſhall anſwere, and ſaye vnto them
veryly I ſaye vnto you: in as moch as ye haue
done it vnto one of yͤ leeſt of theſe my bꝛethren,
ye haue done it vnto me.

Then ſhall he ſaye alſo vnto them, that
*Pſa. vi.b. ſhalbe on the lyft hande: *departe from me
Math. vii.d ye curſed ‡into euerlaſtynge fyꝛe: whiche is
Luk. xiii.f. pꝛepared foꝛ the deuyll & hys angels. Foꝛ I
‡Eſa. xxx.g. was an hungred, and ye gaue me no meate.
Danie. vii.d I was thirſtye, and ye gaue me no dꝛynke.
I was harboꝛleſſe, and ye toke me not in.
I was naked, and ye clothed me not. I was
ſycke & in pꝛeſon, and ye viſyted me not.
Then ſhall they alſo anſwere hym ſaying:
loꝛde, whē ſawe we yͤ an hūgred, oꝛ a thyꝛſt,
oꝛ herbourleſſe, oꝛ naked, oꝛ ſycke, oꝛ in pꝛeſon,
& dyd not miniſter vnto the? Then ſhall
he anſwere them ſaying: Verely I ſaye vnto
*pꝛo. xiii.c. you, in as moche * as ye dyd it not to one of
d. & xvii.a the leeſt of theſe, ye dyd it not to me. And *
*Iohn. v.e. theſe ſhall go into euerlaſtynge payne, the
ryghteous into lyfe eternall. ✠

¶ The. xxvj. Chapter. ✠

¶ Mary Magdalene anoynteth Chꝛyſt. They eat the Eaſterlambe, Chꝛyſt pꝛayeth in the garden, Iudas betrayeth hym, Peter ſmitteth of Malcus eare Chꝛyſt is accuſed by falſe wytneſſes, Peter denieth hym.

A AND it came to paſſe, whē Ieſus had fyniſhed
all theſe ſayinges, he ſayd vnto
hys diſciples: ✠ *ye knowe that
*Mat. xiiii.a. Luke. xxii.a. after two dayes ſhalbe Eaſter, and the ſonne
of man ſhalbe delyuered ouer, to be crucifyed.
‡Iohn. xi. f ‡ Then aſſembled together the chefe
pꝛeſtes & the ſcrybes & the elders of the people
vnto the palace of the hye pꝛeſte, (which
was

was called Cayphas) and helde a counſell,
that they myght take Jeſus by ſuttelte, and
kyl him. But they ſayd: not on the holy day,
leſt there be an vproure amonge the people.

*Mar. xiiii.a When * Jeſus was in Bethany, in the
John. xii.a houſe of Simō ẏ leper, ther came vnto hym
a womā ‡ hauynge an alabaſter boxe of precious
‡Luke. vii.f oyntment, and poured it on hys heed,
as he ſat at the borde. But when hys diſciples
ſawe it, they had indignacion, ſayenge:
Wherto ſerueth thys waſt? Thys oyntment
myght haue bene well ſolde, and geuē to the
poore. When Jeſus vnderſtode that, he ſayd
vnto them: why trouble ye the woman? For
☞ ſhe hath wroughte ☞ a good worke vpon
*Deu. xv.b. me. * For ye haue the poore alwayes, wyth
you: But me ſhal ye not haue alwayes. And
in ẏ ſhe hath caſt this ointment on my body,
ſhe dyd it to burye me. Verely, J ſaye vnto
you: whereſoeuer thys Goſpell ſhalbe preached
in ẏ worlde, there ſhal alſo this that ſhe
hath done, be tolde for a memorial of her.

B * Thē one of the twelue (which was called
*mar. xiiii.b Luke. xxii.a. John. xiii.a Judas Jſcarioth) went vnto ẏ chefe preſtes,
and ſayd vnto them: what wyl ye geue
me, and J wyll delyuer hym vnto you? And
they apoynted vnto him thyrty peces of syluer.
And frō that tyme forth, he ſought oportunitie
to betraye hym.

*mar. xiiii.b * The fyrſt daye of ſwete breed, the diſciples
Luke. xxii.a. came to Jeſus, ſayeng vnto him: where
wylt thou that we prepare for the, to eat the
☞ ☞ paſſeouer? And he ſayd: go into the cytie
to ſuch a man, and ſay vnto hym, the maſter
ſayeth: my tyme is at hāde, J wil kepe myne
Eaſter by the, wyth my diſciples: And ẏ diſciples
dyd as Jeſus had apoynted them, and
they made ready the paſſeouer.

* Whē the euen was come, he ſat downe
*Mar. xiiii.c wyth the twelue. And as they dyd eate, he
Luke. xxii.b. ſayd: Verely, J ſaye vnto you, that ‡ one of
‡John. xiii.c. you ſhall betraye me. And they were exceadynge
ſorowfull, and beganne euery one of
them to ſaye vnto hym: Lord, is it J? He answered
and ſayd: he that dyppeth hys hande
with me in the dyſſh, the ſame ſhall betraye
C me. * The ſonne of man truly goeth, as it is
*Pſal. xli.b wrytten of him: but wo vnto that man, by
whom the ſonne of man is betrayed. It had
ben good for ẏ mā, yf he had not bene borne.
Thē Judas which betrayed him, anſwered,
and ſayd: maſter, is it J? he ſayd vnto hym:
thou haſt ſayd. Whan they were eatyng, Jeſus
toke bread, & whan he had geuen thākes,
he brake it, & gaue it to the diſciples & ſayde:
‡i. Corin. xi.e * Take, eate, this is my body. And he toke
Luke. xxii.b.. the cup, & thanked, & gaue it them, ſayenge:
Mar. xiiii.c. drynke ye al of thys. For this is my bloude
(which is of the new teſtament) that is ſhed
for many, for ẏ remiſſiō of ſinnes. But J ſay
vnto you: J wyll not drynke hence forth of
this frute of the vyne tree, vntyll that daye,
when J ſhall drynke it newe wyth you in
my fathers kyngdome.

* And whē they had ſaid grace, they wēt *Mar. xiiii.
out vnto moūt Oliuete. Then ſayeth Jeſus
vnto thē: al ye ſhalbe offended becauſe of me
this nyght. For it is wryttē: * J wyl ſmyte *zach. xiii.c. Mar. xiiii.c
the ſhepherde, & the ſhepe of the flocke ſhalbe
ſcattered abrode. But after J am ryſen agayne,
J wyl go before you into Galile. Peter
anſwered, & ſayd vnto hym: * though all *Mar. xiiii.c
men be offended becauſe of the, yet wyll not Luke. xxii.d.
J be offended. Jeſus ſayd vnto him: Verely,
J ſaye vnto the, that in thys ſame nyght, before
the cocke crowe, thou ſhalte denye me
thryſe. Peter ſayd vnto hym. Yee, though J
ſhulde dye with the, yet wyl J not denye the:
Lykewyſe alſo ſayd all the diſciples.

* Then came Jeſus wt them vnto a farme D
place (which is called Gethſema) and ſayde *mar. xiiii.d.
vnto the diſciples: ſyt ye here whyle J go &
praye yonder. And he toke wyth hym Peter
and the two ſonnes of zebede, & beganne to
waxe ſorowfull and heuye. Thē ſayd Jeſus
vnto thē: * My ſoule is heuy, euen vnto the
deeth. Tary ye here: & watch wyth me. And *mar. xiiii.d
he went a lytell farther, & fel flat on his face, John. xii.d.
and prayed, ſayenge: O my father, yf it be
poſſible, * let this cuppe paſſe frō me: neuertheleſſe, *Luke. xxii.d
not as J wyl, but as ẏ wylt. And he Mar. xiiii.d
came vnto ẏ diſciples, & founde them aſlepe,
and ſayeth vnto Peter: What, coulde ye not
watch with me one houre: watch, and pray,
that ye entre not into tēptaciō. * The ſprete *Gala. v.c.
is wyllynge, but the fleſh is weake.

* He went awaye once againe & prayed, *Mar. xiiii.e
ſayenge: O my father, yf this cup maye not
paſſe awaye from me, excepte J drynke of it,
thy wyl be fulfylled. And he came, & founde
thē aſlepe agayne. For theyr eyes were heuy
And he left them & went agayne, & prayed ẏ
thyrd tyme, ſayenge ẏ ſame wordes. Then
cōmeth he to hys diſciples, and ſayeth vnto
them. Slepe on now, and take your reſt. Beholde,
the houre is at hande, & ẏ ſonne of mā
is betrayed into the hādes of ſynners. Ryſe, E
let vs be goynge: beholde, he is at hāde, that
doth betraye me. * Whyl he yet ſpake: lo, Judas *Mar. xiiii.e
one of the nombre of the twelue, came, & Luke. xxii.e.
wyth hym a great multitude, wt ſweardes &
ſtaues, ſent from the chefe preſtes and elders
of ẏ people. But he ẏ betrayed him gaue thē
a token, ſayenge: whomſoeuer J kyſſe, that
ſame is he, hold him faſt. And forth wyth he
came to Jeſus, and ſayde, hayle Maſter: and
kyſſed him. And Jeſus ſayd vnto him: frede,
wherfore art thou come? Then came they,
and layed handes on Jeſus and toke hym.

And beholde, one of them whyche were
with Jeſus, ſtretched out his hāde, and drue
his ſwearde, and ſtroke a ſeruaūt of the hye

Elyzabeth

hye preſtes, and ſmote of hys eare. Thē ſayd
Jeſus vnto hym: put vp thy ſwerde into his
ſheath.

☞ *For ☞ all they that take the ſwearde,
*Gene.ix.a. ſhal peryſh with the ſwerde. Thynkeſt thou
Iohn.xviij.b that I can not now praye to my father, and
Apoca.xiii.c. he ſhall geue me ‡(euen nowe) more thē twelue
Ezech.xi.b. ☞ ☞ Legions of angels? But howe thē ſhall
Luke.xxiiii.d the ſcriptures be fulfylled? for *thus muſt it
be. In that ſame houre ſayd Jeſus to yͤ mul-
‡Mar.xiiii.f titude: ‡ Ye be come out as it were vnto a
Luke.xxij.f thefe, wyth ſwerdes and ſtaues, for to take
me. I ſat daylie with you, teachynge in the
*Pſal.xxi. temple, and ye toke me not. *But all this is
and.lxix. done, that the ſcryptures of the prophetes
*mar.xiiii.e myght be fulfylled. *Then all the diſciples
Luke.xxii.f forſoke him, & fleed. And they toke Jeſus, &
Iohn.xviii.e led him to cayphas yͤ hye Preſte, where the
F Scribes and yͤ elders were aſſembled. But
Peter folowed him a farre of, vnto the hye
preſtes palace: & wente in, and ſate wyth the
ſeruauntes, to ſe the ende.

*mar.xiiii.f *The cheſe Preſtes and the elders, and
Actes.vi.d. all the counſell, ſought falſe wytnes againſt
Jeſus (for to put hym to deeth) but founde
none: ye when many falſe wytneſſes came,
yet founde they none. At the laſt came two
*mar.xiiii.f. falſe wytneſſes, and ſayde: This felowe ſay
Iohn.ii.d. de: *I am able to deſtroye yͤ temple of God,
‡Mar.xiiii.f & to buylde it agayne in thre dayes. ‡ And
the cheſe preſte aroſe, & ſayde vnto hym: An-
ſwerereſt thou nothing? Why do theſe beare
wytnes agaynſt the? But Jeſus helde hys
*mar.xiiii.f. peace. *And the cheſe preſte anſwered and
ſayde vnto him: I charge the by the lyuinge
God, yͭ thou tell vs, whether thou be Chriſt
the ſonne of God? Jeſus ſayde vnto hym:
thou haſt ſayde. Neuertheleſſe, I ſaye vnto
*mar.xiiii.g you *here after ſhall ye ſe the ſonne of man
Luke.xxii.g. ſyttynge on the ryght hande of power, & cō-
mynge in the cloudes of the ſkye.

*mar.xiiij.g *Thē the hye preſte rēt his clothes, ſaying:
G he hath ſpoken blaſphemy, what nede we of
eny moo wytneſſes? Beholde, now ye haue
hearde his blaſphemy: what thike ye? They
anſwered, and ſayde: he is worthye to dye:
*Then dyd they ſpyt in hys face, and buffe
*Eſa.l.c ted him with fiſtes. And other ſmote him on
hys face wyth the palme of theyre handes,
ſayinge: tell vs thou Chryſt, who is he that
ſmote the?

Peter ſat wyth oute in the palace. And a
dāſell came to him, ſayinge: Thou alſo waſt
with Jeſus of Galile: but he denyed before
thē al, ſaying: I woot not what thou ſayeſt.
Whē he was gone out into the porche, a no-
ther wenche ſawe hym, and ſayde vnto thē
that were there: This felowe was alſo with
Jeſus of Nazareth. And agayne he denyed
with an othe: (ſayeng.) I do not knowe the
mā. And after a whyle, came vnto him they
(yͭ ſtode by) and ſayde vnto Peter: *ſurely yͭ *mar.xiiii.g
art euē one of thē, for thy ſpeach bewrayeth Luke.xxij.g f
the. Thā beganne he to curſe and to ſweare, Joh.xviii.c
that he knewe not the mā. And immediatly
*the cocke crew. And Peter remembred the *Mat.xxvi.c
worde of Jeſu, whych ſayd vnto him: before
the cocke crowe, thou ſhalt denye me thryſe:
and he wente out, and wepte bytterly.

¶ The .xxvij. Chapter.

¶ Chriſt is delyuered vnto Pilate. Iudas hangeth him
ſelfe. Chriſt is crucifyed amonge theues. He dyeth and
is buryed, watchmen kepe the graue.

When the mornynge was co- A
me, *al the cheſe preſtes and *Pſa.ii.a
the elders of the people held Mar.xv.a
a counſayle agaynſt Jeſus, Luke.xxiij.a.
to put hym to deeth, and
brought hym bounde ‡ and
delyuered him vnto Pōcius Pilate yͤ debite. ‡Actes.iii.c
Then Judas (whych had betrayed him) John.xviii.c
ſeynge that he was condēpned, repented him
ſelfe, and brought agayne the thyrty plates
of ſyluer, to the cheſe Preſtes & elders ſay-
enge: I haue ſynned, betrayeng the innocent
bloude. And they ſayd: what is that to vs?
Se thou to that. And he caſt downe the ſyl-
uer plates in the temple, and departed *and
went and hanged hym ſelfe. ‡ij.Re.xvii.h Actes.i.c.

And the cheſe preſtes toke the ſyluer pla-
tes, & ſayd: it is not lawfull for to put them
into the treaſure, bycauſe it is the pryce of
bloude. And they toke coūſel: & bought with
them a potters felde to bury ſtraungers in.
Wherfore yͤ feld is called *(Haceldema, that is) yͤ He
felde of bloude, vntyl thys daye. Then was
fulfylled, that which was ſpoken ☞ by Je- ☞
remy the prophete, ſayenge: *and they toke *zacha.xi.c
thyrty ſyluer plates, the pryce of hym yͭ was
valued, whō they bought of the chyldren of B
Iſrael, and gaue them for the potters felde,
as the Lorde appoynted me. *Jeſus ſtode be *Mar.xv.a.
fore the debite, and the debite aſked him, ſay Luke.xxiii.a.
enge: art thou the kinge of the Jewes? Jeſus Ioh.xviii.e
ſayeth vnto him: Thou ſayeſt. And whā he
was accuſed of the cheſe preſtes & elders, he
anſwered nothyng. Then ſayeth Pilate vn-
to him: heareſt thou not, how many wytneſ-
ſes they laye agaynſt the? *and he anſwered *Eſaie.liij.c
hym to neuer a word: in ſo much that the de-
bite marueyled greatly.

*At that feaſt, the debite was wonte to *Mar.xv.a.
delyuer vnto the people a preſoner, whome
they wold deſyre. He had then a notable pre
ſoner, called Barrabas. Therfore, when
they were gathered together, Pilate ſayde:
*whether wyll ye that I geue looſſe vnto *Mar.xv.a.
you? Barrabas, or Jeſus, whyche is called Iohn.xviij.g
Chriſt? For he knewe yͭ for enuye they had
delyuered hym.

When he was ſet downe to geue iudge-
ment, hys wyfe ſent vnto him ſayenge: haue
thou nothynge to do with that iuſt mā. For
I haue ſuffred many thynges this day in my
ſlepe becauſe of hym. * But the chefe preſtes
* Mat.xv.a & elders perſuaded ẏ people, that they ſhulde
Luke.xxiii.b. aſke Barrabas, & deſtroye Jeſus. The de-
C bite anſwered, and ſaid vnto them: whether
of the twayne, wyll ye, that I let looſe vnto
* Actes.iii.c. you? They ſayd: * Barrabas. Pilate ſayde
‡ Mat.xv.a. vnto them: ‡ what ſhall I do thē wyth Jeſus
whych is called Chriſt? They all ſayd vnto
hym: Let hym be crucifyed. The debite ſaid:
What euel hath he done? But they cryed the
more, ſayenge. Let hym be crucifyed. When
Pilate ſawe that he could preuaile nothing,
but ẏ more buſynes was made, he toke wa-
ter, and waſhed hys handes before the peo-
ple, ſayenge: I am innocent of the bloude of
thys iuſt perſon, ye ſhall ſe. Then anſwered
* Actes.v.e. all the people, and ſayde: * hys bloude be on
‡ Mark.xv.a vs, and on our chyldren. ‡ Then let he Bar-
Luke.xxiii.d. rabas looſe vnto them, and ſcourged Jeſus,
and delyuered hym to be crucified.

* Then the ſouldyers of the debite toke
Mar.xv.b Jeſus in the comen hall, and gathered vnto
him al the company. And they ſtripped him,
and put on hym a purpel robe, and platted a
crowne of thornes and put vpon his heade,
and a rede in hys ryght hande: and bowed ẏ
knee before hym: and mocked hym, ſayenge:
hayle, kynge of the Jewes. And whan they
had ſpyt vpon hym, they toke the rede, and
ſmote hym on the heed.

And after that they had mocked him, they
D toke the roabe of hym agayne, and put hys
owne rayment on hym, & led hym awaye to
crucifye hym. And as they came out, * they
* Mar.xv.b. founde a mā of Cyren (named Simon) him
Luke.xxiii.d. they cōpelled to beare his croſſe. * And they
* Mar.xv.b came vnto the place which is called Golgo-
John.xix.d tha (ẏ is to ſaye, a place of deed mēs ſculles)
and gaue hym vyneger to drynke myngled
with gall. And whan he had taſted therof,
he wolde not drynke.

Whē they had crucifyed him, they parted
his garmentes, & dyd caſt lottes: ẏ it myght
be fulfylled whych was ſpoken by the Pro-
phet. * They departed my garmētes amōge
* Psa.xxii.b. them: and vpō my veſture dyd they caſt lot-
Mar.xv.c tes. And they ſat and watched hym there, &
Luke.xxiii.e * ſet vp ouer hys heed the cauſe of hys deeth,
* Luk.xxiii.e wrytten: Thys is Jeſus the kynge of the
John.xix.d. Jewes. * Then were there two theues cru-
cifyed wyth him, one on the ryght hāde, and
* mar.xv.c. another on the lefte.
Luke.xxiii.d

* They that paſſed by, reuyled him, wag-
* Esay.liii.c. gynge theyr heades, and ſayenge: thou that
E deſtroyedeſt the temple of God and dyddeſt
build it in thre dayes, ſaue thy ſelf. * Yf thou
* Sap.ii.d be the ſonne of God, come downe from the
croſſe. Likewiſe, alſo ẏ hye preſtes, mocking
him wyth ẏ Scribes and elders ſayd: He ſa-
ued other, him ſelf can he not ſaue. If he be ẏ
kyng of Iſrael: let hym now come doune frō
the croſſe, & we will beleue him. * He truſted * Psal.xxii.b
in God, let him delyuer him now, yf he wyll
haue him: for he ſayde, I am ẏ ſonne of God.
The theues alſo which were crucifyed with
him, caſt the ſame in his tethe.

* Frō ẏ ſyxte houre was there darcknes * Mar.xv.c
ouer al the lande vnto the nynth houre. And Luke.xxiii.f.
about the nynth houre, Jeſus cryed, wyth a F
loude voyce, ſaynge: Eli, Eli lama ſabath-
thany. That is to ſaye: * my God, my God, * Mar.xv.c
why haſt thou forſaken me? Some of them Psal.xxii.a
ẏ ſtode there, whē they herde ẏ, ſayde: Thys
man calleth for Helias. And ſtreyght waye
* one of them ranne, and toke a ſponge, and * Mar.xv.d.
whan he had fylled it full of vyneger, he put John.xix.f
it on a rede, and gaue hym to drynke. Other
ſayd, let be, let vs ſe whether Helias wyll
come, & deliuer him. Jeſus, whā he had cried
agayne wͭ a loude voyce, yelded vp ẏ gooſt.

And beholde, ẏ * vayle of the temple dyd * Mar.xv.d.
rent in to two partes, from the toppe to the Luke.xxiii.f.
bottome, and the earth dyd quake, and the
ſtones rent, and graues did open: and many
bodyes of ſayntes which ſlept, aroſe, & went
out of the graues after his reſurreccyon. and
came in to the holy cytie, and appeared vnto
many. * When the Centurion and they that * Mar.xv.d.
were with him watchynge Jeſus, ſawe the Luke.xxiii g.
erthquake, and thoſe thynges which happe-
ned, they feared greatly, ſayenge: Trulye,
thys was the ſonne of God.

* And many wemen were there (behol- * Mar.xv.d
dynge hym afarre of) whych folowed Jeſus Luke.xxiii.g.
frō Galile, miniſtrynge vnto hym. Amonge
which was Mary Magdalene, & Mary the
mother of James and Joſes, and ẏ mother
of zebedes chyldren. When ẏ euen was come G
* there came a ryche man of Aramathia na- * Mar.xv.d.
med Joſeph, which alſo was Jeſus diſciple. Luke.xxiii.g.
He wente to Pilate and begged the body of John.xix.g
Jeſus: Then Pylate commaunded the body
to be delyuered. And whan Joſeph had ta-
ken the body, he wrapped it in a cleane lyn-
nen clothe, and layed it in hys newe tombe,
whych he had hewen out, euen in the rocke, &
rolled a great ſtone to the dore of the ſepulcre
and departed. And there was * Mary Mag- * Mar.xv.d.
dalene and the other Mary ſyttynge ouer
agaynſt the ſepulcre. The nexte daye that fo-
lowed ☞ the daye of preparing, the hye pre-
ſtes and Phariſes came together vnto Pi-
late, ſayenge: Syr, we remember, that thys
deceauer ſayd whyle he was yet alyue. * Af- * Mat.xvi.c.
ter thre dayes I wyll aryſe agayne. Com- and.xvii.b
maunde therfore that the ſepulcre be made Mar.ix.a.
ſure vntyl the thyrde daye, leſt hys diſciples Luke.xviii.f
come, and ſteale hym awaye & ſaye vnto the
people: he is ryſen from the deed, & the laſte
erroure ſhalbe worſe then the fyrſt. Pylate
ſayd

ſayd vnto them: Ye haue the watch go your
waye, make it as ſure as ye can. So they
wente, & made the ſepulcre ſure with watch
men, and ſealed the ſtone. ✠

The.xxviii.Chapter. ✠

The reſurreccion of Chriſt. The hye preſtes geue the ſoudyers money to ſaye that Chriſte was ſtollen out of hys graue. Chriſt appeared to hys dyſcyples, and ſendeth them forth to preach and to baptyſe.

A ☞ Vpon an ☞ euenynge of the * Sab-
* Mar.xvi.a Luke.xxiiii.a John.xx.a. bothes, whych daweth the fyrſte
daye of ẏ Sabbothes, came Mary
Magdalen and the other Mary, to
ſe the ſepulcre.

And behold, ther was a great earthquake
For the angel of the Lorde deſcended frō heauen,
& came and roulled backe the ſtone from
the dore, & ſat vpon it. Hys coūtenaūce was
lyke lyghtnynge, and hys rayment whyt as
ſnowe. And for feare of hym ẏ kepers were
* Mar.xvi.b Luke.xxiiii.a aſtonnyed, and became as deed men.
* The angell anſwered, & ſayde vnto the
wemen, feare ye not. For I know, ẏ ye ſeke
Jeſus which was crucified: he is not here: he
B is ryſen as he ſayde. Come ſe the place where
that the Lord was layed: & go quyckly, & tel
his diſciples, ẏ he is ryſen agayne frō ẏ deed.
And behold, he goeth before you into galile,
* Mar.xvi.b Luke.xxiiii.b there ye ſhal ſe hym. Lo I haue told you. ✠
✠ * And they departed quickly from the
ſepulcre, wyth feare and greate Joye, & dyd
runne, to bryng his diſciples worde. And as
they wēt to tell his diſciples: beholde, Jeſus
met thē, ſaynge: All hayle. And they came, &
held him by the fete, & worſhipped him. Thē
☞ ſayd Jeſus vnto thē: be not a frayde. ☞ Go
tell my brethrē ẏ they go into Galile & there
ſhal they ſe me. Whē they were gone, behold,
C ſome of the kepers came into the cytie & ſhewed
vnto the hye preſtes, all ẏ thynges that
had happened. And they gathered thē together
with the elders, & toke counſell, & gaue
large money vnto ẏ ſoudiers, ſaying: Saye
ye, ẏ his diſciples came by nyght & ſtole hym
a waye whyle ye ſlept. And yf this come to ẏ
rulers eares, we will perſuade him, and ſaue
you harmeles. So they toke ẏ money, & dyd
as they were taught. And thys ſayinge is
noyſed amōge ẏ Jewes vnto this daye. ✠
D. ✠ Then the.xi. diſciples wēt a waye into
Galile, into a moūtayne where Jeſus had appointed
them, And whē they ſawe him, they
worſhipped him. But ſome douted. And Je-
* Mar.xvi.b. John.xvii.a. ſus came, and ſpake vnto thē ſayinge: * All
power is geuen vnto me in heauē, & in erth.
‡ Mar.xvi.c ‡ Go ye therfore, & teach all nacyons, baptiſing
them in the name of the father, & of the
ſonne, & of the holy gooſt: Teachynge thē to
obſerue all thīges, what ſoeuer I haue commaunded
you. And lo * I am wyth you all-
* Joh.xiiii.b waye, euen vntyll ẏ ende of the worlde. ✠

Here endeth the Goſpell of
S Mathew.

The Goſpell of
S. Marke.

The fyrſt Chapter. ✠

The office of Jhō the baptiſt. The baptyme of Chriſt hys faſtynge, hys preachynge, and the callynge of Peter: Andrew, James and Jhon. Chriſt healeth the man wyth the vncleane ſprete, helpeth Peters mother in law, and clenſeth the leper.

The begynning of the goſpel A
of Jeſu Chriſte the ſonne of
God, as it is written in the
Prophetes, * beholde, I
ſende my meſſaunger before * Mala.iii.a. Mat.xi.b Luke.vii.d.
thy face whych ſhal prepare
thy waye before the. The voice of a cryer in
the wyldernesse: * prepare ye ẏ waye of the
Lord, & make hys pathes ſtrayte. * Jhō dyd * Eſaie.xl.a
baptyſe in the wyldernesse, and preached the * Math.iii.a Luke.iii.a
baptyme of ‡ repentaunce, for the remiſſion
of ſynnes. And all the lande of Jewry and ‡ Mat.iii.b Luke.iii.c
they of Jeruſalem, went out vnto hym, and
were all baptyſed of hym in the ryuer of Jordan,
confeſſynge theyr ſynnes.
* Jhon was clothed with camelles heer,
and wyth a gyrdel of a ſkynne about hys loynes. * Math.iii.a
And he dyd eate locuſtes and wylde ho- B
ny, and preached, ſayenge: * He that is strōger
then I, cōmeth after me, whoſe ſho lat- * Mar.iii.b. Luke.iii.c John.i.d
chet I am not worthy to ſtoupe downe, and
vnloſe. I haue baptiſed you wt water: but he
ſhall baptyſe you wyth the holy gooſt. ✠
And it came to paſſe in thoſe dayes, that
Jeſus came from Nazareth, of Galile. * and
was baptyſed of Jhō in Jordan. And aſſone * Mat.iii.c
as he was come vp out of the water: * ☞
he ſawe heauen open, and ☞ the ſprete deſcē- ☞
dynge vpō hym lyke a doue: And there came * Math.iii.d ☞
a voyce from heauen. * Thou arte my deare
ſonne in whome I delyte.
And immediatly * the ſprete droue hym * Math.iii.d xii.b.&.xvii.b
into wyldernesse: and he was there in the
wyldernesse.xl. dayes, and was tempted * Mat.iiii.a. Esa.xlii.a Mat.ix.a.
of Satan, and was wyth wylde beaſtes.
* And the angels miniſtred vnto him. After
that Jhon was taken * Jeſus came into Ga- * Mat.iiii.c.
lile ‡ preachynge the Goſpell, of the kyngdō
of God, and ſayenge: the tyme is come, & the ‡ Mat.iiii.c. Luke.iiii.b
kyngdome of God is at hande * repent, and ‡ Mat.iiii.b.
beleue the Goſpell.
* As he walked by the See of Galile, he
ſaw Simō & Andrew his brother, caſtynge * Math.iii.a Math.iiii.c
nettes into ẏ ſee, for they were fiſſhers. And
Jeſus ſayd vnto them: folowe me, & I wyll
make * you to become fyſſhers of men. And Jerem.xvi.c.
ſtraught waye, they forſoke theyr nettes, &
folowed hym. And whā he had gone a lytell
further thence, he ſawe James the ſonne of
zebede, & Jhon his brother, which alſo were
in the ſhyppe, mendynge theyr nettes. And
anone he called them. And they lefte theyr father
zebede

ther zebede in the ſhyp wyth yͤ hyꝛed ſeruaũtes,
and folowed hym.

*Mat. iiii. b * And they came into Capernaum: and
C ſtrayght waye on the Sabboth dayes, he entred
into yͤ ſynagoge, aud taught. And they
*Mat. vii. d. Luke. iij. e. were aſtonnyed at hys learnynge. *Foꝛ he
taught them as one that had auctoꝛitie, and
not as the Scribes.

*Mat. vij. d. Luke. iiii. c * And there was in theyꝛ Sinagoge a mã
vexed wyth an vnclene ſpꝛete, and he cryed
ſaynge: Alas, what haue we to do wyth the
thou Jeſus of Nazareth? Arte thou come to
deſtroy vs? I knowe the what thou art, euẽ
that holy one of God. And Jeſus rebuked
hym ſayenge: holde thy peace, and come out
of the man. And whan the vncleane ſpirite
had toarne him, & cryed with a loude voyce,
he came out of hym. And they were all amaſed,
in ſo muche that they demaunded one of
another amonge them ſelues ſayenge: what
thynge is this? What newe doctrine is this?
Foꝛ wyth auctoꝛite cõmaunded he the foule
ſpirites, and they obeyed hym. And immediatly
hys fame ſpꝛed abꝛode throughout all
the region boꝛderynge in Galile.

And foꝛth with whã they were come out
*Mat. viij. b Luke. iiii. f of the ſynagoge * they entred into the houſe
of Symon and Andꝛew, wyth James and
Jhon. But Symons mother in lawe laye
ſycke of a feuer. And anone they tell hym of
her. And he came, & toke her by the hãde: and
lyft her vp: & immediatly yͤ feuer foꝛſoke her
& ſhe miniſtred vnto thẽ. And at euen whan
yͤ ſonne was downe they bꝛought vnto him
all that were dyſeaſed, and them that were
D vexed wyth deuels. And al the cytie was gathꝛed
together at the doꝛe, & he healed many
*Luke. iiii. g Mar. iii. b that were ſycke of dyuerſe deſeaſes, & *caſte
out many deuels, & ſuffred not the deuels to
ſpeake, bycauſe they knewe hym.

And in the moꝛnynge very early, Jeſus
(when he was ryſen vp) departed, and wẽt
out into a ſolitary place, and there pꝛayed:
And Symon and they that were with him,
folowed after hym. And whẽ they had foũd
him, they ſayd vnto him: al men ſeke foꝛ the.
And he ſayde vnto them: let vs go into the
nexte townes, that I may pꝛeach there alſo:
foꝛ therfoꝛe am I come. And he pꝛeached in
theyꝛ ſynagoges, and in all Galile, and caſt
the deuels out..

*Mat. viii. a Luke. v. c *And ther came a leper to hym, beſechyng
hym, and knelynge downe, and ſayenge vnto
hym, yf thou wylte, thou canſt make me
cleane. And Jeſus had compaſſion on him, &
puth foꝛth his hande, touched hym, & ſayeth
vnto him: I wyl, be thou cleane. And aſſone
as he had ſpoken, immediatly the lepꝛoſy departed
frõ him, and he ſent him awaye foꝛthwith,
Marke. vii. d and ſayeth vnto hym. *Se thou ſaye
nothynge to any mã: but get the hence, ſhewe
thy ſelfe to the Pꝛeaſte, and offer foꝛ thy
clenſynge thoſe thynges whych Moſes commaunded,
foꝛ a wytneſſe vnto them. But he
(aſſone as he was departed) beganne to tell
many thynges, and to publyſh the ſayenge:
in ſo much that Jeſus coulde nomoꝛe openly
entre into the cytie, but was wythout in deſerte
places. And they came to hym from euery
quarter.

¶ The .ij. Chapter.

¶ He healeth the man of the palſye, calleth Leui the
cuſtomer, eateth wyth open ſynners, & excuſeth hys
dyſcyples.

AFter a fewe dayes alſo, he entred into
Capernaum agayne, and it was
noyſed that he was in the houſe. And
anone many were gathered together, in ſo
much that nowe there was no roume to receaue
them, no, not ſo much as aboute yͤ doꝛe
he pꝛeached the woꝛde vnto them. * And *Mat. ix. a Luke. v. d
came vnto hym, bꝛyngynge one ſycke of the
palſye, whych was boꝛne of foure men. And
when they could net come nye vnto hym foꝛ
pꝛeaſe, they vncouered the roofe of the houſe
that he was in. And when they had bꝛoken
vp the rofe, they dyd (with cordes) let downe
the bed wherin the ſycke of the palſye laye.
When Jeſus ſawe theyꝛ fayth, he ſayd vnto
the ſycke of the palſye: *ſonne, thy ſynnes be Luke. v. d.
foꝛgeuen the.

But there were certayne of the Scrybes B
ſyttynge there, & thynkyng in theyꝛ hartes:
why doth he ſpeake theſe blaſphemies? who *Eſay. xliii. c and. xliiii. d
can foꝛgeue ſynnes, but God onely? And immediatly
whẽ Jeſus perceaued in his ſpꝛete
that they ſo thought wythin them ſelues, he
ſayeth vnto them: why thynke ye ſuch thynges
in youre hartes? Whether is it eaſyer to
ſaye to the ſycke of the palſye: thy ſynnes be
foꝛgeuen the: oꝛ to ſaye, aryſe, take vp thy
bed, and walke? But that ye maye knowe,
that the ſonne of man hath power in earth
to foꝛgyue ſinnes, he ſpake vnto the ſycke of
the palſye: I ſaye vnto the: *aryſe, and take *Mat. ix. a. Luke. v. e John. v. b
vp thy bedde, and get the henſe vnto thyne
owne houſe. And immediatly he aroſe, toke
vp the bed, and wente foꝛth befoꝛe them all:
in ſo much that they were all amaſed, & glorifyed
God, ſayeng: we neuer ſawe it on this
faſhion.

*And he went agayne vnto the ſee, & all *Mat. ix. a
the people reſoꝛted vnto him, and he taught
them. And as Jeſus paſſed by, he ſawe Leuy
the ſonne of Alphe, ſyttynge at the receypte of
cuſtome, and ſayd vnto him: folow me. And
he aroſe, and folowed hym. And it came to
paſſe that whan Jeſus ſate at meate in hys
houſe, many publicans and ſynners ſat alſo
together at meate wyth Jeſus and his diſciples.
Foꝛ there were many, yͤ folowed hym.
And when the Scrybes and Phariſes ſawe
hym eate wyth publicans and ſynners, they
ſayd vnto his diſciples: howe happeneth it,
that he eateth & dꝛynketh wyth publicanes

and ſynners? When Jeſus hearde yͭ, he ſaide
vnto them: They that be whole, haue no nede
of the Phiſycion, but they that are ſycke.
*i.Tim.i.c *I came not to call the ryghtwyſe, but ſynners
to repentaunce.

*Mat.ix.b Luke.v.f. *And the diſcyples of John and the Phariſes
dyd faſt: and they come and ſaye vnto
him. Why dyd the diſciples of John and of yͤ
Phariſes faſt, but thy diſciples faſt not? And
Jeſus ſayde vnto thē, cā the chyldren of the
weddinge faſt while the brydgrome is wyth
them? As longe as they haue the brydgrome
with them, they cannot faſt. But the dayes
wyll come, when the brydgrome ſhalbe taken
awaye from them, and then ſhall they
faſt in thoſe dayes.

D No man alſo ſoweth a pece of newe clothe
vnto an olde garment, els taketh he awaye
the newe pece therof frō the olde, ⁊ ſo is the
rent worſe. And no mā powreth newe wine
into old bottels, els yͤ newe wine doth burſt
the bottels, and the wyne runneth oute, and
the bottels are marred. But newe wyne
muſt be put into newe bottels.

E *And it chaunſed ☞(agayne) that he wente
*Mat.xii.a. Luke.vi.a thorow yͤ corne feldes on yͤ Sabboth dayes,
and his diſciples, began by yͤ waye to plucke
the eares of corne. And the Phariſes ſaid vnto
hym: beholde, why do they on the Sabboth
dayes, that whych is not lawful? And
he ſayd vnto them: haue ye neuer read what
Dauid dyd whan he had nede, and was an
hongred, both he: and they that were wyth
*i.re.xxi.b. hym? *Howe he went into the houſe of God
☞ in the dayes of ☞ Abiathar the hye preſt,
and dyd eate the ſhewbread, (whyche is not
lawful to eate, but for the Preſtes only) and
gaue alſo to them whych were wyth hym?
And he ſayd vnto them: the Sabboth was
made for man, ⁊ not man for the Sabboth.
Therfore is the ſonne of man, Lorde alſo of
the Sabboth.

¶ The.iii.Chapter. ✠

¶ He helpeth the mā wyth the dryed hande, choſeth his Apoſtles, and caſteth out the vncleane ſprete, which the Phariſes aſcrybe vnto the deuell. The brother, ſyſter, and mother of Chriſt.

A And he entred agayne into the ſynagoge,
and ther was a mā there
*Mat.xii.a Luke.vi.a. which had a *withred hāde. And
they watched hym, whether he
wold heale hym on the Sabboth
daye, that they myght accuſe hym. And he
ſayd vnto the man whych had the wythred
hande: aryſe, ⁊ ſtande in the myddes. And he
ſayth vnto them, whether is it lawful to do
good on the Sabboth dayes, or to do euell?
to ſaue lyfe, or to kyl? But they helde theyr
peace. And whan he had loked roūde aboute
on them, wyth anger, mournynge on the
blindnes of theyr hartes, he ſayth to the mā,
*Mat.xii.b. Luke.vi.b *ſtretch forth thyne hande. And he ſtretched
‡iii.Re.xiii.b it out. ‡And hys hāde was reſtored, euen as
whole as the other. F

*Mat.xii.b. *And the Phariſes departed, ⁊ ſtreyght
waye gathred a counſell (with them that belonged
to Herode) agaynſte hym, that they
myght deſtroye him. But Jeſus auoyded wͭ
*Mat.iiii.d. Luke.vi.c his diſciples to the ſee. *And a greate multitude
folowed him from Galile: and from Jurie,
and from Jeruſalem, and from Idumea,
and from beyonde Jordane, *and they
*Mat.iiii.d. Luke.vi.c Joh.vi.a yͭ dwelled about Tyre and Sydon, a great
multitude of mē: which (whē they had herde
B what thynges he dyd) came vnto hym.

And Jeſus cōmaunded his diſciples, that
a ſhyp ſhuld wayt on him, becauſe of the people:
leſte they ſhuld thronge him. For he had
healed many, in ſomoche that they preſſed
vpon hym, for to touch him, as many as had
plages: And when the vncleane ſpretes ſawe
him, they fell downe before him, ⁊ cryed,
ſayinge: thou art the ſonne of God. And he
ſtraytly charged them that they ſhulde not
make him knowne.

And he wente vp into a mountayne, ⁊ called
vnto him whom he wolde, and they came
*Math.x.a me vnto him. *And he ordeyned the twelue
C that they ſhuld be with him, and yͭ he myght
ſende thē forth to preach: ⁊ that they myght
haue power to heale ſykneſſes, ⁊ to caſt oute
deuyls. And he gaue vnto Symon to name
Peter. And he called James the ſonne of Zebede
and Jhō, James brother, and gaue thē
to name Bonarges, whyche is to ſaye, the
ſonnes of thonder. And Andrewe, ⁊ Philip,
⁊ Bartholomewe, and Mathewe, ⁊ Thomas,
and James the ſonne of Alphe, and
Thaddeus, and Symō of Canaan, and Judas
Iſcarioth: which alſo betrayed hym.

And they came into the houſe, and the people
aſſembled together agayne, ſo that they
had not leyſer, ſo moch as to eate bread. And
when they that belonged vnto him, hearde
of it, they wente out to laye hādes vpō hym.
For they ſayde: he is mad. And the Scribes
which came downe from Jeruſalem. ſayde:
he hath Belzebub, and *by the chefe deuyll,
*Math.ix.b and.xii.b. Luke.xi.b caſteth he out deuyls. And he called thē vnto
D him, and ſayde vnto them in parables.

How can Satan dryue out Sathan? And
yf a realme be deuyded agaynſte it ſelfe, that
realme can not endure: And yf a houſe be deuyded
againſte it ſelfe, that houſe can not cōtynue.
And yf Satan make inſurreccyon
agaynſt him ſelfe, ⁊ be deuyded, he cā not cōtynue,
but hath an ende: No man can entre
into a ſtronge mans houſe, ⁊ take a way hys
goodes, excepte he fyrſt bynde yͤ ſtrōge mā,
⁊ then ſpoyle hys houſe, Verely I ſaye vnto
you, all ſynnes ſhalbe forgeuen vnto mens
children: and blaſphemyes wherwith ſoeuer
*Math.xii.c Luke.xii.b. they haue blaſphemed. *But he yͭ ſpeaketh
blaſphemy agaynſt the holy gooſt, hath neuer
forgeuenes, but is in daunger of eternal
damnacion.

*Mat.xii.d Luke.viii.c damnacyon: For they ſayde: he hath an vncleane
ſprete. * There came alſo his mother
⁊ his brothrē, ⁊ ſtode wythout, and ſent vnto
him to call hī out. And ẏ people ſat aboute
him, ⁊ ſayde vnto him: beholde, thy mother
☞ ⁊ thy ☞ brethren ſeke for the without. And
he anſwered them, ſayinge: who is my mother
and my brethren? And whan he had loked
rounde about on his diſciples, which ſat
in compaſſe about him, he ſayde: beholde my
mother and my brethren. For whoſoeuer
doeth the wyll of God, the ſame is my brother
and my ſyſter and mother.

❡The.iiij.Chapter. ✠

The parable of the ſower. Chriſt ſtilleth the tempeſt of the ſee, which obeyed hym.

A AND he began agayne, to teach by the
ſee ſyde. And there gathered together
vnto hym moche people, ſo greatly
*Mat.xiii.a that he entred into a ſhyp, * and ſat in the
ſee, and all the people was by the ſee ſyde
on the ſhore. And he taughte them many
thynges by parables, and ſayde vnto them
*Luk.viii.a in hys doctrine: Herken to: beholde, * there
wente out a ſower to ſowe. And it fortuned
as he ſowed, that ſome fell by the way ſyde,
and the fowles of the ayre came, and deuoured
it vp: Some fel on ſtony grounde where
it had not moch earth: ⁊ immediatly ſprāge
vp, becauſe it had not deepth of earthe. but
as ſone as the ſonne was vp, it caughte
heat: and becauſe it had not rotinge, it wydred
awaye.

And ſome fell amongē thornes, ⁊ ẏ thornes
grewe vp, and choked it, and it gaue no
frute. And ſome fel vpon good grounde, and
dyd yelde frute that ſpronge vp, and grewe,
and brought forth, ſome thyrty folde, and
ſome ſyxtye folde, and ſome an hundred folde.
And he ſayde vnto them: he that hath eares
to heare let him heare. ✠

And when he was alone, they that were
aboute him wyth the twelue aſked hym of
*Mat.xiii.b Luke.viii.b the parable. And he ſayde vnto them. * To
you is it geuen to knowe the myſtery of the
kyngdome of God. But vnto them that are
without, all thynges happen by parables: ẏ
B when they ſe, they maye ſe, and not diſcerne,
*Eſay.vi.c. Mat.xiii.a Luke.viii.b. Ihon.xii.e. Act.xxviii.e Roma.xi.b. ⁊ when they heare, * they maye heare, and
not vnderſtande: leſt at any tyme they ſhulde
turne, and theyr ſynnes ſhuld be forgeuē
them. And he ſayde vnto them: Knowe ye
not this parable? ⁊ how then wyl ye knowe
all other parables.

*Mat.xiii.c Luke.viii.b * The ſower ſoweth the worde. And they
(wherof ſome be rehearſed to be by ẏ waye
ſyde) are thoſe, where the worde is ſowen:
And when they heare, Sathā cometh immediatly,
and taketh awaye the worde ẏ was
ſowen in theyre hertes. And lyke wyſe the
other that receaue ſede in to the ſtonye groūde,
are they: whyche when they heare the
worde, at once receaue it wͭ gladnes, yet haue
no rote in thē ſelues, ⁊ ſo endure but a tyme:
and anone whā trouble ⁊ perſecuciō aryſeth
for the wordes ſake, they fall immediatly.
There be other alſo ẏ receaue ſeede into thornes
⁊ thoſe are ſuch as heare the worde, ⁊ ẏ
cares of this worlde, and ẏ diſſeytfulnes of
ryches ⁊ the luſtes of other thinges, enter in
⁊ choke the worde, ⁊ it is made vnfrutefull:
and other ther be, haue receaued ſeede into
a good groūd: they are ſuch ẏ heare ẏ worde
and receaue it, ſo that one corne doth brynge
forth thyrty, ſome ſyxty, ſome an hundred.

And he ſayde vnto them: * is the candle *Mat.v.b. Luke.viii.c. and.xi.e
lyghted, to be put vnder a buſhell, or vnder
the table? Is it not lyghted to be put on a cādelſtyk?
‡ For there is nothynge ſo preuy, ẏ C ‡Mat.x.c. Luke.viii.d and.xii.a
ſhall not be opened: nether hath it bene ſo ſecret,
but ẏ it ſhall come abroade. If any mā
haue eares to heare, let hym heare. And he
ſayde vnto them: take hede what ye heare:
* With what meaſure ye meate, with ẏ ſame *Mat.vii.a. Luke.vi.c
ſhall other men meaſure vnto you agayne.
And vnto you that heare, ſhall more be
geuen. For * vnto him that hath, ſhall it be *Mat.xiii.b and.xxv.c Luke.vi i.c and.xix.d.
geuen, ⁊ from him that hath not, ſhall be taken
awaye, euen that whych he hath.

And he ſayde: ſo is the kyngdome of God,
euē as * yf a man ſhuld ſowe ſede in ẏ groūde, *Mat.xiii.d
and ſhulde ſlepe, and ryſe vp nyghte and
daye: and the ſede ſhuld ſprynge and growe
vp, while he is not aware. For ẏ earth bringeth
forth frute of her ſelfe: fyrſt the blade,
then the eare, after that the full corne in the
eare. But when the frute is broughte forth
anone he throuſteth in the ſykell, becauſe the
heruest is come.

And he ſayde: where vnto ſhall we lyken
the kyngdome of God? or wyth what cōpariſon
ſhall we cōpare it? * It is lyke a grayne *Mat.xiii.d Luke.xiii.d.
of muſtard ſeed: whych when it is ſowen
in the earthe, is leſſe then all ſeedes that be
in the earth: whan it is ſowē, it groweth vp,
and is greater then all herbes: and beareth
greate braunches, ſo that the fowles of the
ayre maye make theyr neſtes vnder the ſhadowe
of it.

* And wyth many ſuche parables ſpake he *Mat.xiii.e
the worde vnto them, after as they myght
heare it. But wyth out parable ſpake he nothynge
vnto thē. But whē they were alone,
* he expounded all thynges to his diſcyples. Mat.xiii.e
And the ſame daye when euen was come, he
ſayde vnto them: let vs paſſe ouer vnto the
other ſyde. And they lefte the people, ⁊ toke
him euen as he was in the ſhip. And ther were
alſo wyth hym other ſhyppes.

* And ther aroſe a greet ſtorme of wynde, D *Mat.viii.c Luke.viii.c
⁊ ẏ waues daſhed into ẏ ſhip, ſo that it was
now full. And he was in ẏ ſterne aſlepe on a
pelow. And they awaked him, ⁊ ſayd vnto
hym: Maſter, careſt ẏ not, that we peryſhe?

And he roſe vp, and rebuked the winde, and ſayde vnto the ſee: peace, be ſtyll. And the wynde ceaſſed, and there folowed a greate calme. And he ſayde vnto them: why are ye ſo fearfull? Howe happeneth it, that ye haue no fayth? And they feared exceadyngly, and ſayd one to another: who is thys? For both wynde and ſee obey hym.

¶ The .v. Chapter. ✠

¶ Chriſt delyuereth the poſſeſſed from the vncleane ſpryte: the woman from the bloudy iſſue, and rayſeth the captaynes daughter.

A *Mat.viii.d Luke.viii.d.

AND they came *ouer to the other ſyde of the ſee into the countre of ÿ Gaderenites. And whẽ he was come out of the ſhip, immediatly there met him out of the graues a man poſſeſſed of an vncleane ſpryte, whyche had hys abydynge amonge the graues. And no man coulde bynde hym: no not with cheynes, becauſe that when he was often bounde with fetters & cheynes, he plucked the chaynes aſunder, & brake the fetters in peces. Nether could any mã tame him. And alwayes, nyght and daye he was in the mountaynes and in the graues, cryeng and beatyng hym ſelfe wyth ſtones. But when he had ſpyed Jeſus afarre of, he ranne, and ☞ worſhipped hym, and cryed wyth a loude voyce and ſayd: *what haue I to do wyth the? Jeſus thou ſonne of ÿ mooſt hyeſt God? I requyre the in the name of God that thou tormẽt me not. For he ſayd vnto hym: come out of the man thou foule ſpryte. And he aſked hym: what is thy name? And he anſwered and ſayde vnto hym: my name is Legion, for we are many. And he prayed him inſtãtly, that he wolde not ſende them awaye oute of the countre.

☞ *Mat.viii.d Actes.xvi.c.

B *Mat.viii.d Luke.viii.d.

But ther was there nye vnto the mountaynes *a greate heerd of ſwyne fedynge, & all ÿ deuels beſought him, ſayenge: ſende vs into the heerd of ſwyne, that we maye enter into thẽ. And anone Jeſus gaue them leaue. And the vncleane ſprytes went out, and entred into ÿ ſwyne. And ÿ heerd was caryed headlyng into the ſee. They were almoſt .ii. M. & were drowned in ÿ ſee. And the ſwyne heerdes fled, and tolde it in ÿ cytie, and in the feldes. And they wente out for to ſe, what had happened: & came to Jeſus, & ſawe hym that was vexed wt the fẽde & had the Legiõ, ſyt, both clothed and in hys ryght mynde, & they were afrayed. And they ÿ ſawe it tolde them, howe it had happened to hym ÿ was poſſeſſed wyth the deuel: & alſo of the ſwyne.

*Luke.viii.e ‡ Mat.viii.d

*And they beganne to praye hym, that he wolde departe out of theyr coaſt. ‡ *And when he was come into the ſhyppe, he ÿ had the deuell prayed hym, that he myghte be wt hym. Howbeit, Jeſus wolde not ſuffre him, but ſayd vnto hym: go to thyne owne houſe and to thy frendes, and ſhew thẽ how great thynges the Lord hath done for ÿ, and howe he hath had compaſſion on the. And he departed, and beganne to publyſhe in the ten cyties, howe great thinges Jeſus had done for hym, and all men dyd maruayle.

C *Mat.ix.c Luke.viii.f.

And when Jeſus was come ouer agayne by ſhyppe vnto the other ſyde, moch people gathered vnto hym, & he was nye vnto the ſee. *And beholde: there came one of the rulers of the Synagoge, whoſe name was Jairus: and when he ſawe him, he fell downe at his fete, and beſought him greatly, ſayinge: my daughter lyeth at poynt of deeth, I pray the come, and laye thy hande on her, that ſhe maye be ſafe & lyue. And he went with hym, & moch people folowed him, & thrõged hym.

*Mat.ix.c. Luke.viii.f

*And ther was a certen woman, whiche had bene dyſeaſed of an yſſue of bloude .xii. yeres, & had ſuffred many thynges of many phyſycyons, & had ſpent all ÿ ſhe had, & felte none amendemente at all, but rather was worſſe, and worſſe. Whẽ ſhe had herde of Jeſus, ſhe came in ÿ preaſſe behynde him, & touched his garmente. For ſhe ſayde: yf I maye but touch his clothes, I ſhall be whole. And ſtreyght waye the fountayne of her bloude was dryed vp, & ſhe felt in her body, that ſhe was healed of that plage.

And Jeſus immediatly felynge in hi ſelfe, that vertue proceaded frõ him, tourned him aboute in the preaſe, & ſayde: who touched my clothes? And hys dyſcyples ſayde vnto him: ÿ ſeeſt the people thruſt ÿ, and aſkeſte ÿ who dyd touch me? And he loked rouñdabout for to ſe her that had done thys thynge. But the woman fearinge and trẽblyng (knowing what was done wyth in her) came, and fell downe before him, & tolde him al the truthe. And he ſayd vnto her: Daughter *thy faith hath ſaued the: go in peace, and be whole of thy plage.

*Luke.

D *Mat.ix. Luke.viii.

*Whyll he yet ſpake, there came frõ the ruler of the Synagoges houſe, certayne which ſayd: thy daughter is deed: why diſeaſeſte ÿ ÿ Maſter any further? Aſſone as Jeſus hearde the worde that was ſpoken, he ſayde vnto the ruler of ÿ Synagoge: be not afrayed, onely beleue. And he ſuffred no man to folowe him, ſaue Peter, and James, & Jhon the brother of James. *And he came vnto the houſe of the ruler of the Synagoge, and ſawe the wondringe: and them that wepte and wayled greatly, and went in, and ſayde vnto thẽ: why make ye this a doo, & wepe? The damoſell is not deed, but ſlepeth. And they laughte him to ſcorne. But he put them all oute, and taketh the father & the mother of the damoſell, and them that were wyth him, and entreth in where the damoſel laye, & taketh the damoſell by the hande, & ſayeth vnto hyr: Tabita, cumi: whych is (yf one do interpret it) damoſell, I ſaye vnto ÿ: aryſe

*Mat.ix.c. Luke.viii.

And ſtreyght waye the dameſell aroſe, and
walked. For ſhe was of the age of twelue
yeares. And they were aſtonyed out of meaſure.
And he charged them ſtraytely, that no
man ſhulde knowe of it, and commaunded,
to geue her meate.

¶The. vj. Chapter.

¶Chryſt ſendeth hys Apoſtles to heale them that were diſeaſed. Of John & Herode. Of the. v. loues and. ij. fyſhes. And the walkynge on the ſee.

A AND he * departed thẽce, & cam into hys
* Mat. xiij. g awne countre, and hys dyſciples folowed
Luke, iiii. c. hym. And whẽ the Sabboth daye
was come, he beganne to teache in the ſynagoge.
And many that hearde hym were aſtõnyed,
and ſayde: from whence hath he theſe
thynges? And what wyſdome is thys that
is geuen vnto hym: and ſuche vertues ẏ are
* Mat. xiii. g wrought by hys handes? * Is not thys the
carpenter Maryes ſonne, the brother of James
and Joſes and of Juda and Symon? &
are not hys ſyſters here wyth vs? And they
were offended at hym. Jeſus ſayde vnto thẽ:
* Mat. xiii. g * a Prophet is not deſpyſed, but in his awne
Luke. iiii. d countre, and amonge hys awne kynne, & in
John. v. f. hys owne houſhold. And he coulde there ſhewe
no myracle, but layde hys handes vpõ a
fewe ſycke folcke, and healed them, and merueyled,
because of theyr vnbeleſe. ✠

B * And he went aboute by the tounes that
* mat. ix. d. laye on euery ſyde, teachyng. ‡ And he called
‡ mat. x. a. the twelue, and beganne to ſende them forth
two & two, and gaue thẽ power agaynſt vncleane
ſpretes. And cõmaũded thẽ, that they
ſhulde take nothĩge in their iourney ☞ ſaue
☞ a rodde onely: no ſcryppe, no bread, no money
in theyr pourſe, but ſhulde be ſhood with
ſandals. And that they ſhuld not put on two
coates. And he ſayde vnto thẽ: whereſoeuer
ye entre in to an houſe, there abyde, tyl ye departe
*mar. x. b. thence. * And whoſoeuer ſhall not receaue
Luke. ix. a. you nor heare you, when ye departe
thence, ſhake of the duſte that is vnder your
feete, for a wytneſſe vnto them. * Verely I
*mat. xi. d. ſaye vnto you: it ſhalbe eaſyer for zodom and
Luke. x. a. Gomor in the daye of iudgement, then for ẏ
‡ mat. x. a. cytie. ‡ And they wẽt out and preached, that
men ſhulde repẽt: and they caſt out many deuyls:
and annoynted many that were ſycke
wyth oyle, and healed them.

*mat. xiiii. a. * And kynge Herode hearde of hym (for
Luke. ix. a. hys name was ſpred abroade) and he ſayde:
John Baptyſte is ryſen agayne frõ ẏ deed, &
therfore myracles are wrought by hĩ. Other
ſayde it is Helyas: ſome ſayd: it is a prophet,
as one of the Prophetes. But when Herode
C hearde of hym, he ſayde: it is John whom I
beheaded, he is ryſen from deeth agayne.
✠ For Herode hym ſelfe had ſent forth men
of warre, and layed handes vpon John, and
boũde hym, & caſt hym into preſon for Herodias
ſake, hys brother Phylyppes wyfe (because
he had maryed her). For John ſayde
vnto Herode. * It is not lawfull for the to * Leu. xviij. d
haue thy brothers wife. Herodias layd wayte and. xx. d.
for hym, and wolde haue kylled hym, but D
ſhe coulde not. For Herod feared John, knowing
ẏ he was a iuſt mã & an holy: and gaue
hym reuerence: and when he hearde hym, he
dyd many thynges, and hearde hym gladly.

And when a cõuenient daye was come, ẏ
Herode on hys * byrth daye, made a ſupper * Gene. xl. d.
to the lordes hye captayns, & chefe eſtates of
Galile: & whã the daughter of the ſame Herodias
cam in, & daunſed, & pleaſed Herode &
thẽ that ſate at bourde alſo: the kynge ſayde
vnto ẏ dameſell: aſke of me what thou wilt,
and I wyll geue it the. * And he ſware vnto * mat. xiiii. a
hyr: whatſoeuer ẏͧ ſhalt aſke of me, I wyll
geue it ẏͤ, euẽ vnto the one halfe of my kyngdome.
And ſhe went forth, & ſayde vnto her
mother: what ſhall I aſke? ſhe ſayde: John
Baptyſtes head. And ſhe cam in ſtreyght
waye wyth haſte vnto the kynge, & aſked,
ſayinge: I wyll, that thou geue me by and
by in a charger, the heed of John Baptyſt.
And the kynge was ſory: howbeit for hys
othes ſake, and for theyr ſakes which ſate at E
ſupper alſo, he wold not caſt her of. And immediatly
the kynge ſent the hangman, and
commaũded hys head to be brought in. And
he wẽt, and beheaded hym in the preſon, and
brought his head in a charger, and gaue it to
the dameſell, and the dameſell gaue it to her
mother. And when hys diſcyples hearde of
it, they came, and toke vp hys body, & layed
it in a graue. ✠

And the Apoſtles gathered thẽ ſelues together
vnto Jeſus, & tolde hym all thynges
both what they had done, & what they had
taught. And he ſayde vnto them * come ye * mat. xiiii. b
alone out of the waye into the wyldernes, & Luke. ix. b.
reſt a whyle. For there were many cõmers, & John. vi. a.
goers, and they had no leaſure ſo moch as to
eate. ‡ And he went by ſhyp out of the waye ‡ mat. xiiii. b.
into a deſerte place. And the people ſpyed thẽ
when they departed: & many knewe hym, &
rãne a fote thyther out of all cyties, and cam
thyther before thẽ, and came together vnto
hym. And Jeſus wẽt out & ſawe moche people,
* & had cõpaſſyon on them, because ‡ they *mat. ix. d.
were lyke ſhepe, not hauynge a ſhepperde. and. xiiii. b.
And he beganne to teach thẽ many thynges. ‡ eze. xxxiiii. a
* And when the daye was now farre ſpẽt, A
hys diſcyples came vnto hym, ſayinge: thys * mat. xiiii. b
is a deſert place, and nowe the tyme is farre Luke. ix. b.
paſſed, let them departe, that they maye go John. vi. a.
into the countrey rounde about, and into the
tounes, & bye them bread: for they haue nothynge
to eate. He anſwered and ſayde vnto
them, geue ye thẽ to eate. And they ſayde vnto
hym: ſhall we go & bye two hũdred penyworth
of bread, & geue them to eate? He ſayd
vnto thẽ: * how many loues haue ye? Go & * mat. viii. a
loke. And whẽ they had ſearched, they ſayde:

fyue & two fyſſhes. And he cōmaūded them, to make them all ſyt doune by cōpanies vpō the grene graſſe. And they ſate doune here arowe and there arowe, by hūdredes and by fyfties. And whā he had taken the fyue loaues and the two fyſſhes, and loked vp to heauen, ☞ he bleſſed and brake the loaues, and gaue them to hys diſciples, to ſet before thē: & the two fyſſhes deuyded he amōge thē all. And they all dyd eate, and were ſatyſfyed. And they toke vp twelue baſkettes full therof, and of the fyſſhes. And they that dyd eat, were about fyue thouſande men.

F *Mat.xiiij.c *And ſtreyght waye he cauſed hys diſcyples to go into the ſhyppe, and to go ouer the ſee before vnto Bethſayda, whyle he ſent awaye the people. *Mat.xiiij.c John.vi.b. *And aſſone as he had ſent them awaye, he departed into a mountayne to praye. ✠ And when euen was come, the ſhyppe was in the myddes of the ſee, and he alone on the lande, & he ſawe them troubled in rowynge, for the wynde was cōtrary vnto them. And aboute the fourth watch of the nyght, he came vnto them, walkynge vpon the ſee, & wolde haue paſſed by thē. But whē they ſawe hym walkynge vpon the ſee, they ſuppoſed it had bene a ſprete, & cryed out: for G they all ſawe him, & were afrayed. And anone he talked wyth them, & ſayde vnto them: *Mat.xiiii.c be of good cheare, it is I, be not afrayed. * And he went vp vnto them into the ſhyppe, & the wynde ceaſed, & they were ſore amaſed in them ſelues beyonde meaſure, and marueyled. For they remēbred not of the loaues, becauſe theyr harte was blynded.

And whan they were ouer the water, they came into the lande of Genezareth & drue vp into the heauen, And aſſone as they were come out of ẏ ſhyppe, ſtreyght waye they knewe him, and ranne forth through out all the regyon rounde about, & began to cary about in beddes thoſe that were ſycke, when they heard that he was there. And whyther ſoeuer he entred, into tounes, cyties, or vyllages, they layde the ſycke folkes in the ſtreates, & prayed hym that they myght touche, & it were but the hēme of hys veſture. And as many as touched hym, were ſafe.

¶ The. vij. Chapter. ✠

¶ The diſcyples eate wyth vnwaſſhen handes. The commaūdemēt of God is tranſgreſſed by mennes tradicyons. Of the woman of Syrophenyſſa. Of the Sabboth.

A *Mat.xv.a. ANd * the Pharyſes came together vnto him, and diuers of the Scrybes whych came frō Ieruſalem. And when they ſawe certayne of his diſciples eate bread wyth commē (that is to ſaye, wyth vnweſſhen) handes, they complayned. For the pharyſes and all the Iewes, excepte they waſſhe theyr hādes ofte, eate not, obſeruyng the tradicyons of the elders. And when they come frō the market, except they waſhe, they eate not. And many other thynges there be, whych they haue taken vpon thē to obſerue, as the waſſhynge of cuppes and cruſes, and braſen veſſels, and of the tables.

Then aſked hym the Pharyſes & Scribes: B why walke not thy diſcyples accordyng to ẏ cuſtome, ordeyned by the elders, but eate bread wyth vnwaſſhen handes? He anſwered & ſayd vnto thē: well propheſyed Eſaye of you, ypocrites, as it is wrytten: * Thys *Eſa.xxix.b Ma.xv.a. people honoreth me wyth theyr lyppes, but theyr harte it farre frō me: howbeit, i vayne do they ſerue me, teachynge the doctrines & cōmaūdemētes of mē. For ye laye ẏ cōmaūdement of God a parte, & obſerue the cōſtitucyōs of mē, as ẏ weſſhinge of cruſes & of cuppes, & many other ſoch lyke thynges ye do.

And he ſayde vnto thē: well, ye caſt a ſyde the commaundement of God, to mayntayne youre awne cōſtitucyōs. *For Moſes ſayd: *Exo.xx.b Deut.v.b. Ephe.vi.a. honoure thy father & thy mother: & ‡ whoſo curſeth father or mother, let him dye ẏ death. ‡Exo.xx.b. Leui.xx.b. Prou.xx.c. But ye ſaye: a mā ſhall ſaye to father or mother, Corban: whych is: ☞ what gyfte ſoeuer commeth fro me, ſhalbe for thy profyt. ☜ And ſo ye ſuffre hym no more to do ought for hys father or his mother, & make the worde of God of none effecte, through youre awne conſtitucyon whych ye haue ordeyned. And many ſoche thynges do ye.

And whā he had called all the people vnto hym, C he ſayde vnto them: herkē vnto me, euery one of you, and vnderſtande. * There *Mat.xv.b is nothynge wyth out a man that can defyle him, whē it entreth into him: but the thynges whych proceade out of a man, thoſe are they that defyle the man. If eny man haue eares to heare, let hym heare. And when he came in to the houſe awaye from the people, his diſcyples aſked him of ẏ ſymilitude. And he ſayde vnto thē: are ye alſo ſo greatly with out vnderſtādinge? Do ye not yet perceaue, ẏ what ſoeuer thynge from wᵗout, entreth in to a mā, it cānot defyle hī, becauſe it entreth not into his hart but into ẏ bely: & goeth out into the draught, pourgyng out all meates?

And he ſayd: that whych commeth out of a man defyleth the man. For from wythin, euen out of the harte of men proceade euyll thoughtes, aduoutry, fornicacion, murther, theft, couetouſnes, fraude, decepte, vnclennes, a wycked eye, blaſphemyes, pryde, folyſhnes: all theſe euyll thynges come from wᵗin, and defyle a man. *And from thence he *Mat.xv.c roſe, & went into ẏ borders of Tyre & Sidō: & entred ĩto an houſe, & wolde ẏ no mā ſhuld haue knowē. But he coulde not be hyd. For a certayne woman (whoſe daughter had a foule ſprete) as ſoone as ſhe heard of hym, came, and fell at hys fete. The woman was a Greke out of ẏ nacyō of Syrophenicia, & ſhe beſought hym, that he wolde caſt out the deuyl from her daughter. But Jeſus ſayde vnto her: let the chyldren fyrſt be fedd. For it is not mete, to take the chyldrens bread, and to caſt it vnto whelpes. D She anſwered & ſayde vnto him: euen ſo Lorde: * neuertheleſſe, the whelpes alſo eate vnder the table of the chyldrens cromes. And he ſayde vnto her: for thys ſayinge go thy waye, the deuyl is gone out of thy daughter. And when ſhe was come home to her houſe, ſhe founde that the deuyll was departed, and her daughter lyinge on the bedd.

* Mat. xv. c.

✠ * And he departed agayne frõ the coaſtes of Tyre and Sidon, and came vnto the ſee of Galile thorowe the myddes of the coaſtes of the ten cyties. * And they broughte vnto hym one that was deaffe, & had an impedimẽt in hys ſpeche, and they prayed hym to put his hande vpõ him. And when he had taken hym aſyde from the people, he put hys fyngers into hys eares, and dyd ſpyt, & touched hys tonge, and loked vp to heauen, and ſyghed, and ſayde vnto hym: Ephata, that is to ſaye, be opened. And ſtraygth waye hys eares were opened, and the ſtrynge of hys tounge was lowſed, and he ſpeake playne. * And he commaunded thẽ, that they ſhulde tell no man. But the more he forbad them, ſo moch the more a greate deale they publyſhed, ſaying: He hath done all thynges well, he hath made both the deaffe to heare, & the dome to ſpeake. ⊢

* Mat. xv. c
* Mat. ix. d.
* Mar. i. d.

¶ The. viij. Chapter.

¶ The myracle of the ſeuen loaues. The Phariſes aſke a ſygne. The leuen of the Phariſes. The blynde receaueth hys ſyght.

A IN thoſe dayes * when ther was a very great company, and had nothynge to eate, Jeſus called hys diſcyples to hym, and ſayde vnto thẽ: I haue cõpaſſyon on the people, becauſe they haue nowe bene wᵗ me thre dayes, and haue nothinge to eate: and yf I ſende them awaye faſtynge to theyr awne houſes, they ſhall faynt by the waye. * For diuers of them came from farre. And hys diſcyples anſwered hym: where ſhulde a man haue bread here in the wyldernes to ſatyſfye theſe? And he aſked them: howe many loaues haue ye? They ſayd: ſeuen. And he commaunded the people to ſyt downe on the grounde. And he toke the ſeuẽ loaues, and whã he had geuen thãckes, he brake, and gaue to hys diſcyples, to ſet before them. And they dyd ſet thẽ before the people. And they had a fewe ſmall fyſſhes. And whan he had bleſſed, he commaunded them alſo to be ſet before them. And they dyd eate, and were ſuffyſed. And they toke vp of the brokẽ meate that was left ſeuẽ baſkettes full. And they ẏ dyd eate: were about foure thouſande. And he ſent thẽ awaye. ⊢

* Mat. xv. d
* Eſa. lx. a. Tob. xiij. b.

B And anone he entred into a ſhyp with his diſcyples, and came into the parties of Dalmanutha. * And the Pharyſes came forth, and beganne to diſpute wyth hym, ſekynge of hym a ſygne from heauen, tẽptynge hym. And whan he had ſyghthed in hys ſprete, he ſayeth: why doth thys generacyon ſeke a ſygne? Verely I ſaye vnto you, there ſhall no ſygne be geuen vnto thys generacyon. And he left them, and went into the ſhyp agayne, and departed ouer the water.

* Mat. xvi. a Luke. xi. d John. vi. d.

And they had forgotten to take bread wᵗ them, nether had they in the ſhyp wyth them more then one loafe. And he charged them, ſayinge. ✠ * Take hede, beware of the leuẽ of the Pharyſes, and of the leuen of Herode. And they reaſoned amonge them ſelues ſayenge: We haue no bread. And Jeſus knewe it, and ſayth vnto thẽ: why take ye thought, becauſe ye haue no bread? perceaue ye not yet nether vnderſtãde? Haue ye youre hertes yet blynded? Haue ye eyes, and ſe not? and haue ye eares, and heare not? Do ye not alſo remẽbre? * When I brake fyue loaues amõge fyue thouſande mẽ, howe many baſkettes full of broken meat toke ye vp? They ſaye vnto hym, twelue. * When I brake ſeuen amonge foure thouſande, how many baſkettes of the leauynges of the broken meate toke ye vp? They ſayd: ſeuẽ. And he ſayd vnto thẽ: howe happeneth it that ye do not vnderſtande?

* Mat. xvi. b Luke. xij. a.
* Mat. xiiij. c
* Mat. xv. d.

C ✠ And he came to Bethſayda, and they brought a blynde mã vnto hym, and deſyred hym to touche hym. And he caught ẏ blinde by the hande, and lead him out of the towne: and whan he had ſpyt in hys eyes, & put hys handes vpon hym, he aſked hym yf he ſawe ought. And he loked vp, & ſayde: I ſe the mẽ: for I perceaue thẽ walke, as they were trees. After that, he put hys handes agayne vpon hys eyes, and made hym ſe. And he was reſtored, and ſawe euery man clearly. And he ſent him home to his houſe, ſayĩge: nether go into ẏ towne, ner tel it to eny in ẏ towne. ⊢

* And Jeſus went out, & hys diſciples into the townes that longe to the cytie called, Ceſarea Philippi. And by the waye he aſked his diſciples, ſaying vnto them: whõ do men ſaye ẏ I am? And they anſwered: ſome ſaye, that thou art John baptyſt, & ſome ſaye, Helias. Agayne, ſome ſaye, that that thou arte one of the nombre of the prophetes. And he ſayde vnto them: but whom ſaye ye that I am? Peter anſwereth and ſayth vnto hym: * thou art very Chryſt. And he charged thẽ, that they ſhulde tell no man of hym. D And he beganne to teach them † howe that the ſonne of man muſt ſuffre many thynges, and be reproued of the elders, and of the hye preſtes, and Scribes, and be kylled, and after thre dayes aryſe agayne. And he ſpake that ſayinge opẽly. And Peter toke hym aſyde, and

* Mat. xvi. c. Luke. ix. c.
* Mat. xvi. c Luke. ix. c. John. vi. [illegible]
† Mat. xvi. c. and. xx. c. Luke. ix. c.

began to chyde hym. But he turned about, & loked on hys diſcyples, and rebuked Peter: ſayinge: Go after me Satã. For thou ſauereſt not the thynges that be of God, but the thynges that be of men.

* Mat.xvi.d
Luke.ix.c
and.xiiii.f.

* And when he had called the people vnto hym wyth hys diſcyples alſo, he ſayde vnto them. Whoſoeuer wyll folowe me, let hym forſake hym ſelfe, and take vp his croſſe, and folowe me. For whoſoeuer wil ſaue his life, ſhal loſe it. But whoſoeuer ſhal loſe his life, for my ſake & the Goſpels, the ſame ſhall ſaue it. For what ſhall it profet a man, yf he wynne all the world, and loſe his awne ſoule? or what ſhall a man geue to redeme hys ſoule with all againe? * Whoſoeuer therfore ſhalbe aſhamed of me and of my wordes, in thys aduoutrous and ſynfull generacyon: of hym alſo ſhall the ſonne of mã be aſhamed, when he commeth in the glorye of his father wyth the holy aungels.

* Mat.x.c.
Luke.xii.b.

¶ The.ix.Chapter.

¶ The transfiguracyon. The lunatycke is healed. The diſputacyon who ſhulde be the greateſt. Offences are forbydden.

A

* Mat.xvi.b
Luke.ix.c.

AND he ſayd vnto them: Verely, I ſaye vnto you: * There be ſome among thẽ that ſtande here, whych ſhall not taſte of death, tyll they haue ſene the kingdome of God come wyth power.

*mat.xvij.a
Luke.ix.c.

* And after ſyxe dayes Jeſus taketh Peter and James, and John, and leadeth them vp into an hye mountayne out of the waye alone: and he was trãſfygured before them. And hys raymẽt dyd ſhyne, and became very whyte, euẽ as ſnowe: ſo whyte as no fuller can make vpõ the earth. And ther appeared vnto thẽ Elyas wyth Moſes. And they talked wyth Jeſu. And Peter anſwered and ſayde to Jeſu: Maſter, here is good beynge for vs: let vs make alſo.iij.tabernacles, one for the, and one for Moſes, and one for Helias. For he wyſt not what he ſayde: for they were afrayed. And there was a cloude that ſhadowed them. And a voyce came out of yͤ cloude, ſaying: * Thys is my beloued ſonne: heare hym. And ſodenly whã they had loked rounde aboute, they ſawe no man more then Jeſus onely wyth them.

*mat.iij.d.
and.xvij.b.
Luke.iii.and
ix.c.
marke.i.b.
Eſa.lij.a
‡ mat.xvij.b.
marke.i.b

‡ And as they came downe frõ the hyll, he charged them, yͭ they ſhulde tell no mã thoſe thynges that they had ſene, tyll the ſonne of man were ryſen frõ death agayne. And they kepte that ſayeng with them, and demaũded one of another, what the ryſyng from death agayne ſhulde meane? And they aſked hym, ſayenge: why then ſaye the ſcribes, that Helias muſt fyrſt come? He anſwered and ſayd vnto thẽ: * Helias verely when he commeth fyrſt, reſtoreth all thynges. And the ſonne of mã (as it * is writen of hym) ſhall ſuffre many thynges, & be ſet at naught. But I ſaye vnto you, that Helias is come, ãd they haue done vnto hym whatſoeuer they wolde, as it was wryten of hym.

B

*mala.iiii.b.

*Eſa.liii.a.

And whã he came to hys diſciples, he ſawe moch people about them, & the ſcribes dyſputing wͭ them. And ſtreyght waye all the people (whan they behelde him) were amaſed, & rãne to hym, & ſaluted hym. And he aſked the ſcribes: what diſpute ye amõge thẽ? ✠ ‡ And one of the company anſwered, & ſayde: Maſter, I haue brought vnto yͤ my ſonne, which hath a dome ſprete. And whenſoeuer he taketh him, he teareth him, and he fometh, and gnaſheth wyth hys teth, and pineth awaye. And I ſpake to thy diſciples that they ſhuld caſte hym out, and they coulde not.

C

‡mat.xvij.e,
Luke.ix.e.

He anſwereth hym, & ſayth: O faythles nacyon, howe longe ſhall I be wyth you? Howe longe ſhall I ſuffre you? Brynge him vnto me. And they brought hym vnto hym. And aſſone as the ſprete ſawe hym, he tare hym. And he fell downe on the groũde, walowynge and fomynge. And he aſketh hys father: howe longe is it ago: ſens thys happened hym? And he ſayde: Of a chylde: and oft tymes it hath caſt hym into the fyre, and into the water, to deſtroye hym. But yf thou canſt do eny thynge, haue mercy on vs and helpe vs. Jeſus ſayd vnto hym: yf thou couldeſt beleue * all thynges are poſſyble to hym that beleueth. And ſtreyght waye the father of the chylde cryed wͭ teares, ſayeng, Lorde, I beleue, helpe thou myne vnbelefe.

*mat xvij.d.

D

When Jeſus ſawe yͭ the people came runnyng together vnto hym, he rebuked yͤ foule ſprete, ſayinge vnto hym: Thou domme and deeff ſprete, I charge the come out of hym, & entre nomore into him. And the ſprete (whã he had cryed, and rent hym ſore) came out of hym, and he was as one that had bene deed, in ſo moch that many ſayde: he is deed. But Jeſus caught hys hande, & lyft hym vp: & he roſe. And when he was come into the houſe, * his diſciples aſked him ſecretly: why coulde not we caſt hym oute? And he ſayde vnto thẽ: this kynde can come forth by nothynge: but by prayer and faſtynge. ✠

*mat.xvij.d

E

✠ And they departed thens, & toke their iorney thorowe Galile, & he wolde not, that eny man ſhulde knowe it. For he taught his diſciples, and ſayd vnto them: * the ſonne of man ſhalbe delyuered into the handes of mẽ, and they ſhall kyll hym: and after that he is kylled, he ſhall aryſe agayne the thyrd daye: But they wyſt not what he ſayd, and were afrayed to aſke him. And he came to Capernaũ. And whẽ he was come into yͤ houſe, he aſked thẽ: what was it yͭ ye diſputed amõge your ſelues by yͤ waye? And they helde their peace: for by the waye they had reaſoned amonge thẽ ſelues, who ſhulde be the chefeſt. And when he was ſet downe, he called the twelue to hym, and ſayd vnto thẽ: yf eny mã

*mat.xviii.e
Luke.ix.c.

deſyre

*mat.xviij.a Luke.ix.f. deſyre to be fyrſt, the ſame ſhalbe laſt of all,
and ſeruaunt to all. * And he toke a chylde,
and ſet hym in the myddes of thē: & when he
D had taken hym in hys armes, he ſayde vnto
them: whoſoeuer receaueth eny ſoche chylde
in my name, receaueth me. And whoſoeuer
receaueth me, receaueth not me, but hym ẏ
ſent me. ✠

F John anſwered hym, ſayinge: ✠ Maſter,
we ſawe one caſt out deuyls in thy name, ād
he foloweth not vs: and we forbade him, becauſe
he foloweth vs not. But Jeſus ſayde:
*i.Cor.xij.a. forbyd him not. For * ther is no man whych
(yf he do a myracle in my name) can lyghtely
ſpeake euill of me. For he ẏ is not agaynſt
*Mat.x.d. vs, is on oure parte. * Whoſoeuer ſhall in
my name geue you a cuppe of water to drincke,
becauſe ye belonge to Chryſte, verely I
ſaye vnto you: he ſhall not looſe hys reward.
* And whoſoeuer ſhall offende one of theſe
*mat.xviij.a lytelons, that beleue in me, it were better for
hym, yf a mylſtone were hanged aboute his
*mat.xviij.b necke, and he were caſt into the ſee. * Wherfore
☞ ☞ yf thy hande hynder the, cut it of. It
G is better for the, to entre into lyfe maymed,
then (hauynge two handes) to go into hell,
into fyre that neuer ſhalbe quenched, where
*Eſa.lxvi.g *theyr worme dyeth not, and the fyre goeth
not out. And yf thy fote be a hynderaūce vnto
the, cut it of. It is better for the to go halt
into lyfe, then (hauynge two fete) to be caſt
into hell, into fyre that neuer ſhalbe quēched:
where theyr worme dyeth not, and the fyre
*Mat.v.e. goeth not out. * And yf thyne eye hynder the
plucke it out. It is better for the to go into
the kyngedome of God wyth one eye, then
(hauynge two eyes) to be caſt into hell fyre
where theyr worme dyeth not, and the fyre
goeth not out. ✠

☞ ☞ Euery man ſhalbe ſalted wyth fyre.
*Leui.ij.d. * And euery ſacrifyce ſhalbe ſeaſoned wyth
‡Mat.v.b. Luke.xiiij.g. ſalt. ‡ Salt is good. But yf the ſalt be vnſauery,
what ſhall ye ſeaſon ther wyth? haue
ſalt in youre ſelues: and haue peace amonge
youre ſelues, one wyth another.

The. x. Chapter. ✠

Of deuorcemēt. The ryche man queſtyoneth with Chryſt. Of the ſonnes of zebedee. Barthymeus the blynde man.

A *Mat.xix.a. ANd whan he roſe from thence,
he * wēt into the coaſtes of Jurye
through the regyon that is
beyonde Jordan: And the people
reſorted vnto hym a freſhe,
and as he was wont, he taught
them agayne. And the Pharyſes came, and
aſked hym. Is it lawfull for a man to put awaye
hys wyfe: to proue him. And he anſwered,
*deu.xxiiij.a Mat.xix.a. and ſayde vnto them: * what dyd Moſes
byd you do? and they ſayde, Moſes ſuffered
to wryte a teſtimoniall of deuorſement,
and to put her awaye. And Jeſus anſwered
and ſayde vnto thē: For the hardnes of youre
herte he wrote thys precept vnto you. But
at the fyrſt creacyon, ‡ God made them man ‡Gene.i.d.
and woman. Therfore * ſhall a man leaue *i.Cor.vi.d. Mat.xix.a.
hys father and mother, & byde by hys wyfe,
‡ and they twayne ſhalbe one fleſhe. So then ‡Ephe.v.g. Gene.ii.d.
are they nowe not twayne, but one fleſhe.
Therfore, what God hath coupled together
let not man ſeparate.

And in the houſe hys diſciples aſked him B
agayne of ẏ ſame matter. And he ſayeth vnto
them. * Whoſoeuer putteth awaye hys *Mat.v.c. and.xix.a Luke.xvi.d.
wyfe, & maryeth another, breaketh wedlocke
to her warde. And yf a womā forſake her
huſband, and be maryed to another, ſhe commytteth
aduoutrye. ✠ * And they brought *mat.xix.b. Luke.xviii.d
chyldren to hym, that he ſhulde touch them.
And hys diſcyples rebuked thoſe ẏ brought
them. But when Jeſus ſawe it, he was diſpleaſed
and ſayde vnto thē: Suffre the chyldren
to come vnto me, forbyd them not. For
of ſoche is the kyngdome of God. Verely I
ſaye vnto you, whoſoeuer doth not receaue
the kyngdome of God * as a chylde, he ſhall *mat.xviii.a Luke.xvii.a.
not entre therin. And whan he had taken thē
vp in hys armes, he put hys handes vpon
them, and bleſſed them. ✠

✠ And when he was gone forth into the
waye, ther came one rūnynge and kneled to
hym, & aſked hym: * good maſter, what ſhal *mat.xix.b. Luke.xviii.d
I do, that I maye enherete eternall lyfe? Jeſus
ſayde vnto hym: why calleſt ẏ me good?
There is no mā good, but one, which is God C
Thou knoweſt the cōmaundemētes: breake
not matrimony: kyll not: ſteale not, beare
no falſe wytnes: defraude no man: honoure
thy father and mother. He anſwered & ſayde
vnto hym: Maſter, all theſe I haue obſerued
from my youth. Jeſus behelde hym, and fauoured
hym, and ſayd vnto hym: one thynge
thou lackeſt. * Go thy waye ☞ Sell that ☞
thou haſt, and geue to the poore, and ẏ ſhalt *mat.xix.b. Luke.xviii.d
haue treaſure in heauen, and come, folowe
me ✠ and take vp my croſſe vpon thy ſhulders.
But he was diſcōforted becauſe of that
ſayinge, and wēt awaye mournynge for he
had great poſſeſſyons.

And whā Jeſus had looked rōde aboute,
he ſayde vnto his diſciples. * Howe vneaſye *mat.xix.c. Luke.xviii.c
ſhall they ẏ haue money: entre into the kingdome
of God. And the diſciples were aſtonnyed
at hys wordes. But Jeſus anſwereth
agayne, & ſayeth vnto thē: childrē, how hard
is it for thē, that truſt in money, to entre into
the kyngdome of God? It is eaſyer for a D
camell to go thorowe ẏ eye of an nedle, then
for the ryche to entre into the kyngdome of
God. And they were aſtonnyed out of meaſure,
ſayinge betwene thē ſelues: who then
can be ſaued? Jeſus loked vpō them, & ſayde.
with mē it is vnpoſſible, but not with God:
for * wyth God all thynges are poſſyble. *zach.viii.b.
And Peter begāne to ſaye vnto hym: Lo:

* Mat.xix.c. *we haue foꝛſaken all, ⁊ haue folowed the.
Luke.xviij.c. Jeſus anſwered, ⁊ ſayde: Verely J ſaye vnto
you, ther is no mā that hath foꝛſakē houſe,
oꝛ bꝛethꝛē, oꝛ ſiſters, oꝛ father, oꝛ mother,
oꝛ wyfe, oꝛ chyldꝛen, oꝛ landes foꝛ my ſake ⁊
the Goſpelles, but he ſhall receaue an hūdꝛed
foold nowe in thys lyfe, houſes and bꝛethꝛē,
and ſyſters, and mothers, and chyldꝛen, and
landes wyth perſecucyons: ⁊ in yͤ woꝛlde, to
* Mat.xx.b. come, eternall lyfe. * But many yͭ are fyꝛſt,
Luke.xiij.f. ſhalbe laſt: ⁊ the laſt, fyꝛſt. And they were in
the waye goynge vp to Jeruſalem. And Jeſus
wēt befoꝛe them, and they were amaſed,
and folowed, and were afrayde.

And Jeſus toke the twelue agayne, and
begāne to tell thē what thynges ſhulde happē
*Mat.xvi.c. vnto hym. *Beholde, we go vp to Jeruſalem,
xvij.c.&.xx.c ⁊ the ſonne of mā ſhalbe delyuered vn
Luke.xv.f to the hye Pꝛeſtes and vnto the Scribes: ād
and.xvii.e. they ſhall condemne hym to deeth, and ſhall
delyuer hym to the gentyls, and they ſhall
mocke hym, and ſcourge hym, ſpyt vpō him,
and kyll hym. And the thyꝛde daye he ſhall
ryſe agayne.

*Mat.xx.c. *And James and John the ſonnes of zebede
came vnto hym, ſayinge: Maſter: we
wolde, that thou ſhuldeſt do foꝛ vs whatſoeuer
we deſyꝛe. He ſayde vnto them: what
wolde ye yͭ J ſhulde do foꝛ you? They ſayde
vnto hym: graunt vnto vs, that we maye
ſytte, one on thy ryght hande, and the other
on thy lyfte hande, in thy gloꝛy. But Jeſus
ſayde vnto them: Ye wote not what ye aſke:
Can ye dꝛyncke of the cup, that J dꝛyncke of?
and be baptyſed wyth the baptyme, that J
am baptyſed wͭ? And they ſayde vnto hym:
that we can. Jeſus ſayde vnto them: ye ſhall
F in dede dꝛyncke of the cup that J dꝛyncke of:
and wyth the baptyme that J am baptyſed
with all, ſhal ye be baptyſed in: but to ſyt on
my ryght hande ⁊ on my lyfte hande, is not
myne to geue, but it ſhall happē vnto them,
foꝛ whom it is pꝛepared.

* Mat.xx.d *And when the ten hearde it, they begā to
dyſdayne at James and John. But Jeſus
whan he had called them to hym, ſayde vnto
* Mat.xx.d. them: ye knowe, that * they whych are ſene
Luke.xxii.c. to beare rule amonge the people, raygne as
Loꝛdes ouer them. And they that be greate
amōge them, exercyſe, auctoꝛyte vpō them.
Neuertheles, ſo ſhall it not be amonge you:
but whoſoeuer of you wylbe greate amonge
you, ſhalbe youre myniſter. And whoſoeuer
of you wylbe chefe, ſhalbe ſeruaūt of al. Foꝛ
* Mat.xx.d. * the ſonne of man alſo came not to be myniſtred
vnto: but to myniſter, ⁊ to geue hys
lyfe foꝛ the redempcyon of many.

And they came to Hierico: *And as he wēt
G out of the cytie of Hierico wyth his diſciples
* Mat.xx.d. and a greate nombꝛe of people: blynde Bartymeus
Luke.xviii.g the ſonne of Tymeus, ſate by yͤ hye
wayes ſyde beggynge. And when he hearde
that it was Jeſus of Nazareth, he began to
crye, ⁊ to ſaye: Jeſus, thou ſonne of Dauid,
haue mercy on me. And many rebuked hym,
that he ſhulde holde hys peace. But he cryed
the moꝛe a greate deale: thou ſonne of Dauid
haue mercy on me. And Jeſus ſtode ſtyll, ⁊
commaunded him to be called: And they called
the blynde, ſaying vnto him: Be of good
comfoꝛte: ryſe he calleth the. And he thꝛewe
awaye hys cloke, and roſe, and came to Jeſus.
And Jeſus anſwered, and ſayde vnto
hym: what wylt thou that J do vnto the?
The blynde ſayde vnto hym: Maſter, that
J myght ſe. Jeſus ſayde vnto hym: go thy
waye, thy fayth hath ſaued the. And immediatly
he receaued hys ſyght, ⁊ folowed Jeſus
in the waye.

¶The.xj.Chapter.

¶Chꝛyſt rydeth to Jeruſalem. The fygge tre dꝛyeth vp. The byers and ſellers are caſt oute of the temple. The Pharyſes queſtyon wyth Chꝛyſt.

AND when they came nye to Jeru A
ſalem vnto Betphage and Be Mat.xxi.a.
thanie, beſydes mōūt Olyuete, Luke.xix.e.
he ſendeth foꝛth two of hys diſcyples,
and ſayeth vnto them:
Go youre waye into the toune, that is ouer
agaynſt you. And as ſone as ye be entred into
it: ye ſhall fynde a colte bounde, wheron
neuer mā ſate: loſe hym, and bꝛynge hym hither.
And yf eny man ſaye vnto you: why do
ye ſo? Saye ye, that the Loꝛde hath neade of
hym: and ſtreyght waye he wyll ſende hym
hyther. And they went theyꝛ waye, and
founde the colte tyed by the doꝛe wythout
in a place wher two wayes met, and they
loſed hym. And dyuers of them that ſtode * John.xii.b
there, ſayde vnto them: * what do ye, loſynge
the colte? And they ſayde vnto them, euen
as Jeſus had commaunded. And they let
them go: And they bꝛought the colte to Jeſus
and caſt theyꝛ garmentes on hym: and
he ſate vpon hym. And many ſpꝛede theyꝛ
garmentes in the waye. Other cut downe B
bꝛaunches of the trees, and ſtrawed them
in the waye. And they that went befoꝛe
and they that folowed: cryed, ſayinge. Hoſanna:
* bleſſed is he that commeth in the pſal.cxviii.d.
name of the Loꝛde. Bleſſed be the kyngdome, Mat.xxi.b.
that commeth in the name of hym that is Luke.xix.e.
Loꝛde of oure father Dauid: Hoſanna in the John.xii.b.
hyeſt.

And the Loꝛde entred into Jeruſalem and
into the temple. And whē he had loked rouūd
about vpon all thynges, and nowe the euen
tyde was come, he went out vnto Bethany
wyth the twelue. * And on the moꝛowe *mat.xxi.b.
when they were come out from Bethany,
he hungred. And whan he had ſpyed a fyg
tree a farre of, hauynge leaues, he came to
ſe, yf he myght fynde eny thynge theron.
And when he came to it, he founde nothynge

but leaues: for the tyme of fygges was not
yet. And Jeſus anſwered, and ſayd vnto the
fygg tre: neuer man eate frute of the here after
whyll the worlde ſtandeth. And hys diſciples
hearde it.

C And they came to Jeruſalem. And Jeſus
*Mat.xxi.b. Luke.xix.g. John.ij.c. went into the temple, & begãne to * caſt out
them that ſolde and bought in the temple, &
ouerthrewe the tables of the money chaungers,
& the ſtoles of them that ſolde doues: &
wolde not ſuffre, that eny man ſhulde carye
a veſſell thorowe the temple. And he taught,
*Eſa.li.c. iij.Reg.viij.f Jere.vij.c. ſayinge vnto them: * is it not wrytten: my
houſe ſhalbe called the houſe of prayer vnto
all nacyons? But ye haue made it a denne of
theues.

And the Scrybes and hye preſtes hearde
*Mat.xxi.b. it, and ſought howe to deſtroye hym. * For
they feared hym, becauſe all the people marueled
at hys doctryne. And when euen was
*Mat.xxi.b Luke.xi.g. and.xx.c. come, Jeſus went out of the cytie. * And in
the mornynge as they paſſed by, they ſawe ỹ
fygge tree dryed vp by the rotes. And Peter
remembred, and ſayde vnto him: maſter, beholde,
the fygge tree whych thou curſedſt, is
wyddred awaye. And Jeſus anſwered and
ſayde vnto them: haue confydens in God.
✠ Verely I ſaye vnto you, that whoſoeuer
ſhall ſaye vnto thys moũtayne: remoue, and
caſt thy ſelfe into the ſee, and ſhall not doute
in his herte, but ſhall beleue that thoſe thynges
which he ſayeth ſhal come to paſſe, what
D ſoeuer he ſayeth he ſhall haue. Therfore I
*mat.xxi.c. John.xiiii.c. ſaye vnto you. * what thinges ſoeuer ye deſyre
whẽ ye praye, beleue ỹ ye receaue them,
and ye ſhall haue them. And when ye ſtande
*mat.vi.b. and.xviii.d. & praye, * forgeue, yf ye haue ought againſt
eny man, that youre father alſo whych is in
heauen, maye forgeue you youre treſpaſſes.

*Luke.xx.a mat.xi.c. And they came agayne to Jeruſalẽ. * And
as he walked in the temple, ther came to him
the hye Preſtes, & the Scribes, & the elders,
and ſaye vnto hym: by what auctorite doeſt
thou theſe thynges? and who gaue the thys
auctorite, to do theſe thynges? Jeſus anſwered,
and ſayde vnto them: I wyll alſo aſke of
you a certayne thynge & anſwere ye me, and
I wyll tell you by what auctorite I do theſe
thynges. The baptyme of John, whether
was it from heauen or of men? Anſwer me.
And they thought in them ſelues, ſayinge: yf
we ſaye, from heauẽ: he wyll ſaye why then
dyd ye not beleue hym? but yf they had ſayd,
of men, they feared the people. For all men
coũted John, that he was a verye Prophete:
And they anſwered and ſayde vnto Jeſu: we
cannot tell. And Jeſus anſwered, and ſayde
vnto them: nether wyll I tell you by what
auctorite I do theſe thynges. ✠

The .xij. Chapter.

The vyneyarde is let oute. Geue to Ceſar that belongeth to Ceſar. Of the Saduces, of ỹ doctor of lawe: ypocrites muſt be eſchewed: the offrynge of ỹ pore wydowe.

A And he beganne to ſpeake vnto
them by parables. A certayne
*mat.xxi.d. Luke.xx.b. Eſa.v.a. John.xv c. Jere.xij.c. mã planted * a vyneyarde, and
cõpaſſed it aboute wͭ an hedge,
and ordeyned a wyne preſſe, &
buylt a toure, and let it out to hyre vnto huſbandmen,
and went into a ſtraũge countre.
And whẽ the tyme was come, he ſent to the
huſbandmen a ſeruaunt, that he myght receaue
of the huſbandmen of the frute of the
vyneyarde. And they caught hym, and bet
hym, and ſent hym awaye agayne emptye.
And moreouer, he ſent vnto thẽ another ſeruaũt,
and at hym they caſt ſtones and brake
hys heed, & ſent hym awaye agayne all to reuyled.
And agayne, he ſent another, and him
they kylled: and many other, beatynge ſome,
and kyllynge ſome.

And ſo whan he had yet but one beloued
ſonne, he ſent him alſo at the laſt vnto them,
*mat.xxi.d. ſayinge: they wyll feare my ſonne. * But the
huſbandmen ſayde amongeſt them ſelues:
*Ge.xxxvii.d Luke.xx.c this is the heyre: come * let vs kyll hym, and
the inheritaunce ſhalbe oures. And they toke
hym & kylled hym, & caſt hym out of the vyneyarde.
What ſhall therfore the Lord of the
vyneyarde do? He ſhall come, ãd deſtroye the
huſbandmen, and let out the vyneyarde vnto
other. Haue ye not red thys ſcripture? *
*pſa.cxviij.c mat.xxi.d. Actes.iiii.b The ſtone whych the buylders dyd refuſe, is
become the chefe ſtoone of the corner? thys is
the Lordes doynge, & it is meruelous in oure
eyes. They wẽt about alſo to take hym, and
feared the people. For they knewe, ỹ he had
ſpoken the parable agaynſt them. And they
left hym and went theyr waye.

*mat.xxii.b Luke.xx.d. * And they ſent vnto him certayne of the
Phariſes & Herodes ſeruauntes, to take him
ĩ his wordes. And aſſone as they were come,
B they ſayde vnto hym: Maſter, we knowe ỹ
thou arte true, & careſt for no mã: for thou cõſydereſt
not ỹ outward appearaũce of men,
but teacheſt ỹ waye of God truly: Is it lawfull
to paye tribute to Ceſar, or not? Ought
we to geue, or ought we not to geue? But he
vnderſtode theyr ſymulacyõ, and ſayd vnto
thẽ: Why tẽpte ye me? Bringe me a peny, ỹ I
maye ſe it. And they brought it. And he ſayeth
vnto thẽ: Whoſe is thys ymage & ſuperſcripcyõ?
And they ſayde vnto hym: Ceſars.
And Jeſus anſwered, and ſayde vnto them:
*Rom.xiij.b mat.xvij.d. and.xxij.b. * Geue to Ceſar the thinges that belonge to
Ceſar: and to God, the thynges whych pertayne
to God. And they merueled at hym.

There came alſo vnto hym the Saduces,
*mat.xxii.d. Actes.xxiii.b Luke.xx.e *Deu.xxv.b. * whych ſaye ỹ ther is no reſurreccyon. And
they aſked hym ſayinge: Maſter * Moſes
wrote vnto vs, yf eny mãs brother dye, and
leaue hys wyfe behynde hym, and leaue no
chyldren: that hys brother ſhulde take hys
wyfe, and reyſe vp ſeed vnto hys brother.
There were ſeuen brethrẽ, and the fyrſt toke

a wyfe: and whē he dyed, left no ſeed behynde hym. And the ſecōde toke hyr, and dyed: nether left he any ſeed. And ẏ thyrde lykewyſe. And ſeuen had her, and left no ſeed behynde them. Laſt of all the wyfe dyed alſo. In the reſurreccyon therfore when they ſhall ryſe agayne: whoſe wyfe ſhall ſhe be of them? For ſeuen had her to wyfe. And Jeſus anſwered, and ſayde vnto thē: Do ye not therfore erre, becauſe ye vnderſtande not the ſcriptures, nether the power of God? For when they C ſhall ryſe agayne frō deeth, they nether mary, nor are maryed: but are as the aungels, whych are in heauē. As touchyng the deed, ẏ they ryſe agayne: haue ye not redde in the boke of Moſes, howe in the buſhe, God ſpake vnto hym, ſayinge: ‡ I am the God of Abrahā & the God of Iſaac, & the God of Jacob? He is no God of deed, but the God of lyuynge. Ye are therfore greatly deceaued.

‡ Exo.iii.b.
Mat.xxii.c.
Luke.xx.f.

* Mat.xxii.d.

* And whā there came one of the ſcribes, and had hearde them diſputynge together and perceaued that he had anſwered them well he aſked hym: whych is the fyrſt of all the cōmaundementes? Jeſus anſwered him, the fyrſte of all the commaundementes is: Heare O Iſraell: ‡ The Lorde oure God, is Lorde onely: And thou ſhalt loue the Lorde thy God wyth all thy hert, and wyth all thy ſoule, and wyth all thy mynde, and wyth all thy ſtrength. This is the fyrſte commaundment. And the ſeconde is lyke vnto thys: ‡ Thou ſhalt loue thy neyghbour as thy ſelf. Ther is none other commaundement greater then theſe.

‡ Deu.vi.a.
Mat.xxii.d.

‡ Leui.xix.d
Mat.xxii.d.
Roma.xiii.c.
Gala.v.c.
James.ii.b.
Mat.v.g.

And the Scrybe ſayde vnto him: well maſter, thou haſt ſayd the truthe, for ther is one God, & ther is none but he. And to loue hym wyth all the herte, and wyth all the mynde, & wyth all the ſoule, & wyth all the ſtrength: and to loue a mans neyghbour as hym ſelfe, is a greater thynge, then all burnt offerynges and ſacrifyces. And when Jeſus ſawe ẏ he anſwered diſcretly, he ſayde vnto hym: Thou art not farre from the kyngdome of God. And no man after that, durſt aſke hym any queſtyon.

And Jeſus anſwered & ſayd, teachynge in the tēple: howe ſaye the Scribes ẏ Chryſt is D ẏ ſonne of Dauid? for Dauid hym ſelfe inſpired wᵗ the holy gooſt, ſayd: * The Lord ſayd to my Lorde, ſyt on my ryght hande tyll I make thyne enemyes thy fote ſtole. Dauid hī ſelfe calleth hī Lord: & howe is he then hys ſonne? And moche people hearde him gladly.

* Mat.xxii.d
Pſal.cx.a.

And he ſayde vnto thē in his doctrine: beware of the ſcribes, which * loue to go in lōge clothynge: & loue ſalutaciōs in the market places, and the chefe ſeates in the congregacyons, and the vppermoſt roomes at feaſtes: whych deuoure wydowes houſes, and vnder a pretence, make lōge prayers. Theſe ſhall receaue greater dampnacyon.

* Mat.xxiii.a
Luke.xx.g

✠ And whan Jeſus ſat ouer agaynſt the treaſury, he behelde, * howe the people put money into the treaſury: And many ẏ were ryche, caſt in moch. And ther cam a certayne poore wydowe, and ſhe threwe in two mytes, whych make a farthynge. And he called vnto hym hys diſciples and ſayeth vnto thē. Verely I ſaye vnto you, ẏ thys poore wydowe hath caſt moare in, then all they which haue caſt into the treaſury for they all dyd caſt in of theyr ſuperfluyte: but ſhe of her pouerte, dyd caſt in all that ſhe had, euen all her lyuynge. ✠

* Luke.xxi.a.

¶ The.xiij.Chapter. ✠

¶ The ende of the worlde. The daye and the houre is vnknowen.

A
* Mat.xxiiii.a
Luke.xxi.a.

AND as he went out of the temple, * one of his diſcyples ſayde vnto hym: Maſter, ſe what ſtones, and what buyldynges are here. And Jeſus anſwered and ſayde vnto hym: Seeſt ẏ theſe greate buyldynges? There ſhall not be lefte one ſtone vpon another, that ſhall not be throwen downe. And as he ſate on mounte Olyuete, ouer agaynſt the temple, Peter, and James, and John, and Andrewe, aſked hym ſecretly: tell vs, when ſhall theſe thynges be? And what is the ſygne whē all theſe thynges ſhalbe fulfylled? And Jeſus anſwered them, and began to ſaye: * take hede, leſt any man deceaue you. For many ſhall come in my name ſayinge: I am Chryſt, and ſhall deceaue many.

* Mat.xxiiii.a
Luke.xxi.b.

When ye ſhall heare of warres, and tydinges of warres, be ye not troubled. For ſoche thynges muſt nedes be. But the ende is not yet. For ther ſhall nacyō aryſe agaynſte nacyon, and kyngdome agaynſte kyngdome. B And ther ſhalbe earthquakes ī all quarters, and famyſhment ſhall ther be, and troubles. Theſe are ẏ begynnynge of ſorowes. * But take ye hede to youre ſelues. ‡ For they ſhall brynge you vp to the counſels, and into the ſynagoges, and ye ſhalbe beaten: yee, and ſhalbe brought before rulers and kynges for my ſake, for a teſtimoniall vnto thē. * And the Goſpell muſt fyrſte be publyſhed amōge all nacyons.

* John.xvi.a
‡ Mat.x.b
Luke.xxi.c.
John.xvi.a.

* Mat.xxiiii.b

‡ But whē they leade you and preſent you, take ye no thought, nether ymagin aforehāde what ye ſhall ſaye: but what ſoeuer is geuen you in the ſame houre, that ſpeake. For it is not ye ẏ ſpeake, but the holy ghoſt. The brother ſhall delyuer vp the brother to deeth, and the father the ſonne: and the chyldren ſhall ryſe agaynſt theyr fathers & mothers, and ſhall put them to deeth. And ye ſhall be hated of all men for my names ſake. But whoſo endureth vnto the ende, the ſame ſhalbe ſafe.

‡ Mat.x.c.

* Moreouer

*mat.xxiiij.b
Luke.xxi.d.
Danie.ix.g.

*Moreouer, when ye ſe the abhominaciõ of deſolacyon (wherof is ſpoken by Daniel the prophet) ſtãde where it ought not: let him that readeth vnderſtande. Then lett them yͭ be in Jurye, flye to the mountaynes. And let him that is on the houſe toppe, not go downe into the houſe, nether entre therin, to fetche eny thinge out of his houſe. And let him that is in the felde, not tourne backe agayne vnto the thynges which he lefte behynde him, for to take hys clothes wͭ hym. Wo ſhall be then to them yͭ are wyth chylde, and to them that geue ſucke in thoſe dayes. But praye ye that youre flyght be not in the wynter. For ther ſhalbe in thoſe dayes ſuche tribulacyon, as was not from the begynnynge of creatures (which God created) vnto this tyme, nether ſhalbe. And excepte that the Lorde ſhulde ſhorten thoſe dayes no fleſhe ſhulde be ſaued. But for the electes ſake, whõ he hath choſen, he hath ſhortened thoſe dayes.

C

*mat.xxiiij.b
Luke.xvij.e.

*And then, yf eny man ſaye to you, lo here is Chriſt: lo, he is there, beleue not. For falſe Chriſtes & falſe prophetes ſhall ryſe, & ſhall ſhewe myracles & wondres, to deceaue yf it were poſſible, euen the electe. But take ye hede: beholde, I haue ſhewed you all thinges before.

*mat.xxiiij.e
Joe.ij.c.
Luke.xxi.e

*Moreouer, in thoſe dayes, after that tribulacyõ, the ſonne ſhall wexe darke, and the mone ſhal not geue her lyght, & the ſtarres of heauen ſhall fall: & the powers whych are in heauen, ſhall moue:

*Danie.vij.c

*And then ſhall they ſe the ſonne of man commynge in the cloudes, with greate power & glory. And then ſhal he ſende hys angels, & ſhall gather together his electe frõ the fowre wyndes, from the ende of the erthe, to the vttermoſt parte of heauen.

*mat.xxiiij.d.
Luke.xxi.e.

*Learne a ſymilitude of the fygge tree. When hys braunche is yet tender, and hath brought forth leaues, ye knowe, yͤ ſommer is neare. So ye in lyke maner: when ye ſe theſe thynges come to paſſe: vnderſtãde, that he is nye euen at yͤ dores. Verely I ſaye vnto you that this generacyõ ſhall not paſſe, tyll theſe thinges be done. Heauẽ and earth ſhal paſſe, but my wordes ſhall not paſſe. But of that daye & tyme knoweth no man: no not yͤ aungels which are in heauen: ☞ nether yͤ ſonne ☞ him ſelfe: ſaue the father only.

*mat.xxiiij.d
Luke.xxi.e.
‡Mat.xxv.b.
Luke.xix.b.

*Take hede, watche & praye, for ye knowe not when the tyme is. ‡As a mã which is gone into a ſtraunge contrey, and hath lefte his houſe, and geuen his ſubſtaũce to his ſeruauntes, and to euery man his worke, and commaunded the porter to watche. Watche ye therfore, for ye knowe not when yͤ maſter of the houſe wyll come, at euen, or at mydnyght, whether at the cocke crowynge, or in yͤ dawnynge: leſt yf he come ſodenly, he finde you ſlepynge. And that I ſaye vnto you, I ſaye vnto all watche.

¶The.xiiij.Chapter. ✠

¶Mary Magdalen anoynteth Chriſt. The eaſter lambe is eaten. Chriſt is taken. Peter denyeth him, wyth many other thynges that were demaunded of Chriſt.

A

*mat.xxvi.a
Luke.xxii.a.

After two dayes was Eaſter, and the dayes of ſwete breed *And the hye preſtes and the ſcrybes ſought howe they myghte take hym by crafte, & put hym to deeth. But they ſayde: not in the feaſt daye, leeſt any buſynes aryſe amonge the people.

*mat.xxvi.a.
John.xii.a.

*And whan he was at Bethania, in the houſe of Simon the leper euen as he ſate at meate, ther cam a woman hauynge an alabaſter boxe of oyntment, called Narde, that was pure and coſtly: and ſhe brake the boxe, & powred it on his heed. And ther were ſome that were not content wyth in thẽ ſelues, & ſayde: what nede thys waſte of oyntment? For it myght haue bene ſolde for more then thre hundred pens, & haue bene geuen vnto the poore. And they grudged agaynſt her.

*Deut.xv.b.

And Jeſus ſayde: lett her alone, why trouble ye her? She hath done a good worke on me. *For ye haue poore wͭ you allwayes: & when ſoeuer ye wyll, ye maye do them good: but me haue ye not alwayes. She hath done yͭ ſhe coulde: ſhe came aforehande, to anoynt my body to yͤ buryinge. Verely I ſaye vnto you: where ſoeuer this Goſpell ſhalbe preached thorow out the whole worlde: this alſo that ſhe hath done, ſhalbe rehearſed in remembraunce of her.

B

*mat.xxvi.b.
Luke.xxii.a.
John.xiij.a.

*And Judas Iſcarioth, one of yͤ twelue went a waye vnto yͤ hye Preſtes, to betraye him vnto them. When they herde that, they were glad, and promyſed that they wolde geue hym money. And he ſought, how he myght conueniently betraye him.

*mat.xxvi.b
Luke.xxii.a.
☞

*And the fyrſte daye of ſwete breed (whẽ they offred ☞ Paſſeouer) his diſciples ſayd vnto hĩ: where wylt yͧ that we go & prepare, that thou mayeſt eate the Paſſeouer? And he ſendeth forth two of hys diſcyples, & ſayeth vnto thẽ: Go ye into yͤ cytie, & ther ſhall mete you a man bearing a pitcher of water: folowe hĩ. And whyther ſoeuer he goeth in, ſaye ye to yͤ good mã of yͤ houſe, yͤ maſter ſayeth: where is the geeſt chãbre, where I ſhall eate paſſeouer wyth my dyſcyples? And he wyll ſhewe you a greate parlour, paued and prepared: there make ready for vs. And hys diſciples went forth, and came into the cytie, and founde as he had ſayde vnto them: and they made ready the Paſſeouer.

C

*mat.xxvi.b
Luke.xxii.b.
‡John.xiij.a.

And whan it was now euetyde he came with the xii. And as they ſate at borde & dyd eate Jeſus ſayde: verely I ſaye vnto you: ‡one of you (yͭ eateth wyth me) ſhall betraye me. And they beganne to be ſorie, & to ſaye to him one by one: is it I? And another ſayde:

is it I? He anſwered & ſayde vnto them: It
is one of the. xij. euen he that dyppeth wyth
me in the platter. The ſonne of man trulye
goeth as it is wrytten of him: but wo to that
man by whom the ſonne of man is betrayed.
Good were it for that man, yf he had neuer
bene borne.

*Mat.xxvi.c Luke.xxii.b. i.Cor.xi.e. *And as they dyd eate, Jeſus toke breed:
and whan he had geuen thankes he brake it,
and gaue to thẽ, and ſayde: Take, eate, thys
is my body. And he toke the cup, & when he
had geuen thankes he toke it to them, & they
all dranke of it, and he ſayde vnto thẽ: Thys
is my bloude of the newe teſtament, whych
is ſhedd for many. Verely, I ſaye vnto you:
I wyll dryncke nomore of the frute of the
vyne: vntyll that daye, ŷ I dryncke it newe
*Mat.xxvi.c in the kyngdome of God. *And when they
had ſayde grace: they went out to mount
Oliuete.

And Jeſus ſayeth vnto thẽ: All ye ſhalbe
offended becauſe of me thys nyght. For it is
*Zacha.xiii.c Mat.xxvi.c. Luk.xxii.d. John.xvi.d wrytten: *I wyll ſmyte the ſhepherd, & the
ſhepe ſhalbe ſcattered: But after that I am
ryſen agayne, I wyll go into Galile before
you. Peter ſayde vnto him. And though all
men be offended, yet wyll not I. And Jeſus
ſayeth vnto him: Verely I ſaye vnto ŷ, that
this daye, euen in this nyght before the cocke
crowe twyſe, thou ſhalt denye me thre tymes.
But he ſpake more vehemently: no, yf
I ſhulde dye wyth the, I wyll not denye the.
D Lykewyſe alſo ſayde they all.

*Mat.xxvi.d *And they came into a place whych was
named Gethſemany. And he ſayeth to his diſciples:
Syt ye here, whyle I go aſyde, and
praye. And he taketh wyth him Peter & James
& John, & began to waxe abaſhed, & to
*Mat.xxvi.d John.xii.d. be in an agonye, & ſayeth vnto them: *My
ſoule is heauy, euen vnto the deeth, tary ye
here and watche. And he went forth a lytle &
fell downe flatt on the grõude, & prayed that
yf it were poſſible, the houre myght paſſe frõ
*mat.xxvi.d. Luke.xxii.d him. And he ſayde: *Abba father, all thynges
are poſſible vnto the, take awaye thys
cup from me. Neuertheleſſe, not that I will:
but that thou wilt, be done.

And he cam & founde thẽ ſleppynge, & ſayeth
to Peter: Simon: ſlepeſt thou? Couldeſt not
E thou watche one houre? watche ye, & praye,
leeſt ye entre into temptacyon, the ſprete tru-
*mat.xxvi.d lye is ready, but the fleſhe is weake. *And
agayne he went aſyde, & prayde, and ſpake ŷ
ſame wordes. And he returned, & fõude them
a ſlepe agayne. For their eyes were heauy:
nether wiſt they, what to anſwere him. And
he came the thyrde tyme & ſayde vnto them:
ſlepe hens forth, and take youre eaſe, it is
ynough. The houre is come, beholde, ŷ ſonne
of mã is betrayed into the handes of ſynners.
Ryſe vp, let vs go. Lo, he ŷ betrayeth me, is
*Mat.xxvi.e Luke.xxii.e at hãde. *And imediatly while he yet ſpake,
cõmeth Judas (which was one of ŷ twelue)
& wyth him a greate nomber of people wyth
ſweardes and ſtaues from the hye Preſtes
and Scrybes & elders. And he that betrayed
him, had geuen thẽ a generall token, ſayinge:
whoſoeuer I do kyſſe, that ſame is he: take
him & leade him awaye warely. And as ſone
as he was come, he goeth ſtreyght waye to
him, & ſayeth vnto him: Maſter, Maſter, &
kyſſed him: And they layde their handes on
hym, and toke hym. And one of them ŷ ſtode F
by, drue out a ſwearde, and ſmote a ſeruaunt
of the hye Preſte, & cut of his eare.

And Jeſus anſwered & ſayde vnto them:
*ye be come out as vnto a thefe wt ſweardes *Mat.xxvi.e Luke.xxii.f.
& with ſtaues, for to take me. I was daylye
with you in the temple, teachynge, & ye toke
me not: but theſe thynges come to paſſe, that
the ſcriptures ſhulde be fulfylled. *And they *Mat.xxvi.e Luke.xxii.f. John.xviii.b
all forſoke him, & rãne awaye. And there folowed
him a certayne younge man, clothed
in lynnen vpõ the bare, & ŷ yongmen caught
him, & he lefte his lynnen garment, & fled frõ
them naked. *And they ledd Jeſus awaye *Mat.xxvi.e Lu.xxii.f. John.xviii.b
to the hyeſt Preſte of all, & with him came all
the hye Preſtes, & the elders, & the Scrybes.
And Peter folowed hym a greate waye of
(euen tyll he was come into the palace of the
hye preſte) and he ſat with the ſeruauntes,
and warmed him ſelfe at the fyre.

*And the hye Preſtes & all the counſell *Mat.xxvi.f Act.vi.d.
ſought for wytnes agaynſt Jeſu, to put hym
to death, & founde none: for many bare falſe
wytnes agaynſte hym, but their wytneſſes
agreed not together. And ther aroſe certayne
and brought falſe witnes agaynſt him, ſayinge.
We herde him ſaye: *I wyll deſtroye *Mat.xxvi.f John.ii.d.
this temple that is made wyth handes, and
wyth in thre dayes I wyll buylde another,
made wythout handes. But yet their wytneſſes
agreed not together.

*And the hye Preſte ſtode vp amongeſt *Mat.xxvi.f
them, and aſked Jeſus, ſayinge: anſwereſt ŷ
nothynge? Howe is it ŷ theſe beare wytnes
agaynſt the? But he helde his peace, & anſwered
nothinge. Agayne *ŷ hyeſte preſte aſked *Mat.xxvi.f
hym, & ſayde vnto hym. Art thou Chriſt the
ſonne of the bleſſed? And Jeſus ſayde: I am. G
*And ye ſhall ſe ŷ ſonne of man ſyttynge *Mat.xxvi.f *Lu.xxii.g John.vi.f
on the ryght hãde of power, & cõmynge in the
cloudes of heauen. Then ŷ hye preſte rent his
clothes, & ſayde: what nede we eny further of
wytneſſes? Ye haue hearde blaſphemy, what
thyncke ye? and they all condempned him to
be worthy of deeth. And ſome begãne to ſpit
at hym, & to couer hys face, & to beate hym wt
fiſtes, and to ſaye vnto him, Areade: And ŷ
ſeruauntes boffeted him on the face.

And as Peter was beneth in the palace
ther cam one of the wenches of the hyeſt preſte:
& *when ſhe ſawe Peter warmynge him *mat.xxvi.g Luke.xxii.f. John.xviii.c
ſelfe, ſhe loketh on him, & ſayeth: waſt not ŷ
alſo,

alſo wͭ Jeſus of Nazareth? And he denyed,
ſaying: I knowe hym not, nether wote I
what thou ſayeſt. And he went out into the
porche, and the cocke crewe. And a damoſell
(whan ſhe ſawe him) begāne agayne to ſaye
to them that ſtode by. this is one of thē. And
he denyed it agayne. And anone after, they
that ſtode by, ſayde agayne to Peter: ſuerly
thou art one of them, for thou art of Galyle,
& thy ſpeache agreeth therto. But he begāne
to curſſe, & to ſweare, ſaynge: I knowe not
thys man of whom ye ſpeake. And agayne
*mat.xxvi.g. Luke.xxii.g * the cocke crewe, & Peter remembred the
worde that Jeſus ſayde vnto him: before the
cocke crowe twyſe, thou ſhalt denye me thre
tymes. And he beganne to wepe.

¶The.xv.Chapter,

¶Of the paſſion, death, and buryall of Chriſte

A *mat.xxvii.a Luke.xxiii.a. Joh.xviii.c. AND anone in the dawnynge * the
hye Preſtes helde a counſell wͭ the
elders & the Scrybes, & the whole
congregacyon, & bounde Jeſus, &
ledde him awaye, & deliuered him to Pilate.
And Pilate aſked him: art thou yͤ kynge of yͤ
Jewes? And he anſwered, & ſayd vnto hym:
thou ſayeſt it. And yͤ hye preſtes accuſed him
of many thīges. So Pilate aſked hī agayne.
*mat.xxvii.b Luke.xxiii.b. ſayinge: * Anſwereſt thou nothing? Beholde,
how many thīges they lay vnto thy charge.
Jeſus yet anſwered nothinge, ſo that Pilate
merueyled.

At that feaſt Pilate dyd delyuer vnto thē
a preſoner: whomſoeuer they wolde deſyre.
And ther was one that was named Barrabas,
which laye bounde with them that made
inſurreccyon: he had commytted murther.
And the people called vnto hym, and began
to deſyre him, that he wolde do, accordynge
as he had euer done vnto them. Pylate anſwered
them ſayēge: Will ye that I let lowſe
vnto you the kynge of the Jewes? For he
knewe, that the hye Preſtes had delyuered
him of envy. But the hye preſtes moued the
people, that he ſhulde rather delyuer Barrabas
vnto them.

Pylate anſwered agayne, and ſayde vnto
them: * What wyll ye then that I do vnto
*mat.xxvii.b Luk.xxiij.e him, whom ye call the kynge of the Jewes?
And they cryed agayne: crucifye him: Pylate
ſayde vnto them, What euyll hath he done:
And they cryed the moare feruentlye: Crucifye
him. And ſo Pylate wyllynge to content
the people, * let loſe Barrabas vnto them &
*mat.xxvii.c delyuered vp Jeſus (when he had ſcourged
hym) for to be crucifyed.

And the ſoudyers lede him, awaye into yͤ
commen hall, and called together the whole
multitude, & they clothed him with purple, &
they platted a croune of thornes, & crouned
him withall, & beganne to ſalute him: Hayle
kynge of the Jewes. And they ſmote hym,
on the heed wyth a rede and dyd ſpytt vpon
him & bowed their knees, & worſhypped hym.

And whē they had mocked him, they toke
the purple of him, & put hys awne clothes on
*mat.xxvii.d him, & ledde him out, to crucifye hym. * And
Luk.xxiii.d they compelled one that paſſed by, called Simon
of Syrene (the father of Alexander and
Rufus (which came out of the felde, to beare
*mat.xxvii.d his croſſe. * And they brought him to a place
C named Golgotha (whych is yf a man interprete
it: the place of deed mens ſculles) and
they gaue hym to drynke, wyne myngled wͭ
myrre, but he receaued it not.

*mat.xxvii.d And when they had crucifyed him * they
Pſal.xxii.d parted his garmentes, caſtynge lotes vpon
them, what euery man ſhulde take. And it
was aboute yͤ thyrde houre, & they crucifyed
hym. And yͤ tytle of his cauſe was wrytten:
*mat.xxvii.d The kynge of the Jewes. * And they crucifyed
Luke.xxiij.d. with him two theues: yͤ one on the right
hande, & the other on hys lyfte. And the ſcrypture
*Eſa.liij.d. was fulfylled whych ſayeth: * he was
Mat.xxvii.d. counted amonge the wycked.

‡mat.xxvii.d ‡ And they that went by, rayled on hym:
Luke.xxiii.d. waggynge their heedes, & ſayinge: A wretche:
yͧ that deſtroyeſt the tēple, and buyldeſt
it in thre dayes: ſaue thy ſelfe, & come doune
from the croſſe. Lyke wyſe alſo mocked hym
the hye Preſtes amōge them ſelues wyth the
Scrybes & ſayde, he ſaued other men, hym
ſelfe he cannot ſaue. Let Chriſt the kynge of
Iſrael deſcende nowe frō the croſſe, that we
maye ſe, & beleue. And they that were crucifyed
with him checked him alſo.

*mat.xxvii.e * And when the ſyxte houre was come,
Luke.xxiii.e. darcknes aroſe ouer all the earth, vntyll the
nynth houre. And at the nynth houre Jeſus
cryed wͭ a loude voyce, ſayinge: Eloi, Eloi,
lamazabathani? which is (yf one interpret
*mat.xxvii.e it) * my God, my God why haſt thou forſaken
Pſal.xxi.a. me? And ſome of them yͭ ſtode by, when
D they hearde that, ſayde: beholde, he calleth for
*mat.xxvii.e Helias. * And one ran, and fylled a ſponge
full of vineger, and put it on a rede, & gaue
him to drinke, ſayinge: let him alone, let vs
ſe, whether Helyas wyll come and take him
downe.

But Jeſus cryed with a loude voyce, and
*mat.xxvii.e gaue vp the gooſt. * And the vayle of yͤ temple
Luke.xxiii.g. dyd rent in two peces, from the toppe to
‡mat.xxvii.e the bottome. ‡ And whē yͤ Centuriō (which
Luke.xxiij.g. ſtode before him) ſawe, that he ſo cryed, and
gaue vp the gooſt, he ſayde: truly thys man,
*mat.xxvii.e was yͤ ſonne of God. * There were alſo wemen
Luke.xxiii.g a good waye of, beholdynge him amōge
‡mat.xxvii.g whom was ‡ Mary Magdalen, and Mary
the mother of James the lytle: & of Joſes, &
*Luke.viii.a Mary Salome * (whych alſo when he was
in Galile had folowed him & mynyſtred vnto
hym) and many other wemen, whych came
vp with him vnto Jeruſalem.

And nowe when yͤ euē was come (becauſe
it was

*Mat.xxvij.g. Luke.xxiij.g. John.xix.g it was the daye of preparinge that goeth before ỹ Sabboth) *Joſeph of the cyte of Aramathia, a noble counſeller whych alſo loked for the kyngdome of God, came, and went in boldely vnto Pilate, and begged of hym the body of Jeſu. And Pilate merueled, that he was alredy deed, and called vnto hym the Centuriõ, and aſked of him, whether he had bene eny whyle deed. And when he knewe the trueth of the Centurion, he gaue the body to Joſeph. And he bought a lynnen clothe, and toke hym downe, and wrapped hym in the lynnen clothe, and layde hym in a ſepul- *Luk.xxiij.e chre, that was hewen out of the rocke *and rolled a ſtone before the dore of the ſepulchre And Mary Magdalen and Mary Joſes behelde where he was layde. ✠

¶ The .xvj. Chapter. ✠

¶ Chriſt is ryſen agayne, and apereth to the Apoſtles: to whom he cõmitteth the preachynge of the Goſpell.

A AND when the Saboth was paſt, Mary Magdalen, and Mary Jacob, and Salome, bought ſwete odoures, that they myght come, & anoynt hym. *Mat.xxviij. a. Luke.xxiiij.a John.xx.a. *And early in the mornynge ☞ the fyrſt daye of ỹ ☞ Sabboth they came vnto the ſepulcre, when ỹ Sonne was ryſen. And they ſayde amõge thẽ ſelues: who ſhall rolle vs awaye ỹ ſtone frõ the dore of the ſepulchre? And when they loked, they ſawe howe ỹ the ſtone was rolled awaye, for it was a very greate one. And they went into the ſepulcre, & ſawe a younge man ſyttynge on the ryght ſyde, clothed in a longe whyte garment, & they were afrayed. *Mat.xxviij. b. Luke.xxiiij.a *And he ſayeth vnto them, be not afrayed: ye ſeke Jeſus of Nazareth, whych was cru- B cifyed. He is ryſen, he is not here. Beholde, the place where they had put hym. But goo youre waye, and tell hys diſcyples, & Peter, he goeth before you into Galile: there ſhall ye *Mat.xxviij a. Luke.xxiiij.e ſe hym, as he ſayde vnto you. ✠ *And they went oute quyckly, and fledd from the ſepulcre. For they trembled & were amaſed. Nether ſayde they eny thynge to eny man, for they were afrayed.

C *Lu.xxiiii.a. ✠ When Jeſus was ryſen early the fyrſt daye after the Sabboth *he appeared fyrſt to Mary Magdalen, out of whõ he had caſt ſeuen deuyls. And ſhe went, and tolde them that were wyth hym, as they mourned and wepte. And they, whan they hearde that he was a lyue, and had appeared vnto her, be- *Lu.xxiiij.b. leued it not. *After that, appeared he vnto two of them in a ſtraunge fygure, as they walked, & went into the country. And they went & tolde it to the remnaũt. And they beleued not theſe alſo. ✠

✠ Afterwarde he appeared vnto the leuen as they ſate at meate: and caſt in theyr teth their vnbeleſe, and hardnes of herte: becauſe they beleued not them whych had ſene *Mat.xxvi b. that he was ryſen agayne frõ the deed. And he ſayde vnto thẽ: *Goo ye into all ỹ worlde, and preache the goſpell ☞ to all creatures, he that beleueth & his baptiſed, ſhalbe ſaued. But ☞ he that beleueth not, ſhalbe dampned. ☞ D ☞

And theſe tokens ſhall folowe them that beleue. *Act.viij.b. xvi.b.xx.c. ‡Act.ij.a. x.xix.b. *Luke.x.c. and.xxiij.b. *In my name they ſhall caſt out deuyls, they ‡ ſhall ſpeake wyth newe tonges, they ſhall *dryue awaye ſerpẽtes. And yf they dryncke any deadly thynge, it ſhall not hurte them. They ſhall laye their hãdes on the ſycke, & they ſhall recouer.

So then, when ỹ Lorde had ſpoken vnto *Lu.xxiiij.g Acte.i.b. them *he was receaued into heauen, and is on the ryght hande of God. And they went forth, and preached euery where: the Lorde *Heb.ij.a. workynge with them *and cõfyrmynge the worde with myracles folowynge.

¶ The ende of the Goſpell of
S. Marcke.

¶ The Goſpell of
S. Luke.

FOR as moche as many haue taken in hãde to ſet forth the declaracyõ of thoſe thinges, whych are moſt ſurely to be beleued amonge vs, euen as they delyuered thẽ vnto vs, which from the begynnynge ſawe them with their eyes & were mynyſters of the thynges ỹ they declared: I determined alſo (as ſone as I had ſearched out diligently all thynges from the begynnyng) that then I wolde wryte vnto the, good Theophilus: that thou migheſt knowe ỹ certẽtye of thoſe thynges where of thou haſt bene informed.

¶ The fyrſt Chapter.

¶ The cõcepcyon and byrth of John the Baptiſt. The concepcyon of Chriſte. The thankfull ſonges of Mary and zachary.

THere was in ỹ dayes of Herode the Kynge of Jurie, a A certayne Preſte named zacharias *of the courſe of *Par.xxv.b. Abia. And hys wyfe was of the daughters of Aarõ: and her name was Elizabeth: they were both ryghteous before God, and walked in all the lawes and ordynaunces of the Lorde, that no mã coulde fynde fawte with them. And they had no chylde, becauſe that Elizabeth was barren, and they booth were nowe well ſtrycken in age.

And it came to paſſe, ỹ whã zachary executed the Preaſtes offyce before God, as his courſe came (accordynge to ỹ cuſtome of the preſtes offyce) hys lot fell to burne incence. And he *went into the temple of the Lorde, & the whole multitude of yͤ people were with out in prayer, whyll the incenſe was a burnynge. And ther appeared vnto him an aungell of the Lorde, ſtandynge on yͤ ryght ſyde of yͤ aultare of incenſe. And when zacharias ſawe him, he was abaſhed, & feare cā on him.

*Exo.xxx.b. Hebre.ix.b.

B But yͤ aungell ſayde vnto him: feare not zachary, for thy prayer is hearde. And thy wyfe Elizabeth ſhall beare the a ſonne, and thou ſhalt call his name Iohn, and thou ſhalt haue ioye and gladnes, and many ſhall reioyce at his byrth. For he ſhalbe greate in the ſyght of the Lorde, and ſhall nether dryncke wyne ner ſtronge drincke. And he ſhalbe fylled with the holy ghoſt, euen frō his mothers wombe: and many of the chyldren of Iſrael ſhall tourne to their Lord God. And he ſhall go before him in the ſpryte & power of *Helias ☞ to tourne the hertes of the fathers to the chyldren, and the vnbeleuers to the wyſdome of the iuſte men, to make readye a perfecte people for the Lorde.

*Mat.xi.b. ☞

And zacharias ſayde vnto the aungell: by what token ſhall I knowe this? For *I am olde, and my wyfe well ſtryckē in yeres. And the aungell anſwered, and ſayde vnto hym. I am Gabriel, that ſtande in the preſens of God, and am ſent to ſpeake vnto the: and to ſhewe the theſe glad tydinges. And beholde it ſhall come to paſſe, that thou ſhalt be domme, and not be hable to ſpeake, vntyll yͤ daye that theſe thynges be performed, becauſe yͧ beleuedſt not my wordes, whych ſhal be fulfylled in their ſeaſon.

*Gen.xvii.d and.xviii.b.

And the people wayted for zacharias: and merueyled that he taryed in the temple. And when he came out, he coulde not ſpeke vnto them. And they perceaued, that he had ſene a viſyon in the temple. And he beckened vnto them, and remayned ſpeachleſſe.

C ✠ And it fortuned, that as ſone as the dayes of his office were out, he departed into hys awne houſe. And after thoſe dayes, hys wyfe Elizabeth cōceaued, & hyd her ſelfe fyue monethes, ſayinge: Thys wyſe hath God dealte wyth me, in the dayes wherin he hath loked on me, to take from me my rebuke amonge men. And in the ſyxt moneth the aūgell Gabriel was ſent frō God vnto a cytie of Galile, named Nazareth, to a virgin ſpouſed to a man, whoſe name was Ioſeph, of the houſe of Dauid, and the virgins name was Mary. And yͤ aungell went in vnto her, and ſayde. Hayle full of grace, the Lorde is with the: bleſſed art thou amonge wemen.

When ſhe ſawe him, ſhe was abaſſhed at his ſayinge: and caſt in her mynde, what maner of ſalutacyon that ſhulde be. And yͤ aungell ſayde vnto her: feare not Mary: for thou haſt foūde grace with God. Beholde, *thou ſhalt cōceaue in thy wōbe, & beare a ſonne, & *ſhalt call his name Ieſus. He ſhalbe greate & ſhalbe called the ſonne of the hyeſt. And the Lorde God ſhall geue vnto hym the ſeate of his father Dauid, and *he ſhall raygne ouer the houſe of Iacob for euer, and ‡ of his kyngdome there ſhalbe none ende.

*Esa.vii.c.

*Mat.i.c. Luke.ii.c.

*Esa.ix.b.

‡Danie.vii.b Mich.iiii.b.

Then ſayde Mary vnto yͤ aungell: Howe ſhall thys be, ſeynge I knowe not a man? And the aungell anſwered, & ſayde vnto her. The holy ghoſt ſhall come vpon the, and the power of the hyeſt ſhall ouer ſhaddowe the. Therfore alſo that holy thinge which ſhalbe borne, ſhalbe called yͤ ſonne of God. And beholde, thy coſyn Elizabeth, ſhe hath alſo conceaued a ſōne in her age. And this is her ſyxt moneth, which was called barren: for *with God ſhall nothinge be vnpoſſible. And Mary ſayde: beholde yͤ hande mayden of yͤ Lord, be it vnto me accordynge to thy worde, ✠ And the aungell departed from her.

D

*zacha viii.b Mat.xix.c. Mar.x.b. Luke.xviii.c.

✠ And Mary aroſe in thoſe dayes, & wēt into the mountayns with haſte ☞ into the cytie of Iewrye, and entred into the houſe of zachary, and ſaluted Elizabeth. And it fortuned, that whan Elizabeth hearde the ſalutacyon of Mary, the babe ſprāge in her wōbe. And Elizabeth was fylled wyth the holy ghoſt, & cryed with a loude voyce, and ſayde: Bleſſed art thou amōge wemen, and bleſſed is the frute of thy wombe. And whence happeneth this to me, yͭ the mother of my Lorde ſhulde come to me? For lo, as ſoone as the voyce of thy ſalutacyon ſounded in myne eares, the babe ſprange in my wombe for ioye. And bleſſed art thou yͭ haſt beleued: for thoſe thynges ſhalbe performed, which were tolde the from the Lorde. And Mary ſayde.

☞

E

*My ſoule magnifieth yͤ Lorde. And my ſprete hath reioyſed in God my ſauyour ✠ For he hath loked on the lowe degre of hys hande mayden: for lo: nowe from hence forth ſhall all generacyons call me bleſſed. Becauſe he yͭ is myghty, hath done to me greate thinges, & holye is his name. And hys mercy is on them that feare him, frō generacyon to generacyon. He hath ſhewed ſtrength wyth his arme, he hath ſcattered them yͭ are proude in the ymaginacyon of their herte. *He hath putte downe the myghty from their ſeates, and exalted them of lowe degre. He hath fylled the hongrye with good thynges: and ſent awaye the ryche emptye. He hath helped his ſeruaunt Iſrael, in remembraunce of hys mercye.

*Esa.lxi.d.

*i.Reg.ii.b. Eccl.x.c.

*Euen as he promyſed to oure fathers, Abrahā, and to hys ſeede for euer. And Mary abode wyth her aboute a.iij. monethes, & retourned agayne to her awne houſe.

*Gene.xvii.c

✠ Elizabeths tyme came that ſhe ſhulde be delyuered, and ſhe brought forth a ſonne. And her neyghboures & her coſyns hearde

F

howe the Lorde had ſhewed greate mercy
vpon her, and they reioyſed with her.

And it fortuned ẏ in the eyght daye, they
*Gen.xvii.b came * to circũcyſe the chylde: and called hys
and.xxi.a. name zacharias, after the name of his father
Leui.xii.a. And his mother anſwered and ſayde: not ſo
but he ſhalbe called John. And they ſayde
vnto her: Ther is none in thy kynred, that is
named wͭ this name: And they made ſygnes
to hys father, howe he wolde haue hym cal=
led. And he aſked for wrytynge tables, and
wrote, ſaying: his name is John. And they
marueiled all. And hys mouth was opened
immediatly, & his tonge alſo, & he ſpake, and
prayſed God. And feare came on all thẽ that
dwelt nye vnto them. And all theſe ſaynges
were noyſed abroade throughout all ẏ hyll
countre of Jurie: and all they that hearde thẽ
layde them vp in their hertes, ſaying: What
maner of chylde ſhall this be? And the hande
of the Lorde was wyth hym.

And his father zacharias was filled wyth
the holy ghoſt, and prophiſyed ſayinge:

Prayſed be the Lord God of Iſrael, for he
☞ hath ☞ viſited and redemed his people: ⊢
*pſ..cxxxi.c. And hath rayſed vp * an horne of ſaluacion
vnto vs, in the houſe of his ſeruaunt Dauid.

Euen as he promyſed by the mouth of his
holy prophetes, whych were ſens the worlde
began. That we ſhulde be ſaued frõ oure ene
mies, and from the hande of all that hate vs.

That he wolde deale mercifully with oure
fathers, and remember his holy couenaunt.

*Gen.xxii.c * And that he wolde performe the oothe,
which he ſware to oure father Abraham, for
to geue vs.

*Eſa.xxxviij c. * That we delyuered oute of the handes
of oure enemies, myght ſerue hym wyth out
feare, all the dayes of oure lyfe, in ſuch holy=
nes & ryghtewesnes as are accept before him
And thou chylde ſhalt be called the Prophet
☞ of the hyeſt: for thou ſhalt go ☞ before the
face of the Lorde, to prepare hys wayes: to
geue knowlege of ſaluacyon vnto hys peo=
ple for the remiſſion of ſinnes. Through the
☞ tender mercy of oure God, wherby ☞ the
daye ſpringe from an hye hath viſited vs.

*Eſa.ix.c. * To geue lyght to thẽ ẏ ſate in darcknes
Mat.iiii.c. & in ẏ ſhadowe of deathe, to gyde oure fete
into the waye of peace. And the chyld grewe
and wexed ſtrong in ſprete, and was in wyl=
dernes, tyll the daye came, when he ſhulde
ſhewe hym ſelfe vnto the Iſraelytes.

The ſeconde Chapter. ✠

The byrth and circumciſion of Chriſt. Howe he was receaued into the temple, howe Simeon and Anna propheſye of him, and howe he was founde in the temple amonge the doctours.

A AND it chaũced in thoſe dayes: that
ther went oute a cõmaundement
from Auguſtus the Emperour, ẏ
all ẏ worlde ſhulde be taxed. And
this taxinge was the fyrſt, & executed when
Syrenius was leftenaunt in Syria. And
euery man went vnto hys awne cytie to be
taxed. And Joſeph alſo aſcended frõ Galile,
out of a cytie called Nazareth, into Jewry:
vnto * the cytie of Dauid, whych is called *i.Reg.xx.b.
Bethlehem, becauſe he was of the houſe and
lynage of Dauid, to be taxed with Mary his
ſpouſed wyfe, which was with chylde.

And it fortuned ẏ whyle they were there,
her tyme was come that ſhe ſhulde be dely=
uered. And ſhe broughte forth her ☞ fyrſt ☞
begottẽ ſonne, & wrapped him in ſwadlynge B
clothes, and layde him in a maũger, becauſe
ther was no rowme for them in the ynne.

And ther were in the ſame region ſhepher=
des, watchynge and kepinge their flocke by
nyght. And lo, the aungell of the Lorde ſtode
harde by them, and the bryghtnes of ẏ Lord
ſhone rounde aboute them, & they were ſore
afrayed. And the aungell ſayde vnto them:
Be not afrayed. For beholde, I brynge you
tydinges of greate ioye, that ſhal come to all
people: for vnto you is borne this daye in the
cytie of Dauid, a ſauyoure whych is Chriſt
the Lorde. And take this for a ſygne: ye ſhall
fynde the chylde wrapped in ſwadlynge clo=
thes, & layed in a mãger. And ſtreyght waye
ther was wyth the aungell a multitude of
heauenly ſowdyers, prayſynge God: & ſay=
inge: Glory to God on hye, and peace on the
earth, & vnto men ☞ a good wyll. ⊢ ☞

And it fortuned, as ſone as the aungels C
were gone awaye from them into heauen.
✠ The ſhepherdes ſayde one to another: let
vs go nowe euen vnto Bethlehẽ, and ſe this
thynge ẏ we heare ſaye is happened, whych
the Lorde hath ſhewed vnto vs. And they
came wͭ haſt, & foũde Mary and Joſeph & the
babe layde in a maũger. And when they had
ſene it, they publyſhed abrode the ſayinge,
which was tolde them of that childe. And all
they that hearde it, wõdred at thoſe thynges
whych were tolde them of the ſhepherdes.
But Mary kepte all thoſe ſayinges, and põ=
dered them in her hert. And the ſhepherdes re=
tourned, prayſinge and laudinge God for all
the thynges that they had hearde and ſene,
euen as it was tolde vnto them. ⊢

✠ And whẽ the eyght daye was come ẏ
the chylde ſhulde be * circumciſed ‡ his name *Gen.xvii.b
was called Jeſus * which was named of ẏ ‡Mat.i.c.
aũgell, before he was cõceaued i ẏ wõbe. ⊢ *Luke.i.c.

✠ And when the tyme of their purificaciõ D
*(after the lawe of Moſes) was come, they *Leui.xii.b.
‡ brought him to Jeruſalem, to preſent hym ‡i.Reg.i.d.
to the Lorde (as it is wrytten in the lawe of
the Lorde * euery man chylde that fyrſt ope= *Exo.xiii.a.
neth the matrix, ſhalbe called holy to ẏ Lord) and.xxii.d.
and to offer (as it is ſayde in the lawe of the Nume.viii.c
Lord) a payre of turtle doues, or two yonge
pigions. And beholde, ther was a man in
Jeruſalem

Jeruſalem whoſe name was Simeon. And
the ſame man was iuſte & godly, & loked for
the conſolacion of Iſrael, and the holy gooſt
was in him. And an anſwer had he receaued
of the holy gooſt that he ſhulde not ſe deeth,
excepte he fyrſt ſawe the Lordes Chriſt. And
he came by inſpiracyon into the temple.

And when the father & mother brought
in the chylde Jeſus: to do for hym after the
*Leui.xij.d. cuſtome of the *lawe, then toke he him vp in
☞ his armes, and prayſed God & ſayde: Lorde,
☞ nowe letteſt thou thy ſeruaũt departe in
peace, accordynge to thy promes. For myne
☞ eyes haue ſene ☞ thy ſaluacyõ: whych thou
*Eſa.xlix.b. Act.xiij.g haſt prepared before the face of all people. *
A lyght to lyghten the gentyls, and ẏ glory
of thy people Iſrael. ✠

✠ And hys father & mother merueled at
thoſe thynges, whych were ſpoken of hym.
And Simeon bleſſed them, and ſayde vnto
Mary his mother: beholde, this childe is ſett
to be the fall and vpryſynge agayne of many
in Iſrael, & for a ſygne whych is ſpoken agaynſt.
☞ And moreouer, ☞ the ſwearde ſhall
☞ pearce thy ſoule ☞ that the thoughtes of
many hartes maye be opened.

And ther was a prophetiſſe, one Anna, the
daughter of Phanuel of the trybe of Aſer:
which was of a greate age, & had lyued wᵗ an
huſbãde. vij. yeares from her virginite. And
ſhe had bene a wedowe aboute. iiij. ſcoore &
iiij. yeare, which departed not frõ the temple,
but ſerued God with faſtynges and prayers
nyght & daye. And ſhe came forth that ſame
houre, & prayſed the Lord, & ſpake of him, to
all thẽ ẏ loked for redempcyon in Jeruſalem.

And whan they had perfourmed all thinges
accordynge to the lawe of the Lord, they
returned into Galile, to their awne citie Nazareth.
*i.Reg.ii.c. And * the chylde grewe, and wexed
ſtrõg in ſprete, & was fylled with wyſdome,
and the grace of God was vpon him. ✠

And his father & mother went to Jeruſalem
*Exo.xij.c. xxiij.b.and xxxiiij.c. Leui.xxiij.a. euery yeare * at the feaſte of eaſter. ✠
And when he was. xij. yeare olde, they went
vp to Jeruſalẽ after the cuſtome of the feaſt
daye. And whẽ they had fulfylled the dayes:
as they returned home, the chylde Jeſus abode
G ſtyll in Jeruſalem, and hys father & mother
knewe not of it: but they ſuppoſynge
him to haue bene in ẏ cõpany, came a dayes
iorney & ſought him amonge their kynſfolke
& acquayntaunce. And when they foũde him
not, they went backe agayne to Jeruſalem,
and ſought hym. And it fortuned that after
iij. dayes, they founde hym in the temple, ſyttynge
in the myddes of the doctours, hearynge
*Mat.vij.d. and.xiij.g. Mar.i.c. Luke.iiij.e them, & poſynge them. * And all that
hearde him, were aſtonyed at his vnderſtondynge
& anſwers.

And when they ſawe him, they marueyled.
And hys mother ſayde vnto hym: ſonne,
why haſt thou thus dealt with vs? Beholde,
thy father & I haue ſought the, ſorowynge.
And he ſayde vnto thẽ: howe is it ẏ ye ſought
me? Wyſt ye not, that I muſt goo aboute my
fathers buſynes? And * they vnderſtode not Luke.ix.e. and.xviij.f.
that ſayinge which he ſpake vnto them. And
he wẽt downe wᵗ them, & came to Nazareth,
& was obedient vnto them. But his mother
kept all theſe ſayinges together in her hart.
And Jeſus proſpered in wyſdome & age, and
in fauoure, with God & men. ✠

¶ The. iij. Chapter. ✠

¶ The preachynge, baptyme, and preſonment of
John. The baptyme of Chryſt, and a rehearſall of
the generacyon of the fathers.

IN the fyfteneth yere of ẏ raygne A
of Tyberius ẏ Emperoure, Pontius
Pylate beynge leftenaunt of
Jewrye, and * Herode beynge *Lu.xxiij.a
☞ Tetrarch of Galile, and hys ☞
brother Philip Tetrarch of Iturea & of the
region of the Traconites, & Lyſaniath the
Tetrarch of Abyline (when Anna and Cayphas
were the hye preſtes) the worde of the
Lorde came vnto John ẏ ſonne of zacharias
in the wyldernes. And he came in to all the
coaſtes aboute Jordan, preachynge * the baptyme *Mat.iij.a. Mar.i.a. John.i.d.
of repentaunce for ẏ remiſſyon of ſynnes,
as it is wrytten in the boke of ẏ wordes
of Eſayas ẏ prophet, ſayinge. * The voyce *Eſa.xl.a. John.i.c. Mat.iij.a. Mar.i.a.
of a cryar in wyldernes: prepare ye the waye
of ẏ Lord, make his pathes ſtrayght. Euery
valley ſhalbe fylled, & euery mountayne and
hyll ſhalbe brought lowe. And thynges that
be croked, ſhalbe made ſtreyght: & the rough
wayes ſhalbe made playne: & all fleſſhe ſhall
ſe ☞ the ſaluacyon of God. ✠ ☞

Then ſayde he to the people, ẏ were come B
forth to be baptyſed of him. * O ye generacyon *Mat.iij.b.
of vypers, who hath taught you to flye
from the wrath to come? Brynge forth therfore
due frutes of repentaunce, & begyn not
to ſaye with in youre ſelues: we haue Abrahã
to oure father. For I ſaye vnto you: God
is able of theſe ſtones to reyſe vp chyldren
vnto Abraham. Nowe alſo is the axe leyde
vnto the rote of the trees: * euery tree therfore *Mat.iij.b. & .vij.c.
whych bryngeth not forth good frute, is
hewen downe, and caſt into the fyre.

And ẏ people aſked him, ſayinge: * What *Act.ii.e.
ſhall we do then? He anſwereth and ſayeth,
vnto thẽ: He that hath two coates, lett hym
parte with hym that hath none, and he that
hath meate, let him do lyke wyſe.

Then cam ẏ publicãs alſo to be baptiſed, C
& ſayde vnto him: Maſter, what ſhal we do?
And he ſayde vnto them: requyre no more,
then that which is appoynted vnto you.

The ſoudyoures lyke wyſe demaunded of
him, ſayinge: and what ſhall we do? And he
ſayde vnto them: hurt no man: nether trouble
eny man wrongfully: and be cõtent with
youre wages.

As the people were in a doubte, and all mē muſyd in their hartes of John, whether he were very Chriſt, John anſwered and ſayde vnto them all. * I baptiſe you wyth water, but one ſtronger then I ſhall come after me, whoſe ſhoo latchet I am not worthy to vnlowſe: he ſhall baptiſe you wͭ the holy ghooſt and with fyre: * which hath his fanne in hys hande, & wyll pourge his floore, and gather the corne into his barne: but the chaffe will he burne with fyre that neuer ſhalbe quenched.

* Mat. iij. b
Mar. i. a.
John. i. d.

* Mat. iij. b.

D And many other thynges in hys exhortacyō preached he vnto the people:

* Mat. iij. b
Mar. vi. c.

* Then Herode the Tetrarch (when he was rebuked of hym for Herodias hys brother Philippes wyfe, and for all the euyls which Herode dyd) added this aboue all, and layed John in preſon.

* Mat. iij. b
Mar. i. b.
John. i. c.

And it fortuned that whan all the people receaued baptime (& * whē Jeſus was baptiſed and dyd praye) the heauen was opened, and the holy ghooſt cam downe in a bodely ſhape lyke a doue vpō him, and a voyce came from heauen, whych ſayde: * Thou arte my E beloued ſonne, in the do I delyte.

* Eſa. xlij. a

* Mat. xiij. g
Mar. iiij. a.
Luke. iiij. c.
John. vi. e.

And Jeſus him ſelfe begāne to be aboute thyrty yere of age, ſo that he was * ſuppoſed to be the ſonne of Joſeph: which was ẏ ſonne of Hely: whych was the ſonne of Mathat whych was the ſonne of Leui: whych was the ſonne of Melchi: whych was the ſonne of Janna: whych was the ſonne of Joſeph: whych was the ſonne of Mattathias: which was the ſonne of Amos: which was ẏ ſonne of Naum: whych was the ſonne of Heſly: whych was the ſonne of Nagge: which was the ſonne of Maath: which was the ſonne of Matathias: whych was ẏ ſonne of Semei: whych was the ſonne of Joſeph: which was the ſonne of Juda: whych was the ſonne of Joanna: whych was the ſonne of Rheſa: whych was the ſonne of zorobabel: whych was the ſonne of Salathiel: whych was the F ſonne of Neri: which was the ſonne of Melchi: whych was the ſonne of Addi: whych was the ſonne of Cooſam: whych was the ſonne of Helmadan: which was the ſonne of Her: whych was ẏ ſonne of Jeſo: which was the ſonne of Heliezer: whych was the ſonne of Joram: which was the ſonne of Mattha: whych was the ſonne of Leui: whych was the ſonne of Simeon: whych was the ſonne of Juda: whych was the ſonne of Joſeph: whych was the ſonne of Jonam: which was the ſonne of Heliachim: which was the ſonne of Melcha: whych was ẏ ſonne of Menam: whych was the ſonne of Mathatha: whych G was the ſonne of Nathan: whych was the ſonne of Dauid: whych was the ſonne of Jeſſe: whych was the ſonne of Obed: whych was the ſonne of Boos: whych was ẏ ſonne of Salmon: which was ẏ ſonne of Naaſſan: whych was the ſonne of Aminadab: whych was the ſonne of Aran: whych was ẏ ſonne of Eſron: whych was the ſonne of Phares: whych was the ſonne of Juda: whych was ẏ ſonne of Jacob: whych was ẏ ſonne of Iſaac: whych was the ſonne of Abraham: whych was the ſonne of Tharra: whych was the ſonne of Nachor: whych was ẏ ſonne of Saruch: whych was the ſonne of Ragau: which was the ſonne of Phalec: which was ẏ ſonne of Heber: which was ẏ ſonne of Sala: which was the ſonne of Cainan: whych was the ſonne of Arphaxat: whych was the ſonne of Sem: whych was the ſonne of Noe: whych was ẏ ſonne of Lameth: which was ẏ ſonne of Mathuſala: which was ẏ ſonne of Enoch: which was the ſonne of Jareth: which was the ſonne of Malaleel: which was the ſonne of Cainan: whych was the ſonne of Enos: whych was the ſonne of Seth: which was ẏ ſonne of Adā: which was the ſonne of God.

¶ The. iiij. Chapter.

¶ Jeſus is led into the wyldernesſe, and faſteth all the tyme of hys temptacyon, he ouer cōmeth the deuell, goeth into Galile, preacheth at Nazareth and Capernaū: the Jewes deſpyſe hym, the deuels knowledge hym. he cometh into Peters houſe, healeth his motherinlawe, & doth greate myracles.

IEſus beynge full of ẏ holy ghooſt, A returned from Jordan and * was led ☞ by the ſprete into wyldernes, and was. xl. dayes tempted of ☞ the deuyll. And in thoſe dayes dyd he eate nothynge. And when they were ended, he afterwarde hongred. And the deuyll ſayde vnto hym: yf thou be the ſonne of God commaunde thys ſtone that it be breed. And Jeſus anſwered him, ſayinge: It is wrytten ‡ man ſhall not lyue by breed only, but by euery worde of God.

* Mat. iiij. a.
Mar. i. b.

‡ Deu. viii. a.
Mat. iiii. a

And the deuyll toke him into an hye mountayne, and ſhewed hym all the kyngdoms of the worlde, euen in the twyncklynge of an eye. And the deuyll ſayde vnto him, all thys power wyll I geue the euery whit, & ẏ glory B of them: for they are delyuered vnto me, and to whomſoeuer I wyll, I geue it. If ẏ therfore wylt fall downe before me & worſhyp me, they ſhalbe all thyne. Jeſus anſwered and ſayde vnto him: hence from me Satan. For it is wrytten ‡ Thou ſhalt worſhyp the Lorde thy God, and him onely ſhalt ẏ ſerue.

‡ Deu. vi. c.
and. x. d.
Mat. iiii. b.

And he caryed him to Jeruſalem, and ſet him on a pynacle of the tēple, and ſayde vnto him: Yf thou be the ſonne of God, caſt thy ſelfe downe from hens. For it is wrytten: * he ſhall geue his Aungels charge ouer the, to kepe the, and in theyr handes they ſhall beare the vp, that thou daſhe not thy fote agaynſt a ſtone. And Jeſus anſwered, and ſayde vnto hym, it is ſayde: ‡ thou ſhalt not tempte the Lorde thy God. And as ſone as all the temptacyon was ended, the deuell departed from hym for a ſeaſon.

* Pſa. xci. c.
Mat. iiii. a.

‡ Deu. vi. c.
Mat. iiii. b.

✠ And Jeſus returned by the power of the ſprete, into Galile, and there went a fame of him thorow out all the region. And he taught in theyr ſynagoges and was cōmended of all men.

*Mat.xiii.g. Mar.vi.a

And he came to Nazareth wher he was nourſed and (as hys cuſtome was) he went into the ſynagoge on the Saboth daye, and ſtode vp for to reade. And there was delyuered vnto hym the boke of the prophete Eſayas. And when he had opened the boke, he foūde the place, where it was wryten.‡ The ſprete of the Lord vpon me, becauſe he hath annoynted me: to preache the Goſpell to the poore he hath ſent me: to heale the brokē harted, to preach delyueraunce to the captyue, & ſyght to the blynde: frely to ſet at liberte thē that are broſed, and to preach the acceptable yeare of the Lorde.

ii.Eſd.viii.b. ‡Eſa.lxi.a

D And he cloſed the boke, & gaue it agayne to the minyſter, and ſate downe. And the eyes of all them that were in the ſynagoge, were faſtened on hym. And he began to ſay vnto them: Thys daye is this ſcripture fulfylled in youre eares. And all bare hym wytnes* and wondred at the gracious wordes, which proceaded out of hys mouth, ✠ and they ſayde: Is not thys Joſephs ſonne?

* Mat.vii.d Mark.i.c. Luke.ii.g

And he ſayde vnto them: Ye wyll vtterly ſaye vnto me this prouerbe: Phiſition, heale thy ſelfe. ✠ Whatſoeuer we haue heard done in Capernaum, do the ſame here lykewiſe in thyne awne coūtre. And he ſayde: Verely I ſaye vnto you: * No prophete is accepted in hys awne countre.

*Mat.xiii.g Mar.vi.a.

E But I tell you of a treuth: * many wyddowes were in Iſrael in the dayes of Helias when heauen was ſhut thre yeares and ſyxe monethes, when greate famyſhment was throughout all the lande, and vnto none of thē was Helias ſent, ſaue into Sarepta beſydes Sidon, vnto a womā that was a wedowe.* And many lepers were in Iſraell in the tyme of Helyſeus the prophete: & none of thē was clēſed, ſauyng Naaman the Syriā.

*iii.re.vii.b. Jaco.v.d

*iiii.re.v.d

And all they in the ſynagoge (when they herde theſe thinges) were filled with wrath: and roſe vp, and thruſt him out of the citie, & led him euen vnto the edge of the hyl (where on theyr citie was buylte) ẏ they might caſt hym downe headlynge. But he departed, & went hys waye euen thorow the myddes of thē. ✠ ✠ And came downe to Capernaū, (a cytie of Galile) and there taught them on the ſaboth dayes. * And they were aſtonyed at his doctryne: for his preaching was with power. ‡ And in the ſynagoge there was a man which had an vncleane ſprete of a deuil and cryed with a loude voyce, ſayenge: let me alone, what haſt thou to do wyth vs, thou Jeſus of Nazareth? Arte thou come to deſtroye vs? I knowe the what thou art, euē the holy of God. And Jeſus rebuked him, ſayinge: holde thy peace, and come out of hym. And whan the deuyll had throwen hym in the myddes, he came out of him, and hurt hī not. And feare came on thē all, and they ſpake among them ſelues, ſayinge: what maner a thing is this? For with auctorite & power he commaūdeth the foule ſpretes, and they come oute? And the fame of hym was ſpred abrode thorowe out euery place of the countre rounde aboute. ✠

*Mat.vii.d and.xiii.g. Mar.i.c. ‡Mar.i.c

F

*Mat.viii.b Mar.i.c

✠ *And whan he was ryſen vp and come out of the ſynagoge, he entred into Simons houſe. And Simōs mother in lawe was taken with a great feuer, and they made interceſſion to hym for her. And he ſtode ouer her, and rebuked the feuer, and the feuer left her. And immediatly ſhe aroſe, & miniſtred vnto them. G

When the ſonne was downe, all they that had ſyck, takē with diuers diſeaſes, brought them vnto hym: and he layde hys handes on euery one of them, and healed thē. * And deuyls alſo came out of many, cryinge & ſaying: thou art Chriſt the ſonne of God. And he rebuked thē, and ſuffered them not to ſpeake: for they knewe that he was Chriſt.

*Mar.i.c and.iii.b

As ſone as it was daye, he departed, and went into a deſert place, & the people ſought him and came to hym, and kept hym that he ſhulde not departe from them. And he ſayde vnto them: I muſt preach the kyngdome of God to other cyties alſo: ✠ for therfore am I ſent. And he preached in the ſynagoges of Galile.

¶ The.v.Chapter.

¶ Chryſt preacheth in the ſhyp. The diſcyples forſake all, and folowe hym. He clenſeth the leper: healeth the man of the palſye, calleth Mathew the cuſtomer, and eateth with open ſynners.

A

*Mar.iii.a

IT came to paſſe that (whan ẏ people preaſſed vpon him, to heare the word of God) he ſtode by the lake of Genezareth: * and ſawe two ſhyppes ſtande by the lake ſyde, but the fyſſhermen were gone oute of them, and were waſſhynge their nettes. And he entred into one of the ſhyppes, (whiche perteyned to Simon) and prayed hym that he wolde thruſt out a lytell frome the lande. And he ſate downe, and taught the people out of ẏ ſhyp. When he had lefte ſpeakynge, he ſayde vnto Symon: Launche out into the depe, and let ſlyppe your nettes to make a draught. And Simon anſwered, and ſayd vnto him: Maſter, we haue laboured all nighte, and haue taken nothynge. Neuertheleſſe, at thy commaundement I wyll loſe forth the net. And whē they had thys done, they icloſed a great multitude of fyſſhes. But theyr net brake, & they beckened to theyr felowes (which were in the other ſhyp) that they ſhulde come, and helpe them. And they came: and fylled both the ſhyppes, that they ſoncke agayne.

When Simon Peter ſawe thys, he fell downe at Jeſus knees, ſayinge: Lord, go frõ me, for I am a ſinfull man. For he was aſtõnyed & all ỷ were with hym, at the draughte of fyſſhes which they had taken: and ſo was alſo James and John the ſonnes of zebede, which were parteners with Simon. And Jeſus ſayde vnto Symon: feare not, from hence forth thou ſhalt catche men. And they brought the ſhyppes to lande, * and forſoke all, and folowed hym. ✠

* Mat.iiii.d.
C

* Mat.viii.a
Mar.i.d.

* And it fortuned that whan he was in a certen cytie: behold, ther was a man ful of leproſy, & when he had ſpyed Jeſus, he fell flat [illegible] hys face, and beſought him, ſaying: Lord [illegible]ou wilt, thou cauſt make me clene. And he ſtretched forth his hãde, and touched him ſaying: I wil, be thou clene. And immediatly the leproſy departed frõ hym. And he charged him, ỷ he ſhuld tell no man: but go (ſaith he) * and ſhewe thy ſelfe to the preſte, & offer for thy clenſyng accordyng, as Moſes commaunded, for a wytnes vnto them.

* Leui.xiiii.a

But ſo moch the more went there a fame abrode of hym, and moch people came together to heare, & to be healed of hym frõ theyr infirmityes. And he kepte hym oute of the waye in the wildernẽſſes, and gaue him ſelf to prayer.

D

✠ And it happened on a certen daye: that he taught: and ther ſate the Phariſes and doctours of lawe, whiche were come out of all the townes of Galile and Jewrye, and Jeruſalem. And the power of the Lord was preſent, to heale thẽ. * And behold, men brought in a bed, a mã which was takẽ with a palſie: and they ſought meanes to bringe hym in, & to laye hym before hym. And when they coulde not fynde on what ſyde they myghte bring him in (becauſe of the preaſe) they wẽt vp on the toppe of the houſe & let him downe thorow the tylyng, beed and all, euen in the myddes before Jeſus. When he ſawe theyr fayth he ſayd vnto hym: man, thy ſynnes be forgeuen the, And the ſcribes and the phariſes began to thinke, ſaying: What felowe is this, which ſpeaketh blaſphemye? * who can forgeue ſynnes but God only?

* Mat.ix.a.
Mar.ii.a

E

* Mar.ii.c
Eſa.xliii.d.
and.xliiii.d.

But whẽ Jeſus perceaued their thoughtes, he anſwered, and ſayd vnto them: What thynke ye in youre hertes? Whether is eaſier to ſaye thy ſynnes be forgeuẽ the, or to ſaye ryſe vp, and walke. * But ỷ ye maye know that the ſonne of mã hath power to forgeue ſynnes on earth, he ſaid vnto the ſycke of the palſye: I ſaye vnto ỷ: aryſe, take vp thy bed and go vnto thy houſe. And immediatly he roſe vp before them, and toke vp hys bedde (wher on he laye) and departed to hys awne houſe, prayſĩg God. And they were all amaſed, and they gaue the glory vnto God. And were fylled with feare, ſayĩge: We haue ſene ſtraunge thynges to daye. ✠

* Mat.ix.a.
Mar.ii.c.
Actes.iii.a.
and.ix.c

* Mat.ix.a.
Mar.ii.b

* And after this, he went forth, and ſawe a publican named Leuy, ſyttynge at the receyte of cuſtome, & he ſayd vnto him: folowe me. And he left al, and roſe vp, and folowed him: And Leuy made hym a greate feaſte in his awne houſe. And ther was a great companye of publicans and of other that ſate at meate with them. * And the ſcribes and phariſes murmured agaĩſt his diſciples, ſaying: Why do ye eate and drincke with publicans and ſinners? And Jeſus anſwered, and ſayd vnto them: They that are whole, nede not the phiſicion: but they that are ſycke. I came not to call the ryghtewes, but ſynners to repentaunce.

* mat.ix.a
mar.ii.b
Luk.vii.c.
and.xv.a

* Mat.ix.b.
Mar.ii.c

And they ſayde vnto hym: * Why do the diſciples of John faſt often, and praye, & the diſciples of the phariſes alſo: but thyne eate and drincke? He ſayde vnto them * Can ye make the chyldrẽ of the wedding faſt, whyle the brydegrome is with thẽ? The dayes wil come, when the brydgrome alſo ſhalbe takẽ awaye from thẽ: then ſhall they faſt in thoſe dayes.

G

* mat.ix.b
Mar.ii.c

He ſpake alſo vnto them a ſimilitude. No man putteth a pece of a new garmente, into an old veſture, for yf he do, then breaketh he the newe, and the pece that was takẽ out of the new, agreeth not with the olde. And no man powreth newe wyne into olde bottels. For yf he do, the newe wyne wyll burſte the bottels, and runne out it ſelf, and the bottels ſhall peryſh. But newe wyne muſt be put into newe bottels, and both are preſerued. No man alſo that drincketh olde wyne, ſtraighte waye can awaye with newe: for he ſayeth ỷ olde is better.

¶ The. vi. Chapter.

¶ He excuſeth the diſcyples, that plucke the eares of corne, he healeth the man with the withred hãde, choſeth hys twelue apoſtles, maketh a ſwete ſermon and teacheth to do good for euell.

A
☞

* Mat.xii.a.
Mar.ii.d

IT happened on ☞ an after principall Saboth, that he went * thorow the corne felde, and hys diſciples plucked the eares of corne, & dyd eate, and rubbed them in theyr handes. And certayn of the phariſes ſaid vnto them: Why do ye that, which is not lawfull to do on the Sabboth dayes? And Jeſus anſwered thẽ, and ſayde: * Haue ye not red what Dauid dyd, when he him ſelfe was an hungred, and they which were with hym: howe he went into the houſe of God, and dyd take and eate the ſhew * bread, and gaue alſo to them that were wyth hym: whiche are not lawfull to eate, but for the * preſtes only? And he ſayde vnto them: The ſonne of man is Lorde alſo of the Sabboth daye.

* i.Re.xxi.a.
* i.reg.xxi.a
* Exo.xxv.c.

✠ And

* Mat.xii.a. ✠ * And it fortuned in another Sabboth
Mar.iii.a. alſo, that he entred into the ſynagoge,
& taught. And ther was a man, whoſe right
hande was dryed vp. And the ſcribes & phariſes
watched hym whether he wolde heale
on the ſabboth daye, that they might fynde
how to accuſe hī. But he knewe their thoughtes,
and ſayd to the man which had yͤ wythred
hand: Ryſe vp, and ſtande forth in the
myddes. And he aroſe & ſtode forth. Then
ſayd Jeſus vnto thē: I wyll aſke you a queſtion:
Whether is it lawfull on the ſabboth
dayes to do good, or to do euill? to ſaue ones
life, or to deſtroye it? And he behelde them al
in compaſſe, and ſayd vnto the mā: Stretch
*iij.re.xiij.b. forth thy hand. And he dyd ſo: * & hys hande
Mat.xii.b was reſtored agayne as whole as the other.
Mar.iii.a And they were fylled wyth madnes, and cōmuned
together amonge them ſelues, what
they might do to Jeſu. ✠

*Mat.xiiii.c And it fortuned in thoſe dayes * yͭ he wēt
C out into a mountayne for to praye, & contynued
all nyght in prayer to God. And as ſone
as it was day, he called hys diſciples, * &
* Math.x.a. Mar.iii.b of them he choſe .xij. whō alſo he called Apoſtles.
Symon whom he alſo named Peter, &
Andrew hys brother. James & John, Philip
& Bartholomew, Matthew & Thomas,
James the ſonne of Alpheus, and Symon
which is called zelotes, and Judas James
ſonne, and Judas Iſcarioth, the ſame yͭ was
the traytour.

✠ And he came downe with thē, & ſtode
in the playne felde, and the company of hys
* Mat.iiii.d. diſciples * and a greate multitude of people
Mar.iii.a (out of all Jewrye and Jeruſalē, & from the
‡ Math.iiii.d ſee coaſt ‡ of Tyre and Sidon) whiche came
John,vi.a. to heare him, and to be healed of their dyſeaſes
and they yͭ were vexed with foule ſpretes
and they were healed. And all yͤ people preaſed
to touche him, for ther went vertue oute
of hym, and healed them all.

And he lyft vp his eyes vpō the diſcyples
D and ſayd: * Bleſſed be ☞ ye pore, for yours
*Mat.v.a is the kingdome of God. Bleſſed are ye that
☞ honger now, for ye ſhalbe ſatiſfyed. Bleſſed
are ye yͭ wepe now, for ye ſhall laugh. Bleſſed
ſhall ye be, when men hate you, & thruſt
you out of their company, and rayle on you,
and abhorre your names as an euyll thyng,
for the ſonne of mannes ſake. Reioyſe ye in yͭ
daye, and be glad: for beholde, your rewarde
is greate in heauen. ✠ For thus dyd their
fathers vnto the prophetes.

*Amos.vi.a. * But ☞ wo vnto you that are ryche: for
☞ ye haue your conſolacion. Wo vnto you that
are full: for ye ſhall honger. Wo vnto ye
nowe laugh: for ye ſhall wayle & wepe. Wo
vnto you whē all men prayſe you: for ſo dyd
their fathers to the falſe prophetes.

But I ſaye vnto you whiche heare. Loue
youre enemyes. Do good to them which hate
you. Bleſſe thē that curſe you. And praye
for them which wrongfullye trouble you.
And vnto hym that ſmyteth the on the one
cheke, offer alſo the other. * And him that taketh * Mat.v.e
awaye thy gowne, forbyd not to take
thy cote alſo. Geue to euery man that aſketh
of the. And of him yͭ taketh awaye thy goodes,
aſke thē not agayne. * And as ye wolde * Mat.vii.b
that men ſhuld do to you, do ye alſo to them Eccle.xxxi.b.
lykewyſe. Tob.iiii.c

* And yf ye loue thē which loue you, what * Mat.v.g
thanke haue ye? For ſynners alſo loue their
louers. And yf ye do good for them which do
good for you, what thāke haue ye? For ſynners
alſo do euen the ſame. And yf ye lēde to
them of whō ye hope to receaue: what thāke
haue ye? for ſynners alſo lende to ſynners, to
receaue ſoch lyke agayne. But loue ye youre
enemyes, and do good, and lende, lokynge
for nothynge agayne: and your reward ſhal
be greate, and ye ſhalbe the chyldren of the
hyeſt: for he is kynde vnto the vnkynde and
to the euyll.

✠ Be ye therfore mercyfull, as your father F
alſo is mercifull. * Judge not, and ye * Mat.vii.a
ſhall not be iudged: Condempne not, and ye
ſhall not be condēpned. Forgeue, and ye ſhal
be forgeuen. * Geue, and it ſhalbe geuē vnto
you: good meaſure and preſſed downe, & * Prou.xi.d
ſhaken together, and runnyng ouer, ſhall mē
geue into your boſomes. * For with yͤ ſame * Mat.vii.a
meaſure that ye mete withall, ſhall other mē mar.iiij.c
mete to you agayne.

And he put forth a ſimilitude vnto them
‡ Can the blynde leade the blynde? Do they ‡ Mat.xv.b
not both fall into the dyche? * The diſciple * Mat.x.c
is not aboue hys maſter. Euery man ſhalbe John.xiij.b.
perfecte, euen as hys maſter is. ‡ Why ſeeſt ‡ mat.vii.a
thou a moate in thy brothers eye, but conſyderest
not the beame that is in thyne awne
eye? Ether howe cāneſt thou ſaye to thy brother.
Brother, let me pul out the moate that
is in thyne eye, whē thou ſeeſt not the beame
that is ī thyne awne eye. Thou ypocrite, caſt
out the beame out of thyne awne eye fyrſt, &
then ſhalt thou ſe perfectly, to pull oute the
moate that is in thy brothers eye. ✠

* For it is not a good tree, that bringeth *mat.vii.c
forth euyll frute: nether is that an euyll tree, G
that brīgeth forth good frute. For euery tre
is knowen by hys frute. For of thornes do
not men gather fygges, nor of buſſhes gather
they grapes. A good man out of yͤ good
treaſure of hys herte, bryngeth forth that
which is good. And an euyll man, out of the
euyll treaſure of hys hert, brīgeth forth that *mat.xii.d
which is euyll. * For of the aboundāce of yͤ Pſal.xl.b
hert, hys mouth ſpeaketh.

Why call ye me * Lord Lord, and do not *mat.vii.c.
as I byd you: whoſoeuer cōmeth to me & hea- and.xxv.b.
reth my ſayinges, and doth the ſame, I wyl *mat.vii.d
ſhewe you to whom he is like. * He is lyke a Jaco.i.d.

man which buylt an houſe, & dygged depe,
and layde the foũdacion on a rock. When the
waters aroſe, the floud bet vpõ that houſe, &
coulde not moue it. For it was groũded vpõ
a rocke. But he that heareth and doth not, is
lyke a man that without foundaciõ buylt an
houſe vpon the earth, againſt which ẏ floud
dyd beat: and it fell immediatly. And the fal
of that houſe was great.

❡ The .vij. Chapter.

❡ He healeth the captaynes ſeruaunt, rayſeth the wedowes ſonne, enfourmeth the dyſcyples whome John baptyſt ſent vnto hym, commẽdeth John reproueth the Jewes and eateth wyth the Pharyſe. The woman waſheth hys fete wyth her teares, & he forgeueth her her ſynnes.

A When he had ended all hys ſaienges
* Mat.viij.a John.iiij.f. in the audiẽce of ẏ people, * he en-
tred into Capernaum. And a certẽ
Centurions ſeruaunt which was
deare vnto hym laye ſyck, and was in parell
of death. And whan he heard of Jeſu, he ſent
vnto him the elders of the Jewes, beſechĩge
him that he wolde come, & heale his ſeruaũt.
And whã they came to Jeſus, they beſought
hĩ inſtãtly, ſayinge: He is worthy that thou
ſhuldeſt do this for hym. For he loueth oure
nacion, and hath buylt vs a ſynagoge. And
Jeſus went with them.
B And whan he was nowe, not farre frõ the
houſe, the Centurion ſente frendes to hym,
* Mat.viij.a ſayinge vnto hym: * Lorde, trouble not thy
ſelf: for I am not worthy: that thou ſhuldeſt
enter vnder my roffe. Wherfore I thought
not my ſelf worthy to come vnto ẏ: but ſaye
thou the word, & my ſeruaunt ſhalbe whole.
For I allſo am a man ſet vnder power, and
haue vnder me ſoudiers, & I ſaye vnto one
go, and he goeth, & to another, come, & he co-
meth: and to my ſeruaunt, do thys, & he doth
it. When Jeſus heard thys, he meruayled at
him, and turned him about, and ſayde to the
people that folowed him: I ſaye vnto you, I
haue not founde ſo great faith, no, not in Iſ-
rael. And they that were ſent, turned backe
home agayne and founde the ſeruaũt whole
that had bene ſycke.
✠ And it fortuned after this, ẏ he went
into a cytie which is called Naim, & many of
C his diſciples went with him, and moch peo-
ple. When he came nye to the gate of the cy-
tie: behold, ther was a dead man caryed out,
which was the onely ſonne of hys mother, &
ſhe was a wedowe, & moch people of the cy-
tie was with her. And when the Lorde ſawe
her, he had compaſſion on her, and ſayde vn-
to her: wepe not. And he came nye, & touched
the coffyn: and they that bare hym ſtode ſtyl.
And he ſayde: Yonge man, I ſaye vnto the,
aryſe. And he that was deed, ſat vp, & began
* iij.re.xvij.d iiij.reg.iiij.e. Act.ix.e.xx.c. to ſpeake. * And he delyuered him to his mo
ther. And ther came a feare on them all. And
they gaue the glory vnto God, ſayinge: * A * John.iiij.c and.vi.b.
great prophete is ryſen vp amõg vs, & God
hath viſited hys people. ✠ ✠ And thys
rumor of him went forth throughout al Ju-
ry, and thorow out all the regions which lye
rounde aboute.
And the diſciples of Jhon ſhewed him of
all theſe thinges. * And Jhon called vnto hĩ * Mat.xi.a
two of his diſciples, & ſent thẽ to Jeſus, ſay-
ing: Art thou he that ſhuld come: or ſhall we
looke for another? When the men were come
vnto him, they ſayde: Jhon baptiſte ſent vs
vnto the, ſaying: Art thou he ẏ ſhulde come?
or ſhall we wayte for another? And in that
ſame houre he cured many of their infyrmi-
tes and plages, and of euyll ſpretes, and vn-
to many ẏ were blynd he gaue ſight. And he
anſwered, & ſayd vnto them: Go your waye
and bring worde agayne to Jhon, what thĩ D
ges ye haue ſene & heard, howe ẏ * the blynd * Eſa.xxxv.a and.lxi.a.
ſe, the halt go, the lepers are clẽſed, the deaff
heare, the dead ryſe agayne: to the poore is ẏ
glade tydinges preached, & happy is he that
is not offended at me.
* And whẽ the meſſengers of Jhon were * Mat.xi.c.
departed, he began to ſpeake vnto ẏ people
concerninge John. What went ye out into ẏ
wildernes for to ſe? a rede ſhakẽ wt the wind?
But what went ye out for to ſe? A man clo-
thed in ſoft raymẽt? Behold, they which are
gorgeouſly apparelled, and lyue delicatly,
are in kynges courtes. But what wente ye
forth to ſe? A prophete? Yee, I ſaye to you, &
more then a prophet. This is he, of whom it
is wrytten: * Beholde, I ſende ☞ myne an ☞
gell before thy face whiche ſhall prepare thy * Mat.xi.a Mar.i.b Mala.iii.a.
waye before ẏ. For I ſaye vnto you, among
wemẽs childrẽ, is ther not a greater prophet
then Jhon baptiſte. Neuertheleſſe, he that is
leſſe, ĩ ẏ kigdom of God is greater thẽ he. ✠ E
And all the people, and the publicãs that
heard him, ☞ iuſtified God, and were ba- ☞
ptiſed with the baptyme of Jhon. But the
phariſes and lawers deſpiſed the counſell of
God agaynſt them ſelues, and were not ba-
ptiſed of hym.
And the Lorde ſayd: * Wherunto ſhall I
lyken the men of this generacion: and what * Mat.xi.b
thing are they lyke? They are like vnto chil
dren ſytting in the market place, & cryẽg one
to another, and ſaying: We haue pyped vnto
you, & ye haue not daũſed: we haue mourned
to you, and ye haue not wepte. For Jhon
baptiſt came, nether * eating bread, ner drin * Mat.iii.a.
kynge wyne, and ye ſaye: he hath the deuyll. F
The ſonne of mã is come, and eateth & drinc-
keth, & ye ſay: behold a gloutonous mã, and
an vnmeaſurable dryncker of wyne, a frend
of publicans and ſynners. And ☞ wyſdom ☞
is iuſtifyed of all her chyldren.
✠ And one of the phariſes deſired him ẏ
he wolde eate with hym. And he went into
the

the phariſes houſe, and ſat downe to meate. * And behold a woman in that cytie (which was a ſynner) as ſone as ſhe knewe that Ieſus ſat at meat in the phariſes houſe, ſhe brought an alabaſter boxe of oyntment, ⁊ ſtode at his fete behinde him wepinge, ⁊ begāne to waſſhe hys fete wͭ teares, and dyd wype thē with ẏ heares of her head, ⁊ kyſſed his fete, ⁊ anoynted them with the oyntment.

* Mat.xxvi.a
Mar.xiiii.a
Iohn.xi.a

When the phariſe (which had biddē him) ſawe, he ſpake within hym ſelfe, ſayinge: If thys man were a prophete, he wolde ſurely knowe who, ⁊ what maner of womā thys is that touched hym, for ſhe is a ſynner. And Ieſus anſwered, and ſayd vnto him: Simō, I haue ſome what to ſaye vnto the. And he ſayd: maſter, ſaye on. There was a certayne lender which had two detters, the one ought fyue hūdred pence, and the other fyfty. Whē they had nothynge to paye, he forgaue them both. Tell me therfore, whiche of them wyll loue hym moſt? Simon anſwered and ſayd: I ſuppoſe that he to whom he forgaue moſt. And he ſayde vnto hym: Thou haſte truly iudged.

G And he turned to the woman, ⁊ ſayd vnto Simon: Seeſt thou this womā? I entred into thyne houſe, ẏ gaueſt me no water for my fete. but ſhe hath weſſhed my fete wyth teares, and wyped them wyth the heares of her head. Thou gaueſt me no kyſſe: but ſhe, ſence the tyme I came in, hath not ceaſed to kyſſe my fete. Myne head wͭ oyle thou dideſt not anoynte: but ſhe hath anoynted my fete with oyntment. Wherfore, I ſaye vnto the: many ſynnes are forgeuē her, for ſhe loued moch. To whome leſſe is forgeuen, the ſame doeth leſſe loue. And he ſayde vnto her: thy ſynnes are forgeuen the. And they that ſate at meat wͭ him, begāne to ſaye within them ſelues. Who is this which forgeueth ſynnes alſo? And he ſayd to the womā: * Thy faith hath ſaued the. Go in peace. ✠

* Mar.v.e

¶ The.viij.Chapter.

¶ Chryſt with hys apoſtles goeth frō towne to towne and preacheth, ſheweth the parable of the ſede, telleth who is hys mother and his brother, ſtylleth the ragyng of the ſee: delyuereth the poſſeſſed, ⁊ dryueth the deuils into the heerd of ſwyne: helpeth the ſycke woman, and Iayrus daughter.

A And it fortuned afterwarde, that he hym ſelfe alſo wente throughe oute cyties and townes: preachinge, and ſhewynge the kyngdome of God, and the twelue with hym. And alſo * certayne women, whiche were healed of euel ſpretes, and infyrmytes. Mary whyche is called Magdalene (oute of whome went ſeuen deuyls) and Ioanna the wyfe of Chuſa. Herodes ſtewarde, and Suſanna, and many other, whiche miniſtred vnto hym of theyr ſubſtaūce. ✠ When moche people were gathered together, and were cōme to hym oute of all cities, he ſpake by a ſimilitude. * The ſower wente out to ſowe hys ſeede: and as he ſowed, ſome fell by the waye ſyde, ⁊ it was troden downe, and the foules of the ayre deuoured it vp. And ſom fel on a ſtone, and as ſone as it was ſprōge vp, it wythred awaye because it lacked moyſtnes. And ſome fell amonge thornes, and the thornes ſprange vp with it, and choked it. And ſome fel on good grounde, and ſprange vp, and bare frute, an hundred folde. And as he ſayd theſe thynges B he cryed: He that hath eares to heare, let hym heare.

* Luk.xxiii.d

* Mat.xiii.a.
Mar.iiii.a

* And his diſciples aſked hym ſayenge: what maner of ſimilitude is thys? And he ſayd: vnto you is it geuē to knowe the ſecretes of the kingdome of God: but to other by parables, ẏ whē they ſe, they ſhuld not ſe: * ⁊ whē they heare, they ſhulde not vnderſtāde.

* Mat.xiii.a.
Mar.iiii a

The parable is this. * The ſeed is ẏ worde of God. Thoſe that are beſyde the waye, are they that heare, then cōmeth the deuyll, and taketh awaye the worde out of their hertes, leſt they ſhulde beleue and be ſaued. They on the ſtones, are they whyche when they heare, receaue the worde with ioye, and theſe haue no rotes: which for a whyle beleue, and in tyme of temptacion go awaye. And that which fell amonge thornes, are they which whan they haue heard, go forth, and are choked with cares and ryches, and volupteous lyuinge, and brynge forth no frute. That whiche fell in the good grounde, are they, which with a pure and good herte heare the worde, and kepe it, and brynge forth frute thorow pacyence. ✠

* Eſa.vi.c.
Mat.xiii.b.
Mar.iiii.b.
Iohn.xii.f
Actes.xxviii.f
Rom.xi.b
* Mat.xiii.c. a
Mar.iiii.b.

C * No man, whan he lyghteth a candell, couereth it with a veſſel, or putteth it vnder a table, but ſetteth it on a candelſticke, that they which enter in, maye ſe the light. * Nothig is in ſecret, ẏ ſhal not come abrode. Nether any thynge hyd, that ſhall not be knowen, and come to light. Take hede therfore, howe ye heare. For whoſoeuer hath, to him ſhalbe geuen: * And whoſoeuer hath not, frō hym ſhalbe taken: euen that ſame whych he ſuppoſeth that he hath.

* Mat.v.b.
mar.iiii.b.
and.xi.e.

* Mat.x.d.
Mar.iiii.c.
Luk.xii.a.

* Mat.xiii.b
and.xxv.c.
Mark.iiii.c.
Luk.xix.d.

* Then came to him his mother ⁊ his brethren, and coulde not come at him for preaſe. And it was tolde hym, and ſayde: Thy mother and thy brethren ſtande without, and wolde ſe the. He anſwered ⁊ ſayde vnto thē: my mother and my brethren are theſe, which heare the worde of God, ⁊ do it.

* Mat.xii.d.
Mar.iiii.d.

✠ And it chaunſed on a certayne daye, ẏ he went into a ſhyp, and his diſciples alſo, ⁊ he ſayde vnto them: Let vs go ouer vnto the other ſide of ẏ lake. And they lauched forth. But as they ſayled, he fell a ſlepe * and there aroſe a ſtorme of wynde in the lake, ⁊ they were fylled wͭ water, and were in ieopardy.

* Mat.viii.c.
Mar.iiii.d.

D And they came to hym, and awoke hym ſaying: Maſter maſter, we are looſt. Then he aroſe, and rebuked the wynde and the tẽpeſt of water, and they ceaſed, and it wexed calme. And he ſayde vnto them: where is youre fayth? They feared, and wondred amonge thẽ ſelues, ſaying: what (thynke ye) is thys? for he commaundeth both the windes & water, & they obey hym? ✠ * And they ſayled vnto the regiõ of the Gaderenites, which is ouer agaynſt Galile.

* Mat.viii.d
Mar.v.a.

And whan he wẽt out to lande, there met him out of the cytie a certayne man, whiche had a deuyll longe tyme, and ware no clothes, nether abode in any houſe: but in graues. When he ſawe Jeſus & had cryed, he fell downe before him, & wᵗ a loude voyce ſayde: * What haue I to do with the Jeſus, ẏ ſõne of the God moſt hyeſt? I beſeche the tormẽt me not: for he commaunded the foule ſprete to come oute of the man. For ofte tymes he had caught hym, and he was bounde wyth chaynes, and kepte with fetters: and he brake the bandes, & was caryed of the fende into wyldernes.

* Mat.viii.d
Mar.v.a.

E And Jeſus aſked him ſaying: What is thy name? And he ſayde: Legion, becauſe many deuyls were entred into hym. And they beſought hym that he wolde not commaunde them, to go out into the depe. And there was there, an heard of many ſwyne, feding on an hyll: & they beſought hym, that he wold ſuffre them to enter into them. And he ſuffred them. Then went the deuels out of the man, & entred into the ſwyne. And the heard rãne heedling with violẽce into the lake, and were choked. When the herdmẽ ſawe what had chaunſed, they fled, and tolde it in the cytie & in the villages.

And they came out to ſe what was done and came to Jeſus, & founde the man (out of whom the deuyls were departed) ſittyng at the fete of Jeſus: clothed, & in his right mynde, and they were afrayed. They alſo which ſaw it, tolde them by what meanes he (that was poſſeſſed of the deuyl) was healed. And al ẏ multitude of the Gaderenites, beſought him, that he wolde departe frõ thẽ: for they were taken with great feare. * And he gate him vp into the ſhyp, and returned backe agayne. F Then the man (out of whome the deuyls were departed) beſoughte hym that he myght be with hym. But Jeſus ſent him awaye, ſayinge: Go home agayne to thyne awne houſe, & ſhewe what thynges ſoeuer God hath done for ẏ. And he wẽt hys waye, and preached thorow out all the cytie, what thinges ſoeuer Jeſus had done vnto him.

* Mat.viii.d
Marke.v.b.

And it fortuned that whẽ Jeſus was come agayne, the people receaued hĩ. For they all wayted for him. * And beholde, there came a man named Jairus (& he was a ruler of the ſynagoge) & he fell downe at Jeſ⁹ fete praying him, ẏ he wold come into his houſe, for he had but one daughter onely, vpõ a .xij. yeare of age, and ſhe laye a dying. But as he went, the people thronged hym.

* Mat.ix.d
Mar.v.c.

* And a woman, hauing an iſſue of bloud .xij. yeres (which had ſpent all her ſubſtaunce vpon phiſicions, nether coulde be holpen of any) came behynd hym, & touched the hem of his rayment: & immediatly her iſſue of bloud ſtaunched. And Jeſus ſayd: who is it ẏ touched me? Whẽ euery mã denyed, Peter (and they ẏ were wᵗ him) ſayd: Maſter, the people thruſt the & vexe the, & ſayeſt thou who touched me? And Jeſus ſayd: Some body hath touched me. For I perceaue, that vertue is gone out of me. When the womã ſawe that ſhe was not hyd, ſhe came trymblĩg, and fell at hys fete, and tolde hym before all the people, for what cauſe ſhe had touched him, and how ſhe was healed imediatly. And he ſayd vnto her: Daughter, be of good comforte: * Thy fayth hath ſaued the, go in peace.

* Mat.ix.c.
Mar.v.c.

* Math.ix.d.
Mar.v.d.

G Whyle he yet ſpake, ther came one frõ the rulers of the ſynagoges houſe, which ſaid to hym: thy daughter is deed, diſeaſe not ẏ Maſter. But when Jeſus hearde that worde, he anſwered the father of the damoſell: * Feare not, beleue onely, & ſhe ſhalbe made whole. And when he came to the houſe, he ſuffred no man to go in with hym, ſaue Peter, James and John, and the father and the mother of the maydẽ. Euery body wepte, and ſorowed for her. And he ſaid: Wepe not. The damoſel is not dead, * but ſlepeth: And they laughed hym to ſcorne, knowinge that ſhe was dead. And he thruſt them all oute, & caught her by the hande, and cried, ſayinge: Mayde, aryſe. And her ſprete came agayne, and ſhe roſe ſtrayght waye. And he commaũded to geue her meat. And the father & the mother of her were aſtonyed. But he warned them, ẏ they ſhuld tell no man what was done.

* Mat.ix.c.
mar.v.d.

* John.xi.b.

¶ The .ix. Chapter. ✠

¶ He ſendeth out the twelue apoſtles to preache: Herode heareth tell of hym. He fedeth .v.M. men with .v. loaues and two fyſhes, the diſciples confeſſe him to be the ſonne of God: he transfigureth him ſelf vpon the moũt, delyuereth the poſſeſſed, and teacheth his diſciples to be lowly. They deſyre vengeaunce, but he reproueth them.

A IEſus called the * twelue together, and gaue them power, and auctorite ouer all deuyls, & that they myght heale diſeaſes. And he ſent them to preache ẏ kyngdome of God, * and to heale the ſycke. And he ſayd vnto them: Take nothinge to your iourney: nether ſtaffe, nor ſcryp, nether breade, * nether money, nether haue two coates. ‡ And what ſoeuer houſe ye enter into, there abyde, and thence departe. And whoſoeuer wyll not receaue

* Math.x.a.
Mar.iii.b
and.vi.b.
Luke.vi.c.

* Mar.vi.b.

* Mat.x.a
Mar.vi.b.
‡ Mat.x.b

receaue you, when ye go out of the cytie, ſhake of the very duſt from youre fete, for a teſtimonie agaynſte them. And they departed and went thorow the townes, preaching the goſpell and healinge euery where.

* Mat.xiiij.a
mar.vi.b

*And Herode the Tetrarch heard of al yͤ was done by him, & he douted, becauſe that it was ſayde of ſome, that Jhon was ryſen agayne from death: and of ſome, that Helias had appeared, and of ſome, that one of the olde prophetes was ryſen agayne. And Herode ſayde: Jhon haue I beheaded: but who is this of whom I heare ſuch thynges? And he deſyred to ſe him.

B

* mat.xiiij.b.
mar.vi.d.
John.vi.a.

And the apoſtles returned: & tolde him all that they had done. *And he toke thē, & wēt a ſyde into a ſolitary place nye vnto the citye that is called Bethſayda. Which whā yͤ people knewe, they folowed him. And he receaued them, & ſpake vnto thē of the kyngdome of God, & healed them yͭ had nede to be healed. And when the daye begāne to weare awaye, then came the .xii. and ſayd vnto him: ſend the people awaye, that they maye go in to the townes and nexte villages & lodge, & get meate, for we are here in a place of wildernes. But he ſayd vnto thē: Geue ye thē to eate. And they ſayde: We haue no mo but .v. loaues and two fyſſhes, excepte we ſhuld go and bye meate for all this people. And they were aboute .v. M. men. And he ſayde to his diſciples: Cauſe them to ſit downe by fifties in a cōpanye. And they dyd ſo, and made thē al to ſyt downe. And he toke the fyue loaues and the two fiſſhes, and loked vp to heauen: and bleſſed them, and brake, and gaue to the diſciples, to ſet before the people. And they all dyd eat, & were ſatiſfied. And there was taken vp of that remayned to them, twelue baſkettes full of broken meate.

C

* Mat.xvi.c
Mar.viii.c.
‡ Math.xvi.c
Mar.viii.c.

*And it fortuned as he was alone prayinge, his diſciples were with him, and he aſked them ſayeng: ‡Who ſaye the people that I am? They anſwered, and ſaid: Jhon Baptiſt: Some ſaye Helias, and ſome ſay that one of the olde prophetes is riſen. He ſaid vnto them: But who ſaye ye that I am? Simō Peter anſwered, & ſayde: *thou art yͤ Chriſt of God. And he warned and commaunded them that they ſhuld tel no man that thing, ſaying: ‡the ſonne of man muſt ſuffre many thinges, and be reproued of the elders, & of the hye preſtes, and ſcribes, and be ſlayne, & ryſe agayne the thyrd daye.

* mat.xvi.c.
John.vi.g.

‡ mat.xviii.c.
and.xx.c.
mar.viii.d.ix
d.and.x.c.
Luke.xvij.c.
and.xviij.f.

And he ſayde to them all, yf any man will come after me, let him denye him ſelf, & take vp his croſſe dayly, & folowe me. *☞ For whoſoeuer wyll ſaue hys lyfe ſhall loſe it. But whoſoeuer doth loſe his life for my ſake, the ſame ſhall ſaue it. For what auauntageth it a mā, yf he wynne the whole worlde, and loſe him ſelfe, or runne in dammage of him ſelfe? For * whoſo is aſhamed of me, and of my wordes, of him ſhal the ſonne of man be aſhamed, when he commeth in his maieſtye, and in the maieſtye of his father, & of hys holy aungels. I tel you of a treuth: *☞ There be ſome ſtandinge here, which ſhall not taſt of death, tyll they ſe the kyngdome of God.

☞
* math.xvi.a.
John.vi.d
Luke.xvii.g.

* Mat.x.c.
mar.viii.d.
Luke.xij.a.

☞
* Mat.xvi.b.
mar.viij.d

* Mat.vij.a.
mar.ix.c.

*And it fortuned yͭ about an .viii. dayes after theſe ſaienges, he toke Peter and Jhon and James, & went vp into a mountayne to praye. And as he prayed, the faſſhion of hys countenaunce was chaunged, & his garmēt was whyte, & ſhone. And behold, there talked with him two men whiche were Moſes and Helias, yͭ appeared in the maieſty, & ſpake of his departyng, which he ſhulde ende at Jeruſalem. But Peter and they that were with him, were heauy with ſlepe. And whē they awoke, they ſawe hys maieſtye, and two men ſtandinge with him.

D

* Mat.xvij.a
mar.x.a.

*And it chaunſed as they departed from him, Peter ſayde vnto Jeſus: Mayſter, it is good beynge here for vs. Let vs make alſo thre tabernacles, one for the, and one for Moſes, and one for Helias (and wiſt not what he ſayd.) Whyle he thus ſpake, there came a cloude and ouerſhadowed thē, and they feared when they were come into yͤ cloude. And there came a voyce out of the cloude ſaying: *Thys is my deare ſonne, ‡heare him. And as ſoone as the voyce was paſt, Jeſus was founde alone. And they kept it clooſe: & tolde no man in thoſe dayes, any of thoſe thinges which they had ſene.

E

* ij.Pet.i.d
Mat.xvii.b.
mar.i.b
Luke.iii.d.
‡ Deu.xviij.c.

* Mat.xvij.b
mar.ix.b.

* And it chaunſed that on the nexte daye (as they came downe from the hyll) moche people mete him. And beholde, a man of the company cried oute, ſayenge: Maſter, I beſeche the behold my ſonne, for he is all that I haue: and ſe, a ſprete taketh him, and ſodenly he cryeth, and *(he knocketh) tereth hym, that he fometh agayne, and with moche payne departeth from him, when he hath rent hym, & *I beſought thy diſciples to caſt him out, & they coulde not. Jeſus anſwered and ſayde: O faythles, and croked nacion, howe longe ſhal I be with you, & ſhal ſuffre you? Bring thy ſonne hither. As he was yet a comming, the fende rent him, and tare him. And Jeſus rebuked the vncleane ſprete, and healed the chyld, and delivered him to his father. *And they were all amaſed at the myghtye power of God.

* Mat.xvii.c
mar.ix.b.

F

* mar.x.c.
Luke.iiij.b.

But whyle they wondered euery one at all thinges which he dyd, he ſayde vnto hys diſciples: Let theſe ſayinges ſinke downe in to your eares. For it will come to paſſe: that *the ſonne of man ſhalbe delivered into the handes of men. ‡But they wiſte not what yͭ worde meant, and it was hyd from them, yͭ they underſtode it not. And they feared to

* Mat.xvi.c.
mar.viij.b.
Luke.ix.c.
‡ Luke.ii.g.
and.xviii.f.

aſke him of that ſayinge. And there entred a thought amonge them which of them ſhuld be the greateſt. When Jeſus perceaued the thought of their hertes * he toke a chyld and ſet him hard by hym, & ſayd vnto thẽ: Whoſoeuer receaueth this chyld ĩ my name receaueth me. * And whoſoeuer receaueth me, receaueth him that ſent me. For he that is leſt among you all, the ſame ſhalbe greate.

* mat. xviii. a
Mar. ix. c.
Luk. xviii. c.

G

* Mat. x. d
Luk. x. c.
John. xiii. c.

And John anſwered, and ſayde: Maſter, we ſawe one caſtinge oute deuyls in thy name, & we forbade hym, becauſe he foloweth not with vs. And Jeſ⁹ ſayd vnto him: * forbyd ye hym not. For he that is not agaynſte vs, is with vs.

* Numme. xi. g

And it fortuned when the tyme was come that he ſhulde be receaued vp, he ſet hys face to go to Jeruſalem, and ſent meſſengers before him. And they wẽt and entred into a cytie of the Samaritans, to make ready for him And they wold not receaue him, becauſe his face was as though he wold go to Jeruſalem. When his diſciples, James & John ſawe this, they ſayde: Lorde, wilt thou that we cõmaũde fyre to come downe frõ heauen and conſume them, euẽ as * Helias dyd? Jeſus turned about, and rebuked them, ſaying: ye wote not what maner ſpret ye are of. For the ſonne of mã is not come to deſtroye mẽnes lyues, but to ſaue thẽ. And they went to another towne. ✠ And it chaunſed that as they were walking in the waye, a certayne man ſayd vnto hym. * I wyl folowe the whitherſoeuer yͧ wilt go. Jeſus ſayde vnto him: foxes haue holes, and byrdes of the ayer haue neſtes: but the ſonne of man hath not where to laye hys head.

* iiii. Reg. i. c
* Mat. viii. c.

And he ſayde vnto another: folowe me. And the ſame ſayde: Lorde, ſuffre me firſt to go and bury my father. Jeſus ſayde vnto hĩ: ☞ * Let the deed bury their deed: but go yͧ, and preach the kyngdome of God. And an other ſayde: Lorde, * I wyll folowe the: but let me firſt go byd them fare well, which are at home at my houſe. Jeſus ſayde vnto him: No man that putteth his handes to the plowe, and loketh backe, is apte to the kyngdome of God. ✠

☞
* Leu. xxi. b.
* iii. Re. xix. d

¶ The .x. Chapter.

¶ He ſendeth the .lxx. before hym to preache, and geueth them a charge how to behaue them ſelues, prayſeth hys heauenly father, anſwereth the ſcrybe that tẽpted hym, and (by the example of the ſamarytan) ſheweth who is a mans neyghbour. Martha receaueth the Lorde into her houſe. Mary Magdalene is diligent in hearyng hys worde.

A

AFter theſe thynges, the Lord appoynted other .lxx. (and two) alſo, and ſent them two and two before hym into euery cytye and place, whyther he hym ſelfe wolde come. Therfore ſayde he vnto them: * the harueſt is greate, but the labourers are fewe. Praye ye therfore the Lord of the harueſt, to ſende forth labourers into hys harueſt. Go your wayes: * behold, I ſende you forth as lambes amonge wolues. Beare no wallet, nether ſcryp, nor ſhoes, and ☞ * ſalute no man by the waye. ‡ Into whatſoeuer houſe ye enter, fyrſte ſaye: Peace be to thys houſe. And yf the ſonne of peace be there, your peace ſhall reſt vpon him: yf not, it ſhal turne to you agayne. And in the ſame houſe tary ſtyll, eating and drincking ſoch as they geue. For the labourer is worthy of hys rewarde. ✠

* mat. ix. d.
* Mat. x. b.
☞
* iiii. re. iiii. e.
‡ Mat. x. b
Luke. ix. a.
Actes. xiii. g.

B

Go not from houſe to houſe, & into whatſoeuer cytie ye entre, & they receaue you, eate ſoch thynges as are ſet before you, and heale the ſicke that are therin, and ſaye vnto them: the kingdome of God is come nye vpon you * But into whatſoeuer citie ye enter, & they receaue you not, go your wayes out into the ſtretes of the ſame, & ſaye: euen the very duſt of youre cytie (which cleaueth on vs) do we wype of agaynſt you: Notwithſtanding, be ye ſure of thys, that the kyngdome of God was come nye vpon you. I ſaye vnto you: yͭ it ſhalbe eaſier in that daye for zodome, then for that cytie.

* Mat. x. a

C

* Wo vnto the Chorazin: wo vnto the Bethſaida. For yf yͤ miracles had bene done in Tyre and Sidon, which haue ben done in you, they had (a greate whyle ago) repented of theyr ſynnes, ſittyng in heer cloth and aſhes. Neuertheleſſe, it ſhalbe eaſier for Tyre and Sidon, at the iudgement, then for you. And thou Capernaum (which art exalted to heauen) ſhalt be thruſt downe to hell. * He yͭ heareth you, heareth me: and he that deſpyſeth you, deſpyſeth me: and he that deſpyſeth me, deſpyſeth him that ſent me:

* Math. xi. c.
* Mat. x. d
John. xiii. c.

And the .lxx. turned agayne wͭ ioye, ſayẽg: Lorde, euen yͤ very deuels are ſubdued to vs thorow thy name. And he ſayd vnto them: * I ſawe Satan (as it had bene lightening) falling downe from heauen. ‡ Behold, I geue vnto you power, to treade on ſerpentes, and ſcorpions, and ouer all maner power of the enemy, and nothing ſhall hurte you. Neuertheles in thys reioyſe not, yͭ yͤ ſpretes are ſubdued vnto you: but reioyſe, that * youre names are wryten in heauen.

* Esa. xiiii. c.
Apo. xii. c.
‡ Mat. xvi. d.
actes. xxviii. b
* Phil. iiii. a.
Apo. xvii. b

That ſame houre reioyſed Jeſus in (the holy) ghoſt, and ſayd: I thanke the, O father * Lorde of heauen and earth, that thou haſt hyd theſe thĩges from the wyſe and prudẽt, and haſt opened them vnto babes. Euen ſo father, for ſo pleaſed it the. * All thinges are geuen me of my father. ‡ No man knoweth who the ſonne is, but the father: and who the father is, but the ſonne, & he to whõ yͤ ſonne wyll ſhewe hym.

D

* Mat. xi. d.
* Mat. xvi. d.
and. xviii. d
‡ Mat. xi. d.
John. vii. d.
and. viii. c.

And he turned to his diſciples, and ſayde ſecretly: ✠ * Happy are the eyes, which ſe yͤ thinges that ye ſe. For I tel you, that many

* Mat. xiii. c.

prophetes & kynges haue deſyred to ſe thoſe thinges which ye ſe, and haue not ſene them: and to heare thoſe thynges whiche ye heare, and haue not herde them.

E And behold a certaine lawyer ſtode vp, & tempted hym, ſayeng: *Maſter, what ſhall I do, to inheret eternall lyfe? He ſayde vnto hym: What is wrytten in the lawe? How redeſt thou? And he anſwered and ſayd: ‡ loue the Lorde thy God, with all thy hert, & with all thy ſoule, & with all thy ſtrength, & wyth all thy mynde: & thy neyghbour as thy ſelfe. And he ſayd vnto hym: Thou haſt anſwered ryght. This do, and thou ſhalt lyue. But he wyllynge to iuſtifye hymſelfe, ſayd vnto Jeſus: And who is my neyghboure?

*Mat.xxii.d

‡Deute.vi.a. Math.xxii.d marke.xii.c

Jeſus anſwered, & ſayd: A certayne man deſcended from Hieruſalem to Hierico, & fell amonge theues, whyche robbed hym of hys rayment & wõded him, & departed, leuynge hym halfe deed. And it chaũced, that ther came downe a certayne Preſt ẏ ſame waye, & whẽ he ſaw him, he paſſed by. And lykewyſe F a Leuite, whẽ he went nye to ẏ place, came & loked on him, & paſſed by. But a certain Samaritane, as he iorneyed, came vnto hym: & whẽ he ſawe him, he had compaſſion on him & went to, & bounde vp his woundes, & poured in oyle & wyne, and ſet him on hys owne beaſt, and brought him to a cõmen ynne, and made prouiſion for him. And on the morow, whẽ he departed, he toke out .ij. pẽce, & gaue thẽ to ẏ hoſt, & ſayd vnto hym. Take cure of him & whatſoeuer thou ſpendeſte more, whẽ I come agayne I wyl recõpence the. Whych now of theſe thre thynkeſt thou, was neyghbour vnto him that fell amonge the theues? And he ſayd: he that ſhewed mercy on hym. Thẽ ſayd Jeſus vnto hym: Go, and do thou lykewyſe. ✠

G ✠ It fortuned that as they went, he entred into a certayne towne. And a certayne woman named Martha receaued hym into her houſe. And this woman had a ſyſter called Mary, which alſo ſate at Jeſꝰ fete, & heared his worde. But Martha was cõbred about moch ſeruing, & ſtode & ſaid: lord, doeſt ẏ not care, ẏ my ſyſter hath left me to ſerue alone. Byd her therfore, ẏ ſhe helpe me. And Jeſus anſwered and ſaid vnto her: Martha, Martha, thou art careful, & troubled about many thĩges: verely ☞ one is nedeful. ☞ Mary hath choſen the good parte, whych ſhall not be taken awaye from her. ✠

The .xi. Chapter.

¶ He teacheth hys diſciples to praye, dryueth out a deuell, and rebuketh the blaſphemous Phariſes. They requyre ſygnes and tokens. He eateth wyth the Phariſe, and reproueth the ypocryſye of the phariſes, ſcribes & ypocrytes.

A And it fortuned as he was prayenge in a certaine place: when he ceaſed, one of hys diſciples ſayd vnto hym: Lorde, teache vs to praye, as Jhon alſo taught hys diſciples. And he ſayde vnto them: when ye praye, ſay. * Oure father which art in heauen, halowed be thy name. Thy kyngdome come. Thy wyll be fulfylled, euen in earth alſo as it is in heauen. Our dayly breed geue vs thys daye. And forgeue vs oure ſynnes: For euen we forgeue euery man that treſpaſſeth vs. And leade vs not into temptacion. But delyuer vs from euell.

*marke.vi.b

And he ſayd vnto them: ✠ yf any of you ſhall haue a frende, & ſhall go to hym at mydnyght, and ſaye vnto hym, frende: lende me thre loaues, for a frende of myne is come out of the waye to me, and I haue nothynge B to ſet before hym, and he wythin anſwere, & ſaye: trouble me not, the dore is nowe ſhut, and my chyldren are wyth me in the chãber, I can not ryſe and gyue the. I ſay vnto you, though he wyll not aryſe and gyue hym becauſe he is his frende: yet bycauſe of hys importunite he wyll ryſe and gyue hym as many as he nedeth. And I ſaye vnto you: *aſke, and it ſhalbe geuẽ you. Seke, and ye ſhall fynde: knocke, and it ſhalbe opened vnto you. For ☞ euery one that aſketh, receaueth: & he that ſeketh, fyndeth: & to hym that knocketh, ſhal it be opened. If ẏ ſonne ſhall aſke breed of any of you that is a father, wyl he gyue hym a ſtone? Or yf he aſke fyſh, wyl he for fyſhe gyue hym a ſerpẽt? Or yf he aſke an egge, wyl he offer hym a ſcorpion? If ye then beynge euell, can gyue good gyftes vnto your children, howe much more ſhal your father of heauen geue the holy ſprete to them that deſyre it of hym. ✠

*Math.vii.a Iohn.xvi.e Iacob.i.a ☞

✠ * And he was caſtynge out a deuell, and the ſame was domme. And whẽ he had caſt out the deuell, the domme ſpake, & ẏ people wondred. But ſome of them ſayde: * he caſteth out deuels thorowe Beelzebub the chefe of the deuels. And other tempted hym and requyred of hym a ſygne from heauen. But he knowynge theyr thoughte, ſaid vnto them: Euery kyngdome deuided agaynſt it ſelfe, is deſolate: and one houſe doth fal vpon another: If Satan alſo, be deuyded againſt hym ſelfe, howe ſhall hys kyngdome endure? Becauſe ye ſaye, that I caſt out deuels thorowe Beelzebub. If I, by the helpe of Beelzebub caſt out deuels, by whoſe help do your chyldren caſt them out? Therfore ſhall they be your iudges. But yf I, wyth the fynger of God caſt out deuels, no doubte the kyngdome of God is come vpon you.

*Math.ix.d Mark.vii.d.

*Math.ix.d. mark.iij.a

* When a ſtronge man armed watcheth D his houſe: the thynges ẏ he poſſeſſeth are in peace. But when a ſtrõger then he commeth vpon hym, and ouercõmeth hym, he taketh from hym all hys harnes (wherin he truſted) & deuydeth hys goodes. He that is not with me, is againſt me. And he that gathereth not wyth me, ſcattereth abrode.

*Mat.xii.c

Mark.xii.d.

*When the vnclene ſprete is gone oute of a man, he walketh through drye places, ſekynge reeſt. And when he fyndeth none, he ſayeth: I wyll returne agayne vnto my houſes, whence I came out. And whē he cōmeth, he fyndeth it ſwept and garnyſhed. Then goeth he and taketh to hym ſeuen other ſpretes worſe then him ſelfe: and they enter in, & dwel there. And the ende of that mā, is worſe then the begynnynge.

And it fortuned that as he ſpake theſe thynges, a certayne woman of the company lyfte vp her voyce, and ſayd vnto him: Happy is the wombe that bare the, and the pappe which gaue the ſucke. But he ſayde: Yee, happy are they that heare the worde of God and kepe it. ✠

When the people were gathered thicke together, he begā to ſaye: This is an euyll nacion, * they ſeke a ſygne, and there ſhall no ſygne be geuē them, but the ſygne of Jonas the prophet. For as ‡ Jonas was a ſygne to the Niniuytes, ſo ſhall alſo the ſonne of man be to this nacyon. * The quene of the ſouthe ſhall ryſe at the iudgement, wyth the men of this nacion, and condempne them: for ſhe came from the vttemoſt partes of the erth, to heare the wyſdome of Salomon. And beholde a greater then Salomon is here. The mē of Niniue ſhall ryſe at the iudgement wyth this nacyon: and ſhall condempne them: for they were brought to repentaūce by ẏ preachinge of Jonas. And beholde, a greater thē Jonas is here.

*Mat.xii.c.
Mar.viii.b.
John.vi.d
‡ Jonas.ii.a

*iii.Reg.x.a
ii.Para.ix.a.
Math.xii.d.

E

✠ * No man lyghteth a candell, and putteth it in a preuye place, nether vnder a buſſhell: but on a candelſtycke, that they whych come in, maye ſe the lyght. ‡ The light of the body is the eye. Therfore, when thyne eye is ſyngle, al thy body alſo ſhalbe full of lyght. But yf thyne eye be euyl, thy body alſo ſhalbe full of darknes. Take hede therfore, that the lyght whych is in the, be not darkenes. Yf all thy body therfore be cleare, hauynge no parte darcke: thē ſhal it all be ful of light, euen as when a candell doeth lyght the with bryghtnes. ✠

*Mat.v.b.
marke.iiii.b.
Luke.viii.c.

‡Mat.vi.c.

And as he ſpake, a certayne Pharyſe beſoughte hym to dyne wyth him, and Jeſus went in, and ſate downe to meate. When the Pharyſe ſawe it, he marueyled, that he had not fyrſt weſſhed before dyner. And ẏ Lorde ſayde vnto him: * Now do ye Phariſes, make clene the out ſyde of the cup, and the platter: but youre inwarde parte is full of rauenyng and wyckednes. Ye fooles, dyd not he (that made that whych is wythoute) make that whych is wythin alſo? Neuertheleſſe, * ☞ geue almoſe of that ye haue, and behold, all thinges are cleane vnto you * But wo vnto you Phariſes, for ye tythe mynt & rewe, and all manner herbes, and paſſe ouer iudgemente and the loue of God. Theſe ought ye to haue done, and yet not to leaue the other vndone.

F
*mat.xxiii.c

*Eſa.lviii.b
☞
*mat.xxiii.c.

*Wo vnto you Phariſes, for ye loue the vppermoſt ſeates in the ſinagoges, and gretinges in the market. Wo vnto you ſcrybes and Phariſes, ye ypocrites, for ye are as granes which appeare not, and the mē that walke ouer them, are not ware of them. Then anſwered one of the lawears, and ſayde vnto him: Maſter, thus ſaying thou putteſt vs to rebuke alſo. And he ſayde: * wo vnto you alſo ye lawears: for ye lade mē with burthēs whiche they be not able to beare: and ye youre ſelues touche not the packes with one of youre fyngers. Wo vnto you: * ye buylde the ſepulchres of the Prophetes, and youre fathers kylled them, truly ye beare wytnes, that ye alowe the dedes of youre fathers: for they kylled them, and ye buylde their ſepulchres. Therfore ſaide the wyſdome of God, * I wyl ſend them Prophetes and Apoſtles and ſome of them they ſhall ſlaye and perſecute: that the bloud of all Prophetes (which is ſhed from the begynnynge of the worlde) maye be requyred of thys generacyon, from the bloude of * Abell, vnto the bloude of zachary, which peryſhed betwene the aulter & the temple. Verely I ſay vnto you: it ſhalbe requyred of this nacion.

*Mat.xxiii.c

*Eſa.x.a.
math.xxiii.b.

G

*mat.xxiii.d.

*mat.xxiii.d

*Gene.iiii.b
ii.Pa.xxiiii.c

Wo vnto you lawears: for ye haue taken awaye the keye of knowledge, ye entred not in youre ſelues, and thē that came in, ye forbad. When he thus ſpake vnto them, the lawears and the Phariſes begā to were buſye aboute hym, and capcyouſly to aſke him many thinges, layinge wayte for hym, and ſekynge to catche ſome thinge of his mouth, wherby they might accuſe hym.

D

The.xij.Chapter.

¶ The leuen of the Phariſes, Chriſte comforteth hys diſciples agaynſt perſecucion, warneth them to beware of couetouſnes, by the ſimilitude of a certayne rych man, he wyll not haue them to hange vpon earthly thynges, but to watch, and to be ready agaynſt hys cōmynge.

AS ther gathered together an innumerable multitude of people (in ſo much that they trode one another) he beganne to ſaye vnto hys diſciples: fyrſte of all * beware of the leuen of the Pharyſes which is ypocriſy. ‡ For ther is no thynge couered, ẏ ſhal not be vncouered: nether hid that ſhal not be knowē. * For what thynges ye haue ſpoken in darkenes, ſhalbe herde in the lyght. And that whyche ye haue ſpoken into the eare, euen in ſecrete places, ſhalbe preached on ẏ toppe of the houſes. * I ſaye vnto you my frendes: be not afrayed of them that kyll the bodye, and after that haue no more, that they can do: But I wyl ſhewe you, whom ye ſhall feare. Feare hym

A

*math.xvi.b
marke.viii.b
‡mathe.x.a.
marke.iiii.c
Luke.viii.c
*math.x.c
Luke.viii.b

*math.x.d
mar.xiii.b

whych after B

whyche after he hath kylled, hath power to
caſt into hel. Yee, I ſaye vnto you: feare him.
Are not fyue ſparowes bought for two farthynges?
And not one of them is forgottē of
God. Alſo, euen the very heeres of your heed
are all nombred. Feare not therfore: ye are
more of value then many ſparowes.

*math.x.c I ſaye vnto you * euery one: whoſoeuer
confeſſeth me before men, hym ſhal the ſonne
of man knowledge alſo before the angels of
God. And he that denyeth me before mē, ſhal
*math.xii.c be denyed before yͤ angels of god. * And who
Mar.iii.d ſoeuer ſpeaketh a worde ☞ agaynſt yͤ ſonne
☞ of man, it ſhalbe forgeuen hym. * But vnto
*math.xii.c him that blaſphemeth the holy gooſt, it ſhall
Luke.xii.b. not be forgeuen. When they brynge you vnto
the ſynagoges, and vnto the rulers and officers,
take ye no thought, howe or what
thing ye ſhal anſwer, or what ye ſhal ſpeake
C For the holy gooſt ſhall teache you in the ſame
houre, what ye ought to ſaye.

✠ One of the company ſayde vnto hym:
Maſter, ſpeake to my brother, that he deuide
the enheritaunce wyth me. And he ſayd vnto
hym: Man, who made me a iudge or a deuider,
ouer you? And he ſayd vnto thē: take
hede, & beware of couetouſnes. For no mans
lyfe ſtandeth in the aboundaunce of the thynges
whych he poſſeſſeth. And he put forth a
ſimilitude vnto them, ſayenge: The groūde
of a certayne rych man brought forth plenty
full frutes, and he thought wythin hymſelfe
ſayenge: What ſhall I do? becauſe I haue no
roume where to beſtowe my frutes? And he
ſayd: Thys wyll I do. I wyll deſtroye my
barnes, and buylde greater, and therin wyll
I gather al my goodes that are growen vnto
me: and I wyll ſaye to my ſoule: Soule,
Eccle.xi.c * thou haſt muche goodes layed vp in ſtoare
for many yeares, take thyne eaſe, eate, drinke,
be merye. But God ſayd vnto hym.
*Iere.xvii.b * Thou foole, thys nyght wyll they fetche
*pſa.xxxix.b awaye thy ſoule agayne from the. * Then
whoſe ſhall thoſe thynges be, whyche thou
haſt prouyded? So is it wyth hym that gathereth
ryches to hym ſelfe, and is not ryche
towarde God.

And he ſpake vnto hys diſciples: Therfore
*math.vi.d I ſay vnto you. * Take no thought for
i.Petri.v.c your lyfe, what ye ſhall eate: nether for the
body, what ye ſhal put on. The lyfe is more
then meate, and the bodye is more then rayment.
Conſyder the rauens, for they neyther
ſowe nor repe, which nether haue ſtoorehouſe
nor barne, and God fedeth them. ⸸ How
moche are ye better then fethered foules?
D * Which of you (with his takinge thought)
*Mat.vi.d. can adde to hys ſtature one cubyte? Yf ye thē
be not able to do that thynge which is leaſt:
why take ye thought for the remnaunt? Cōſyder
the lylies howe they growe. They laboure
not: they ſpyn not: and yet I ſaye vnto
you, that Salomon in all hys royalty, was
not clothed lyke one of theſe.

If God ſo cloth the graſſe (whyche is to
daye in the felde, and to morowe is caſt into
the fornace) howe muche more wyll he cloth
you, O ye of lytle fayth? And aſke not ye
what ye ſhall eate, or what ye ſhall drynke,
nether clyme ye vp an hye: for all ſuche thynges
do the heathen people of the world ſeke
for. Your father knoweth, that ye haue nede
of ſuch thinges. Wherfore, * ſeke ye after the
kyngdome of God, & all theſe thynges ſhal *math.vi.e
be miniſtred vnto you. ✠ Feare not lytell i.Timo.vi.b.
flocke, for it is your fathers pleaſure, to geue Eccle.xxix.b
you the kyngdome. * ☞ Sell that ye Prou.xxiii.a
haue, and geue almes. And prepare you ☞
bagges, whyche waxe not olde, euen a treaſure *math.xix.c
that fayleth not in heauen, where no marke.x.c
thefe cōmeth, nether moth corrupteth. For
where your treaſure is, there wyl your hert
be alſo.

* Let your loynes be gerd about, & your E
lightes brenyng (in your handes) and ye your *Ephe.vi.c
ſelues lyke vnto men that wayte for theyr i.Petri.i.c
Lorde, when he wyll returne from the weddynge:
that whan he commeth and knocketh
they may open vnto him immediatly. Happy
are thoſe ſeruauntes, whome the Lorde
(when he commeth) ſhall fynde wakynge.
Verely I ſaye vnto you, that he ſhall gyrde
hym ſelfe and make them to ſytte downe to
meate, and walke by, and miniſter vnto thē
And yf he come in the ſeconde watch, yee, yf
he come in the thyrde watch, and fynde them
ſo, happy are thoſe ſeruauntes. Thys vnderſtāde,
that yf yͤ good mā of the houſe knewe,
what houre the thefe wolde come, he wolde
ſurely watch, and not ſuffre hys houſe to be *mat.xxiiii.d
broken vp. * Be ye therfore ready alſo: for and.xxv.a
the ſonne of man wyll come at an houre whē Marke.xiii.d
ye thynke not. ⸸

Peter ſayde vnto hym: * Maſter, telleſt *mat.xxiiii.d
thou thys ſimilitude vnto vs, or to all men? Mar.xiii.c
And the Lorde ſayde: who is a faythful and
wyſe ſtewarde, whome hys lorde ſhal make
ruler ouer his houſholde, to geue them theyr
duety of meat in due ſeaſon? * happy is that *Apo.xvi.c
ſeruaunt, whom hys lorde whan he cōmeth,
ſhall fynde ſo doynge. Of a trueth I ſaye vnto
you, that he wyll make hym ruler ouer all
that he hath. But and yf the ſeruaunt ſaye F
in hys herte. * My lorde wyll deferre hys cōmynge *mat.xxiiii.d
(and ſhall begynne to ſmyte ſeruauntes
and maydens, and to eate and drynke, &
to be dronken) the lorde of that ſeruaunt wil
come in a daye when he thynketh not, and
at an houre whan he is not ware, and wyll
hewe hym in peces, & geue hym his rewarde
with the vnbeleuers.

* The ſeruaunt that knewe his maſters *Iaco.iiii.d
wyll and prepared not hym ſelfe, nether dyd
accordynge to hys wyll, ſhalbe beaten wyth
many

many ſtrypes. But he that knewe not, and
dyd commytte thynges worthy of ſtrypes,
ſhalbe beaten wyth fewe ſtrypes. For vnto
whom ſoeuer much is gyuen, of hym ſhalbe
much requyred, and to whome men haue cõmytted
much: of him wyl they aſke yͤ more.

I am come to ſende fyer on earth: & what
is my deſyre, but that it were already kyndled?
*Math.x.c. Notwithſtandynge I muſt be baptiſed
wyth a baptyme: and howe am I payned,
Marke.x.d. G tyll it be ended? *Suppoſe ye, that I am come
to ſende peace on earth? I tell you naye,
but rather diuiſion. For from hence forth
ther ſhalbe fyue in one houſe deuyded, thre
agaynſt two, and two agaynſt thre. The father
ſhalbe deuided agaynſt yͤ ſonne, and the
ſõne againſt yͤ father. The mother againſt yͤ
daughter, and yͤ daughter agaynſt the mother.
The mother in lawe againſt hyr daughter
in lawe, and yͤ daughter in lawe, againſt
hyr mother in lawe.

*math.xvi.a. He ſayd alſo to the people: *when ye ſe
a cloude ryſe out of the weſt, ſtraygth waye
ye ſaye: ther commeth a ſhower, and ſo it is.
And when ye ſe the ſouth wynde blowe, ye
ſaye: it wyll be hote, and it commeth to paſſe
Ye ypocrites, ye can diſcerne the outwarde
appearaunce of the ſkye and of the earth: but
howe happeneth it, that ye can not ſkyll of
thys tyme? Yee, & why iudge ye not of your
ſelues what is ryght.

*Math.v.d. Pro.xxv.b *When thou goeſt wyth thyne aduerſary
to the ruler, as thou art in the waye, geue
diligence that thou mayeſt be deliuered from
hym, leſt he brynge the to the iudge, and the
iudge deliuer the to the iaylar, and the iaylar
caſt the into preſon. I tell the, thou ſhalt not
departe thence, tyl thou haue made good the
vtmoſt myte.

¶ The.xiij. Chapter.

¶ Of the Galileans whom Pylate ſlewe, and of thoſe
that dyed in Syloe. The ſimilitude of the fygge tre
Chriſt healeth the ſycke woman. The parable of the muſtarde
ſede and leuen. Fewe entre into the kyngdome.
Chriſt reproueth Herode and Jeruſalem.

A There were preſent at the ſame ſeaſon,
certayne men that ſhewed hym of the
Galyleans, whoſe bloude Pylate had
myngled wyth theyr owne sacrifice. And Jeſus
anſwered, and ſayd vnto thẽ: Suppoſe
*Actes.v.f. ye yͭ theſe * Galyleans were greater ſynners
then all the other Galyleans, bycauſe they
ſuffred ſuche punyſhmẽt? I tel you naye: but
except ye repent: ye ſhall al lyke wyſe peryſh
Or thoſe.xviij. vpõ whych the toure in Syloe
fell, and ſlewe them, thynke ye that they
were ſynners aboue all men that dwelte in
Jeruſalem? I tell you naye: But excepte ye
repent, ye all ſhall lyke wyſe peryſh.
B ✠ He tolde alſo this ſimilitude: a certain
*Mat.xxi.b man had a * fygge tree planted in hys vyneyarde
and he came and ſought frute theron,
D and founde none. Then ſayd he to the dreſſer
of hys vyneyarde: beholde, thys thre yeare
haue I come and ſought frute in thys fygge
tree, and fynde none: cut it downe: why combreth
it the grounde? and he anſwered & ſaid
vnto him: Lorde, let it alone this yeare alſo,
tyll I dygge rounde aboute it, and donge it,
to ſe whether it wyl beare frute: & yf it beare
not then, after that ſhalt thou cut it downe.
And he taught in one of theyr ſynagoges on
the Saboth dayes. And beholde, there was
a woman, whyche had a ſpret of infirmitie
xviii. yeares: and was bowed together, and
C coulde in no wyſe lyfte vp her heade. Whan
Jeſus ſawe her, he called her to hym, & ſayde
vnto her: woman, thou arte delyuered from
thy diſeaſe. And he layd hys handes on her, &
immediatly, ſhe was made ſtraight, & glorifyed
God. And the ruler of the Synagoge
anſwered wyth indignacion (becauſe that
Jeſus had healed on the Sabboth daye) and
ſayde vnto the people. There are.vi. dayes
in whych mẽ ought to worke, in them come,
that ye maye be healed, and not on the Sabboth
daye.

But the Lorde anſwered hym and ſayd:
Thou ypocrite, doth not each one of you on
*Mat.xii.b Luke.xiiii.a. the Sabboth daye * louſe hys oxe or his aſſe
from the ſtall, and leade hym to the water?
And ought not thys daughter of Abraham,
whom Satan hath bõde (lo.xviii. yeares)
be louſed from thys bonde on the Sabboth
daye? And whẽ he thus ſayd, all hys aduerſaries
were aſhamed, and all the people reioyſed
on all the excellent dedes, that were
done by hym. ✠

D Then ſayd he: what is the kyngdome of
*math.xvi.b Mark.iiii.c God lyke? or wherto ſhal I compare it? *It
is lyke a grayne of muſtarde ſeede, whych a
man toke, and ſowed in hys garden: and it
grewe and waxed a great tree, and the foules
of the ayer made neſtes in the braunches
of it.

And agayne he ſayde: where vnto ſhall I
lyken the kyngdome of God? *It is lyke leuen,
*Mat.xiii.e ‡Gen.xviii.a which a ‡ woman toke, and hyd in thre
peckes of meele, tyll all was leuened. And
he went thorowe all cyties and townes, teachynge,
and iorneynge towardes Jeruſalem
E Then ſayde one vnto hym: Lorde, are there
fewe that be ſaued? And he ſayd vnto them:
*math.vii.b ſtryue to * enter in at yͤ ſtrayte gate: for many
(I ſaye vnto you) wyll ſeke to enter in, &
ſhall not be able. When the good man of the
houſe is ryſen vp, and hath ſhut to the dore,
and ye begynne to ſtande wythout, and to
knocke at the dore, ſayeng: Lord, Lord, open
vnto vs, & he ſhal anſwere & ſaye vnto you.
F (I knowe you not whẽce ye are.) Thẽ ſhall
ye begyn to ſay: we haue eaten & dronken in
thy preſence, and thou haſt taught in our ſtretes.
And he ſhall ſaye: I tell you, I knowe
you not

you not whence ye are: departe from me all
ye ẏ worke iniquite. There ſhalbe wepyng
and gnaſhyng of teth, when ye ſhal ſe Abra-
ham and Iſaac and Iacob, and all the Pro-
phetes in the kingdome of God, and ye your
ſelues thruſt out. *And they ſhal come from
*Mat. viii.b the eaſt and from the weſt, and frō the north
and from the ſouth, and ſhall ſyt downe in ẏ
*Mat.xix.d. and.xx.b Mar.x.c. kyngdome of God. And beholde, *there are
laſt, whych ſhalbe fyrſt. And there are fyrſt,
whych ſhalbe laſt.

G The ſame daye came there certaine of the
Phariſes, and ſayd vnto hym: get the out of
the waye, and departe hence: for Herode wil
kyl the. And he ſayd vnto them: Go ye, and
tell that foxe, beholde, I caſt out deuels and
heale the people to daye and to morowe, and
the thyrde daye I make an ende. Neuerthe-
leſſe, I muſt walke to daye and to morowe,
and the daye folowing: for it can not be that
a Prophet peryſh any other where, ſaue at
Ieruſalem.

*O Ieruſalem, Ieruſalē, whyche kylleſt
*mat. xxiii.d Prophetes, and ſtoneſt thē that are ſent vn-
to the: howe oft wolde I haue gathered thy
chyldrē together, as a byrde doth gather her
yonge vnder her wynges, and ye wold not?
Beholde, youre habitacion is lefte vnto you
deſolate. I tell you, ye ſhall not ſe me, vntyll
*math.xxi.b. Luke.xix.c. Iohn.xii.a. Pſa.cxviii.d the tyme come that ye ſhal ſay: *bleſſed is he
that cōmeth in the name of the Lorde.

¶The.xiiij.Chapter. ✠

¶Ieſus eateth wyth the Phariſee, healeth the dropſye vpon the Sabboth, teacheth to be lowly, telleth of the great ſupper, and warneth them that wyl folowe him, to laye theyr acomptes before, what it wyll coſt them. The ſalt of the earth.

A AND it chaunſed, that he wente into
☞ the houſe of one of the chefe Pharyſ-
ſes ☞ to eate breed on a Sabboth
daye: and they watched hym. And
behold, ther was a certayne man before him
which had the dropſy. And Ieſus anſwered
and ſpake vnto the lawers and Pharyſes,
*mat.xii.a Mark.iii.a. Luke.vi.a ſayinge: *Is it lawfull to heale on the Sa-
both daye? And they helde theyr peace. And
he toke him and healed hym, and let hym go:
and anſwered them, ſayinge: whyche of you
*Exo.xxiii.a Deu.xxii.a. Math.xii.a ſhall haue *an aſſe or an oxe fallen into a pyt
and wyll not ſtraygth waye pul him out on
the Sabboth daye? And they coulde not an-
ſwere him agayne to theſe thynges.

He put forthe alſo a ſimilitude to the ge-
B ſtes, whē he marked howe they preaſſed to ẏ
hyeſt rowmes, and ſayde vnto them: Whē ẏ
art bydden of any man to a weddynge, ſyt
not downe in the hyeſt rowme, leſt a more
honorable man then thou be bydden of hym,
and he (that bad hym and the) come, and ſay
to the: geue thys man rowme, and thou thā
begynne wᵗ ſhame to take the loweſt rowme
But rather when thou arte bydden, go & ſyt
in the loweſt rowme: that when he that bad
the, commeth, he maye ſaye vnto the: *frēde *Pro.xxv.a.
ſyt vp hyer. Then ſhalt thou haue worſhyp C
in the preſence of thē that ſyt at meate wyth
the. *For whoſoeuer exalteth hym ſelfe, ſhal *mat.xxiii.b. Luke.xviii.c
be brought lowe. And he that humbleth hym
ſelfe, ſhalbe exalted. ⊦

Then ſayd he alſo to hym, that had deſy-
red hym to dyner: ✠ When thou makeſt a
dyner or a ſupper, cal not thy frēdes, nor thy
brethren, neyther thy kynſmen nor thy ryche
neyghbours. leſt they alſo byd the agayne, &
a recompence be made the. But when thou
makeſt a feaſte, call the poore, the feble, the
lame, and the blynde, & thou ſhalt be happy,
for they can not recompence the: But thou
ſhalt be recōpenſed at the reſurreccion of the
iuſte men.

When one of them (that ſat at meate alſo)
herde theſe thynges, he ſayde vnto him: hap-
py is he that eateth breade in the kyngdome
of God. ⊦ Then ſayd he vnto him. ✠ *A D
certeyne man ordeyned a greate ſupper, and *Mat. xxii.a Apoca. xix.b
bad many, and ſente hys ſeruaunt at ſupper
tyme, to ſay to them that were byddē, come:
for all thynges are nowe ready. And they al
at once beganne to make excuſe. The fyrſte
ſayd vnto hym: I haue bought a farme, and
I muſt nedes go, & ſe it, I praye the haue me
excuſed. And another ſayde: I haue boughte
fyue yocke of oxen, and I go to proue them,
I praye the, haue me excuſed. And another
ſayd: I haue maryed a wyfe, and therfore I
can not come. And the ſeruaūt returned and
brought hys maſter worde agayne therof.

Then was the good man of the houſe diſ- E
pleaſed, and ſayd to hys ſeruaunt: Go out
quyckly into the ſtretes and quarters of the
cytie, and bringe in hyther the poore, and the
feble, and the halte and the blynde. And the
ſeruaunt ſayd: Lorde, it is done as thou haſt
commaunded, and yet there is rowme. And
the Lorde ſaid to the ſeruaunt: Go out vnto
the hye wayes and hedges, and *compel thē *Gene.xix.a
to come in, that my houſe may be fylled. For
I ſaye vnto you, ẏ none of thoſe men whych
were bydden, ſhall taſt of my ſupper. ⊦

Ther went a great company wyth hym,
and he returned, & ſayd vnto them: ✠ *Yf *Math.x.d Luke.ix.c
a man come to me, ☞ and hate not hys fa- ☞
ther and mother, and wyfe and chyldrē, and F
brethren, and ſyſters, yee, and hys owne lyfe
alſo, he can not be my diſciple. And whoſoe-
uer doth not beare hys croſſe, and come after
me, can not be my diſciple.

Whych of you diſpoſed to buyld a toure,
ſytteth not downe before, and counteth the
coſt, whether he haue ſufficiēt to perfourme
it: leſt after he hath layde the foūdacion, and
is not able to performe it, all that beholde it,
begynne to mocke hym, ſayenge: thys man
beganne to buylde, & was not able to make

end

G an ende? Or what kinge goynge to make batayle
agaynſt another kynge, ſytteth not downe
fyrſt, and caſteth in his minde, whether
he be able wyth ten thouſande, to mete him,
that commeth agaynſt hym wyth .xx.thouſande?
Or els whyle the other is yet a great
waye of, he ſendeth ambaſſatours, and deſyreth
peace. So lykewiſe, whoſoeuer he be of
you that forſaketh not all that he hath, he cã
not be my diſciple. ✠

*Math.v.d Marke.ix.g * Salt is good, but yf ſalt haue loſte the
ſaltnes, what ſhalbe ſeaſoned therwith? It
is nether good for the lande, nor yet for the
donge hyll, but men caſt it out at the dores.
He that hath eares to heare, let hym heare.

¶ The.xv.Chapter.

¶ The louynge mercy of God is openly ſet forth in the parable of the hundreth ſhepe, and of the ſonne that was loſt.

A *Math.ix.b. Mar.ii.b. Luke.v.f. THen reſorted vnto hym *al the publicanes
and ſynners, for to heare
him. And the Phariſes & Scribes
murmured, ſayenge: He receaueth
ſynners, and eateth wyth them. But he put
*Mat.xviii.b forth this parable vnto thẽ, ſayeng. *What
man of you hauynge an hundred ſhepe (yf he
loſe one of thẽ) doth not leaue nyntye & nyne
in the wyldernes, and go after that which is
loſt, vntil he fynde it? And whã he hath foũd
it, he layeth it on his ſhulders with ioye. And
aſſone as he commeth home, he calleth together
hys louers and neyghbours, ſayeng vnto
them: Reioyſe wyth me, for I haue foũde
my ſhepe, whych was loſt. I ſaye vnto you,
B that lykewyſe ioye ſhalbe in heauẽ ouer one
ſynner that repenteth, more then ouer nynty
and nyne iuſte perſons, whych nede no repẽtaunce.
Ether what woman (hauynge ten
grotes, yf ſhe looſe one) doth not lyght a candell,
and ſwepe the houſe, and ſeke diligẽtly
tyll ſhe fynde it? And whan ſhe hath founde
it, ſhe calleth her louers and her neyghbours
together, ſayenge: Reioyce wyth me, for I
C haue foũde the grote which I had loſt. Lykewyſe
I ſaye vnto you, ſhal ther be ioye in the
preſence of the aũgels of God, ouer one ſynner
*Luke.v.e. *that repenteth. ✠

✠ And he ſayd: A certayne man had two
ſonnes, and the yonger of them ſayde vnto
the father: father, geue me the porcion of the
goodes, ŷ to me belongeth. And he deuided
vnto thẽ his ſubſtaũce. And not longe after,
when the yonger ſonne had gathered al that
*Pro.xxix.a he had together, he toke his iorney into a far
countre, and *there he waſted hys goodes wt
ryotous lyuynge. And whã he had ſpent al,
there aroſe a great derth in all that lande, &
he beganne to lacke, and wente, and came to
a citizen of the ſame contrey, and he ſent hym
to hys farme, to kepe ſwyne. And he wolde
fayne haue fylled his bely with the coddes ŷ
the ſwyne dyd eate: & no mã gaue vnto him.
Then he came to him ſelfe, and ſayd: how D
many hyred ſeruauntes at my fathers haue
breed ynough? and I peryſh wyth honger. I
wyl aryſe, & go to my father, & wyll ſay vnto
hym: father, I haue ſynned agaynſt heauẽ
and before the, and am nomore worthy to be
called thy ſonne, make me as one of thy hyred
ſeruaũtes. And he aroſe, & came to his father.
*But whan he was yet a greate waye *Ioh.xiii.c Pſal.xxxii.a.
of, hys father ſawe hym, and had cõpaſſion,
and ranne, & fel on his necke, and kyſſed him.
And the ſonne ſayd vnto him: father, I haue
ſynned agaynſt heauẽ, and in thy ſyght, and
am nomore worthy to be called thy ſonne.
But ŷ father ſayd to his ſeruauntes: bringe
forth the beſt garment, and put it on hym, & E
put a rynge on hys hande, and ſhoes on hys
fete. And brynge hyther that fat caulfe, and
kyll it, and let vs eate and be mery: for thys
my ſonne was deed, and is alyue agayne, he
was loſt, and is founde. And they began to
be mery. The elder brother was in the felde:
and whã he came and drewe nye to ŷ houſe,
he herde mynſtrelſye & daunſynge, and called
one of hys ſeruaũtes, and aſked, what thoſe
thynges mente. And he ſayd vnto hym: thy
brother is come, & thy father hath kylled the
fat caulfe, becauſe he hath receaued hym ſafe
and ſounde. And he was angry, and wolde
not go in. Then came hys father out, and entreated F
hym. He anſwered and ſayd to his father:
Lo, theſe many yeares haue I done the
ſeruice, nether brake at any tyme thy cõmaũdement,
and yet gaueſt thou me neuer a kyd
to make mery wyth my frendes: but aſſone
as thys thy ſonne was come (whych hath deuoured G
thy goodes wyth harlotes) thou haſt
for his pleaſure kylled the fat caulfe. And he
ſayd vnto hym: Sonne, thou art euer wyth
me, and al that I haue is thyne: it was mete
that we ſhulde make merye and be glad: for
thys thy brother was deed, and is alyue agayne:
and was loſt, and is founde. ✠

¶ The.xvi.Chapter.

¶ The parable of the wycked Mammõ. Not one tytle of Gods worde ſhall peryſhe. Of the rych man, and of the poore Lazarus.

AND he ſayd alſo vnto his diſciples. A
✠ Ther was alſo a certaine rich mã,
whyche had a ſtewarde, and the ſame
was accuſed vnto hym, that he had waſted
hys goodes. And he called hym and ſayd vnto
hym: Howe is it, that I heare thys of the?
Geue accomptes of thy ſtewardſhyppe. For
thou mayeſt be no longer ſteward. The ſtewarde
ſayd wythin hym ſelfe: what ſhall I
do? for my maſter taketh a way from me the
ſtewardſhyp. I can not dygge, and to begge
I am aſhamed. I wote what to do that whẽ
I am put out of the ſtewardſhyp, they maye
receaue me into theyr houſes.

So whan

B So whan he had called all hys mayſters
detters together, he ſayd vnto the fyrſt: how
much oweſt thou vnto my maſter? And he
ſayd: an hundred tonnes of oyle. And he ſayd
vnto hym: take thy byll, & ſyt downe quyckely
and wryte fyftye. Then ſayd he to another:
howe muche oweſt thou? And he ſayde:
an hundred quarters of wheate. He ſayd vnto
hym. Take thy byll, & wryte foure ſcoore.
And the lorde commended the vniuſte ſtewarde,
becauſe he had done wyſely. For the
chyldren of thys worlde are in theyr nacion,
C wyſer then the chyldren of lyght. And I ſay
vnto you: make you frendes of the vnryghteous
☞ ☞ Mãmon, that when ye ſhall haue
nede they may receaue you into euerlaſtyng
habitacions. ✠

✠ He that is faythfull in that whych is
leaſt, is faithful alſo in much. And he that is
vnryghteous in the leaſt: is vnryghteous alſo
in much. So thẽ, yf ye haue not ben faythfull
in the vnryghteous Mãmon, who wyl
beleue you in that whych is true? And yf ye
haue not bene faythfull in another mannes
buſynes, who ſhal gyue you ẏ which is your
*Mat. vi. c owne? * No ſeruaũt can ſerue two maſters:
for eyther he ſhall hate the one, and loue the
other: or els he ſhall leane to ẏ one, & deſpyſe
the other. Ye can not ſerue God & Mammõ.

All theſe thynges herde the Phariſes alſo,
which were couetous, and they mocked
hym. And he ſayd vnto thẽ: Ye are they which
D iuſtifye your ſelues before mẽ: but God knoweth
your hertes. For that whych is hyghly
eſtemed amonge men, is abhominable in ẏ
ſyght of God. ✠

*Math. xi. b. * The lawe and the Prophetes raygned
☞ ☞ vntyll John: and ſence that tyme, the
kyngdome of God is preached, & euery man
*Eſa. xl. a ſtryueth to go in. * Eaſyer is it for heauen &
Math. v. c earth to peryſhe, then one tytle of the lawe
*Math. xix. a to fayle. * Whoſoeuer forſaketh hys wyfe,
Marke. x. b. and maryeth another, commytteth aduoutrye.
And he whych maryeth her that is deuorſed
from her huſbande, cõmytteth aduoutrye alſo.

E ✠ Ther was a certayne rych mã, which
was clothed in purple and fyne whyte, and
fared deliciouſly euery daye: And there was
a certayne begger named Lazarus, whyche
laye at his gate ful of ſores, deſyring to be refreſhed
with the cromes, which fel from the
☞ ryche mans borde ☜ (and no man gaue vnto hym.)
The dogges came alſo, and lycked his ſores
And it fortuned, that the begger dyed, and
was caryed by the aungels into Abrahams
boſome. The ryche man alſo dyed, and was
buryed.

F And beynge in hell in tormentes, he lyfte
vp hys eyes, and ſawe Abraham afarre of
and Lazarus in hys boſome, and he cryed &
ſayde: father Abraham: haue mercy on me,
and ſende Lazarus, that he maye dyppe the
typpe of hys fynger in water, and cole my
tonge: for I am tormẽted in this flame. But
Abraham ſayd: Sonne, * remẽber that thou *Gala. vi. b
in thy lyfe tyme, receauedſt thy pleaſure, and
contrary wyſe, Lazarus receaued payne.
But nowe is he comforted, and thou art punyſhed.
Beyonde all thys, betwene vs and
you there is a great ſpace ſet, ſo ẏ they which
wolde go from hence to you, can not: nether
maye come from thence to vs.

Then he ſayd: I praye the therfore father, G
ſende him to my fathers houſe. (For I haue
fyue brethren) for to warne them, leſte they
alſo come into thys place of torment. Abraham
ſayd vnto hym: they haue Moſes and
the Prophetes, let them heare them. And he
ſayd: naye father Abraham, but yf one come
vnto them from the deed, they wyll repente.
He ſayd vnto hym: Yf they heare not Moſes
and the Prophetes, nether wyll they beleue,
though one roſe from deeth agayne. ✠

¶ The .xvij. Chapter.

¶ Chriſte teacheth hys dyſcyples to auoyde occaſions of euel, one to forgeue another, ſtedfaſtly to truſt in god and no man to preſume in hys owne workes. He healeth the ten lepers, ſpeaketh of the latter dayes and of the ende of the worlde.

HE ſayd vnto the diſciples: it can A
not be: but offences wyll come.
Neuertheleſſe * wo vnto hym *Mat. xviii. a
thorowe whome they come. It Marke. ix. f
were better for him that a mylſtone
were hanged about his necke, & he caſt
into the ſee, then that he ſhuld offende one of
theſe lytle ones. Take hede to youre ſelues.
* Yf thy brother treſpas agaynſt the, rebuke *Mat. xviii. b
hym: and yf he repente, forgyue hym. And Leui. xix. d
though he ſynne agaynſt the ſeuen tymes in Eccle. xix. b
a daye, and ſeuen tymes in a daye tourne agayne
to the, ſayenge: it repenteth me, thou
ſhalte forgyue hym.

And the Apoſtles ſayde vnto the Lorde:
increaſe our fayth. And the Lorde ſayd: * Yf *Mat. xvii. d.
ye had fayth lyke a grayne of muſtarde ſede, and. xxi. c
and ſhulde ſaye vnto thys Sycamyne tree, B
plucke thy ſelfe vp by the rootes: and plante
thy ſelfe in the ſee: it ſhulde obeye you.

Who is it of you, yf he had a ſeruaunte
plowynge or fedynge catell, that wyll ſaye
vnto hym when he commeth from the felde:
Go quyckly, and ſyt downe to meat, & ſayth
not rather vnto hym, dreſſe, wherwt I maye
ſuppe, & gyrde vp thy ſelfe, and ſerue me, tyll
I haue eaten and dronken: and afterwarde,
eate thou, and drynke thou? Doth he thanke
that ſeruaunt, becauſe he dyd the thynges ẏ
were commaunded vnto hym? I trowe not.
So lykewyſe ye, whan ye haue done all
thoſe thynges whych are commaunded you,
ſaye: we are vnprofytable ſeruauntes. We
haue done that, which was our dutye to do.
And it chaunced as he went into Jeruſalem
that he

that he paſſed thorowe Samaria & Galile: And as he entred into a certaine towne, ther met him ten mẽ that were lepers. Whyche ſtode afarre of, and put forth theyr voyces & ſayd: Jeſu maſter: haue mercy on vs. When *Leu.xiiij.a. Mat.viii.a he ſawe them he ſayd vnto thẽ: * Go, ſhewe D youre ſelues vnto the Preſtes. And it came to paſſe, that as they went, they were clẽſed. And one of them, whã he ſawe that he was clenſed, turned backe agayne, & with a loude voyce prayſed God, and fell downe on hys face at hys fete, and gaue hym thankes. And the ſame was a Samaritane. And Jeſus anſwered, and ſayd: are there not ten clenſed? But where are thoſe nyne? There are not founde that returned agayne, to gyue God prayſe, ſaue only this ſtraunger. And he ſaid vnto hym: aryſe, go thy way, thy fayth hath made the whole. ┼

E ✠ When he was demaũded of the Phariſes, whẽ the kyngdom of God ſhuld come, he anſwered them and ſayd: The kyngdome of God ſhall not come wyth waytynge for, neyther ſhall they ſaye. Lo here, Or lo there. For beholde, the kyngdome of God is wyth in you.

And he ſayd vnto the diſciples: the dayes wyl come, when ye ſhall deſyre to ſe one day of the ſonne of man, and ye ſhall not ſe it. *mat.xxiiii.b Mat.xiii.c. * And they ſhall ſaye to you: Se here, Se there. Go not after them, nor folowe them: for as the lyghtenynge that apeareth out of the one parte that is vnder heauen, and ſhyneth vnto the other part which is vnder heauen, ſo ſhal the ſonne of man be in his dayes. *Mat.xvi.c Mar.viii.b. Luke.xviii.e. *But fyrſt muſt he ſuffre many thinges and be refuſed of thys nacion.

xmat.xxiiii.d Gene.vii.b And as it happened in the * dayes of Noe: F ſo ſhall it be alſo in the dayes of the ſonne of man. They dyd eate & drynke, they maryed wyues, and were maryed, euen vnto ẏ ſame daye that Noe wente into the Arke: and the floude came, and deſtroyed them all. Lykewyſe alſo as it chaunced in the dayes of Lot. They dyd eat, they drãke, they bought, they ſolde, they planted, they buylded: But euen the ſame daye that Lot went out of zodom, it rayned with fyre and brymſtone from heauen, *Gene.xix.e *and deſtroyed thẽ all. Euen thus, ſhall it be in the daye, when the ſonne of man ſhal appere.

G * At that daye he that is on the houſe top, *mat.xxiiii.b and hys ſtuffe in the houſe: let hym not come downe to take it out. And let not him that is in the felde, turne backe agayne to ẏ thinges *Gene.xix.e that he left behynde. * Remember Lottes *Mat.xvi.d John.vi.d. Luke.ix.c. wyfe. ‡ Whoſoeuer wyll go aboute to ſaue hys lyfe, ſhal looſe it: & whoſoeuer ſhal looſe hys lyfe, ſhal ſaue it. I tel you, in that nyght *mat.xxiiii.d ‡mat.xxiiii.d *there ſhalbe two in one bed, the one ſhalbe receaued, the other ſhalbe forſaken: ‡ Two ſhalbe agryndynge together: the one ſhalbe receaued, and the other forſakẽ. * (Two in the felde, the one ſhalbe receaued, and the other forſake.) And they anſwered, & ſaid to hym, where Lorde? He ſayd vnto them: * wherſoeuer the bodye *mat.xxiiii.d Job.xxxix.d ſhalbe, thyther wyll alſo the Egles be gathered together.

¶ The.xviij. Chapter. ✠

¶ He teacheth to be feruent in prayer continually. Of the Phariſee & Publicane. The kyngdome of God belongeth vnto chyldren. Chriſte anſwereth the ruler and promyſed rewarde vnto all ſuch as ſuffre loſſe for hys ſake, and folowe hym. The blynde man is reſtored to hys ſyght.

And he put forth a parable vnto them, A ſygnifyenge that ☞ men oughte *all *i.Theſ.v.d. wayes to praye and not to be weery, ſayeng: There was in a certain citie a iudge, which feared not God, nether regarded mã. And ther was a certayne wydowe in the ſame cytie, and ſhe came vnto hym ſayenge: auenge me of myne aduerſary. And he wolde not for a whyle. But afterwarde he ſayde wythin hym ſelfe: though I feare not God, nor care for man, yet becauſe thys wydowe is importune vpon me, I wyll auenge her, leſt ſhe come at the laſt and raile on me. And the Lorde ſayd, heare what the vnrighteous B Judge ſayeth. And ſhall not God auenge his electe, whych crye daye and nyght vnto him, yee, though he deferre them? I tell you that he wyl auenge them, & that quickly. ┼ Neuertheleſſe, whan the ſonne of man commeth, ſhall he fynde fayth on the earth?

✠ And he tolde thys parable, vnto certaine which truſted in them ſelues that they were perfyte, and deſpyſed other. Two men wente vp into the temple to praye: the one a Phariſe, and the other a Publican. The Phariſe ſtode and prayed thus with hym ſelfe: God, I thanke the, that I am not as other C men are, extorcioners, vniuſt, aduouterers, or as thys publican. I faſt twyſe in ẏ weke. *I gyue tythe of all that I poſſeſſe. *Deu.xxvi.c Eccle.vii.a And the publicã ſtandynge afarre of, wolde not lyfte vp hys eyes to heauen, but ſmote vpon hys breſt, ſayenge: God be mercyfull to me a ſynner: I tell you: thys man departed home to hys houſe iuſtifyed, more then the other. * For euery one that exalteth him ſelfe, ſhalbe brought lowe: *mat.xxiii.b Luke.xiiii.c. And he that hũbleth hym ſelfe, ſhalbe exalted. ┼

* They brought vnto him alſo yonge children, D *Mat.xix.b. Mark.x.b that he ſhulde touch them. When hys diſciples ſawe it, they rebuked them. But Jeſus (when he had called them vnto hym) ſayd: Suffre chyldren to come vnto me, and forbyd them not. For of ſuch is the kyngdome of God. Verely I ſaye vnto you: whoſoeuer receaueth not the kyngdome of God *as a chylde, ſhall not enter therin. ‡ And a *mat.xviii.a Mar.x.b. ‡Mat.xix.b certayne ruler aſked hym, ſayenge: good maſter: what ought I to do, to obtayne eternal lyfe? Jeſus ſayd vnto hym: Why calleſt thou me good?

me good? None is good, ſaue God onely. ‡ Exo.xx.c. Mat.v.c. Deute.v.b. Thou knoweſt the cōmaūdementes: ‡ Thou ſhalt not commit aduoutry: ẏ ſhalt not kyll: thou ſhalt not ſteale, thou ſhalt not beare falſe wytnes: honoure thy father & thy mother. And he ſayde: all theſe haue I kept from my youth vp. Whē Jeſus hearde that, he ſayd vnto hym: Yet lackeſt thou one thynge. ☜ ✠ ☞ * Mat.xix.c. Marke.x.c. * Sell all ẏ thou haſt, and diſtribute vnto the poore, and thou ſhalt haue treaſure in heauē, and come, folowe me. When he hearde thys, he was ſory: for he was very ryche.

E When Jeſus ſawe ẏ he was ſory, he ſayde * Mat.xix.a. Marke.x.c. * wyth what difficulte ſhall they that haue mony, enter into the kingdome of God? it is eaſyer for a camell to go thorowe a nedles eye, then for a ryche man to enter into the kyngdome of God. And they that hearde it: ſayde: And who can then be ſaued? And he ſayde: * zach.viii.b * The thynges whych are vnpoſſyble wyth men, are poſſyble wyth God.

F Then Peter ſayde: * Mat.xix.c. Mar.viii.d. * Lo, we haue forſakē all, and fololowed the. He ſayde vnto them: Verely I ſaye vnto you: ther is no man that hath forſaken houſe, ether father or mother, ether brethren, or wyfe, or chyldren (for the kyngdome of Goddes ſake) whych ſhall not receaue moch more in this worlde, and in the worlde to come, lyfe euerlaſtynge.

✠ Jeſus toke vnto him the twelue, and ſayde vnto thē: * Mat.xvii.d. Mar.viii.d. ix.d.and.x.e Luke.ix.c. and.xvii.e. * Beholde, we go vp to Jeruſalē, & all ſhalbe fulfylled, that are wrytten by the Prophetes, of the ſonne of man. For he ſhalbe delyuered vnto the gentyls, & ſhalbe mocked, and ſpytfully entreated, and ſpytted on: & when they haue ſcourged hym, they wyll put hym to deeth, * Mat.xvi.d and.xvii.d. Mat.ix.a. ‡ Luke.ii.g. and.ix.e. * and the thyrd daye he ſhal aryſe agayne. ‡ And they vnderſtode none of theſe thynges. And this ſaying was hyd from them, ſo that they perceaued not the thynges whych were ſpoken.

G * Mat.xx.d. Mar.x.d. * And it came to paſſe, that as he was come nye vnto Hierico, a certayne blynde man ſate by the waye ſyde, beggynge. And when he hearde the people paſſe by, he aſked what it meant. And they ſayde vnto hym, that Jeſus of Nazareth paſſed by. And he cryed, ſaying: Jeſu thou ſonne of Dauid, haue mercy on me. And they whych went before, rebuked hym, that he ſhulde holde his peace. But * Mar.x.g he cryed ſo moche the more: * thou ſonne of Dauid, haue mercy on me. And Jeſus ſtode ſtyll, and commaunded hym to be brought vnto hym. And when he was come neare, he aſked hym, ſayinge: what wylt thou that I do vnto the? And he ſayde: Lorde, that I maye receaue my ſyght. And Jeſus ſayd vnto hym: receaue thy ſyght: thy fayth hath ſaued the. And immediatly he receaued hys ſyght, and folowed hym, prayſynge God. And all the people, when they ſawe it, gaue prayſe vnto God. ✠

¶ The .xix. Chapter.

¶ Of zacheus, and the ten ſeruauntes, to whom the talentes were delyuered. Chryſt rydeth to Jeruſalem, and wepeth ouer it.

A And he entred in, & wēt thorowe Hierico. And beholde, ther was a man named zacheus, whych was a ruler amonge the Publicans, and was ryche alſo. And he ſought meanes to ſe Jeſus, what he ſhuld be: and coulde not for the preaſſe, because he was lytle of ſtature. And he ran before, and clymed vp into a wilde fygge tree, to ſe him: for he was to come that waye. And when Jeſus cam to the place, he looked vp, and ſawe hym, and ſayd vnto him: zache, come downe atōce, for to daye I muſt abyde at thy houſe. And he came downe haſtelye, and * receaued hym ioyfully. * Actes.xvi g And when they ſawe it, they all grudged, ſayinge: He is gone in to tary wt a man that is a ſynner.

And zache ſtode forth, and ſayd vnto the B Lorde: beholde Lord, the halfe of my goodes I geue to the poore: and yf I haue done eny man wronge, I reſtore him foure folde. Jeſus ſayde vnto him: this daye is health happened vnto thys houſe, because that he alſo is become ☜ the chylde of Abraham. ☜ * Mat.xv.c. * For the ſonne of man is come to ſeke, and to ſaue that whych was loſte. ✠

As they hearde theſe thynges, he added therto a parable, because he was nye to Jeruſalem, and because they thought, that the kyngdome of God ſhulde ſhortly appeare. He ſayde therfore: ✠ * a certayne noble mā * Mat.xx.b. Mar.xiii.b. went into a farre countre, to receaue hym a kyngdome, and to come agayne. And he called hys ten ſeruauntes, and delyuered them ten pounde, ſayinge vnto thē: Occuppye, tyll I come. But hys cyteſens hated hym, & ſent a meſſage after him, ſayinge: we wyll not haue thys man to raygne ouer vs.

And it came to paſſe, that when he had receaued his kingdome, he returned, & cōmaūded theſe ſeruauntes to be called vnto hym (to whom he had geuen the money) to wete how moch euery man had done. Then came C ẏ fyrſt, ſaying: Lorde, thy pounde hath gayned ten poūde. And he ſayd vnto him: * Well * Mat.xxv.b. thou good ſeruaunt: because thou haſt bene faythfull in a very lytell thynge, haue thou auctoryte ouer ten cyties. And another came, ſayinge: Lorde, thy poūde hath made fyue pounde. And to the ſame he ſayde: be thou alſo ruler ouer fyue cyties.

And another came, ſaying: Lorde, beholde here is thy pounde, whych I haue kepte in a napkyn: for I feared the, because thou art a ſtrayte man: thou takeſt vp that thou layd D deſt not downe, & reapeſt that thou dyddeſt * ii.Reg.i.c. Mat.xii.d. not ſowe. He ſayeth vnto hym: * Of thyne

awne mouth, will I iudge the, thou euyll ſer-
uaũt. Knewest thou that I am a ſtrayte mã,
takynge vp that I layde not downe, & rea-
pynge that I dyd not ſawe? And wherfore
gaueſt not thou my money into the banke, &
at my cõmynge I myght haue required my-
ne awne wyth vauntage?

And he ſayde vnto them that ſtode by: ta-
ke from hym that pounde, and geue it hym
that hath ten pounde. And they ſayde vnto
* mat.xiij.b hym: Lorde, he hath ten pounde. For I ſaye
and.xxv.c. vnto you, that * vnto euery one which hath,
mar iiij.c. ſhalbe geuẽ ☞ (and he ſhall haue abundaunce) & from
Luke.viii.c. hym that hath not ſhalbe taken a waye, euen
☞ that whych he hath. Moreouer, thoſe myne
E enemyes, (whych wolde not ẏ I ſhulde ray-
gne ouer them) brynge hyther, and ſlee them
* Mat.xxi.c. before me. * And when he had thus ſpoken,
mar.xi.a. he proceaded forth, takynge hys iourney, to
go vp to Ieruſalem. ✠

* Mat.xxi.a. * And it fortuned, whẽ he was come nye
mar.xi.a. to Bethphage & Bethany, beſydes ẏ mouñte
whych is called Olyuete, he ſent two of hys
diſciples ſayinge: go ye into ẏ towne, which
is ouer agaynſt you: Into the whych aſſone
as ye are come, ye ſhall fynde an aſſes colte
tyed, wheron yet neuer man ſate. Looſe him,
and bringe hym hyther. And yf eny mã aſke
you, why do ye looſe hym? thus ſhall ye ſaye
vnto hym: the Lorde hath nede therof.

They that were ſent, went theyr waye, &
founde, euen as he had ſayd vnto them. And
as they were a loſynge the colte, the owners
therof ſayde vnto them: why looſe ye the col-
te? And they ſayde: for the Lorde hath nede
F of hym. And they brought him to Ieſus, and
caſt theyr raymẽt on the colte, and ſet Ieſus
theron. And as he went, they ſpredde theyr
clothes in the waye.

And when he was nowe come nye to the
goynge downe of the mounte Olyuete, the
whole multitude of the diſcyples begã to re-
ioyce, and to prayſe God with a loude voyce,
for all the myracles that they had ſene, ſay-
* Mat.xxi.b inge: * bleſſed be the kynge that commeth in
Luke.xiii.g. the name of the Lorde: peace in heauen, and
and.xix.b. glory in the hyeſt. And ſome of the Phariſes
mar.xi.b. Iohn.xii.b. of the company ſayde vnto hym: Maſter re-
pſal.cxviij.d. buke the diſciples. He ſayd vnto them: I tell
* Abac.ij.c. you, ẏ yf theſe holde theyr peace, * then ſhall
the ſtones crye.

✠ And when he was come neare, he be-
* Iohn.xi.a. helde the cytie, and * wept on it, ſayinge: If
thou haddeſt knowen thoſe thynges whych
☞ belonge vnto thy ☞ peace, euen in thys thy
daye, yͧ woldeſt take hede. But now are they
hydde from thyne eyes. For the dayes ſhall
* Iere.vi.a. come vpõ the, * that thy enemyes alſo ſhall
mat.xxiiii.a. caſt a bãke aboute the, & compaſſe the rouñd,
G and kepe the in on euery ſyde, and make the
* mich.iii.d euen wyth the grounde: and thy chyldren
mar.xiii.a. whych are in the. And * they ſhall not leaue
Luke.xxi.a
in the one ſtone vpon another, becauſe thou
knoweſt not the tyme of thy viſytacyon.

‡ And he went into the tẽple, and beganne ‡ mat.xxi.b.
to caſt out them that ſolde therin, and them mar.xi.c.
that bought, ſayinge vnto thẽ: It is wrytẽ: Iohn.ij.c.
* my houſe is the houſe of prayer: but ye ha- * iiij.reg.viij d.e.f.
ue ‡ made it a den of theues: And he taught Eſa.lvi.c.
dayly in the tẽple. ✠ * But the hye Preſtes ‡ Iere.vij.c.
& the ſcrybes and the chefe of the people wẽt * Iohn.vii.d
aboute to deſtroye hym: & coulde not fynde mar.xi.c.
what to do. For al the people ſtacke by him, Luke.xx.c
whan they hearde hym. and.xxii.c.

❡ The.xx.Chapter.

❡ They aſke Chryſt one queſtyon, and he aſketh the another. The parable of the vyneyarde. Of trybute to be geuen vnto Ceſar, and howe Chryſt ſtoppeth the mouthes of the Saduces.

AND it fortuned in one of thoſe dayes A
(as he taught the people in the temple
& preached the Goſpell) the hye Pre-
ſtes and the Scribes came together with the
elders, & ſpake vnto him ſayinge: * Tell vs: * mat.xxi.c
by what auctorite doeſt thou theſe thynges? Mar.xi.d.
Ether who is he, ẏ gaue the thys auctorite?
Ieſus anſwered & ſayd vnto thẽ: I alſo will
aſke you one thynge, & anſwer me. The bap-
tyme of Iohn: was it frõ heauen or of men?
And they thought wyth in them ſelues ſay- D
inge: yf we ſaye frõ heauẽ, he will ſaye: why
then beleued ye hym not? But & yf we ſaye:
of men, all ẏ people wyll ſtone vs. For they
be perſwaded, that Iohn is a Prophete. And
they anſwered, that they coulde not tell
whence it was. And Ieſus ſayd vnto them:
nether tell I you, by what auctoryte I do
theſe thynges. ✠

Then begãne he to put forth to the people B
thys parable. * A certayne man planted a * Mat.xxi.d.
vyneyarde, and let it forth to huſband men, Mar.xii.a.
and went hym ſelfe into a ſtraunge countre Eſa.v.a.
for a greate ſeaſon. And when the tyme was Gene.xx.c
come, he ſent a ſeruaunt to the huſband men, Iere.vii.c
that they ſhulde geue hym of the frute of the
vineyarde. And they bet hym, and ſent hym
a waye emptye. And agayne, he ſent yet ano-
ther ſeruaunt. And hym they dyd beat, and
entreated hym ſhamefully, and ſent hym a-
waye emptye. Againe, he ſent the thyrde al-
ſo, and hym they woũded, and caſt hym out.
Then ſayd the Lord of the vineyarde: what
ſhall I do? * I wyll ſende my deare ſonne: * Iohn.iii.b.
peraduẽture they wyll ſtãde in awe of him, Roma.viii.a
when they ſe hym. Gala.iiii.a.

But whẽ the huſbandmen ſawe hym, they C
thought within them ſelues, ſayinge: thys is
the heyre, * come, let vs kyll hym, that ẏ en- * ge.xxxvii.c.
heritaunce maye be oures. And they caſt him Mat.xxi.d.
out of the vineyarde, & kylled hĩ. What ſhall Mar.xii.a
the lord of ẏ vineyarde therfore do vnto thẽ?
He ſhall come, & deſtroye theſe huſbandmen,
& ſhall let out hys vineyarde to other. When
they hearde thys, they ſayde: God forbyd.

And he behelde them, and ſayde: what is
thys then

*pſa.cxviii.c thys then that is wꝛytten: * the ſtone that
mat.xxi.d. the buylders refuſed, the ſame is become the
Mar.xii.a. heed of the coꝛner? Whoſoeuer doth ſtomble
vpon ẏ ſtone, ſhalbe bꝛoken: but on whõſoeuer
it falleth, it wyll grynde him to powder,
And the hye pꝛeſtes and the Scrybes the ſame
houre wẽt about to laye handes on hym,
*mat.xxi.d * ⁊ they feared the people. Foꝛ they perceaued
marke.xi.c. that he had ſpoken this ſymilitude agaynſt
Luke.xix.g. them.

And they watched hym, ⁊ ſent foꝛth ſpies,
D whych ſhuld fayne thẽ ſelues ryghteous mẽ,
*mat.xxii.a. * to take him in hys woꝛdes, and to delyuer
marke.xiii.b. hym vnto ẏ power ⁊ auctoꝛite of the debyte.
And they aſked hym, ſayĩg: Maſter, we knowe
that thou ſayeſt and teacheſt ryght, nether
conſydereſt ẏ the outward appearaunce
of eny mã, but teacheſt ẏ waye of God truly
Is it laufull foꝛ vs to geue trybute vnto Ceſar,
oꝛ no? He perceaued theyꝛ craftynes, and
*mat.xxii.c ſayde vnto them: * why tempt ye me? Shewe
marke.xii.b me a peny, Whoſe ymage and ſuperſcripcyon
hath it? They anſwered and ſayd: Ceſars.
And he ſayde vnto them: geue then vnto
Ceſar, the thynges whych belonge vnto
Ceſar: and to God the thynges that pertayne
vnto God. And they coulde not repꝛoue
his ſayinge befoꝛe the people: ⁊ they maruayled
at hys anſwer, and helde theyꝛ peace.

E Then * came to hym certayne of the Saduces,
*mat.xxii.c ‡ whych denye that ther is eny reſurreccion.
marke.xii.b And they aſked him ſayinge: * Maſter,
‡Act.xxiii.b Moſes wꝛote vnto vs, yf eny mannes
*Deu.xxv.b bꝛother dye hauyng a wyfe, ⁊ he dye wythout
chyldꝛen, ẏ then hys bꝛother ſhulde take
hys wyfe, and rayſe vp ſeede vnto hys bꝛother.
Ther were therfoꝛe ſeuen bꝛethꝛen, and
the fyꝛſte toke a wyfe, ⁊ dyed wythout chyldꝛen.
And the ſeconde toke her, and he dyed
chyldeleſſe. And the thyꝛde toke her: and inlyke
wyſe the reſydue of the ſeuen, ⁊ left no chyldꝛen
behynde them, and dyed. Laſt of all the
woman dyed alſo. Nowe in the reſurreccyõ,
whoſe wyfe of them ſhall ſhe be? Foꝛ ſeuen
had her to wyfe.

F Jeſus anſwered and ſayde vnto thẽ. The
chyldꝛen of thys woꝛlde mary wyues, ⁊ are
maryed: but they whych ſhalbe coũted woꝛthy
of that woꝛlde and the reſurreccion from
the deed, do not mary wyues, nether are maryed,
noꝛ yet can dye eny moꝛe, Foꝛ they are
*John.iii.a. equall vnto the aũgels, and are * the ſonnes
i.John.i.b. of God, in as moch as they are chyldꝛẽ of the
reſurrecciõ. And that the deed ſhal riſe agayne:
Moſes alſo ſheweth beſydes the buſhe,
‡Exo.iii.c. when he calleth: ‡ the Loꝛd, the God of Abꝛaham,
mat.xxii.c. and the God of Iſaac, and the God of
marke.xii.c. Jacob. Foꝛ he is not a God of deed, but of lyuynge:
Foꝛ all lyue vnto him. Then certayne
of the Phariſes anſwered, and ſayde: Maſter,
thou haſt wel ſayd. And after that durſt
they not aſke hym eny queſtyon at all.

And he ſayde vnto thẽ: * howe ſaye they *Mat.xxii.d
ẏ Chꝛyſt is Dauids ſonne? And Dauid hym mar.xii.d.
ſelfe ſayeth in the boke af ẏ Pſalmes: * The G
Loꝛde ſayde vnto my Loꝛde: ſyt thou on my *Pſal.cx.a.
ryght hande, tyll I make thyne enemyes thy
fote ſtole. Dauid therfoꝛe calleth hym Loꝛd:
and howe is he then hys ſonne?

Then in the audience of all the people, he
ſayde vnto his diſciples: * beware of the ſcribes, *mat.xxiii.a
whych wyll go in longe clothynge: ⁊ loue mar.xii.d.
gretynges in the markets, and the hyeſt
ſeates in the ſynagoges, and the chefe rowmes
at feaſtes, whych deuoure wyddowes
houſes, faynyng lõge pꝛayers: the ſame ſhall
receaue greater dampnacyon.

¶The.xxi.Chapter.

¶Chꝛyſt commendeth the pooꝛe wyddowe, telleth of the deſtruccyon of Jeruſalẽ, of falſe teachers, of the tokens ⁊ troubles foꝛ to come, of the ende of the woꝛlde, and of hys awne commynge.

AS he behelde, * he ſawe the ryche A
mẽ, whych caſt in theyꝛ offerynges *mar.xii.d.
into the treaſury. He ſawe
alſo a certayne pooꝛe wyddowe,
whych caſt in thyther
two mytes. And he ſayde: of a
trueth I ſaye vnto you, * that thys pooꝛe *i.Coꝛ.viii.c
wyddowe hath put in moare then they all.
Foꝛ they all haue of theyꝛ ſuperfluyte added
vnto the offerynges of God: but ſhe, of her
penury hath caſt in all the ſubſtaunce that
ſhe had.

And vnto ſome that ſpake of the temple,
howe it was garniſhed with goodly ſtones
and Jewels, he ſayde: * The dayes wyll come, *mat.xxiiii.e.
in the whych (of theſe thynges whych ye mark.xiii.a.
ſe) there ſhall not be lefte one ſtone vpõ another,
ẏ ſhall not be thꝛowẽ doune. And they B
aſke hym ſayinge: Maſter, when ſhall theſe
thynges be, ⁊ what ſygne wyll ther be whẽ
ſoch thynges ſhall come to paſſe?

And he ſayde: * take hede, that ye be not *Col.ii.b.
deceaued. Foꝛ * many ſhall come in my name, Ephe.v.b.
and ſaye that they are Chꝛyſt: and the tyme ii.Joh.iiii.a
dꝛaweth neare. Folowe ye not thẽ therfoꝛe.
But when ẏe heare of warres and ſediciõs,
be not afrayed. Foꝛ theſe thinges muſt
firſt come to paſſe, but the ende foloweth not
by and by. Then ſayde he vnto them: * Nacion *Eſa.xix.a
ſhall ryſe agaynſt nacyon, ⁊ kyngdome iiii.Eſd.xiii.c
agaynſt kyngdome, and greate erthquakes
ſhalbe in all places, and hõger, and peſtilẽce,
⁊ fearfull thynges. And greate ſygnes ſhall
ther be from heauen.

But befoꝛe all theſe, * they ſhal laye hãdes C
on you, and perſecute you, delyuerynge you *mat.x.b.
vp to the Synagoges ⁊ into pꝛeſons, ⁊ ſhall mar.xiii.b.
bꝛynge you vnto kynges ⁊ rulers foꝛ my names John.xvi.a
ſake. And thys ſhall chaũce you foꝛ a teſtimoniall.
Be at ſure point therfoꝛe in your
hertes, not to ſtudy befoꝛe, what ye ſhall anſwere:
for * I will geue you a mouth ⁊ wyſdome, *Exo.iiii.b.
where agaynſte, all your aduerſaries mat.x.c.

‡Actes.vi.c. *mich.vii.b ‡ſhall not be able to ſpeake nor reſiſt. Moreouer ye ſhalbe *betrayd of your fathers and mothers & brethrē, & kynſfolke & frēdes, and D ſome of you ſhall they put to deeth. And hated ſhall ye be of all mē for my names ſake, & ther ſhall not one heere of youre head peryſſhe. ☞ ☞ Poſſeſſe ye youre ſoule by pacience.

*mat.xxiiii.b Mar.xiii.b. Dan.ix.g. *And whē ye ſe Jeruſalem beſeged wyth an hoſte, then be ſure that the deſolacyon of the ſame is nye. Then let them whych are in Jewrye, flye to the mountaynes. And let thē whych are in the myddes of it, departe out. And let not thē that are in other coūtreyes, enter therin. For theſe be the dayes of vengeaunce, that all thynges which are wryttē, maye be fulfylled. But wo vnto them that be wyth chylde, & to them that geue ſucke in E thoſe dayes: for there ſhalbe greate trouble *i.Theſ.ii.d in the lāde, and *wrath ouer all thys people. And they ſhall fall thorowe the edge of the ſwearde, and ſhalbe led awaye captyue into all nacions. And Jeruſalem ſhalbe troden downe of the gentyls, vntyll the tyme of the gentyls be fulfylled.

*mat.xxiiii.c mar.xiii.c. Joel.ii.c. *eze.xxxviii ✠ *And ther ſhalbe ſygnes in the Sonne, and in the Moone, and in the ſtarres: and in the earth ‡the people ſhalbe at theyr wyttes ende, thorowe diſpayre. The ſee and the water ſhall roare, and mennes hertes ſhall fayle them for feare, and for lokynge after thoſe thynges which ſhall come on the earth. For the powers of heauen ſhall moue. And then ſhall they ſe the ſonne of man come in a cloude with power and greate glory. When F theſe thynges begynne to come to paſſe: then ☞ loke vp, and ☞ lyfte vp youre heades, for youre redempcyon draweth nye.

*mat.xxiiii.c Marke.xiii.c *And he ſhewed them a ſymilitude: beholde the fygge tree, and all the trees, when they ſhout forth their buddes, ye ſe and knowe of your awne ſelues, that ſommer is then nye at hande. So lykewyſe ye alſo (when ye ſe theſe thynges come to paſſe) be ſure, that the kyngdome of God is nye. Verely I ſaye vnto you: thys generaciō ſhall not paſſe, tyll all be fulfylled. Heauen and earth ſhall paſſe: but my wordes ſhall not paſſe. ⊦

*eccl.xxxi.c. and.xxxvii.d. Roma.xiii.d. ✠ *Take hede to youre ſelues, leſt anye tyme youre hertes be ouercome with ſurfettynge G and dronkennes and cares of thys lyfe, and ſo the daye come vpō you vnwares. For as a ſnare ſhall it come on all them that *mat.xxiiii.d Mar.xiii.d. dwell on the face of the whole earth. *Watch ye therfore contynually, and praye, that ye maye eſcape all theſe thynges that ſhall come, and that ye maye ſtande before the ſonne of man. ⊦

In the daye tyme, he taught in the temple: and at nyght, he went out, and abode in *Joh.viii a. the mount that is called Olyuete. *And all the people came in the mornynge to hym in the temple, for to heare hym.

¶ The.xxii. Chapter.

¶ Chryſt is betrayed. They eate the eaſter lābe. The inſtitucyon of the ſacrament. They ſtryue who ſhalbe greateſt, he reproueth them. He prayeth thre tymes vpon the mount. They take hym and brynge hym to the hye preſtes houſe: Peter denieth hym thryſe, and they brynge hym before the counſell.

The *feaſt of ſwete breed drue nye, which is called Eaſter, and A *mat.xxvi.a mar.xiiii.a. ‡John.vii.d. the hye Preſtes, and Scrybes ‡ ſought howe they myght kyll hym, for they feared the people. *John.xiii.c *Then entred Satā into Judas, whoſe ſyr name was Iſcarioth (which was of the nombre of the twelue) and he wēt hys waye, and cōmuned wyth the hye preſtes and offycers, howe he myght betraye hym to them. And they were glad & promyſed to geue hym money. And he cōſented, and ſought oportunite to betraye hym vnto them, when the people were awaye.

*Mat.xxvi.c mar.xiiii.b. *Then came the daye of ſwete breed, whē of neceſſyte Paſſeouer muſt be offered. And he ſent Peter & John, ſayinge: go & prepare vs the Paſſeouer, that we maye eate. They ſayde vnto him. Where wilt thou, yͤ we prepare? And he ſayde vnto thē: Beholde, when B ye entre into the cytie, ther ſhall a man mete you, bearynge a pytcher of water, hym folowe into the ſame houſe that he entreth in, & ye ſhall ſaye vnto the good man of the houſe: The maſter ſayeth vnto the: where is yͤ geſt chamber, where I ſhal eate Paſſeouer wͭ my diſciples? And he ſhall ſhewe you a greate parlour paued. There make ready. And they went and founde as he had ſayd vnto them, and they made ready the Paſſeouer.

*Mat.xxvi.b Mar.xiiii.a. *And when the houre was come, he ſate downe, & the.xii. Apoſtles wyth hym. And he ſayde vnto them: I haue inwardly deſyred to eate thys Paſſeouer wyth you, before that I ſuffre. For I ſaye vnto you: hence forth I wyll not eate of it eny more, vntyll it be fulfylled in the kyngdome of God. And he toke the cup, and gaue thankes, and ſayd: Take thys, and deuyde it amonge you. For I ſaye vnto you: I wyll not dryncke of the frute of the vyne, vntyll the kyngdome of God come.

*mat.xxvi.c. Mar.xiiii.c. i.Cor.xi.e. *And he toke breed, and whan he had geuen thankes, he brake it, and gaue vnto thē, C ſayinge: Thys is my body, whych is geuen for you. Thys do, in the remembraunce of me. Lykewyſe alſo, when he had ſupped, he toke the cup, ſayinge: Thys cup is the newe teſtament in my bloude, whych is ſhedd for you.

Yet beholde, the hāde of him yͤ betrayeth me, is wyth me on the table. And trulye the ſonne of man goeth, as it is apoynted: But wo vnto that mā, by whom he is betrayed. And they began to enquyre amonge them

ſelues, whych of them it was, ẏ ſhulde do it.
C ✠ And ther was a ſtryfe amonge them,
whych of them ſhulde ſeme to be the greateſt.
And he ſayde vnto them: the kynges of nacyons
raygne ouer them: and they that haue
auctoryte vpon them, are called gracyous
*Mat.xx.d. lordes. But ye ſhall not be ſo. *But he that
is greateſt amonge you, ſhalbe as the younger:
and he that is chefe, ſhalbe as he that
doth mynyſter. For whether is greater, he
that ſytteth at meate, or he that ſerueth? Is
not he ẏ ſytteth at meate? But I am amõge
you, as he ẏ mynyſtreth. Ye are they, whych
haue bydden wyth me in my temptacyons.
And I apoynt vnto you a kyngdom, as my
father hath apoynted to me: ẏ ye maye eate
and dryncke at my table in my kyngdome, &
*Mat.xix.d. *ſyt on ſeates, iudgynge the twelue trybes
of Iſrael. ✠

And the Lorde ſayd: Symon, Simõ, beholde,
Satan hath deſyred to ſyfte you, as
it were wheate: but I haue prayed for the,
that thy fayth fayle not. And when thou arte
D conuerted, ſtrength thy brethren. And he
*mat.xxvi.c mar.xiiii.c. Iohn.xiii.d ſayde vnto hym: *Lorde, I am ready to go
wyth the into preſon, and to deeth. And he
ſayd: I tell the Peter, the cocke ſhall not crowe
thys daye, tyll thou haue thryſe denyed
that thou kneweſt me.

*Mat.x.c. Marke.vi.b. Luke.ix.a And he ſayde vnto them: *when I ſent
you wythout wallet and ſcryppe and ſhoes
lacked ye eny thynge? And they ſayde, no:
Then he ſayde vnto them: but nowe he that
hath a wallet, let hym take it vp, and lykewyſe
hys ſcrippe. And he ẏ hath no ſwearde,
let hym ſell hys coate, and bye one. For I
ſaye vnto you, that yet the ſame whych is
wrytten, muſt be performed in me: *euen
*Eſa.liii.c. mat.xxvii.b. marke.xv.c. Iohn.xvii.c amonge the wycked was he reputed. For
thoſe thynges whych are wrytten of me, haue
an ende. And they ſayde: Lorde, beholde,
here are two ſweardes. And he ſayde vnto
them: it is ynough.

*mat.xxvi.c. marke.xiiii.c *And he came out, and went (as he was
wonte) to mounte Olyuete. And the diſcyples
folowed hym. And when he came to the
*Mat.vi.b. Luke.xi.a. place, he ſayde vnto them: *praye, leſt ye fall
into temptacyon.

*mat.xxvi.d *And he gate hym ſelfe from them, about
E a ſtones caſt, and kneled downe, ãd prayed,
ſayinge: Father, yf thou wylt, remoue thys
*Iohn.vi.d. cup from me. Neuertheleſſe, *not my wyll,
but thyne be fulfylled. And ther appeared
an aungell vnto hym from heauen, confortynge
hym. And he was in an agonye, and
prayed the longer. And hys ſweate was lyke
droppes of bloude, trycklynge downe to
the groũde. And whan he roſe vp frõ prayer
and was come to hys diſcyples, he foũde thẽ
ſlepynge for heuyneſſe, and ſayd vnto them:
why ſlepe ye? Ryſe, and praye, leſt ye fall into
temptacyon.

*Whyle he yet ſpake: beholde, ther came a *mat.xxvi.e. marke.xiiii.b
company, and he that was called Iudas one
of the twelue, went before them, and preaſſed
nye vnto Ieſus, to kyſſe hym. But Ieſus
ſayde vnto hym: Iudas, betrayeſt thou the
ſonne of man wyth a kyſſe? Whẽ they which
were about him, ſawe what wolde folowe,
they ſayde vnto hym: Lorde, ſhall we ſmyte F
wyth ſwearde? *And one of thẽ ſmote a ſeruaunt *Mat.xxvi.e mar.xiiii.e. Iohn.xviii.b
of the hye preſte, & ſtroke of hys ryght
eare. Ieſus anſwered & ſayde: ſuffre ye thus
farre forth. And whan he touched hys eare he
healed hym.

Then Ieſus ſayde vnto the hye preſtes
and rulers of the temple and the elders,
whych were come to hym. Ye be come out,
as vnto a thefe, wyth ſwerdes and ſtaues.
When I was dayly wyth you in the temple,
ye ſtretched forth no handes agaynſt me.
But thys is euen youre very houre, and the
power of darcknes. Then toke they hym,
and ledde hym, and brought hym to the hye
Preaſtes houſe. But Peter folowed a farre
of.·.

And when they had kyndled a fyre in the
myddes of the palace, and were ſet downe
together, * Peter alſo ſate downe amonge *mat.xxvi.g. mar.xiiii.e. Iohn.xviii.c
them. But whan one of the wenches behelde
hym, as he ſate by the fyer (and loked vpon
hym) ſhe ſayde: thys ſame felowe was alſo
wyth hym. * And he denyed hym, ſayinge: *mat.xxvi.e. marke.xiiii.f
woman: I knowe hym not. And after a lytell
whyle, another ſawe hym, & ſayde, thou
art alſo of them. And Peter ſayde: mã I am
not. And about the ſpace of an houre after,
another affyrmed, ſayinge: verely thys felowe
was wyth hym alſo, for he is of Galile.
And Peter ſayde: mã I wote not what thou
ſayeſt. And immediatly whyll he yet ſpake,
the cocke crewe. And the Lorde turned backe, G
and loked vpon Peter. *And Peter remẽbred
the worde of the Lord, howe he had *Luke.xxii.c. mat.xxvi.c. mar.xiiii.c.
ſayde vnto him: before the cocke crowe, thou
ſhalt denye me thryſe. And Peter went out,
and wepte bytterly.

And the mẽ that toke Ieſus, mocked him,
and ſmote hym: and whã they had blyndfolded
hym, they ſtroke hym on the face, & aſked
hym, ſaying: arede, who is it that ſmote the.
And many other thynges deſpytfullye ſayd
they agaynſt hym.

And aſſone as it was daye, the elders of
the people and the hye Preſtes and Scrybes,
came together, and led hym into theyr
counſell, ſayinge: art thou very Chryſt? tell
vs? And he ſayd vnto them: yf I tell you, ye
wyll not beleue. And yf I aſke you, ye wyll
not anſwere me, nor let me go. * Her after *mat.xxvi.f marke.xiiii.g.
ſhall the ſonne of man ſyt on the ryght hande
of the power of God. Then ſayde they all:
art thou then the ſonne of God? He ſayde, ye
ſaye that I am. And they ſayde: *what nede *mat.xxvi.g. mar.xiiii.g.

we eny further wytnes? For we oure ſelues haue herde of hys a wne mouth.

¶ The.xxiii. Chapter.

¶ Ieſus is brought before Pylate and Herode. The wemen make lamentacyon for hym. He prayeth for hys enemyes, forgeueth the thefe vpon hys ryght hāde, and dyeth on the croſſe, and is buryed.

A *mat.xxvii.a Mar.xv.a. Iohn.xviii.c A*Nd yͤ whole multitude of thē aroſe, and led hym vnto Pylate. And they beganne to accuſe hym, ſayinge: we founde thys felowe peruertynge the people, & forbyddynge to paye trybute to Ceſar: ſayinge, that he is Chryſt a kynge. And Pylate apposed hym, ſayinge: art thou the kynge of the Iewes? He anſwered hym, & ſayde: thou ſayeſt it. Then ſayde Pylate to the hye Preſtes, & to the people: I fynde no faute in thys mā. And they were the more fearce, ſayinge: He moueth the people, teachynge thorowe out all Iewry, and beganne at Galile, euen to thys place.

When Pylate hearde mencyon of Galile, he aſked, whether the man were of Galile. And aſſone as he knewe that he belōged vn- *Luke.iii.a. to *Herodes iuriſdiccyon, ſe ſent hym to Herode, whych was alſo at Ieſuralem at that tyme. And whē Herode ſawe Ieſus, he was exceadynge glad: For he was deſyrous to ſe hym of a longe ſeaſon, becauſe he had hearde many thynges of hym, and he truſted to haue ſene ſome myracle done by hym. Then he queſtyoned wyth hym many wordes. But he anſwered him nothyng. The hye Preſtes & Scribes, ſtode forth, accuſed hym ſtraytly.

G And Herod wyth hys men of warre, deſpyſed hym: and whan he had mocked hym, he arayed hym in whyte clothynge, & ſent hym *Act.iiii.a agayne to Pylate. *And the ſame daye Pilate and Herod were made frēdes together. For before, they were at variaunce.

B And Pylate called together the hye Preſtes and the rulers, & the people, and ſayd vnto them: ye haue brought thys mā vnto me, as one that peruerteth the people: And beholde, I examyn hym before you, and fynde no faute in thys mā, of thoſe thynges whereof ye accuſe hym: No nor yet Herode. For I ſent you to hym: and lo, nothynge worthy of deeth is done to hym. I wyll therfore chaſtē *mat.xxvii.d Mar.xv.a. Iohn.xviii.a hym, and let him looſe. *For of neceſſyte, he muſt haue let one looſe vnto them ☞ at the ☞ feaſt.·:

And all the people cryed atonce, ſayinge: awaye wyth hym, and delyuer to vs Barrabas: (whych for a certayne inſurreccyon made in the citie ād for morther, was caſt in preſon) Pylate ſpake agayne to them wyllynge to let Ieſus looſe: But they cryed, ſayinge: Crucifye hym. Crucifye hym. He ſayde vnto thē yͤ thyrde tyme: What euyll hath he done? I fynde no cauſe of deeth ī hym. I will therfore chaſtē him, & let him go. *And they *mat.xxvii.c Mar.xv.a. Iohn.xix.a. cryed wyth loude voyces, requyrynge that he myght be crucifyed. And the voyces: of them and of the hye Preſtes preuayled.

And Pylate gaue ſentence, that it ſhulde C be as they requyred * & he let looſe vnto thē, *mat.xxvii.c mar.xv.a. hym that (for inſurreccyon & morther) was caſt into preſon, whom they had deſyred, & he delyuered vnto them Ieſus, to do wᵗ hym what they wolde. *And as they ledde hym *mat.xxvii.c Mar.xv.b. awaye, they caught one Symon of Syren, cōmynge out of the felde: and on hym layde they the croſſe, that he myght beare it after Ieſus.

And there folowed hym a greate cōpany *Luke.viii.a of people, and of wemen *whych bewayled and lamented hym. But Ieſus turned backe vnto them, and ſayde: Ye daughters of Ieruſalem, wepe not for me: but wepe for youre ſelues, and for youre chyldren. For beholde, the dayes wyll come, in the whych they ſhal ſaye: *happy are the baren and the wombes *Eſa.liiii.a. Sapien.iii.c. Gala.iiii.d. that neuer bare, and the pappes which neuer gaue ſucke. Then ſhall they begynne to ſaye to the moūtaynes: fall on vs: and to the hylles, couer vs: For yf they do thys in a grene tree, what ſhalbe done in the drye?

And ther were two euyll doers led with hym to be ſlayne. *And after that they were *mat.xxvii.d Mar.xv.c. Iohn.xix.d. come to the place (whych is called Caluary) ther they crucifyed hym, & the euyll doers, one on the ryght hande, and the other on the lefte. Then ſayde Ieſus: father forgeue thē, for they wote not what they do. *And they *mat.xxvii.d Mar.xv.c. Pſal.xxi.d. parted his raymēt, and caſt lottes. And the people ſtode, and behelde.

And the rulers mocked hym wyth them, D ſayinge: he ſaued other mē, let hym ſaue hym ſelfe, yf he be very Chriſt, the choſen of God. The ſoudyers alſo mocked hym, and came, and offred hym vineger, and ſayd: yf thou be the kynge of the Iewes, ſaue thy ſelfe. *And *mat.xxvii.d Iohn.xix.d. a ſuperſcripcyon was wrytten ouer hym, wᵗ letters of Greke, & Latin, & Hebrewe: Thys is the kynge of the Iewes.

And one of the euyll doers whych were hāged, rayled on him, ſayinge: If yͧ be Chryſt, ſaue thy ſelfe and vs. But the other anſwered and *rebuked him, ſaying: Feareſt thou *mat.xxvii.e Mar.xv.c. not God, ſeynge thou art in the ſame damnacyon? We are ryghteouſly punyſſhed, for we receaue accordynge to oure dedes. But thys man hath done nothynge amyſſe. And he ſayde vnto Ieſus: Lorde, remember me, when thou commeſt into thy kyngdome. And Ieſus ſayde vnto hym: Uerely I ſaye vnto the: to daye ſhalt thou be wyth me in Paradyſe.

*And it was about the ſyxte houre. And *mat.xxvii.e Marc.xv.c. ther was darcknes ouer all the earth, vntyll the nynth houre, and the ſonne was darckned.

*mat.xxvii.e mar.xv.d. darckned. *And the vayle of the temple dyd rent, euen thorowe the myddes. And whan Jeſus had cryed with a loude voyce, he ſayd: E Father, into thy hādes J cōmēde my ſpryte. *mat.xxvii.e Marke.xv.d. And when he thus had ſayd, he gaue vp the gooſt. *When the Centuryō ſawe what had happened, he gloryfyed God ſayinge. Verely, thys was a ryghteous man. And all the people that came together to that ſyght, and ſawe yͤ thynges whych had happened, ſmote theyr breſtes, and returned. And all hys ac- *mat.xxvii.e marke.xv.d quayntaunce *and the wemen that folowed hym frō Galile, ſtode a farre of, beholdynge theſe thynges.

*mat.xxvii.g mar.xv.d. John.xix.d. And beholde *ther was a mā (named Joſeph) a counſellour, and he was a good man and a iuſte: the ſame had not conſented to the counſell ⁊ dede of them, whych was of Aramathia, a cytie of the Jewes, whych ſame alſo wayted for the kyngdome of God: he wēt vnto Pilate, and begged the body of Jeſus, and toke it downe and wrapped it in a lynnen clooth, and layed it in a ſepulchre that was hewen in ſtone, wherin neuer man before was layed. ⊢ And that daye was the preparynge of the Sabboth, ⁊ the Sabboth drue on. The wemen that folowed after, whych had come wyth him from Galile, behelde the ſepulchre, and howe hys body was layed. And they returned ād prepared ſwete odoures and oyntmētes: but reſted the Sabboth daye, accordynge to the commaūdemēt.

¶ The. xxiiij. Chapter. ✠

¶ The wemen come to the graue, Chryſt apeareth vnto the two dyſcyples that go towarde Emaus, ſtondeth in the myddes of all hys dyſcyples, openeth theyr vnderſtādynge in the ſcryptures, geueth them a charge, and aſcendeth vp to heauen.

A ☞ *mat.xxviii.a Mar.xvi.a John.xx.a. BUt vpon ☞ the fyrſt daye of the Sabbothes, very early in the mornynge, they came vnto the ſepulchre, and brought the ſwete odoures whych they had prepared, and other wemen wyth them. And they founde the ſtone rowled awaye from the ſepulchre, and they went in: but fōde not the body of the Lorde Jeſu. And it happened, as they were amaſed therat, Beholde, two men ſtode by them in mat.xxviii.a. Marke.xvi.a ſhynynge garmentes. *And as they were afrayde, and bowed donne their faces to the erth, they ſayde vnto them: why ſeke ye the lyuynge amōge the deed? He is not here: but is ryſen. Remēber howe he ſpake vnto you, when he was yet in Galile, ſayinge: that the ſonne of man muſt be delyuered into the handes of ſynfull men, and be crucifyed, and the thyrde daye ryſe agayne.

And they remēbred hys wordes, ⁊ returned from the ſepulchre, ⁊ tolde all theſe thynges vnto thoſe eleuen, ⁊ to all the remnaunt. *mat.xxviii.c mar.xvi.c. *It was Mary Magdalen, ⁊ Joanna, and Mary Jacobi, ⁊ other that were wyth thē, whych tolde theſe thynges vnto the Apoſtles. And their wordes ſemed vnto them fayned thynges, nether beleued they thē. Then aroſe Peter and ran vnto the ſepulchre, and loked in, and ſawe the lynnen clothes layde by them ſelfe, and departed, wondrynge in hym ſelfe at that whych had happened. ⊢

✠ *And beholde, two of them went B *mark.xvi.e that ſame daye to a towne (called Emaus) whych was from Jeruſalem about thre ſkore forlonges, and they talked together of all theſe thinges that had happened. And it chaunſed, that whyle they communed together and reaſoned, Jeſus hym ſelfe drue neare, * *mat.xviii.e and went wyth them. But theyr eyes were holdē, that they ſhulde not knowe hym. And he ſayde vnto them: What maner of communicacyons are theſe that ye haue one to another, as ye walke, and are ſad? And the one of them (whoſe name was Cleophas) anſwered, and ſayde to hym: art thou onely a ſtraunger in Jeruſalem, and haſt not knowen the thynges whych haue chaūſed there, in theſe dayes? He ſayde vnto them: what thynges?

And they ſayde vnto hym: of Jeſus of Nazareth, whych was a Prophet, myghtye in dede, and worde, before God and all the people: and howe the hye Preſtes, ⁊ oure rulers delyuered hym to be condempned to deeth: ⁊ haue crucyfyed hym. But we truſted that it had bene he whych ſhuld haue redemed Iſrael. And as touchynge all theſe thynges, to daye is euen the thyrde daye, that they were done.

*Yee, and certayne wemen alſo of oure cō- *Luk.xxiiij.a John.xx.a. pany made vs aſtonnyed, which came early vnto the ſepulchre, and fōde not hys body: and came, ſayinge, that they had ſene a viſyon of aungels, whych ſayde that he was alyue. And certayne of thē which were with vs, went to the ſepulchre, and founde it euen ſo as the wemen had ſayde: but hym they ſawe not.

And he ſayde vnto them: O fooles ⁊ ſlowe C of herte, to beleue all that the Prophetes *mat.xxvi.c. Esa.liii.c. haue ſpokē. *Ought not Chryſt to haue ſuffred theſe thynges, and to enter into hys glory? And he begā at Moſes, and all the Prophetes, and interpreted vnto them in all ſcriptures whych were wrytten of hym. And they drue nye vnto the towne, whych they wēt vnto. And he made, as though he wolde haue gone further. And they *conſtrayned *Gene.xix.a Luke.xxiiij.e hym ſayinge: abyde with vs, for it draweth towardes nyght, and the daye is farre paſſed. And he went in to tary wyth them.

*And it came to paſſe, as he ſate at mea- *Mar.xv.d te wyth them, he toke bread, and bleſſed it, and brake, and gaue to thē. And theyr eyes were opened, and they knewe hym: and he vanyſhed out of their ſyght. And they ſayd betwene thē ſelues: dyd not oure hertes burne wyth in vs, whyle he talked wyth vs by the waye, and opened to vs the ſcryptures? And they roſe vp the ſame houre, and returned agayne to Jeruſalem, and founde the eleuen gathered together, and them that were wyth them, ſayinge: the Lorde is ryſen in dede, and hath apeared to Simon. And they tolde, what thinges were done in the waye, and howe they knewe hym, in breakynge of bread. ✠

D *John.xx.c. As they thus ſpake ✠ Jeſus hym ſelfe ſtode in * the myddes of them, and ſayeth vnto thē: peace be vnto you. ☞ (It is I, feare not) But they were abaſſhed and afrayed, & ſuppoſyd that they had ſene a ſprete. And he ſayde vnto them: why are ye troubled, and why do thoughtes aryſe in your hertes? Beholde my handes and my fete, that it is euen I my ſelfe. Handle me and ſe: for a ſprete hath not fleſſhe and bones, as ye ſe me haue. And whē he had thus ſpoken, he ſhewed them hys handes and his fete. And whyle they yet beleued not for ioye, and wōdred, he ſayde vnto thē: *John.xxi b *Haue ye here eny meate? And they offred hym a pece of a broyled fyſſhe, and of an hony combe. And he toke it, and dyd eate before them.

*Mat.xvi.c. And he ſayde vnto them. * Theſe are the wordes whych I ſpake vnto you, whyle I was yet wyth you: that all muſt nedes be fulfylled, whych were wrytten of me in the lawe of Moſes, and in the Prophetes, and in the Pſalmes. E *Act.xvii.c * Then opened he theyr wyttes, that they myght vnderſtand the ſcryptures, and ſayde vnto them: Thus is it wrytten, and thus it behoued Chryſt to ſuffre, & to ryſe agayne from deeth the thyrde daye, & that repentaunce and remyſſyon of ſynnes ſhulde be preached in hys name amonge all nacyons, ✠ and muſt begynne at Jeruſalē. And ye are wytneſſes of theſe thynges. ✠ And beholde, I wyll ſende the promes of my *Actes.i.b. father vpon you. * But tary ye in the cytie of Jeruſalem, vntyll ye be endewed wyth power from an hye.

And he led them out into Bethany, and lyfte vp hys hande, and bleſſed them. *Actes.i.b. marke.xvi.d * And it cam to paſſe, as he bleſſed them, he departed from them, and was caryed vp into heauen. And they worſhypped hym, and returned to Jeruſalem wyth greate ioye, and were contynually in the temple prayſynge & laudynge God, ✠ Amen.

¶ Here endeth the Goſpell of Sayncte Luke.

¶ The Goſpell of Sayncte John.

¶ The fyrſt Chapter. ✠

¶ The euerlaſtynge byrth of Chryſt, and howe he became mā. The teſtymony of John. The callynge of Andrew, Peter &c.

A IN the begynnynge was the worde, and the worde was wyth God: and God was the worde. The ſame was in ẏ begynnyng wyth God. *Gene.i.a. Prou.viii.b * All thinges were made by it, & wythout it, was made nothynge that was made. *Joh.xiiii.b * In it was lyfe, and the lyfe was the ‡John.viii.b and.ix.a ‡ lyght of men, and the lyght ſhyneth in darcknes, and the darcknes comprehended it not.

There was ſent from God a man, whoſe name was John. The ſame cā as a wytnes to beare wytnes of the lyght, that all men through hym myght beleue. ☞ *John.v.d * ☞ He was not ẏ lyght: but was ſent to beare wytnes of the lyght. That lyght was the true lyght, whych lyghteth euery mā that cometh into the worlde. He was in the worlde, and the worlde was made by hym: and the worlde knewe hym not.

He cam amonge hys awne, and hys awne receaued hym not. But as many as receaued hym *Pſal.lxvii.b Oſee.iii.b Roma.i.b Gala.iiii.a. * to them gaue he power to be the ſonnes of God: euen them that beleued on hys name: whych were borne, not of bloude nor of the wyll of the fleſſhe, nor yet of the wyll of man: but of God.

B ‡Baruk.iii.e *mat.xvii.a ii.Pet.i.c i.John.i.a. ‡ And the ſame worde became fleſſhe, and dwelt amonge vs: * and we ſawe the glory of it, as the glory of the onely begotten ſonne of the father, full of grace and trueth. ✠

*Mat.iii.b Mar.i.a. ✠ * John beareth wytnes of hym, and cryeth ſayinge: Thys was he of whō I ſpake: whych though he came after me, went before me, for he was before me. *Col.ii.b * And of hys fulnes haue all we receaued, euē ☞ ☞ grace for grace. For the lawe was geuen by Moſes, but grace and trueth came by Jeſus Chryſt. *exo.xxxiii.d i.John.iiii.b * ☞ No man hath ſene God at eny tyme. The onely begotten ſonne, which is in ẏ boſome of the father, he hath declared hym. ☞ ✠

*John.v.d. ✠ * And this is the recorde of John: whē the Jewes ſent Preſtes and Leuites frō Jeruſalem, to aſke him, what art thou? And he cōfeſſed & denyed not, & ſayde playnly: I am not Chryſt. And they aſked hym: what then? *Mat.xi.b * art thou Helyas? And he ſayeth: ☞ ☞ I am not. ‡Deu.xviii.c ‡ Arte thou that Prophete? And he anſwered no. Then ſayd they vnto hym: what art thou, that we maye geue an anſwere to

them that ſent vs. What ſayeſt thou of thy
*Mat.iii.a. ſelfe? He ſayde *I am the voyce of a criar in
Mar.i.a. Luke.iii.a. the wildernes, make ſtrayght the waye of ÿ
*Eſa.xl.a. Lorde, *as ſayde the Prophete Eſaias.

And they whych were ſent, were of the
Pharyſes. And they aſked hym, & ſayde vnto
C him: why baptiſeſt thou then, yf thou be
not Chryſt, nor Helyas, nether ÿ Prophet?
*Mat.iii.b. Mar.i.a. John anſwered thē ſayinge *I baptiſe with
Luke.iii.c. water: but there ſtondeth one amonge you,
Actes.xix.g. whom ye knowe not, he it is whych though
he came after me, was before me whoſe ſhoo
latchet I am not worthy to vnloſe. Theſe
thynges were done in Bethabara beyonde
*John.iii.d. and.x.d. Jordan *where John dyd baptiſe. ✠

✠ The nexte daye, John ſeeth Jeſus commynge
Eſa.liii.b. vnto hym, and ſayeth *beholde the
i.Corin.v.b. lambe of God, whych taketh awaye ÿ ſynne
of the worlde. Thys is he of whom I ſayd:
After me cometh a man, which went before
me, for he was before me, and I knewe hym
not: but that he ſhulde be declared to Iſrael,
*Mat.iii.d. therfore am I come baptyſinge with water.
Mar.i.b. *And John bare recorde, ſayinge: I ſawe
Luke.iii.d. the ſprete deſcende from heauen, lyke vnto a
D doue, & abode vpon hym, and I knewe hym
not. But he that ſent me to baptiſe in water,
the ſame ſayde vnto me: vpon whom thou
ſhalt ſe the ſprete deſcende, and tary ſtyll on
him, the ſame is he whych baptiſeth wyth
ÿ holy goaſt. And I ſawe, and bare recorde,
that he is the ſonne of God. ✠

The nexte daye after, John ſtode agayne,
and two of hys diſcyples, and he behelde Jeſus
as he walked by, and ſayeth: beholde the
lambe of God. And the two diſcyples hearde
hym ſpeake, and they folowed Jeſus. And
Jeſus turned about, and ſawe them folowe
him, & ſayeth vnto thē: what ſeke ye? They
ſayde vnto hym: Rabbi (whych is to ſaye yf
one interprete it, Maſter) where dwelleſt
thou? He ſayeth vnto them: come & ſe. They
came, & ſawe where he dwelt: & abode wᵗ him
that daye. For it was about the tenth houre.

One of ÿ two which hearde John ſpeake,
and folowed him, was Andrew Simon Peters
brother. The ſame founde his brother
Simon fyrſt, and ſayeth vnto him: we haue
founde Meſſias (whych is by interpretacyō,
annoynted) and brought him to Jeſus. And
*Mat.xvi.c. Jeſus behelde him, and ſayde: thou art *Simon
D the ſonne of Jonas, thou ſhalt be called
Cephas: which is by interpretacyon a ſtone.

The daye folowynge, Jeſus wolde go into
E Galile, and founde Philip: and ſayeth vnto
*John.xii.c. him: folowe me *Philip was of Bethſaida
the cytie of Andrew and Peter. Philip
foūde Nathanael, and ſayeth vnto him: We
*Gene.iii.c. haue founde hym, of whome *Moſes in the
and.xxii.c. lawe and the *Prophetes dyd wryte, Jeſus
Deut.xviii.c. Eſa.vii.c. the ſonne of Joſeph of Nazareth. And Nathanael
and.ix.b. *John.vii.c. ſayde vnto him *can there eny good
thynge come out of Nazareth? Philip ſayeth
vnto him come and ſe.

Jeſus ſawe Nathanael commynge to him,
& ſayeth of him. Beholde a ryght Iſraelyte,
in whom is no gyle. Nathanael ſayeth vnto
him: whence knoweſt thou me? Jeſus anſwered
and ſayde vnto him: Before that Philip
called the, when thou waſt vnder the fygge
tree, I ſawe the. Nathanael anſwered and
ſayde vnto him: Rabbi, thou art euē ÿ very
ſonne of God, thou art the kynge of Iſrael.
Jeſus anſwered, and ſayde vnto hym: Becauſe
I ſayde vnto the, I ſawe the vnder the
fygge tree, ÿ beleueſt. Thou ſhalt ſe greater
thynges then theſe. And he ſayeth vnto him:
Verely, verely, I ſaye vnto you: Herafter ſhal
ye ſe heauen open, & ÿ aungels of God aſcendynge
& deſcendynge ouer the ſonne of man.

¶ The.ii. Chapter. ✠

¶ Chriſt turneth the water into wyne, and dryueth the byers & ſellers out of the temple.

AND the thyrde daye, was ther a A
mariage in Cana a citie of Galile,
& the mother of Jeſus was
there. And Jeſus was called (&
his diſciples) vnto the mariage.
And when the wyne fayled, the mother of
Jeſus ſayeth vnto hym: they haue no wyne.
Jeſus ſayeth vnto her: woman *what haue *Luke.ii.g.
I to do wyth the, myne houre is not yet
come. His mother ſayeth vnto the miniſtres:
what ſoeuer he ſayeth vnto you, do it. And
ther were ſtandynge there, ſyxe waterpottes
of ſtone after the maner of the purifienge
of the Jewes, contaynynge two or thre fyrkins
a pece.

Jeſus ſayeth vnto thē: fyll the water pottes B
wyth water. And they fylled thē vp to ÿ
brym. And he ſayeth vnto them: drawe out
now, & beare vnto the gouerner of the feaſt.
And they bare it. When the ruler of the feaſt
had taſted the water that was turned into
wyne and knewe not whence it was (but ÿ
myniſtres which drue the water knewe) he
calleth ÿ brydegrome, and ſayeth vnto him:
Euery mā at the begynnynge doth ſet forth
good wyne, and ☞ when men be dronke, ☜
then ÿ whych is worſe. But thou haſt kept
the good wyne, vntyll now.

Thys begynnynge of myracles dyd Jeſus C
in Cana of Galile, and ſhewed hys glory, &
his diſciples beleued on him. ✠ *After this *Mat.iiii.b.
he wēte downe to Capernaum, he & hys mother, Mar.i.b.
and hys brethren, an hys diſciples, and Luke.iiii.d.
there continued not manye dayes.

✠ *And ÿ Jewes eaſter was euen at hande, *Mat.xxi.b.
and Jeſus went vp to Jeruſalem, & founde Mar.xi.c.
ſyttynge in the temple, thoſe that ſolde Luke.xix.g.
oxen and ſhepe and doues, and chaungers of
money. And when he had made (as it were)
a ſcourge of ſmal coardes, (he droue them all

out of the temple, with the ſhepe & oxen, and
powred out the chaũgers money, and ouerthrue
the tables, & ſayde vnto thẽ that ſolde
doues: Haue theſe thinges hence, & make not
my fathers houſe an houſe of marchaũdyſe.
*Pſa.lxix.b And his diſcyples remẽbred it yͭ is wrytten:
C *the zele of thyne houſe hath euen eaten me.
Then anſwered yͤ Iewes and ſayde vnto
him: what token ſheweſt thou vnto vs, ſeinge
that thou doſt theſe thynges? Ieſus anſwered
*Mat.xvi.f. Mar.xiiii.f. and ſayde vnto them: *deſtroye thys
temple, and in thre dayes I wyll reare it vp.
Then ſayde yͤ Iewes. xl vj. yeres was thys
temple a buyldynge, & wylt thou reare it vp
in thre dayes? But he ſpake of the temple of
hys body. Aſſone therfore as he was ryſen
from deeth agayne, his diſciples remembred
that he thus had ſayde. And they beleued the
ſcripture, & yͤ wordes which Ieſus had ſayd

When he was in Ieruſalem at Eaſter in
yͤ feaſt day, many beleued on his name, whẽ
they ſawe his myracles whych he dyd. But
Ieſus dyd not cõmyt hym ſelfe vnto thẽ, because
he knewe all men, and neded not, that
*Iere.xvii.b Apo.i.d. eny man ſhuld teſtifye of him. *For he knewe
what was in man. ✠

¶ The.iij. Chapter. ✠

¶ The communycacion of Chriſt wyth Nicodemus
The doctrine and baptyme of Iohn, and what wytneſſe
he beareth of Chriſt.

A THer was a mã of the pharyſes named
Nycodemus, a ruler of yͤ Iewes.
*Iohn.vii.g *The ſame cam to Ieſus by
nyght, and ſayde vnto him: Rabbi,
we knowe that thou arte a teacher
come from God: for no man coulde do
ſuche myracles as thou doeſt, except God
were wᵗ him. Ieſus anſwered & ſayd vnto hĩ:
Verely, verely, I ſaye vnto the, except a mã
be borne from aboue, he cannot ſe the kyngdom
of God. Nicodemus ſayeth vnto hym
☞ ☞ how can a man be borne whẽ he is olde?
can he enter into hys mothers wombe and
*Iohn.iii.b and.vii.b Tit.iii.a. be borne agayne? Ieſus anſwered *verely,
verely I ſaye vnto the: except a man be borne
of water and of the ſprete, he cannot enter
‡Rom.viii.a into the kyngdom of God. ‡That whych is
borne of the fleſhe, is fleſhe, and that whych
is borne of the ſprete, is ſprete. Maruayle
not thou that I ſayd to the, ye muſt be borne
from aboue. The wynde bloweth where it
*Eccle.xi.a. lyſteth, & thou heareſt the ſoũde therof *but
canſt not tell whence it commeth & whether
it goeth. So is euery one that is borne of the
ſprete.

Nicodemus anſwered ãd ſayde vnto hym
how can theſe thynges be? Ieſus anſwered
& ſayde vnto hym: art yͧ a maſter in Iſrael,
& knoweſt not theſe thinges? Verely, verely
I ſaye vnto the: we ſpeake yͭ we do knowe, &
teſtify yͭ we haue ſene: ãd ye receaue not oure
wytnes. If I haue tolde you earthly thynges,
and ye beleue not: how ſhall ye beleue,
yf I tell you of heauenly thynges?

*And no man aſcẽdeth vp to heauẽ, but *Ephe.iiii.a
he that came doune frõ heauen, euen the ſonne
of man whych is in heauen.

*And as Moſes lyfte vp the ſerpent in yͤ *Num.xxi.c
wyldernes, euen ſo muſt the ſonne of man be
lyfte vp, that whoſoeuer beleueth in him, peryſhe
not, but haue eternall lyfe. ✠

✠ *For God ſo loued yͤ worlde, that he *Roma.v.a.
gaue is only begottẽ ſonne, that whoſoeuer
beleueth in him, ſhulde not periſhe, but haue
euerlaſting lyfe. *For God ſet not his ſonne *Luke.xix.a.
into yͤ worlde, to cõdempne yͤ worlde but
that ☞ the worlde through hym myght be ☜ B
ſaued. He yͭ beleueth on hĩ, is not cõdempned.
But he that beleueth not, is condempned all
ready, because he hath not beleued in yͤ name
of the onely begottẽ ſonne of God. And thys *Iohn.i.a. and.xii.f.
is the condempnacyon: *that lyght is come
into the worlde, & men loued darcknes more
then lyght, because theyr dedes were euyll.
For *euery one that euyll doeth, hateth the *Ephe.v.b.
lyght: nether commeth to the lyght, leſt hys
dedes ſhulde be reproued. But he that doth
trueth, commeth to the lyght, that his dedes
maye be knowen, how yͭ they are wrought
in God. ✠

After theſe thinges cam Ieſus & his diſciples D
into the lande of Iewry & ther he taryed
with thẽ. ☞ *and baptyſed. And Iohn alſo *Iohn.iiii.a Mat.iii.a. Mar.i.a. Luke.iii.a. ‡Mat.iiii.b.
baptiſed in Enon beſides Salim, because
ther was moch water there, and they came &
were baptyſed. ‡For Iohn was not yet caſt
into preſon.

✠ And ther aroſe a queſtion betwene
Iohns diſciples and the Iewes, aboute purifyinge.
And they came vnto Iohn, & ſayde
vnto him: Rabbi, he yͭ was with the beyõde
Iordan (to whom thou beareſt wytnes) beholde
the ſame baptiſeth *& all men come to *Iohn.iii.a
hym, Iohn anſwered, & ſayde: a man can receaue
nothinge, except it be geuen hym from
heauen. Ye youre ſelues are wytneſſes *how *Iohn.i.b.
that I ſayd: I am not Chriſt, but am ſent before
hym. He that hath the bryde, is the brydegrome.
But the frende of the brydegrome,
whych ſtandeth an heareth hym, reioyſeth
greatly because of the brydegromes voyce.
Thys my ioye therfore is fulfilled. He muſt
increace: but I muſt decreace.

He that cõmeth from an hye, is aboue all:
He that is of yͤ erth, is earthly, and ſpeaketh E
of the erth. He that commeth from heauen, is
aboue all, & what he hath ſene an hearde: yͭ
he teſtifieth: and no man receaueth hys teſtimonye.
He that hath receaued hys teſtimonie
*☞ hath ſet to hys ſeale, that God is ☜
true. For he whõ God hath ſent, ſpeaketh yͤ *Roma.iii.a
wordes of God. *For ☞ God geueth not ☜
the ſprete by meaſure vnto hym. The father *Eſa.xi.a. ‡Mat.xi.d. Luke.x.d.
loueth the ſonne *& hath geuen all thynges
into

*John.vi.e. into hys hande * He ỹ beleueth on the ſonne
i.John.v.b. hath euerlaſtynge lyfe: He that beleueth not
the ſonne, ſhall not ſe lyfe, but the wrath of
God abydeth on hym. ✠

¶ The.iiij.Chapter.

¶ The louynge communicacyon of Chriſt wyth the woman of Samaria by the welles ſyde. How he healeth the rulers ſonne.

A AS ſonne as ỹ Lord knewe, how
the Pharyſes had hearde, ỹ Jeſus
made and baptiſed moo diſcyples
then John (though that
Jeſus hĩ ſelfe baptiſed not: but
*Mar.iij.b. his diſciples) * he lefte Jewry, and departed
agayne into Galile. For it was ſo that he
muſt nedes goo thorowe Samaria ✠ Thẽ
came he to a cytie of Samaria (whych is called
Sychar) beſydes the poſſeſſyon * that
*Gen.xlviij.d. Jacob gaue to hys ſonne Joſeph, And there
was Jacobs well. Jeſus then beyng werye
of hys iorney, ſate thus on the well. And it
was about the ſyxte houre: and there came a
woman of Samaria to drawe water. Jeſus
ſayeth vnto her: geue me drinke. For his
diſciples were gone awaye vnto the towne,
to bye meate. Then ſayeth the woman of
Samaria vnto hĩ: howe is it, that thou beinge
B a Jewe, aſkeſt drincke of me, which am
iiij.Reg.xvij. a Samaritane. * For the Jewes medle not
John.viij.b. with the Samaritans. Jeſus anſwered and
ſayde vnto hyr: yf thou kneweſt the gyfte of
God, and who it is that ſayeth to the geue
me drincke, thou woldeſt haue aſked of him,
and he wolde haue geuen * the water of lyfe.
*Jere.ii,b. The womã ſayeth vnto him: Syr, thou haſt
John.vii.b. nothynge to drawe wyth, & the well is depe:
from whence then haſt thou that water of
lyfe? Art thou greater thẽ oure father Jacob
which gaue vs ỹ well, ãd he him ſelfe drãcke
therof, and his chyldren, and his catell?

Jeſus anſwered, ãd ſayde vnto her: whoſoeuer
drincketh of thys water, ſhall thyrſt
☞ agayne. But ☞ whoſoeuer dryncketh of ỹ
water that I ſhall geue him, ſhall neuer bemore
a thyrſt: but the water that I ſhall geue
him, ſhalbe in hym a well of water, ſpryngynge
vp into euerlaſtinge lyfe. The womã
ſayeth vnto him: Syr, geue me of that water,
that I thyrſt not, nether come hyther to
drawe. Jeſus ſayeth vnto her: Go, call thy
huſbãd, and come hyther. The woman anſwered
and ſayde vnto him: I haue no huſband.
Jeſus ſayde vnto her: Thou haſt well
ſayd, I haue no huſband. For thou haſt had
fyue huſbandes, & he whom thou now haſt,
is not thy huſband. In ỹ ſaydeſt thou truely.

C The woman ſayeth vnto hym: * Syr, I
*Luke.vii.b. perceaue that thou art a prophet. Oure fathers
worſhypped in thys mountayne: & ye
iii.Reg.ix.a ſaye that in Jeruſalem is the place, where
ii.Para.vii.c men ought to worſhyppe. Jeſus ſayeth vnto
her: womã beleue me, the houre cõmeth,
when ye ſhall (nether in thys mõtayne, nor
yet at Jeruſalem) worſhyppe the father. Ye
worſhip ye wote not what: we know what
we worſhyppe.

*Exo.xxi.c. * For ſaluaciom commeth of the Jewes.
But the houre commeth & now is, when the
true worſhyppers ſhall worſhyppe the father
* in ſprete, & in the treuth. For ſuch the
*Roma.i.a. father alſo requyreth to worſhyppe hym.
*i.Cor.iii.c. * God is a ſprete: and they that worſhyppe
hym, muſt worſhyppe hym in ſprete and in
the treuth.

D The woman ſayeth vnto him: I wote, ỹ
Meſſias ſhall come, whych is called Chryſt.
When he is come, he wyll tell vs all thinges.
*Mat.xxvi.f. Jeſus ſayeth vnto hyr: * I that ſpeake vnto
Mar.xiiij.g. the am he. And immediatly came hys diſciples
Luke.xxii.c. & marueyled that he talked with ỹ woman.
John.ix.d. Yet no man ſayd: what meaneſt thou
and.x.c. or why talkeſt thou wyth her? The woman
then lefte her waterpot, and went her waye
into the citie, & ſayeth to the men: Come, ſe a
man whych tolde me all thynges that euer
I dyd. Is not he Chryſt? Then they went
out of the cytie, and came vnto hym.

In the meane whyle his diſciples prayed
him, ſayĩg: Maſter, eate. He ſayde vnto thẽ:
I haue meate to eate, that ye knowe not of.
Therfore ſayde the diſciples amonge thẽ ſelues:
hath eny man brought hĩ ought to eate?
Jeſus ſayeth vnto them: my meate is to do
the will of him that ſent me, & to fyniſhe hys
worcke. Saye not ye: there are yet foure monethes,
& then commeth harueſt? Beholde I
ſaye vnto you: lyfte vp youre eyes, and loke
E on the regions: for they are whyte all ready
*Mat.ix.b. vnto harueſt. * And he that reapeth, receaueth
Luke.x.a. rewarde, and gathereth frute vnto lyfe
eternall: that both he that ſoweth, & he that
reapeth, myght reioyſe together. And herin
is the ſaying true, that one ſoweth and another
reapeth. I ſent you to reape that, wherõ
ye beſtowed no laboure. Other men laboured,
& ye are entred into theyr labours.

Many of the Samaritans of that cytie
beleued on him, for the ſaying of the womã,
which teſtified that he tolde her all that euer
ſhe dyd. So, whẽ the Samaritans were come
vnto him: they beſought him, ỹ he wolde
tary wyth them. And he abode there two
dayes. And many moo beleued becauſe of
hys awne wordes, and ſayde vnto the woman.
Nowe we beleue, not becauſe of thy
*Ioh.xvij.b ſayinge: for * we haue herde him oure ſelues,
and knowe that thys is euen Chriſt, the ſauioure
of the worlde. ✠

After two dayes he departed thẽce, and
*Mat.xiij.g. went awaye into Galile. * For Jeſus hym
Mar.vi.a. ſelfe teſtified, that a Prophete hath none honoure
Luke.iiij.c. in his awne cõtre. Then, as ſone as
he was come into Galile, the Galileans receaued
him: whan they had ſene all the thynges
that

ges that he dyd at Jeruſalem at yͤ daye of the
feaſt. For they went alſo vnto the feaſt daye
So Jeſus cam agayne into Cana of Galile
*Iohn.ii.a. * wher he turned the water into wyne.
✠ And ther was a certayne ruler, * whoſe
*Mat.viii.a / Luke.vii.a. ſonne was ſycke at Capernaum. As ſone as
the ſame herde that Jeſus was come out of
he went Jewry into Galile, we hent vnto him, & be-
ſought him, that he wolde come downe, and
heale his ſonne. For he was euen at yͤ poynt
of death. Thẽ ſayde Jeſus vnto him: excepte
ye ſe ſignes & wonders, ye wyll not beleue.
The ruler ſayeth vnto hym: Syr, come do-
wne, or euer that my ſonne dye. Jeſus ſayeth
vnto hym: Go thy waye, thy ſonne lyueth.
The man beleued the worde that Jeſus had
ſpoken vnto him. And he wẽt his waye. And
as he was now going downe, yͤ ſeruauntes
met him, & tolde him, ſayinge: thy ſonne ly-
ueth. Then enquyred he of them the houre,
G when he beganne to amende. And they ſayd
vnto him: Yeſter daye at the ſeuenth houre, yͤ
feuer lefte him. So the father knewe, that it
was yͤ ſame houre, in the which Jeſus ſayde
Actu.xviii.a. vnto him: Thy ſonne lyueth. * And he bele-
ued, and all his houſholde. ✠ This is agay-
ne the ſeconde myracle, that Jeſus dyd, whã
he was come out of Jewry into Galile.

¶ The. v. Chapter. ✠

¶ He healeth the man that was ſicke eyght & thir-
tie yeare. The Jewes accuſe hym, he anſwereth for
hym ſelfe, and reproueth them.

A AFter thys was there a feaſt daye
of the Jewes, and Jeſus went vp
to Jeruſalem. And ther is at Jeru
ſalem, by yͤ ſlaughterhouſe, a pole
☞ (whych is called in yͤ Ebrue tõge, ☞ Beth-
ſeda) hauyng fyue porches, in whych laye a
greate multitude of ſycke folke, of blinde,
halt, and wythered, waytynge for the mo-
uinge of the water. For an angell went dou-
ne at a certayne ceaſon into the pole, and ſte-
red the water. Whoſoeuer then fyrſt (after
the ſterynge of the water) ſtepped in, was
made whoale of what ſoeuer dyſeaſe he had
And a certayne man was there, whych had
bene dyſeaſed. xxxviij. yeres. When Jeſus
ſawe hym lye, & knewe that he nowe longe
tyme had bene dyſeaſed, he ſayeth vnto him:
Wylt thou be made whole? The ſycke man
anſwered hym: Syr, I haue no man when
the water is troubled, to put me into yͤ pole:
But in the meane time, whyle I am aboute
to come, another ſteppeth downe before me.
Jeſus ſayeth vnto hym * ryſe, take vp
*Mat.ix.a. / Mar.ii.b. / Luke.v.c. / Actes.iii.b, / and.ix.f. thy bed, & walke. And immediatly the man
was made whole, and toke vp hys bed, and
walked. And the ſame daye was the Sa-
both. The Jewes therfore ſayde vnto hym
that was made whole: It is the Saboth
daye, it is not lawfull for the to cary thy bed.
He anſwered them: he that made me whole,
ſayde vnto me: take vp thy bed, and walke

Then aſked they hym: what man is that,
which ſayd vnto the, take vp thy bed & wal-
ke? And he that was healed, wiſt not who it
was. For Jeſus had gotten him ſelfe awaye,
because that ther was preaſe of people in B
that place. *Iohn.viii.a.
* Afterwarde, Jeſus founde hym in the
temple, and ſayde vnto hym: beholde, thou
art made whole, ſynne nomore, leſt a worſſe
thynge happen vnto the. The man departed
& tolde the Jewes, that it was Jeſus which
had made hym whole. ✠ And therfore the
Jewes dyd perſecute Jeſus, and ſought the
meanes to ſlee him becauſe he had done theſe
thynges on the Sabboth daye. And Jeſus
anſwered them.
✠ * My father worketh hitherto, and I *i.Co.xi.a.
worke. Therfore the Jewes ſought the mo-
re to kyll hym, not onely becauſe he had bro-
ken the Sabboth: but ſayde alſo that * God *Mat.xxvii / Mar.xiiii.g. / Luke.xxi.e.
was hys father and made hym ſelfe equall
wyth God.
Then anſwered Jeſus, & ſayde vnto thẽ:
verely, verely, I ſaye vnto you * the ſonne *Iohn.ix.a.
can do nothige of hym ſelfe, but that he ſeeth
the father do. For what ſoeuer he doeth, that
doeth the ſonne alſo. For the father loueth yͤ
ſonne, and ſheweth hym all thynges that he
hym ſelfe doeth. And he wyll ſhewe hĩ grea-
ter workes thẽ theſe, becauſe ye ſhulde mar-
uayle. For lyke wyſe as the father rayſeth
vp the deed, and quyckeneth thẽ, euen ſo the *Mat.xi.c. / Luke.x.c.
ſonne quyckeneth whom he wyll * Nether
iudgeth the father eny man: but hath com-
mytted all iudgement vnto yͤ ſonne, becauſe
that all men ſhuld honoure the ſonne euen as
they honoure the father. He that honoureth
not the ſõne, the ſame honoureth not the fa-
ther whych hath ſent hym. Verely, verely I C
ſaye vnto you, * He that heareth my worde, *Iohn.vi.e.
& beleueth on him that ſent me, hath euerla-
ſting lyfe, and ſhall not * come into damna- *Luk.xxiii.c
cyon: but is ſcaped from deeth vnto lyfe.
Verely, verely, I ſaye vnto you * yͤ houre *Mat.v.c. / Iohn.xi.c.
ſhall come, & nowe it is, whẽ ☞ yͤ deed ſhall ☞
heare yͤ voyce of the ſonne of God. And they
that heare, ſhall lyue. * For as the father *Iohn.i.a. / and.xiiii.a.
hath lyfe in hym ſelfe, ſo lyke wyſe hath he
geuen to the ſonne to haue lyfe in hym ſelfe:
and hath geuen him power alſo to iudge, be- *Mat.xxv.d
cauſe he is the ſonne of man. Maruayle not
at this: for the * houre ſhall come, in yͤ which,
all that are in the graues, ſhall heare hys
voyce, and ſhall come forth: they that haue
done good, vnto the reſurreccion of lyfe: and
they that haue done euyll, vnto the reſurrec-
cion of damnacion. ✠
✠ ☞ I can of myne awne ſelfe do no- ☞
thing. As I heare, I iudge, and my iudgmẽt
is iuſt, becauſe I ſeke not myne awne wyll,
but yͤ wyll of the father whych hath ſent me ☞
* ☞ If I ſhulde beare wytnes of my ſelfe, *Iohn.viii
my wytnes

my wytnes were not true. Ther is another yͭ beareth witnes of me: & I am ſure, that the wytnes whych he beareth of me, is true.

*John.i.b.

*Ye ſent vnto John, & he bare wytnes vnto yͤ trueth. But I receaue not the recorde of man. Neuertheleſſe, theſe thynges I ſaye that ye myght be ſafe. He was a burnynge, & a ſhyninge lyght, & ye wolde for a ſeaſon haue reioyſed in hys lyght *But I haue greater wytnes, then the wytnes of John‡ For the worckes whych the father hath geuē me to finyſhe, yͤ ſame workes that I do, beare witnes of me, yͭ the father hath ſent me. And yͤ father him ſelfe which hath ſent me, *hath borne wytnes of me. Ye haue not hearde hys voyce at eny tyme, nor ſene hys ſhape, hys word haue ye not abydinge in you. For whō he hath ſent, him ye beleue not.

*John.v.a.
‡John.xx.c.
*Mat.iij.d. and.xvii.b. marke.i.b. Luke.iij.d. ii.Pet.i.d.

☞ ‡Actes.xvij b Deut.xviii.c.

☞ Search the ſcriptures, for in them ye thinke ye haue eternall lyfe ‡ & they are they whych teſtify of me. And yet will ye not come to me, that ye myght haue lyfe. I receaue not prayſe of men. But I knowe you, that ye haue not yͤ loue of God in you. I am come in my fathers name and ye receaue me not. *If another come in hys awne name, hym wyll ye receaue: How cā ye beleue, which receaue honoure one of another, & ſeke not the honoure that commeth of God onely?

*John.ii.c. ii.Teſſa.ii.

Do not thyncke that I wyll accuſe you to my father. Ther is one yͭ accuſeth you: euen Moſes in whō ye truſt. For had ye beleued Moſes, ye wolde haue beleued me *for he wrote of me. But yf ye beleue not hys wrytynges: how ſhall ye beleue my wordes? ✠

*deut.xviij.c

¶ The.vj.Chapter, ✠

Jeſus fedeth fyue thouſand men, departeth awaye that they ſhuld not make hym kyng, and reproueth the fleſhly hearers of hys worde. The carnall are offended at hym.

A
*Mat.xiiii b mar.vi.d.
‡mat.iiii.d. Luke.vi.c.

After theſe thynges *Jeſus went hys waye ouer the ſee of Galile whych is the ſee of Tibertas ‡ & a great multitude folowed hym, becauſe they ſawe hys myracles whych he dyd on them that were diſeaſed. And Jeſus went vp into a mountayne, & there he ſate wyth hys diſciples. And eaſter, a feaſt of yͤ Jewes was nye. ✠ ✠ *When Jeſus then lyfte vp his eyes, and ſawe a great cōpany come vnto him, he ſayeth vnto Philip: whence ſhall we bye breed, that theſe maye eate? This he ſayd to proue hym: for he hym ſelfe knewe, what he wolde do.

*Mat.xiiij b Mar.vi.d. Luke.ix.b.

*iiii.Re.iiij g

Philip anſwered him *two hūdred penyworthe of breed are not ſufficient for them, yͭ euery man maye take a lytell. One of his diſciples (Andrew, Simon Peters brother) ſayeth vnto him: There is a lad here, whych hath fyue barly loaues and two fyſſhes: but what are they amonge ſo many? And Jeſus ſayde. Make yͤ people ſyt downe. Ther was moch graſſe in yͤ place. So the men ſate downe in nōbre, about fyue thouſand. And Jeſus toke the breed: And whan he had geuen thanckes, he gaue to the diſciples, and yͤ diſciples to thē that were ſet downe. And likewyſe of the fyſſhes as moch as they wolde.

When they had eaten ynough, he ſayeth vnto his diſciples: gather vp yͤ broken meate whych remayneth: yͭ nothynge be loſt. And they gathered it together, and fylled twelue baſkettes with the broken meate of the fyue barly loaues: whych broken meate remayned vnto them that had eaten. Then thoſe men (when they had ſene the myracle that Jeſus dyd) ſayd: thys is of a trueth *yͤ ſame Prophete, yͭ ſhulde come into the worlde. ✠

*Luke.vii.c. ‡John.iiii.b.

Whē Jeſus therfore perceaued, yͭ they wolde come, & take hym vp to make hym kyng, *he departed agayne into a mountayne him ſelfe alone.

*Luke.vi.a.

*And when euen was now come, hys dyſciples wēt downe vnto the ſee, & gat vp into a ſhyppe: and came ouer the ſee vnto Capernaū. And it was now darcke, and Jeſus was not come to them. And yͤ ſe aroſe wyth a greate wynde that blewe. So when they had rowen about a. xxv.or. xxx. furlonges, they ſawe Jeſus walkyng in the ſee, & drawing nye vnto the ſhyppe, & they were afrayed. But he ſayeth vnto them: It is I, be not afrayde. Then wold they haue receaued him into the ſhyp, & immediatly the ſhyp was at the lande whyther they went.

*mat.xiiii c. Mar.vi.f.

C

The daye folowynge whan the people (whych ſtode on the other ſyde of the ſee) ſawe, yͭ ther was none other ſhyp there, ſaue that one wher ito hys diſciples were entred, & that Jeſus went not in wyth hys diſciples into yͤ ſhyp: but that his diſciples were gone awaye alone (Howbeit, ther cā other ſhyppes frō Tiberias nye vnto the place, where they dyd eate bred, after that the Lord had geuen thankes) when the people therfore ſawe that Jeſus was not there, nether hys diſcyples, they alſo toke ſhypping, & came to Capernaum, ſekynge for Jeſus.

And when they had founde hym on the other ſyde of the ſee, they ſayde vnto hym: Rabbi, whē cameſt thou hyther? Jeſus anſwered them, and ſayde: verely, verely I ſaye vnto you: ye ſeke me, not becauſe ye ſawe yͤ myracles, but becauſe ye dyd eate of the loaues, and were fylled.

D

✠ Laboure not for the meate whych periſſheth, but for that whych endureth vnto euerlaſtynge lyfe, whych meate the ſonne of man ſhall geue vnto you. For ☞ hym hath God the father ſealed. ☞

Then ſayde they vnto him: what ſhal we do, that we myght worcke the worckes of God? Jeſus āſwered & ſayde vnto thē: This is the worcke of God: that ye beleue on him,

whome

whom he hath ſent. They ſayde therfore vnto
*Mat.xij.c. and.xvi.a. Mar.viij.b. Luke.xi.d. him * what ſygne ſhewest thou then, that
we maye ſe, and beleue the? What doeſt thou
worcke? Oure fathers dyd eate Manna in
the deſert as it is writtẽ: He gaue thẽ * breed
*Exo.xvi.b. from heauen to eate. Then Jeſus ſayde vnto
thẽ: verely, verely I ſaye vntoyou: Moſes
gaue you not that breed from heauen:
*Mat.xvi.c. * but my father geueth you the true breed
from heauen. For the breed of God is he,
whych commeth downe from heauen, and
geueth lyfe vnto the worlde.

Then ſayd they vnto him: Lord euermore
geue vs this breed. And Jeſus ſayd vnto
them. I am the breed of lyfe. He that cõmeth
to me ſhall not honger: and he that beleueth
on me ſhall neuer thurſt. ✝ But I ſayde vnto
you: that ye alſo haue ſene me, and yet ye
beleue not. All that ẏ father geueth me ſhall
come to me: and hĩ that commeth to me, I
caſt not a waye. For I came downe frõ heauen:
* not to do that I will, but that he will,
whych hath ſent me, And thys is the fathers
*Lu.xxij.e. wyll whych hath ſent me, that of all whych
he hath geuen me, I ſhall looſe nothinge: but
rayſe them vp agayne at the laſt daye. And
thys is ẏ will of him that ſent me: that euery
*John.v.e. one whych ſeeth the ſonne * and beleueth on
him, haue euerlaſting lyfe. And I wyll rayſe
him vp at the laſt daye. The Jewes thẽ murmured
at him, becauſe he ſayd: I am ẏ breed
(of lyfe) whych came downe from heauẽ. And
*Mat.xiij.g. Mar.vi.a. they ſayde: * Is not thys Jeſus the ſonne of
E Joſeph, whoſe father & mother we knowe?
How is it thẽ ẏ he ſayeth, I came downe frõ
heauen? Jeſus anſwered & ſayd vnto them:
Murmur not amonge youre ſelues. ✠

☞ ☞ No man can come to me, except the father
*John.vij.g which hath ſent me, drawe hym: And I
wyll rayſe him vp at ẏ laſt daye. It is written
*Esa.liiij.d. i.John.ij.d. in the Prophetes: * and they ſhalbe all
taught of God. Euery man therfore ẏ hath
hearde, and hath learned of the father, commeth
*Ex.xxxiii.d Deute.iiij.b. Judg.vi.e. and.xiii.d. John.i.c. i.John.iiij.b vnto me. * Not that eny man hath ſene
the father, ſaue he whych is of God: the ſame
hath ſene the father.

Verely, verely, I ſaye vnto you: he ẏ putteth
his truſt in me, hath euerlaſtinge lyfe. I
am that breed of lyfe. Youre fathers dyd eate
Manna in the wyldernes, & are deed. Thys
is that breed, which commeth downe from
heauen, that a man maye eate therof, & not
dye. I am that lyuynge bread, whych came
downe from heauen. If eny man eate of this
*Luke.xxii.c bread, he ſhall lyue for euer * And the breed
that I wyll geue, is my fleſhe, whych I will
F geue for the lyfe of the worlde. ✝

The Jewes therfore ſtroue amõge them
ſelues, ſaying: How cã this felowe geue vs ẏ
fleſſh of his, to eate? Then Jeſus ſayde vnto
them: ✠ Verely, verely, I ſaye vnto you,
☞ ☞ except ye eate the fleſhe of the ſonne of
man and drynke hys bloude: ye haue no lyfe
in you. Whoſo eateth my fleſhe & drynketh
my bloude, hath eternall lyfe, & I wyll rayſe
him vp at the laſt daye. ✠ For my fleſhe is
meate in dede: and my bloude is drynke in
dede. He that eateth my fleſhe & drĩketh my
bloude, dwelleth in me and I in him. As the
lyuinge father hath ſent me, and I lyue for ẏ
father: Euen ſo he that eateth me, ſhall lyue
by the meanes of me. This is ẏ breed, whych
cam downe frõ heauen: not as youre fathers
dyd eate Manna, & are deed. He that eateth
of this breed, ſhall lyue euer. ✝

Theſe tginges ſayd he in tbe ſynagoge, as
he taugh in Capernaum. Many therfore of
his deſciples (whẽ they had herde this, ſayd:
this is an harde ſayinge: who can abyde the
hearynge of it? Jeſus knewe in hym ſelfe: ẏ G
his diſcyples murmured at it, & he ſayd vnto
them: Doth thys offende you? What and yf
ye ſhall ſe ẏ ſonne of man aſcende vp thither
where he was before? It is the ſprete that
quyckeneth, the fleſſh proffeteth nothynge.
The wordes ẏ I ſpeake vnto you are ſprete
and lyfe. But there are ſome of you that beleue
not. For Jeſus knewe from the begynninge,
whych they were, that beleued not, &
who ſhulde betraye hym. And he ſayd: therfore
ſayde I vnto you: that * noman can come
vnto me, except it were geuen vnto hym *John.vii.a
of my father.

From ẏ tyme many of his diſciples went
backe, and forſoke him, and walked nomore
with hym. Then ſayde Jeſus to the twelue:
wyll ye alſo goo awaye? Then Simon Peter
anſwered him: Lord, to whom ſhall we
go? Thou haſte the wordes of eternall lyfe
* and we beleue and are ſure that thou art *Mat.xvi.c. Mar.viij.c. Luke.ix.c. John.xi.c.
Chryſt the ſonne of the lyuinge God. Jeſus
anſwereth thẽ, Haue not I choſen you twelue,
and ‡ one of you is a deuyll? He ſpake of ‡Luke.xxij.a John.xiij.c.
Judas Iſcaryoth the ſonne of Symon. For
he it was, that ſhulde betraye hym, beynge
one of the twelue,

¶The. vij. Chapter.

¶Jeſus commeth to Jeruſalem at the feaſt, teacheth the Jewes & reproueth them: There are diuerſe opinions of hym amonge the people. The phariſes rebuke the officers, becauſe they haue not brought hĩ, & chyde wyth Nicodemus for takynge hys parte.

After theſe thinges, Jeſus went
about in Galyle: for he wolde A
not go aboute in Jewry becauſe
that ẏ Jewes ſought to kyll
hym. The Jewes * feaſt of tabernacles *Leui.xxiij.e Nume.xix.b. ij.Eſd.v.e. ii.Mac.v.c.
was at hande. Hys brethren therfore
ſayde vnto him get the hence, and go into
Jewry, that thy diſciples alſo maye ſe thy
worckes that thou doeſt. For ther is no man
that doeth eny thynge in ſecret, and he hym
ſelfe ſeketh to be knowne openlye. If thou
do ſoch thynges, ſhewe thy ſelfe to ẏ world.

For his brethren beleued not in him.

Then Jeſus ſayde vnto them: My tyme
is not yet come: but youre tyme is all waye
*John.xv.a ready. The worlde cannot hate you. * But
me it hateth: becauſe I teſtyfy of it, that the
workes ther of are euill. Go ye vp vnto this
feaſt, I wyll not go vp yet vnto thys feaſt,
for my tyme is not yet full come. whã he had
ſayde theſe wordes vnto them he abode ſtyll
in Galile. But as ſone as his brethren were
come, then wẽt he alſo vp vnto the feaſt, not
B openly: but as it were pryuely. Then ſought
*John.xi.f. him the Jewes at the feaſt, & ſayde: * where
is he? And moch murmurynge was ther of
*Mat.xxi.d. John.iiij.c. and.vi.c. him amonge ye people. For ſome ſayde: * He
is good, other ſayde naye, but he deceaueth
‡John.xij.f. the people. How be it‡ no man ſpake openly
of him, for feare of the Jewes. ✠

✠ Now whan halfe of ye feaſt was done,
Jeſus went vp into the temple, and taught.
And the Jewes marueyled, ſaying: How
knoweth he the ſcriptures, ſeynge yt he neuer
learned? Jeſus anſwered them, & ſayde: My
doctryne is not myne: but hys yt ſent me. If
eny man wyll be obedient vnto his wyll, he
ſhall knowe of the doctrine, whether it be of
God, or whether I ſpeake of my ſelfe. He yt
ſpeaketh of him ſelfe, ſeketh his awne prayſe.
But he that ſeketh hys prayſe that ſent
him, the ſame is true, & no vnryghtewesnes
is in hym.

*Exo.xx.a. Deute.v.a. * Dyd not Moſes geue you a lawe: & yet
none of you kepeth ye lawe? Why go ye about
to kyll me? The people anſwered and ſayde:
thou haſt the deuyll: who goeth aboute to
kyll the? Jeſus anſwered, and ſayde vnto
*John.v.a. them: * I haue done one worcke, and ye all
maruayle. Moſes therfore gaue vnto you ye
circunciſyon: not becauſe it is of Moſes, but
*Gen.xvij.b * of the fathers. And yet ye on the Saboth
daye, circuncyſe a man. If a man on the Saboth
daye receaue circũcyſion without breakynge
of the lawe of Moſes: diſdayne ye at
me, becauſe I haue made a man euery whyt
*Deute.i.c. Leui.xix.c. Prou.xxiiij.e whoale on the Saboth daye? * Judge not
after the vtter aperaunce, but iudge wyth a
ryghtewes iudgement.

Then ſayde ſome of them of Jeruſalem:
is not thys he, whom they go about to kyll?
But lo, he ſpeaketh boldly, and they ſaye nothing
to him. Do the rulers knowe in dede, yt
*Mat.xiij.g Mar.vi.a. John.vi.c. this is very Chriſt? Howbeit * we knowe
this man whence he is: but when Chriſt cometh,
no man knoweth whence he is.

Then cryed Jeſus in ye tẽple (as he taught)
ſaying: ye both knowe me, and whence I am
ye knowe. And I am not come of my ſelfe:
but he that ſent me is true, whom ye knowe
☞ not. But I knowe hi ☞ (And yf I ſaye that I knowe
him not, I ſhalbe a lyer lyke vnto you, but I knowe him,)
*Mat.xi.c. Luke.xix.g. & .xx.c & xxij a for I am of hi, & he hath ſent me. * Thẽ they
ſought to take him: but no man layde hãdes
on him, becauſe his houre was not yet come.
‡ Many of the people beleued on hym ✠ & ‡John.viij.d
ſayde: when Chriſt commeth, will he do moo
myracles thẽ theſe, that this man hath done?

The phariſes hearde that the people murmured
ſuche thynges cõcernyng him ✠ And E
the phariſes and hye preſtes * ſent miniſtres *Mat.xxij.d mar.xij.a. Luke.xx.d.
to take hym. Thẽ ſayde Jeſus vnto thẽ: Yet
am I a lyttell whyle with you: and then go I
vnto him that ſent me. Ye ſhall ſeke me, and
ſhall not fynde me: ‡ & where I am, thyther ‡John.viij.c and.xiij.d.
can ye not come. Then ſayde the Jewes among
them ſelues: whyther wyll he go, that
we ſhall not fynde hym? Wyll he go amonge
the gentyls (whych are ſcattered abroade)
and teach the gẽtyls? What maner of ſaying
is this that he ſayd: ye ſhall ſeke me, & ſhall
not fynde me: and where I am, thyther can
ye not come?

In the laſt daye, that great daye of ye feaſt F
Jeſus ſtode, and cryed, ſaynge: * If eny mã *Eſa.lv.a.
thyrſt, let him come vnto me, & drincke. He
that beleueth on me (as ſayeth the ſcripture)
out of hys belly ſhall flowe ryuers of water
of lyfe. But this ſpake he of ye ſprete, whych
they that beleue on hym, ſhulde receaue. ✠
For ye holy ghoſt was not yet there, becauſe
Jeſus was not yet gloryfyed.

✠ Many of the people therfore (whẽ they *John.iij.c. and.vi.b. Luke.vii.c.
hearde this ſaying) ſayd * of a trueth this is
a prophet: but other ſayde ‡ thys is Chriſt, ‡mat.xxi.b.
But ſome ſayde: ſhal Chriſt come out of Galilee:
* Sayeth not ye ſcripture, yt Chriſt ſhall *mich.v.a. mat.ii.a.
come of ye ſeed of Dauid: and out of ye towne
of Bethleem where Dauid was? So was
ther diſſencion amonge the people becauſe of
him. And ſome of thẽ wolde haue taken him
but no man layed handes of hym. Thẽ came
the myniſters to the hye preſtes and Phariſes.
And they ſayed vnto them: why haue ye
not brougt hym? The myniſters anſwered:
neuer man ſpake as this mã doeth. Thẽ anſwered
thẽ ye Pharyſes: are ye alſo diſceaued?
Doth eny of the rulers or of the Phariſes beleue
on him? But this comen people whych
knowe not the lawe, are curſed. Nicodemus *John.iij.a.
ſayeth vnto them (* he that came to Jeſus
by nyght, & was one of thẽ) Doth oure lawe
iudge eny mã, before it heare hi, and knowe
whath he hath done? They anſwered, & ſayd
vnto hi: art yu alſo of Galile? Search & loke,
For out of Galile aryſeth no Prophete. And
euery man went vnto hys awne houſe. ✠

¶ The. viij. Chapter. ✠.

¶ A woman is takẽ in aduoutrye, Chryſt delyuereth
her. The fredõ of ſoch as folowe Chriſt, whom they
accuſe to haue the deuell wythin him, & go aboute
to ſtone hym.

IEſus went * vnto mount olyuete, A
and early in the mornynge he came *mat.xxi.a. marke.xi.a. Luke.xix.e.
agayne into the temple, and all the
people cam vnto hym, & he ſate downe,
& taught them. And ye Scribes & Phariſes

riſes brought vnto hym a woman taken in
aduoutry: & whã they had ſet hir in the myddes,
they ſaye vnto hym: Maſter, thys woman
was taken in aduoutry, euen as the dede
was a doyng. * Moſes in the lawe commaũded *Lu.xx.b.
vs, that ſuche ſhulde be ſtoned. But
what ſayeſt thou? Thys they ſayde to tempt
him that they myght accuſe him. But Jeſus
ſtouped downe, and wyth hys fynger wrote
on the grounde. So, whan they contynued
aſkynge him, he lyfte him ſelfe vp, and ſayde
vnto them: let him that is amonge you without
ſynne, caſt the fyrſt ſtone at her. And
agayne he ſtowped downe, & wrote on the
groũde. And aſſone as they hearde this, they
B wẽt out one by one, begynning at the eldeſt.
And Jeſus was lefte a lone, & the woman
ſtandynge in the myddes. When Jeſus had
lyfte vp him ſelfe, and ſawe no man, but the
woman, he ſayde vnto hyr: woman, where
are thoſe thyne accuſars? Hath no man condempned
yͤ? She ſayde: No mã, Lorde. And
Jeſus ſayde. Nether do I condempne the.
*John.v.c. Go and * ſynne nomore. ⊦

✠ Then ſpake Jeſus agayne vnto them,
*John.i.a. ix.a.xij.g. ſayinge: * I am the lyght of yͤ worlde. He yͭ
foloweth me, doth not walke ĩ darcknes but
ſhall haue yͤ light of lyfe. The phariſes therfore
ſayde vnto him: thou beareſt recorde of
thy ſelfe, thy recorde is not true. Jeſus anſwered,
& ſayde vnto them: though I beare
recorde of my ſelfe, yet my recorde is true: for
I knowe whence I cam, and whyther I go.
C But ye cannot tel whence I come, and whyther
☞ I go. Ye iudge after yͤ fleſche. ☞ I iudge
no man. And yf I iudge, my iudgemẽt is
true. For I am not alone: but I & the father
*Nu.xxxv.d Deut.xvii.a. and.xix.d. Mat.xviii.c. ii.Cor.xiii.a. i.Timo.v.c. Heb.x.c. that ſent me. * It is alſo wrytten in youre
lawe, that the teſtimony of two men is true.
I am one that beareth wytnes of my ſelfe, &
the father that ſent me, beareth wytnes of
me. Then ſayde they vnto him: where is thy
father? Jeſus anſwered: ye nether knowe
me: nor yet my father. If ye had knowẽ me,
ye ſhulde haue knowẽ my father alſo. Theſe
wordes ſpake Jeſus in the treaſury as he
taught in the temple, and no man layde
handes on hym * for hys houre was not yet
*Mat.vi.c. come, ⊦

Then ſayde Jeſus agayne vnto them: ✠
*John.vii.c and.xiii.d. I go my waye, & * ye ſhall ſeke me, & ſhall
dye in youre ſynnes. Whyther I go, thyther
can ye not come. Thẽ ſayde the Jewes: wyll
he kyll him ſelfe: becauſe he ſayth: whyther I
go, thyther can ye not come? And he ſayde
vnto them: ye are from beneth, I am from aboue.
Ye are of this worlde, I am not of this
world. I ſayd therfore vnto you, that ye ſhal
*Mat.xvi.d. John.iii.d. dye in youre ſynnes. For * yf ye beleue not
that I am he, ye ſhall dye in youre ſynnes.

Then ſayd they vnto him: who art he thou?
D And Jeſus ſayeth vnto them: Euẽ the very
ſame thyng that I ſpeake vnto you: I haue
many thynges to ſaye, and to iudge of you.
Yee, & he that ſent me, is true. * And I ſpeke *Joh.xiiii.b
in the worlde, thoſe thinges, whych I haue
hearde of hym. Howe beyt they vnderſtode
not that he ſpake of hys father. Then ſayd
Jeſus vnto them: when ye haue lyft vp an
hye the ſonne of man, then ſhall ye knowe, yͭ
I am he: and that I do nothinge of my ſelfe, *John.iii.b and.xiiii.b.
but * as my father hath taught me, euen ſo
I ſpeake theſe thinges: and he that ſent me,
is wͭ me. The father hath not lefte me alone,
for I do all wayes thoſe thinges that pleaſe
him. ⊦ As he ſpake theſe wordes, * many *John.vii.d
beleued on him.

✠ Then ſayde Jeſus to thoſe Jewes,
whych beleued on him: If ye continue in my
worde, then are ye my very diſciples, and ye
ſhall knowe the trueth: and the trueth ſhall
make you free. They anſwered hym: We be
Abrahams ſeed, and were neuer bõde to eny
man: how ſayeſt thou then: ye ſhalbe made
*fre? *Roma.vi.d and.viii.a.

Jeſus anſwered thẽ: verely, verely I ſaye
vnto you, that ‡ whoſoeuer cõmitteth ſynne, E ‡Roma.vi.c. ii.Pet.ii.d.
is the ſeruaunte of ſynne. And the ſeruaunt
abydeth not in the houſe for euer: But the
ſonne abydeth euer. If the ſõne therfore ſhall
make you fre, then are ye fre in dede. I knowe
that ye are Abrahams ſeed: but ye ſeke
meanes to kill me, becauſe my word hath no
place in you. I ſpeake that whych I haue ſene
with my father: and ye do that, whych ye
haue ſene wyth youre father. They anſwered
and ſayde vnto him: Abraham is oure father.
Jeſus ſayeth vnto them: If ye were
Abrahams chyldren, ye wolde do the dedes
of Abraham. But now ye go aboute to kyll
me, a man that hath tolde you the trueth
whych I haue heard of God: thys dyd not
Abraham. Ye do the dedes of youre father.
Then ſayde they to him: we were not borne
of fornication. We haue one father euẽ God.
Jeſus ſayd vnto thẽ: yf God were youre father,
truly ye wolde loue me. For I proceaded
forth, and came frõ God. Nether came I
of my ſelfe, but he ſent me: Why do ye not
knowe my ſpeache? Euen becauſe ye can not
abyde the hearyng of my worde.

Ye are of youre father yͤ deuyll, and the luſtes F
of youre father wyll ye ſerue. * He was *Gen.iii.a. i.John.iii.b.
a murtherer from the beginnynge and abode
not in the trueth, becauſe there is no trueth
im him. When he ſpeaketh a lye, he ſpeaketh
of his awne: For he is a lyar, and yͤ father of
the ſame thyng. And becayſe I tell you the
trueth, therfore ye beleue me not.

✠ Whych of you rebuketh me of ſynne?
If I ſaye the trueth, why do not ye beleue
me? * He that is of God, heareth Goddes *John.x.c.
wordes. Ye therfore heare them not, becauſe
ye are not of God. Then anſwered the

Jewes

the Jewes, ⁊ ſayde vnto hym: Saye we not
* John.x.d. well, that thou art a Samaritan, and* haſt
the deuyll? Jeſꝰ anſwered: I haue not the deuyll:
but I honoure my father, and ye haue
diſhonored me. I ſeke not myne awne prayſe
ther is one that ſeketh, and iudgeth.

Uerely verely, I ſaye vnto you: yf a man
kepe my ſaying, he ſhall neuer ſe death. Thẽ
ſayd the Jewes vnto him: Now knowe we
that thou haſt the deuyll. Abraham is deed,
G and the prophetes, and thou ſayeſt: yf a man
kepe my ſaying, he ſhall neuer taſt of death.
Art thou greater then our father Abraham,
which is dead? and the prophetes are dead:
Whome makeſt thou thy ſelfe?

Jeſus anſwered: Yf I honoure my ſelfe,
myne honoure is nothinge. It is my father ẏ
honoureth me, which ye ſaye, is your God, ⁊
yet ye haue not knowen hym: but I knowe
him. And yf I ſaye, I knowe him not, I ſhul
be a lyar lyke vnto you. But I knowe him,
and kepe hys ſayinge.

Your father Abraham was glad to ſe my
*Gen.xvii.a and.xxii.a. daye: *and he ſawe it, ⁊ reioyſed. Then ſayd
the Jewes vnto him: thou art not yet .l. yere
olde, and haſt thou ſene Abrahã? Jeſus ſaid
*Exo.iii.d. John.x.f. vnto thẽ: Uerely verely, I ſaye vnto you: yer
Abraham was borne, * I am. *Then toke
they vp ſtones, to caſt at hym: But Jeſus
*Luk.iiii.e. hyd him ſelfe, and *went out of the tẽple. ✠

The .ix. Chapter. ✠

Chryſt maketh the man to ſe that was borne blynde.

A AND as Jeſus paſſed by, he ſawe a mã,
whiche was blynde from hys byrth.
And hys diſciples aſked hym ſaying:
Maſter, who dyd ſynne, this man, or his father
and mother,, that he was borne blynde?
Jeſus anſwered: Nether hath this man ſynned,
nor yet hys father and mother: but that
the workes of God ſhulde be ſhewed in him.
I muſt worke the workes of hym that ſent
me, whyle it is daye. The nyghte commeth,
when no man can worcke. As longe as I
* John.i.a. viii.b.&.xii.g am in the worlde, * I am the lyght of the
B worlde.

Aſſone as he had thus ſpoken, he ſpat on
the ground, and made claye of the ſpetle, and
rubbed the claye on the eyes of the blynde, ⁊
ſayd vnto hym: Go, weſhe the in the pole of
*Eſa. viii.b. *Siloe, which (by interpretaciõ) is aſmoch
to ſaye as, ſent. He went hys waye therfore,
and waſhed, ⁊ came agayne, ſeinge. So the
neyghboures and they ẏ had ſene him before
(how ẏ he was a begger) ſaid: is not thys he
that ſat and begged? Some ſayd: this is he.
Agayne, other ſayd ⁂(No, but) he is lyke him.

He hym ſelfe ſayde: I am euen he. Ther-
C fore ſayde they vnto hym: Howe are thyne
eyes opened? He anſwered and ſayde: The
man that is called Jeſus, made claye, and
anoynted myne eyes, and ſayd vnto me: Go
to the pole Siloe, and waſhe. And whan I
went ⁊ weſhed, I receaue my ſyght. Then
ſayd they vnto him: where is he? He ſayde: I
can not tell.

They brought to the phariſes, hym that
a lytell before was blynde: and it was the
*Sabboth daye, when Jeſus made ẏ claye * Mat.xii.a Mar.ii.d.
and opened hys eyes. Then agayne the phariſes Luke.vi.b
alſo aſked hym, howe he had receaued John.v.a.
hys ſyght. He ſayde vnto them: he put claye and.vii.c.
vpon myne eyes, and I waſhed, and do ſe.
Therfore ſaid ſome of the phariſes: thys mã
is not of God, becauſe he kepeth not the Sabboth
daye. Other ſayde: *howe can a man ẏ D * John.vii.g
is a ſynner, do ſoch myracles? And ther was and.x.d.
a ſtryfe amonge them. They ſpake vnto the
blynde mã agayne: What ſayſt thou of him,
becauſe he hath opened thyne eyes? He ſayd:
*He is a prophete.

But the Jewes dyd not beleue of the man *John.viii.f
(how that he had bene blynde, and receaued
hys ſyght) vntyll they called the father and
mother of him that had receaued hys ſyghte.
And they aſked them, ſaying: Is thys youre
ſonne, whõ ye ſaye was borne blynde? How
doth he now ſe then? His father and mother
anſwered them, and ſayde: we knowe, that
thys is oure ſonne, and that he was borne E
blynde: but by what meanes he nowe ſeeth,
we cãnot tel. Or who hath opened his eyes,
cannot we tell. He is olde ynough, aſke him,
let hym anſwere for hym ſelfe. Soche wordes
ſpake hys father ⁊ mother, becauſe they
feared the Jewes. For the Jewes had conſpyred
all ready, that yf any mã dyd confeſſe
that he was Chriſte, * he ſhulde be excom- *John.vii.f
municat out of the ſynagoge. Therfore ſayd
hys father and mother: he is olde ynough,
aſke hym.

Then agayne called they thẽ man ẏ was
blynde, and ſayde vnto hym: Geue God the
prayſe: we knowe that thys man is a ſynner.
He anſwered therfore, and ſayde: Whyther
he be a ſynner or no, I cannot tell. One
thynge I am ſure of: that where as I was
blynde, nowe I ſe. Then ſayde they to hym
agayne: What dyd he to the? How opened he F
thyne eyes? He anſwered them: I tolde you
yer whyle, and ye dyd not heare. Wherfore
wold ye heare it agayne? Wyll ye alſo be his
diſciples? Then rated they hym, ⁊ ſayd: Be
ẏ hys diſciple. We are Moſes diſciples. We
are ſure, ẏ God ſpake vnto Moſes. As for
this felowe, we knowe not frõ whence he is.

The man anſwered, and ſayde vnto thẽ:
this is a maruelous thing, that ye wote not
from whence he is, and yet he hath opened
myne eyes. For we be ſure, ẏ ☞ God heareth ☞
not ſynners. But yf any man be a worſhipper
of God, and obedient vnto his wyll,
him heareth he. Sence the world begã, was
it not hearde, that any man opened the eyes

of one that was borne blynde. Yf thys man
were not of God, he could haue done nothĩg.
They anſwered, and ſayde vnto hym: thou
art altogether borne in ſynne, and doſt thou
teach vs? And they caſt him out.
G Jeſus heard that they had excõmunicate
hym: and when he had founde hym, he ſayde
vnto hym: doeſt thou beleue on the ſonne of
God? He anſwered & ſayd: Who is it Lorde
that I myght beleue on him? And Jeſus ſaid
*John.iiii.c vnto him: Thou haſt ſene him, *and he it is
that talketh with the. And he ſayd: Lorde, I
beleue, and he worſhipped hym. ✠ And Jeſus
☞ ſaid vnto him: ☞ I am come vnto iudgement
into this worlde: that they which ſe
not, myght ſe: and that they which ſe, might
be made blynde. And ſome of the Phariſes
which were with him, hearde theſe wordes
and ſayd vnto him: are we blynde alſo? Jeſꝰ
*John.xv.d. ſayd vnto them: *☞ Yf ye were blynde, ye
☞ ſhulde haue no ſynne. But now ye ſaye: we
ſe, therfore your ſynne remayneth.

¶ The.x. Chapter. ✠

¶ Chryſt is the true ſhepherde, and the dore of the ſheper he telleth the treuth, and therfore the Jewes take vp ſtones to caſt at hym and call hys preachyng blaſphemy, & go about to take hym.

A Verely verely, I ſaye vnto you: he ẏ
entreth not in by the dore into the
ſhepefolde, but clymeth vp ſome other
waye, the ſame is a thefe and a
murthurer. But he that entreth in by the
dore, is the ſhepherde of the ſhepe: to him the
porter openeth, & the ſhepe heare hys voyce,
*Prouer.x.d and *he calleth his awn ſhepe by name, and
leadeth thẽ out. And when he hath ſent forth
his awne ſhepe, he goeth before them, and ẏ
ſhepe folow him: for they knowe hys voyce.
A ſtraunger will they not folowe, but wyll
flye from him: for they knowe not the voyce
of ſtraungers. Thys prouerbe ſpake Jeſus
vnto them. But they vnderſtode not what
thinges they were, which he ſpake vnto thẽ.
B Then ſayde Jeſus vnto thẽ agayne: Verely
*Joh.xiiii.a verely, I ſaye vnto you: *I am the dore of
the ſhepe. All (euen as many as came before
me) are theues & murthurers: but the ſhepe
dyd not heare them. I am the dore: by me yf
any man entre in, he ſhalbe ſafe, and ſhall go
in and out, & fynde paſture. A thefe cõmeth
not but for to ſteale, kyll, and to deſtroye. I
am come, that they might haue life, and that
☞ they myght haue it more aboundantly. ✠
*Eze.xxxiiii.e ✠ I am *ẏ good ſhepeherd. ☞ A good
Mich.v.a. ſhepeherde geueth hys lyfe for the ſhepe. An
C hyred ſeruaũt, and he whiche is not ẏ ſhepeherd
(nether the ſhepe are his awne) ſeeth the
wolfe comminge, and leaueth the ſhepe, and
flieth, and the wolfe catcheth, and ſcattereth
the ſhepe. The hyred ſeruaunt flyeth, becauſe
he is an hired ſeruaunt, and careth not for ẏ
*ii.Timo.ii.c ſhepe. I am the good ſhepheard, *and know
my ſhepe, and am knowen of myne. ‡As my ‡Mat.xi.d.
father knoweth me, euẽ ſo knowe I alſo my Luke.x.d.
father. And *I geue my lyfe for the ſhepe: & *Marke.x.f
other ſhepe I haue, whiche are not of thys
fold. Them alſo muſt I bring, and they ſhal
heare my voyce, and ☞ ther ſhalbe one fold ☞
and one ſhepheard. ✠ Therfore doth my D
father loue me, becauſe I put my lyfe from
me, that I myght take it agayne. No mã taketh
it frõ me: but I put it awaye of my ſelf.
I haue power to put it from me, and I haue
power to take it agayne. Thys commaundement
haue I receaued of my father. There
was a diſſencyon therfore agayne amonge
the Jewes for theſe ſayinges, and many of
them ſayd: *He hath the deuell, and is mad: *Mat.ix.d. and.xii.b
why heare ye hĩ? Other ſayde: ‡theſe are not Mar.iii.b.
the wordes of him that hath the deuyl. Can Luk.xi.b. John.viii.f
the deuyll open the eyes of the blynde? ‡John.vii.g.
✠ And it was at Jeruſalem the feaſt of E
the ☞ dedicacion, and it was wynter: and ☞
Jeſus walked in the temple, euen in *Salomons iii.reg.vi.a.
porche. Then came the Jewes rou͂de Actes.iii.b, and.v.c.
about him, and ſayd vnto him: Howe longe
doſt thou make vs doute? If thou be Chriſt,
tell vs playnely. Jeſus anſwered thẽ: I told
you, and ye beleue not. The workes that I
do in my fathers name, they beare witneſſe
of me. But ye beleue not, becauſe ye are not
of my ſhepe. As I ſayd vnto you: *my ſhepe *John.viii.f
heare my voyce: and I knowe thẽ, & they folowe F
me, and I geue vnto them eternal lyfe,
and they ſhall neuer periſh, nether ſhall any
man plucke them oute of my hande. My father
which gaue them me, is greater then all
and no man is able to take them oute of my
fathers hand‡ I and my father are one.
*Then the Jewes agayne toke vp ſtones, ‡John.xiiii.a and.xvii.c
to ſtone hym with all. Jeſus anſwered *Joh.viii.g.
them: many good worckes haue I ſhewed
you from my father: for which of them do ye
ſtone me? The Jewes anſwered him, ſayẽg:
For thy good workes ſake we ſtone the not,
*but for thy blaſphemy, and becauſe that ẏ *Joh.v.d
beynge a man, makeſt thy ſelfe God. Jeſus
anſwered them: Is it not written in youre
lawe *I ſayde, ye are goddes? If he called *pſa.lxxxii.a
them goddes, vnto whom the word of God Exo.xxii.b
was ſpoken (and the ſcripture cãnot be broken G
concernynge hym whom the father hath
ſanctifyed, and ſente into the worlde) Do ye
ſaye ẏ I blaſpheme *becauſe I ſayde, I am *Mat.xxvi.f
the ſonne of God? ‡If I do not the workes Mar.xiiii.g
of my father, beleue me not: But yf I do, & Luke.xxii.g.
yf ye beleue not me, beleue the workes: that ‡Joh.ix.a and.xv.d
ye maye knowe and beleue, that the father is
in me, and I in hym. ✠
*Agayne they went about to take hym: *Math.xxi.b
& he eſcaped out of their hande, & wẽt awaye John.vii.g
agayne beyonde Jordan, into ẏ place‡ wher ‡John.i.d
John before had baptyſed, and there he abode.
And many reſorted vnto him, and ſayde:

*John.iii.d. John dyd no myꝛacle, but *all thynges that John ſpake of this man were true. And many beleued on him there.

¶ The.xj.Chapter. ✠

¶ Chryſt rayſeth Lazarus from death. The hye pꝛeſtes and pharyſes gather a counſell agaynſt hym. He getteth hym out of the waye.

A A Certen man was ſyck, named Lazarus of Bethania the towne of Mary, and her ſyſter Martha. It was that *Luk.vii.f. Mary *which anoynted Jeſus with oyntment, and wyped his fete wͭ her hear, whoſe bꝛother Lazarus was ſick. Therfoꝛe, his ſyſters ſent vnto him, ſaying: Loꝛd, behold, he whom thou loueſt, is ſicke. Whã Jeſus herd ẏ, he ſayde: this infirmitie is not vnto death: but foꝛ the pꝛayſe of God, that the ſonne of *John.ix.a God* myght be pꝛayſed by the reaſon of it. Jeſus loued Martha and her ſiſter and Lazarus. When he had heard therfoꝛe, that he was ſycke, he abode two dayes ſtyll in the ſame place where he was.

B Then after that, ſayd he to his diſciples: let vs go into Jewꝛy agayne. Hys diſciples ſayde vnto hym: Maſter, the Jewes lately *John.vii.d viii.g.⁊.ix.f. *ſought to ſtone the, and wylt thou go thyther agayne? Jeſus anſwered: are there not xij. houres of the daye? If a mã walke in the daye, he ſtombleth not, becauſe he ſeeth the light of this woꝛlde. But yf a man walke in the nyght, he ſtombleth, becauſe there is no lyght in him This ſayd he, and after that he *Mat.ix.c. Luke.viii.g. Mar.v.d. ſayd vnto them: our frẽde Lazarus* ſlepeth but I go to wake him out of ſlepe. Thẽ ſayd his diſciples: Loꝛd, yf he ſlepe, he ſhal do wel ynough. How beit, Jeſus ſpake of his death but they thought, that he had ſpoken of the naturall ſlepe. Then ſayde Jeſus vnto them playnely. Lazarus is deed, ⁊ I am glad foꝛ your ſakes, that I was not there, becauſe ye maye beleue. Neuertheles, let vs go vnto hĩ. *John.xx.f. Then ſayd *Thomas (which is called Dydimus) C vnto the diſciples: let vs alſo go, ẏ we maye dye with hym. Then went Jeſus, and foũde that he had lyen in hys graue foure dayes already. Bethanie was nye vnto Jeruſalem, about fyftene fourlonges of, and many of the Jewes came to Martha ⁊ Mary to cõfoꝛt them ouer their bꝛother. Martha aſſone as ſhe heard that Jeſus was commynge, went and mete hym: but Mary ſate ſtyll in the houſe.

*John.xi.d. ✠ Then ſayd Martha vnto Jeſꝰ: Loꝛd, *yf thou haddeſt bene here, my bꝛother had not dyed: neuertheleſſe, nowe I knowe that whatſoeuer thou aſkeſt of God, God wyll geue it the. Jeſus ſayth vnto her: Thy bꝛother ſhall ryſe agayne. Martha ſayeth vnto *John.i.a. and.xiiii.a. ‡John.iii.b. Roma.i.b. Abac.ii.a Hebre.x.g hym: I knowe that he ſhall ryſe agayne in ẏ reſurreccion at the laſt daye. Jeſus ſayth vnto her: I am the reſurreccyon and the *lyfe: ‡He that beleueth on me, ye though he were deed, yet ſhall he lyue. And ☞ whoſoeuer ☜ lyueth and beleueth on me, ſhall neuer dye: Beleueſt thou this? She ſayd vnto him: yee Loꝛde, I beleue that thou art Chꝛiſt ẏ ſonne of God, which ſhuld come into ẏ woꝛld. ✠ D And aſſone as he had ſo ſayde, ſhe wente her waye, ⁊ called Mary her ſyſter ſecretly, ſaying: The maſter is come, and calleth foꝛ the. Aſſone as ſhe heard that, ſhe aroſe quyckly, and came vnto him Jeſus was not yet come into the towne: but was in that place where Martha mete hym. The Jewes then which were with her in the houſe and cõfoꝛted her, (when they ſawe Mary that ſhe roſe vp haſtely, and wẽt out) folowed her, ſaying: She goeth vnto the graue, to wepe there.

Then when Mary was come wher Jeſus was, and ſawe hym, ſhe cometh nye vnto his fete, and ſayth vnto him: Loꝛde, *yf ẏ *John.xi.c. haddeſt bene here, my bꝛother had not bene dead. When Jeſus therfoꝛe ſawe her wepe (and the Jewes alſo weping which came wͭ her) he groned in the ſpꝛete, ⁊ was troubled in him ſelfe, and ſayde: Where haue ye layed him? They ſaye vnto hym: Loꝛde, come, and ſe. And *Jeſus wept. *Luke.xix.f. Then ſayd the Jewes Behold, howe he loued him. And ſome of thẽ ſayde: coulde not he which *opened the eyes *John.ix.b E of the blynde, haue made alſo, that this man ſhuld not haue dyed? Jeſus therfoꝛe agayne groned in him ſelf, and came to the graue. It was a caue, and a ſtone layde on it.

Jeſus ſayd: take ye awaye ẏ ſtone. Martha the ſiſter of him ẏ was dead, ſayde vnto hym: Loꝛde, by this tyme he ſtynketh. Foꝛ he hath bene dead foure dayes. Jeſus ſayeth vnto her: Sayd I not vnto the, that yf thou dydeſt beleue, thou ſhuldeſt ſe the gloꝛye of God? Then they toke awaye the ſtone from the place where he that had bene dead, was layde. And Jeſus lyft vp his eyes, and ſayd: Father, I thanke the, that thou haſt hearde me. Howbeit, I knew, that thou heareſt me alwayes: but *becauſe of the people whiche *John.xii.d. ſtande by. I ſayde it, that they maye beleue, that thou haſt ſent me.

And when he thus had ſpoken, he cryed F *John.v.c. wͭ a loud voyce: Lazarus, come foꝛth. *And he that was dead, came foꝛth, bounde hande ⁊ fote wͭ graue clothes, ⁊ his face was bound with a napkin. Jeſus ſayd vnto them: looſe him, ⁊ let him go. Then many of the Jewes which came to Mary (and had ſene ẏ thynges which Jeſus dyd) *beleued on hym, ✠ *John.xii.f But ſome of them went theyꝛ wayes to the phariſes, ⁊ tolde thẽ what Jeſus had done.

✠ *Then gathered the hye pꝛeſtes ⁊ the *Mat.xxvi.a Mar.xiiii.a. Luke.xxii.a. ‡Actes.iiii.c. phariſes a cõuſel, ⁊ ſayd: ‡what do we? Foꝛ this mã doth many miracles. If we let hym ſcape thus, all mẽ wil beleue on him, and the Romaynes ſhal come, and take awaye both our roume and the people. And one of them

named Caiphas (being the hye preſte ẏ ſame
yere) ſayd vnto them: Ye perceaue nothynge
*Joh.xviii.d at all, nor conſyder, that * it is expedient for
vs, that one man dye for the people, and not
ẏ all the people peryſſhe. Thys ſpake he not
of him ſelfe, but beynge hye preſte that ſame
yere, he propheſied that Jeſus ſhulde dye for
the people, and not for the people onely, but
G that he ſhuld gather together in one, the childrẽ
*Mat.xxvi.a of God, ẏ were ſcatered abrode. * Then
Mar.xiiii.a. from that daye forth they toke counſell together,
for to put him to death.

Jeſus therfore walked nomore openly among
the Jewes: but went his waye thence
vnto a countre nye to a wildernes, into a cytie
which is called Ephraim, and there cõtynued
*Mat.xxvi.a wᵗ his diſciples. * And the Jewes Eaſter
Mar.xiiii.a. was nye at hãde, & many wente out of ẏ
Luke.xxii.a. countre vp to Jeruſalem before the Eaſter,
to purify thẽ ſelues. Thẽ ſought they for Jeſus,
& ſpake among thẽ ſelues, as they ſtode
‡John.vii.b. in the temple: ‡ What thinke ye, ſeyng he cõmeth
not to the feaſte daye? The hye preſtes
*John.xi.e. and phariſes * had geuen a cõmaundement,
ẏ yf any man knewe wher he were, he ſhuld
ſhewe it, that they might take him. †

¶ The.xij.Chapter. ✠

¶ Mary anoynteth Chryſtes fete. Judas murmureth.
Chryſt excuſeth her, and rydeth into Jeruſalem.

A THen Jeſus (ſyxe dayes before Eaſter)
*Mat.xxvi.a. came to Bethany, where Lazarus
Mar.xiiii.a had ben deed, whome he rayſed frome
Luk.xxii.a. death. There they made hym a ſupper, and
Martha ſerued, but Lazarus was one of
*Luke.vii.f. them that ſate at the table wᵗ hym. * Then
toke Mary a põude of oyntmẽt (called Nardus,
perfecte & precious) and anoynted Jeſus
fete, and wyped hys fete with her hear, &
the houſe was fylled with the odoure of the
*Mat.xxvi.a oyntment. * Then ſayd one of his diſciples:
Mar.xiiii.a. (euen Judas Iſcarioth Simõs ſonne, which
afterward betraied him) why was not this
oyntement ſolde for thre hundred pence, and
geuen to the pore? This he ſayde, not that he
cared for the pore, but becauſe he was a thefe
*John.xiii.d and * had the bagge, & bare that which was
geuẽ. Then ſayd Jeſ⁹: Let her alone, againſt
the daye of my buryinge hath ſhe kept thys.
For the poore alwayes ſhall ye haue wᵗ you,
but me haue ye not alwaye.

Moche people of the Jewes therfore had
knowledge ẏ he was there. And they came
B not for Jeſus ſake onely, but ẏ they myghte
*John.xi.h ſe Lazarus alſo * whom he rayſed frõ death.
But the hye preſtes helde a counſell, ẏ they
myght put Lazarus to death alſo, becauſe ẏ
for his ſake many of the Jewes went a waye
and beleued on Jeſus. †

*Mat.xxi.a * On the next daye moch people that were
mar.xi.a. come to the feaſte, when they hearde that
Jeſus ſhuld come to Jeruſalem, toke braunches
of palme trees, and went forth to mete
hym, and cryed: Hoſanna, * bleſſed is he that *pſa.cxviii.d
in the name of the Lorde, commeth Kyng of Luke.xix.e
Iſrael. And Jeſus got a yonge aſſe, and ſate
theron, as it is written: * feare not daughter *Eſa.lxii.d.
of Syon, beholde, thy Kynge commeth, ſytting zacha.ix.b.
on an aſſes colte. These thinges vnderſtode John.xii.c.
not his diſciples at the fyrſt: but when C
Jeſus was glorifyed, then remembred they
that ſoch thinges were written of him, and ẏ
ſoche thynges they had done vnto him. The
people ẏ was with hym (when he called Lazarus
out of his graue, and rayſed him from
death) bare recorde. Therfore mete hym the
people alſo, becauſe they hearde that he had
done ſoche a miracle. The phariſes therfore
ſayd among them ſelues: perceaue ye, howe
we preuayle nothing? behold, ☞ (all the whole) ☜
worlde goeth after hym.

* Ther were certen Grekes amonge thẽ, *iii.re.viii.e.
that came to worſhyp at the feaſte: the ſame Actes.viii.c.
came therfore to Philip (which was of Bethſaida ii.Para.vi.f.
a cytie in Galile) and deſyred hym, ſaying:
Syr, we wolde fayne ſe Jeſus. Philip
came and tolde Andrew. And agayne Andrew
and Philip told Jeſus. And Jeſus anſwered
them, ſayinge * the houre is come, ẏ *John.xiii.d
the ſonne of man muſt be glorifyed. and.xvi.a

✠ Verely verely, I ſaye vnto you ‡ except ‡ Eſa.liii.b.
the wheat corne fall into the ground, & dye, i.Corin.xv.e.
it bydeth alone. Yf it dye, it bryngeth forth D
moch frute. * He ẏ loueth hys lyfe, ſhall deſtroye *Mat.x.d
it: and ☞ he ẏ hateth hys lyfe in this and.xvi.d
world, ſhal kepe it vnto lyfe eternall. If any Mark.viii.d
man myniſter vnto me, let hym folowe me: Luke.xii.b.
and * where I am, there ſhall alſo my myniſter ☜
be. If any man myniſter vnto me, hym *Joh.xiiii.a
wyll my father honoure. † and.xvii.d.

Nowe is my ſoule troubled, & what ſhall
I ſaye? Father, delyuer me from this houre:
but therfore came I vnto thys houre. Father,
glorify thy name. Thẽ cam ther a voyce
from heauẽ, ſaying. I haue both glorifyed
it, & will glorify it agayne. The people therfore
that ſtode by and heard it, ſayde, that it
thoundred. Other ſayde: an aungell ſpake to
hym. Jeſus anſwered and ſayde: this voyce
came not becauſe of me * but for your ſakes. *Joh.xi.e

✠ Now is the iudgement of this wor[illegible] E
* now ſhall the prince of thys worlde be caſt *John.xv.d.
out. And I (yf I were lyft vp from the erth) and.xvi.b.
will drawe all men vnto me. This he ſayde
ſignifyinge, what death he ſhulde dye. The
people anſwered hym: We haue heard out of
the lawe, * that Chriſt bydeth euer, & howe *Pſal.cx.a.
ſayſt thou: the ſonne of man muſt be lyft vp? Eſa.ix.b.
who is that ſonne of man? Then Jeſus ſayd Dani.vii.d.
vnto thẽ: yet a lytel whyle is the lyght with Mich.v.a.
you. * Walke whyle ye haue lyght, leſt the *Ephe.v.c.
darknes come on you. He that walketh alſo
in the darcke, woteth not whyther he goeth.
Whyle ye haue lyght, beleue on the lyght, ẏ
ye maye be the children of the lyght. †

F These thynges ſpake Jeſus, and departed, and hid hym ſelf from thē. But though he had done ſo many miracles before thē, yet beleued not they on hym, that the ſayinge of Eſaias yͤ prophet myght be fulfylled, which he ſpake: *Lord, who ſhall beleue our ſayīg And to whome is yͤ arme of the Lord declared? Therfore could they nat beleue, becauſe that Eſaias ſaith agayne: ‡ he hath blynded their eyes, and hardened their hert, that they ſhuld not ſe with their eyes, & leſt they ſhuld vnderſtāde with their hert, and ſhuld be cōuerted, and I ſhulde heale them. Soch thynges ſayd Eſaias, when he ſawe his glorye, & ſpake of him. Neuertheles, amonge the chefe rulers alſo, many beleued on hym. But (becauſe of yͤ phariſes) they wold not be a knowen of it, *leſt they ſhulde be excōmunicate. ‡ For they loued yͤ prayſe of men, more then the prayſe of God.

* Eſa.liij.a. Roma.x.c
‡ Eſa.vi.c Math.xiij.b. mar.iiii.b. Luke.viii.b. Acte.xxviii.c.
* John.ix.c. ‡ John.v.g

G Jeſus cryed, and ſayd: he that beleueth on me, beleueth not on me, but on him that ſent me. And he that ſeeth me, ſeeth him that ſent me. ✠ I am come *a lyght into the worlde: that whoſoeuer beleueth on me, ſhulde not byde in darkenes. And yf any man heare my wordes, & beleue not, I iudge him not. For *I came not to iudge the worlde: but to ſaue the worlde. He that refuſeth me, & receaueth not my wordes, hath one that iudgeth hym. The worde that I haue ſpokē, the ſame ſhal iudge hym in the laſt daye. For I haue not ſpoken of my ſelfe: but the father which ſent me: he gaue me a cōmaūdmēt, what I ſhuld ſaye, & what I ſhulde ſpeake. And I knowe that ☞ his commaundement is lyfe euerlaſtinge. Whatſoeuer I ſpeake therfore, euē as the father bade me, ſo I ſpeake. ✠

*Joh.i.a.iii.c.viii.b.ix.a
* John.iii.b
☞

❡ The.xiij. Chapter. ✠

❡ Chryſt waſheth the diſcyples fete, telleth them of Judas the traytour, and cōmaundeth them earneſtly to loue one another.

A Before the feaſte of Eaſter, whē Jeſus knewe that hys houre was come, that he ſhuld depart out of this world vnto yͤ father. Whē he loued his which were in the worlde, vnto the ende he loued them. And whē ſupper was ended, after that the deuyll had *put in the herte of Judas Iſcarioth Simons ſonne, to betraye hym. Jeſus knowynge that ‡ the father had geuen all thinges into hys handes, and that he was come from God, and went to God: he roſe from ſupper, and layde a ſyde his vpper garmentes: and whan he had taken a towell, he gyrded him ſelf. After that, he powred water into a baſyn, and begāne to waſh the diſciples fete, and to wype them with the towell, wher with he was gyrded.

*Mat.xxvi.b marke.xiiii.b,
‡math.xi.d and.xxviii.d. Luke.x.d. John.iii.d

B Then came he to Symō Peter. And Peter ſayde vnto hym: Lord, doſt thou waſhe my fete? Jeſus anſwered, and ſayd vnto hī: what I do, yͤ woteſt not nowe, but yͤ ſhalt know herafter. Peter ſaieth vnto him: thou ſhalt neuer waſche my fete. Jeſus anſwered hym: yf I waſche the not, thou haſt no parte with me. Symon Peter ſayeth vnto hym: Lorde, not my fete onely, but alſo the hādes and the head. Jeſus ſayth to hym: he that is waſhed, nedeth not, ſaue to waſhe his fete but is cleane euery whyt. And ye are cleane, *but not all. For he knewe who it was that ſhuld betraye hym. Therfore ſayd he: ye are not all cleane: So after he had waſhed their fete, and receaued hys clothes, and was ſette downe, he ſayde vnto them agayne: wote ye what I haue done to you? Ye call me maſter and Lorde, and ye ſaye well, for ſo am I. If I then your lorde and maſter haue waſhed youre fete, ye alſo ought to waſche one anothers fete. For *I haue geuē you an enſāple that ye ſhulde do, as I haue done to you. ✠ Verely verely, I ſaye vnto you: ‡ yͤ ſeruaūt is not greater then his maſter, nether yͤ meſſenger greater then he that ſent hym.

B
* John.vi.g.
* Ephe.v.a i.Petri.ii.d
‡ Math.x.c. Luke.vi f. John.xv.c.
* Luke.xi.d.

C If ye vnderſtande theſe thinges *happy are ye, yf ye do them. I ſpeake not of you al, I knowe whome I haue choſen. But yͤ the ſcripture maye be fulfylled: *he that eateth bread with me, hath lyfte vp hys hele agaīſt me. Now* tell I you before it come: yͤ when it is come to paſſe, ye might beleue that I am he. Verely verely, I ſaye vnto you: *he yͤ receaueth whome ſoeuer I ſende, receaueth me. And he that receaueth me, receaueth him that ſent me.

* Pſal.xli.b
* Joh.xiiii.d. and.xvi.a
* Mat.x.d. Luk.ix.c. marke.ix.c

Whē Jeſus had thus ſayde, he was troubled in the ſprete, and teſtifyed and ſayd: verely verely, I ſaye vnto you: that *one of you ſhall betraye me. Then the diſciples loked one on another, dowtynge of whom he ſpake. There was one of Jeſus diſciples, (which leaned on hym) *euen he whom Jeſus loued. To hym beckened Symon Peter therfore, that he ſhulde aſke, who it was of whome he ſpake. He then when he leaned on Jeſus breſt, ſayd vnto him: Lord, who is it? Jeſus anſwered: he it is to whome I geue a ſoppe. And he wet the brede & gaue it to Judas Iſcarioth Simons ſonne. And after the ſoppe ☞ Satā entred into him. Then ſayd Jeſus vnto him: that thou doſt, do quyckly. That wiſt no man at the table, for what intent he ſpake vnto hī. Some of the thought becauſe, *☞ Judas had the bagge, yͤ Jeſus had ſayde vnto him: bye thoſe thinges yͤ we haue nede of agaynſt the feaſte: or yͤ he ſhulde geue ſome thing to the poore. Aſſone then as he had receaued the ſoppe, he wēt immediatly out and it was night. Therfore when he was gone oute, Jeſus ſayd: *Now is yͤ ſone of man glorifyed. And God is glorifyed by hym. If God be glorifyed by him, God ſhall alſo glorify him by him ſelfe: & ſhal ſtrayght waye glorify hym.

* Mat.xxvi.b Mar.xiiii.c Luke.xxii.b.
* John.xix.e and.xx.a and.xxi.f.
D
☞
* John.xii.a.
☞
* John.xii.d. and.xvii.a.

✠ Lytle chyldren, yet a lytel whyle am I
*John.vii.c. with you. *Ye ſhal ſeke me, & as I ſayd vn-
to the Iewes, whyther I go, thyther can ye
*John.xv.a. not come. Alſo to you ſaye I now. *A new
commaundement geue I vnto you, that ye
loue together, as I haue loued you, that euē
*i.John.ii.a ſo ye loue one another. *By this ſhall all mē
knowe that ye are my diſcyples, yf ye haue
loue one to another. Symon Peter ſayd vn-
to hym: Lorde, whyther goeſt thou? Jeſus
anſwered him: whyther I go, thou canſt not
*John.xxi.c. actes.xii.a folowe me now, but * thou ſhalt folowe me
afterwardes. ✠ Peter ſayd vnto hī: Lorde,
‡Mat.xxvi.c. Mar.xiiii.c. Luk.xxii.d. why cannot I folowe the now: ‡ I wyll ieo-
parde my lyfe for thy ſake? Jeſus anſwered
hym: wylt thou ieoparde thy lyfe for my ſa-
*Joh.xviii.c ke? Verely verely, I ſaye vnto the: *the coc-
ke ſhall not crowe, tyll thou haue denyed me
thryſe.

¶ The.xiiij.Chapter. ✠

¶ He armeth hys diſciples with conſolacion againſt trouble, and promyſeth them the holy gooſt.

A AND he ſayde vnto his diſciples: let
not your herte be troubled. Ye bele-
ue in God, beleue alſo in me. In my
fathers houſe are many manſyons:
yf it were not ſo, I wolde haue tolde you. I
☞ go to prepare a place for you. And yf ☞ I
go to prepare a place for you, I will come a-
gayne, and receaue you euen vnto my ſelfe:
*Joh.xii.d. and.xvii.d that * wher I am, ther maye ye be alſo. And
whyther I go, ye knowe, and the waye ye
knowe.

Thomas ſayth vnto hī: Lord, we knowe
not whither thou goeſt. And how is it poſſi-
ble for vs to knowe the waye? Jeſus ſayeth
vnto hym: I am the waye and the treuth, &
*Joh.i.a. and.xi.c. ‡Mat.xi.d John.vi.e. the * lyfe. ‡ No man cometh vnto the father,
but by me. Yf ye had knowē me, ye had kno-
wē my father alſo. And now ye knowe hym,
and haue ſene hym.

Philip ſayth vnto hym: Lorde, ſhewe vs
the father, & it ſuffiſeth vs. Jeſus ſayth vnto
hym: haue I bene ſo longe tyme with you, &
yet haſt thou not knowē me? Philip, he that
hath ſene me, hath ſene my father. And how
B ſayeſt thou then: ſhewe vs the father? Bele-
*John.x.e. ueſt yᵘ not, yᵗ * I am in the father, & the father
in me? The wordes yᵗ I ſpeake vnto you, I
☞ ſpeake not of my ſelf: but ☞ the father that
dwelleth in me is he yᵗ doth the workes. Be-
*John.xvi.g leue me yᵗ I am in the father, & * the father in
me. Or els beleue me for the workes ſake.

Verely verely, I ſaye vnto you: he yᵗ bele-
ueth on me, the workes that I do, the ſame
ſhall he do alſo, & greater worckes then theſe
*Mat.vii.a and.xxi.c. Mar.xi.d. Luke.xi.b. John.xv.b and.xvi.e. Iaco.i.a i.Joan.iii.d and.v.c. ſhall he do, becauſe I go vnto my father.
*And whatſoeuer ye aſke in my name, that
will I do, yᵗ the father maye be glorifyed by
the ſonne. Yf ye ſhall aſke any thynge in my
name. I will do it. ✠ ✠ Yf ye loue me, kepe
my cōmaūdemētes, & I will praye yᵉ father,
and he ſhall geue you another cōforter, that
he maye bide wᵗ you for euer: euē the ſprete of
treuth, whom the world cannot receaue, be-
cauſe the worlde ſeeth hym not, nether kno-
weth him. But ye knowe him. For he dwel
leth wᵗ you, & ſhalbe in you. * I wyll not lea- *Mat.xviii.d
ue you comforteles: but will come to you.

Yet a lytell while and the world ſeeth me
nomore: but ye ſe me. For I lyue, & ye ſhall
lyue. That daye ſhall ye knowe that I am
in my father, and you in me, and I in you. C

*He that hath my cōmaundementes, and *John.xv.a. i.John.v.a. ii.John.i.a.
kepeth them: the ſame is he yᵗ loueth me. And
he that loueth me, ſhalbe loued of my father
and I wyll loue hym, and wyll ſhewe myne
awne ſelfe to him. *Judas ſayth vnto hym: *Actes.xv.d.
(not Judas Iſcarioth) Lorde, what is done
that thou wylt ſhewe thy ſelfe vnto vs, and
not vnto the world? Jeſus anſwered & ſayd
vnto him: yf a mā loue me, he wyll kepe my
ſayinges, and my father will loue hym, and
we wyll come vnto hym, and dwell wᵗ hym.
He that loueth me not, kepeth not my ſayin-
ges. And the worde whiche ye heare, is not
myne, but the fathers which ſent me.

Theſe thinges haue I ſpoken vnto you, D
being yet preſent with you. But the cōforter
which is the holy gooſt * whō my father wil *Joh.xx.d. and.xvi.b. Actes.ii.a
ſende in my name, he ſhal teach you all thin-
ges, & bryng all thinges to your remēbraun-
ce whatſoeuer I haue ſayd vnto you.

Peace I leaue with you, my peace I ge-
ue vnto you. Not as the world geueth, geue
I vnto you. Let not youre hertes be greued,
nether feare. Ye haue hearde howe I ſayde
vnto you: I go, and come agayne vnto you.
Yf ye loued me, ye wolde verely reioyſe, be-
cauſe I ſayd: I go vnto the father, for the fa-
ther is greater then I. * And nowe haue I *John.xiii.c and.xvi.a
ſhewed you before it come, that when it is
come to paſſe, ye myght beleue. Here after
wyll I not talke many wordes vnto you.
For the prince of this worlde commeth, and
*hath naught in me. But yᵗ yᵉ worlde maye *John.xii.e. and.xvi.b.
knowe that I loue the father. And as the fa
ther gaue me cōmaundmēt, euen ſo do I. ✠
Ryſe, let vs go hence.

¶ The.xv. Chapter. ✠

¶ The true vyne, the huſbandman and the braunches. A doctryne of loue & a ſwete comfort againſt perſecution.

I AM * the true vyne, and my father A
is the huſbandman. Euery braun- *Ecc.xxiiii.c
che that beareth not frute in me, he
will take awaye. And euery braun
che that beareth frute, will he pourge, that it
maye bring forth more frute. * Nowe are ye *John.xiii.b Actes.xv.d.
cleane thorow the wordes which I haue ſpo
ken vnto you. Byde in me, and I in you. As
the braūche cannot beare frute of it ſelfe, ex-
cepte it byde in the vyne: nomore can ye, ex-
cept ye abyde in me. I am the vyne, ye are yᵉ
braunches.

braunches. He that abydeth in me, and I in him, the ſame brĩgeth forth moch frute. For without me can ye do nothing. Yf a man byde not in me, he is caſt forth as a braunche, & is wythered: and men gather them: and caſt thẽ into the fyre, and they burne. * Yf ye byde in me, and my wordes abyde in you: aſke what ye wyl, and it ſhalbe done for you. ✠ Herein is my father glorifyed: that ye beare moch frute, and become my diſciples.

* Mat.xxi.c
John.iiii.d.
Mar.xi.d.
John.xv.c.
Jacob.i.a.

B

As the father hath loued me, euen ſo haue I alſo loued you. Continue ye in my loue. Yf ye kepe my commaundemẽtes, ye ſhall byde in my loue, euen as I haue kepte my fathers cõmaundementes, & byde in hys loue. Theſe thynges haue I ſpoken vnto you, ẏ my ioye myght remayne in you, and that youre ioye myght be full.

* John.xiii.d
i.Joh.iii.d

✠ * Thys is my cõmaundemẽt, that ye loue together, as I haue loued you. Greater loue hath no man, then thys: that a man beſtowe hys lyfe for his frẽdes. Ye are my frendes, yf ye do whatſoeuer I commaunde you Henceforth call I you not ſeruauntes: for ẏ ſeruaunt knoweth not what his lord doeth. But you haue I called frendes: for all thynges that I haue heard of my father, haue I opened to you.

C

Ye haue not choſen me, but I haue choſen you, and ordeyned you, to go, & bringe forth frute, and that your frute ſhulde remayne, ẏ whatſoeuer ye aſke of the father in my name he maye geue it you. ✠

✠ This commaunde I you, that ye loue together. If the worlde hate you, ye knowe that it hated me before it hated you. If ye were of the worlde, the worlde wolde loue his awne. Howbeit, becauſe ye are not of ẏ world. But I haue choſẽ you out of ẏ world therfore * the world hateth you. Remember the worde that I ſayd vnto you: the ſeruaũt is not greater then the lorde. * If they haue perſecuted me, they wyll alſo perſecute you. If they haue kept my ſaying, they will kepe youres alſo.

* Joh.xvii.c

* Mat.x.c.
Luke.xxi.c.
Mar.x.c

* John.xvi.a

D

* But all theſe thinges wyll they do vnto you for my names ſake, becauſe they haue not knowen hym that ſent me. If I had not come and ſpoken vnto them, they ſhulde haue had no ſynne: but now haue they nothing to cloke their ſynne withall. He that hateth me, hateth my father alſo: If I had not done amonge them the workes whych none other man dyd, they ſhuld haue had no ſynne. But now haue they both ſene, & hated: not onely me, but alſo my father. But thys happeneth that the ſayinge myght be fulfylled, that is writen in their lawe: * they hated me without a cauſe. ✠ ✠ But when the cõforter is come, * whom I will ſende vnto you from ẏ father (euen the ſprete of treuth, which proceadeth of the father) he ſhall teſtifye of me. And ☞ ye ſhall beare witneſſe alſo, becauſe ye haue bene with me from the begynnyng. ☜

* Psa.xxxv.c
and.lxix.a.

* Joh.xiiii.d
and.xvi.b
Actes.ii.a.

¶ The .xvj. Chapter.

¶ Conſolacyon agaynſt trouble. Prayers are hearde thorow Chryſt.

A

These thynges haue I ſayde vnto you, becauſe ye ſhuld not be offended. * They ſhall excommunicat you: ye the tyme ſhall come, that whoſoeuer kylleth you, wil thinke that he doth God ſeruyce. * And ſoch thinges will they do vnto you, becauſe they haue not knowẽ the father, nether yet me. But theſe thinges haue I tolde you, that when ẏ tyme is come, ye maye remember then, that I tolde you. ✠ Theſe thynges ſayde I not vnto you at the begynnynge, becauſe I was preſent with you.

* Mat.x.b
Mar.xiii.b.
Luk.xxi.c.
Actes.ix.a

* Joh.xv.d.

B

✠ But now I go my waye to him that ſent me, & none of you aſketh me whyther I go. But becauſe I haue ſayde ſoche thynges vnto you, your hertes are full of ſorowe. Neuertheles, I tel you the treuth, it is expediẽt for you, that I go away. For yf I go not awaye, that comforter wyll not come vnto you. But yf I departe, * I wyll ſende him vnto you. And when he is come, he wyll rebuke the worlde of ſynne, and of rightewesnes, & of iudgement. Of ſynne, becauſe they beleue not on me. Of rightewesnes, becauſe I go to my father, and ye ſhal ſe me nomore. Of iudgement, becauſe * the prynce of thys worlde is iudged alredy.

* Joh.xiiii.d
and.xv.d.
Actes.ii.a

* John.xii.e.

C

I haue yet many thĩges to ſaye vnto you but ye cannot beare them awaye now Howbeit when he is come (whiche is the ſprete of treuth) he will leade you into all treuthe. He ſhall not ſpeake of hĩ ſelfe: but whatſoeuer he ſhall heare, that ſhal he ſpeake, and he wil ſhewe you thinges to come. He ſhall glorify me; for he ſhall receaue of myne, & ſhall ſhew vnto you. * All thinges that the father hath are myne. Therfore ſayde I vnto you, that he ſhall take of myne and ſhewe vnto you. ✠

* Math.xi.d.
and.xxviii.d
Luke.x.d.
John.iii.d

✠ * After a whyle ye ſhall not ſe me, and agayne after a whyle ye ſhall ſe me: for I go to the father. Then ſayde ſome of hys diſcyples betwene them ſelues: what is thys that he ſaith vnto vs, after a while, ye ſhal not ſe me, and agayne, after a whyle ye ſhal ſe me: and that I go to the father? They ſayd therfore: what is this that he ſayth: after a whyle? we cannot tell what he ſayth. Jeſus perceaued, that they wolde aſke hym, and ſayde vnto them. Ye enquire of this betwene your ſelues, becauſe I ſayde after a whyle ye ſhal not ſe me, & agayne after a whyle ye ſhall ſe me. Verely verely, I ſaye vnto you: ye ſhall wepe and lamente, but contrary wyſe, the worlde ſhall reioyſe. Ye ſhall ſorowe, but * your ſorowe ſhalbe turned to ioye.

* John.vii.d

D

* John.xx.d

A womā whē ſhe trauaileth, hath ſorow, becauſe her houre is come: but aſſone as ſhe is deliuered of the chylde, ſhe remēbreth no more the anguiſſhe, for ioye that a man is borne into the worlde. And ye now therfore haue ſorowe: but I will ſe you agayne, and your hertes ſhall reioyſe, and your ioye ſhall no man take frō you. ⊦ And in yͤ daye ſhall F ye aſke me no queſtion. ✠ Verely verely, I * Mat. vii. a and. xxi. c. Luke. xi b. marke. xi. d. Iacob. i. a. Iohn. xiiij. b and. xv. b. i. Ioan. iij. d and. v. c. ſaye vnto you: * whatſoeuer ye ſhall aſke yͤ father in my name, he wyll geue it you. Hytherto haue ye aſked nothynge in my name. Aſke, and ye ſhall receaue: yͭ your ioye maye be full.

Theſe thinges haue I ſpokē vnto you by prouerbes. The tyme will come, whē I ſhall ‡ Mat. xiii. a. no more ſpeake vnto you ‡ by prouerbes: but I ſhall ſhewe you playnely from my father. At yͭ daye ſhall ye aſke in my name. And I ſaye not vnto you that I wyll ſpeake vnto my father for you. For the father hym ſelfe loueth you, becauſe ye haue loued me, and haue beleued, that I came out frō God. I went out frō the father, and came into the worlde. * Ioh. xx. d. Agayne, I leaue the worlde, and * go to the father.

Hys diſciples ſayd vnto him: lo, now talkeſt thou playnly, and ſpeakeſt no prouerbe. * Iohn. xxi. e Now are we ſure, that * thou knoweſt all G thinges, and nedeſt not, that any man ſhuld aſke the any queſtion. Therfore beleue we, yͭ thou cameſt from God. ⊦ Jeſus anſwered * Zach. xiij. c. Math. xxvi. c. Mar. xiiii. c. them: Now ye do beleue. * Behold, the houre draweth nye, and is allready come, yͭ ye ſhalbe ſcatered euery mā to his awne, ⁊ ſhall leaue me alone. And yet am I not alone. For * Ioh. xiiij. b. * the father is with me.

Theſe wordes haue I ſpoken vnto you, that in me ye myghte haue peace. For in the worlde ſhall ye haue trybulacyon: but be of good chere, I haue ouercome the worlde.

¶ The. xvij. Chapter. ✠

¶ The moſt harty and louyng prayer of Chryſt vnto hys father, for all ſoch as receaue the treuth.

A * Ioh. xiii. a. THeſe wordes ſpake Jeſus, and lift vp his eyes to heauen, and ſayde: Father, * yͤ houre is come: glorify thy ſonne that thy ſōne alſo maye glorify yͤ: as yͧ haſt geuen him power ouer all fleſh, yͭ he ſhuld geue eternall lyfe to as many * i. Iohn. v. a. as thou haſt geuē hym. This is * lyfe eternal that they might know yͤ, the onely true God ⁊ Jeſus Chriſt whom thou haſt ſent.

* Iohn. xix. e I haue glorifyed the on the erth. * I haue finyſhed the worcke, which thou gaueſt me to do. And now glorifye thou me (O father) with thyne awne ſelf, with the glory, which I had with the, yer the worlde was. I haue declared thy name vnto the mē, which thou gaueſt me out of the world. Thyne they were, and thou gaueſt them me, and they haue kept thy worde. Now they haue knowen, yͭ al yͤ thinges whatſoeuer thou haſt geuē me, are of the. For I haue geuen vnto them the wordes whiche thou gaueſt me, ⁊ they haue receaued them, and haue knowen ſurely, yͭ I came out from the: and they haue beleued, B that thou diddeſt ſend me.

I praye for thē, ☜ I praye not for * the ☜ * i. Iohn. ii. e ‡ Eſa. viij. d. world: but for them ‡ which yͧ haſt geuen me, for they are thyne. And al myne are thyne, ⁊ thyne are myne, ⁊ I am glorified in thē. And now am I not in the worlde, and they are in the worlde, and I come to the. ⊦ ✠ Holy father, kepe thorow thine awne name, them which thou haſt geuen me, yͭ they alſo maye be one, as we are. Whyle I was with thē in the world, I kepte thē in thy name. * Thoſe * Ioh. xviij. b that thou gaueſt me, haue I kepte, and none of them is loſt, but that loſt childe, † that the † Pſal. cix. a C ſcripture might be fulfilled.

Now come I to the, ⁊ theſe wordes ſpeake I in the world, that they might haue my ioy ful in them. I haue geuen thē thy worde, and * the worlde hath hated them, becauſe * Iohn. xv. c. Sapi. ii. d. they are not of the world, euen as I alſo am not of the world. I deſyre not that yͧ ſhuldeſt take them out of the worlde: but * that thou * Mat. vi. b Luke. xi. a. kepe them from euyll. They are not of the worlde, as I alſo am not of the worlde. Sāctify them thorow thy treuth. Thy word is the treuth. As thou dyddeſt ſend me into the worlde, euen ſo haue I alſo ſent them into yͤ world, ⁊ for their ſakes ſanctifie I my ſelfe, that they alſo myght be ſanctifyed thorowe the treuth.

Neuertheles, I praye not for thē alone, but for them alſo whiche ſhall beleue on me thorow their preaching: that they al maye be * one, as thou father art in me, and I in the, * Gala. iii. a. and that they alſo maye be one ī vs: that the worlde maye beleue, that thou haſt ſent me: And the glory which thou gaueſt me, I haue geuen them, that they maye be one, as we alſo are one. I in thē, and thou in me, yͭ they maye be made perfecte in one, ⁊ yͭ the worlde maye knowe, that thou haſt ſent me, ⁊ haſte loued them as thou haſt loued me.

Father, I wil that they which thou haſt D * Iohn. xii. d. and. xiiii. a geuen me * be with me where I am, yͭ they maye ſe my glory, which thou haſt geuē me. For thou louedeſt me before the makyng of the worlde. * O righteous father, yͤ worlde * Mat. xi. d Luk. x. d. alſo hath not knowē the: but I haue knowē the: and theſe haue knowen, that thou haſte ſent me. And I haue declared vnto them thy name, and will declare it, that the loue wherwith thou haſt loued me, maye be in them, ⁊ I in them. ⊦

¶ The. xviij. Chapter.

¶ Chriſt is betrayed. The wordes of hys mouth ſmyte the offycers to the grounde. Peter ſmyteth of Malchus eare. Jeſus is brought before Anna, Cayphas and Pylate.

When

*mat.xxvi.d
marke.xiiii.d.
Luke.xxii.d

A When Jeſus had ſpoken theſe wordes, *he went forth with hys diſciples ouer the broke of Cedron, wher was a garden, into yͤ which he entred and his diſciples. Judas alſo which betraied hym, knewe the place: for Jeſus oft tymes reſorted thyther wyth his diſciples. Judas then after he had receaued a bonde of men, (⁊ mynyſters of the hye preſtes ⁊ Phariſes) came thyther wyth lanternes, ⁊ fyerbrandes, and weapẽs And Jeſus knowyng all thynges that ſhulde come on hym, wente B forth, and ſayd vnto them: whome ſeke ye? They anſwered hym: Jeſus of Nazareth: Jeſus ſayeth vnto them: I am he. Judas alſo whych betrayed hym, ſtode with them. Aſſone then as he had ſayd vnto them, I am he, they wente backwarde ⁊ fel to the groũd Then aſked he them agayne: whom ſeke ye? They ſayde: Jeſus of Nazareth. Jeſus anſwered: I haue tolde you, that I am he. Yf ye ſeke me therfore, let theſe go theyr waye. That the ſayenge myght be fulfylled which he ſpake: * of them whyche thou gaueſt me, haue I not loſt one.

*Joh xvii.b

*mat.xxvi.e
Gen.ix.a

Then Simon Peter hauyng a ſwearde, drue it, and ſmote the hye preſtes ſeruaunte, and cut of hys ryght eare. The ſeruauntes name was Malchus. Therfore ſayeth Jeſus vnto Peter: * Put vp thy ſwearde into the ſheath: ſhall I not drynke of the cuppe, whych my father hath geuen me? Then the company and the captayne, and miniſters of the Jewes toke Jeſus, and bounde hym, and led hym awaye to Anna fyrſt: for he was father in lawe vnto Cayphas, whych was the hye Preſt that ſame yeare. Caiphas was he, whiche gaue counſell to the Jewes * that it was expedient, that one man ſhulde dye for the people.

*Joh.xi.e

Math.xxvi.e
marke.xiiii.e.
Luke.xxii.e

C ¶ * And Symon Peter folowed Jeſus, and ſo dyd another diſciple: yͭ diſciple was knowen vnto the hye preſt, and wẽt in with Jeſus into the palace of the hye Preſt. But Peter ſtode at the dore wythout. Then wente out that other diſciple (whych was knowen vnto the hye preſt) and ſpake to the dameſell that kept the dore, and brought in Peter. Then ſayd the dameſell that kepte the dore, vnto Peter. Arte not thou alſo one of thys mannes diſciples? He ſaid: I am not. The ſeruaũtes and the mynyſters ſtode there, which had made a fyer of coales: for it was colde, ⁊ they warmed them ſelues. Peter alſo ſtode amonge them, and warmed hym.

*mat.xxiiii.e.
Luke.xxii.g

D * The hye preſt then aſked Jeſus of hys diſciples and of hys doctrine. Jeſus anſwered hym: I ſpake openly in the worlde. I euer taught in the Synagoge, and in the temple, whether al the Jewes reſorte, and in ſecrete haue I ſayd nothyng. Why aſkeſt thou me? Aſke them whyche herde me, what I haue ſayd vnto them. Beholde, they can tell what I ſayd. When he had thus ſpoken, one of yͤ mynyſters whych ſtode by, ſmote Jeſus on the face, ſayeng: *anſwereſt thou the hye Preſt ſo? Jeſus anſwered hym: Yf I haue euyll ſpoken, beare wytnes of the euell. But yf I haue well ſpoken, ☞ why ſmiteſt thou me? And Annas ſent hym bounde vnto Caiphas the hye Preſt.

*Acte.xxiii.a

☞

E Symon Peter ſtode, ⁊ warmed him ſelfe. Then ſayd they vnto him: arte not thou alſo one of hys diſciples? He denyed it, and ſayde: I am not. One of the ſeruauntes of the hye preſtes (hys coſyn whoſe eare Peter ſmote of) ſayd vnto him: dyd not I ſe the in the garden wyth him? * Peter therfore denyed agayne: ⁊ immediatly the cocke crewe. ‡ Then led they Jeſus from Cayphas into the hal of iudgement. It was in the mornynge, ⁊ they them ſelues went not into the iudgemẽt hall ☞ leſt they ſhulde be defyled, but that they myght eate Paſſeouer. Pylate thẽ went out vnto them ⁊ ſayde: what accuſacion brynge ye agaynſt thys man? They anſwered and ſayd vnto hym: Yf he were not an euel doar we wolde not haue delyuered hym vnto the. Then ſayd Pylate vnto thẽ: take ye hym, ⁊ iudge hym after your owne lawe. The F Jewes therfore ſayd vnto hĩ: It is not lawfull for vs to put any mã to deeth. ☞ That the wordes of Jeſus myght be fulfylled * which he ſpake, ſignifieng, what deeth he ſhuld dye

*Joh.xiii.d
‡mat.xxvii.a
Mar.xv.a
Luke.xxiii.a

☞

☞

*Mat.xx.c

*mat.xxvii.b
Mar.xv.a
Luke.xxiii.b

* Then Pylate entred into the iudgemẽt hall agayne, and called Jeſus, and ſayd vnto hym: art thou the kynge of the Jewes? Jeſus anſwered: ſayſt yͭ that of thy ſelfe, or dyd other tell it the of me? Pylate anſwered: Am I a Jewe? Thyne owne nacion and hye preſtes haue delyuered the vnto me. What haſt thou done? Jeſus anſwered: my kyngdome is not of thys world. Yf my kyngdome were of thys worlde, then wolde my mynyſters ſurely fyght, that I ſhulde not be delyuered to the Jewes, but nowe is* my kyngdome not from hence. Pylate therfore ſayd vnto hym: Art thou a kynge thẽ? Jeſus anſwered: thou G ſayeſt yͭ I am a kyng. For this cauſe was I borne, ⁊ for this cauſe came I into the worlde that I ſhulde beare wytnes vnto yͤ trueth. And al that are of yͤ trueth, heare my voyce. Pylate ſaid vnto him, what thinge is trueth? And whan he had ſayd thys, he went out agayne vnto the Jewes, and ſayeth vnto thẽ * I fynde in hym no cauſe at all. Ye haue a cuſtome, that I ſhulde delyuer you one looſe at Eaſter. Wyll ye that I looſe vnto you the kynge of the Jewes? Then cryed they all agayne, ſayeng. ‡ Not hym, but Barrabas: yͤ ſame Barrabas was a murtherer.

*Joh.vi.b

*mat.xxvii.c
mar.xv.a.
Luke.xxiii.c

‡Actes.iii.c

¶ The.xix. Chapter.

¶ Chriſt is crucifyed. He commytteth hys mother vnto John, dyeth, and is buryed.

A Then Pylate toke Jeſus therfore, & ſcourged
*mat.xxvii.c hym. *And the ſouldyers wou͂de
Marke.xv.b. a crowne of thornes, and put it on hys
heed. And they dyd on hym a purple garmēt,
☞ ☞(and came vnto hym) and ſayde: hayle kynge of
the Jewes: and they ſmote hym on the face.
Pylate wente forth agayne, and ſayde vnto
them: beholde, I brynge hym forth to you, yͭ
ye may knowe, that I finde no faute in him.
Then came Jeſus forth, wearyng a crowne
of thorne, and a robe of purple. And he ſayth
*mat.xxvii.c vnto them: beholde the man. *When the hye
marke.xv.a Preſtes therfore & miniſters ſawe hym, they
Luke.xxiii.d. cryed ſayeng: crucify hym, crucifye hym: Pilate
ſayd vnto thē: Take ye hī, & crucifie him
for I fynde no cauſe in hym. The Jewes anſwered
*Leui.xxiiii.c hym: We haue * a lawe, and by oure
‡John.v.b lawe he oughte to to dye: becauſe ‡ he made
B hym ſelfe the ſonne of God. When Pylate
herde that ſayeng, he was the more afrayd,
and went agayne into the iudgement hall, &
ſayeth vnto Jeſus: whence arte thou? But
Jeſus gaue hym none anſwere. Then ſayde
Pylate vnto hym: Speakeſt thou not vnto
me? Knoweſt thou not, that I haue power
to crucifye the, and haue power to looſe the?
*Sapi.vi.a Jeſus anſwered: Thou couldeſt haue no power
Joh.iii.d at all agaynſt me, *except it were geuen
Roma.xiii.a the from aboue. Therfore, he that delyuered
‡mat.xxvii.d me vnto the, hath the more ſinne. ‡And from
Marke.xv.c. thence forth ſought Pylate meanes to looſe
Luke.xxiii.e. C hym: but the Jewes cryed ſayenge: If thou
*Actes.xvii.b let hym go, thou art not Ceſars frende. For
*whoſoeuer maketh him ſelfe a kynge, is agaynſt
Ceſar.

When Pylate herde yͤ ſayenge, he brought
Jeſus forth, and ſat downe to geue ſentēce,
in yͤ place yͭ is called the pauement: but in the
Hebrue tonge, Gabbatha. It was the preparynge
daye of the eaſter, about yͤ ſyxt houre.
And he ſayeth vnto the Jewes: beholde your
kynge? They cryed, a way wͭ him, a waye wͭ
him, crucify him. Pylate ſayth vnto thē: ſhal
*mat.xxvii.d I crucifye your kynge? The hye preſtes anſwered:
Marke.xv.c. we haue no kinge but Ceſar. *Thē
Luke.xxiii.e. delyuered he him vnto them, to be crucifyed.
D And they toke Jeſus, and led him a waye.
*Hebr.xiii.c And he bare his croſſe, *and went forth into
a place, whych is called the place of deed mēs
ſculles. But in Hebrue, Golgotha: where
they crucifyed him, & two other with him, on
*mat.xxvii.d ether ſyde one, & Jeſus in the myddes. And
Marke.xv.c. *Pylate wrote a tytle, & put it on yͤ croſſe.
Luke.xxiii.e The wryting was. Jeſus of Nazareth king
of the Jewes. This tytle red many of the Jewes.
For the place where Jeſus was crucifyed,
was nye to the cytie. And it was wrytten
in Hebrue, and Greke, and Latyn. Then
ſayd the hye preſtes of the Jewes to Pilate:
wrytte not kynge of the Jewes, but that he
ſayd, I am kynge of the Jewes: Pylate anſwered:
what I haue wryten, that haue I
wrytten.

Then the ſoudyers, *when they had crucifyed E
Jeſus, toke his garmentes and made *mat.xxvii.d
foure partes, to euery ſoudier a parte, & alſo Marke.xv.c
hys coate. The coate was wythout ſeme, Luke.xxiii.e
wrought vpō thorowe out. They ſayd therfore
amonge them ſelues. Let vs not deuide
it, but caſt lottes for it, who ſhall haue it.
That the ſcripture myght be fulfylled, ſayenge:
*They parted my rayment amonge *Pſal.xxii.a
them, and for my coate dyd they caſt lottes.
And the ſoudyers dyd ſuch thynges in dede.

There ſtode by the croſſe of Jeſus hys mother,
and his mothers ſyſter, Mary the wife
of Cleophas, & Mary Magdalene. Whē Jeſus
therfore ſawe his mother, & yͤ diſciple ſtādyng
*whō he loued, he ſayeth vnto his mother: *Joh.xiii.a.
womā: beholde thy ſōne. Then ſayde he
to the diſciple: beholde thy mother. And from
that houre yͤ diſciple toke her for hys owne.

After theſe thynges, Jeſus knowynge yͭ F
al thinges were now performed: yͭ* the ſcripture *Pſal.lxix.c
might be fulfylled: he ſayeth: I thyrſt.
So ther ſtode a veſſell by, full of vyneger.
*Therfore they fylled a ſpōge with vyneger
and wounde it about with yſope, and put it ‡mat.xxvii.e
to hys mouth. Aſſone as Jeſus thē receaued Marke.xv.d
of yͤ vyneger, he ſayd. *It is fyniſhed, & bowed *Joh.xvii.a
his heed, and gaue vp yͤ gooſt. The Jewes
therfore becauſe it was the preparynge
of the Sabboth, that yͤ bodyes ſhulde not remaine
vpon the croſſe on the Sabboth daye
(for that ſabboth daye was an hye daye) beſought
Pylate, yͭ theyr legges myght be broken
& that they might be taken downe. Thē
came the ſoudiers & brake the legges of the
fyrſt, & the other which was crucifyed wyth
him. But when they came to Jeſus: & ſawe
that he was deed alredy, they brake not hys
legges: but one of the ſoudiers with a ſpeare
thruſt him into the ſyde, and forthwyth came
ther out bloude and water.

And he yͭ ſawe it, bare recorde, & his recorde G
is true. And he knoweth yͭ he ſayth true, that
ye myght beleue alſo. For theſe thīges were
done, yͭ the ſcripture ſhulde be fulfylled. *Ye ‡Exo.xii.g
ſhall not breake a bone of him. And agayne Nume.ix.d
another ſcripture ſayeth: *they ſhall loke on *Zach.xii.c
him, whō they pearſed. *After thys, Joſeph ‡mat.xxvii.g
of Aramathia (which was a diſciple of Jeſus: marke.xv.d
but ſecretly for feare of the Jewes) beſought Luke.xxiii.g
Pilate, that he myghte take downe yͤ
body of Jeſus. And Pilate gaue him licence.
☞(he came therfore, & toke the body of Jeſus) And ther
cam alſo Nicodemus (which at yͤ begynning ☞
came to Jeſus by nyght) & brought of myrre
and aloes myngled together, aboute an hundred
pounde wayght. Then toke they the body
of Jeſus, & wounde it in lynnē clothes wͭ
the odoures, as the maner of the Jewes is to
burye. And in the place where he was crucifyed,
there was a garden, and in the gardē a
newe

newe ſepulchre, wherin was neuer mā layd.
There layde they Jeſus therfore, becauſe of
ẏ preparyng of the Sabboth of the Jewes
for the ſepulchre was nye at hande. ✠

¶ The .xx. Chapter. ✠

¶ The reſurreccion of Chriſt, whych appeareth to Mary Magdalene and to all his diſciples, to theyr great cōforte.

A The fyrſt daye of the Sabbothes
*Mat.xxvii.a Luke.xxiiii.a Marke.xvi.a came Mary Magdalene early
(when it was yet darcke) vnto
the ſepulchre, and ſaw the ſtone
taken a waye frō the graue. Thē
ſhe rāne, ⁊ came to Simō Peter, ⁊ to ẏ other
*John.xiii.c xix.c.xxi.e diſciple * whō Jeſus loued, ⁊ ſayeth vnto thē
They haue takē a waye the Lorde out of the
graue, ⁊ we can not tel where they haue laid
hym. Peter therfore went forth, ⁊ that other
diſciple, ⁊ came vnto ẏ ſepulcre. They ranne
both together, ⁊ ẏ other diſciple dyd outrūne
Peter, ⁊ came fyrſt to ẏ ſepulcre. And whan
he had ſtouped downe he ſawe ẏ lynnen clothes
Luke.xxiiii.a lyenge, yet went he not in. * Then came
B Simon Peter, folowynge hym, ⁊ went into
the ſepulcre, ⁊ ſawe ẏ lynnē clothes lye, ⁊ the
napkin ẏ was aboute his heed, not lyenge wͭ
the lynnen clothes, but wrapped together in
a place by it ſelfe. Then went in alſo ẏ other
diſciple, which came fyrſt to the ſepulcre, and
☞ ☞ he ſawe ⁊ beleued. For as yet they knew
*Pſal.xvi.b. Actes.ii.b xiii.e.xvii.e not the * ſcripture, that he ſhulde ryſe agayne
frō deeth. ✠ Then the diſciples went away
agayne vnto theyr owne home.

*Lu.xxiiii.a ✠ *Mary ſtode wythout at ẏ ſepulcre wepynge.
So as ſhe wepte, ſhe bowed her ſelfe
into ẏ ſepulcre, ⁊ ſeeth two angels clothed in
C whyte, ſyttyng, ẏ one at the heed, ⁊ the other
at the fete, where they had layde the bodye of
Jeſus. They ſayd vnto her, womā, why wepeſt
thou? She ſayth vnto thē: for they haue
taken away my Lorde, ⁊ I wote not where
they haue layde him. Whē ſhe had thus ſayd,
ſhe turned her ſelfe backe, ⁊ ſawe Jeſus ſtandynge,
⁊ knew not that it was Jeſus: Jeſus
ſayeth vnto her: woman, why wepeſt thou?
Whō ſekeſt thou? She ſuppoſing that he had
D bene a gardener, ſayeth vnto hym. Syr: yf ẏ
haue borne him hēce, tel me where ẏ haſt laid
hym, ⁊ I wyl fet him. Jeſus ſayeth vnto her
Mary. She turned her ſelfe, ⁊ ſayd vnto him
Rabboni, whych is to ſay, maſter. Jeſus ſayeth
☞ vnto her. ☞ Touche me not, for I am
*Pſa.xxii.c Hebre.ii.c ‡John.xvi.f. not yet aſcēded to my father. But go to * my
brethren, and ſaye vnto them: ‡ I aſcende vnto
my father and your father: ⁊ to my God,
*Lu.xxiiii.a ⁊ your god. * Mary Magdalene came ⁊ told
the diſciples, ẏ ſhe had ſene the Lorde, ⁊ that
*Lu.xxiiii.d. he had ſpoken ſuch thynges vnto her. ✠

E ✠ * The ſame daye at night: which was
the fyrſt daye of ẏ Sabothes, when ẏ dores
were ſhut (where ẏ diſciples were aſſembled
together for feare of ẏ Jewes) came Jeſus,
and ſtode in the myddes, ⁊ ſayeth vnto them
peace be vnto you. And when he had ſo ſaid,
he ſhewed vnto them his handes, ⁊ his ſyde.
Then * were ẏ diſciples glad whē they ſawe *Joh.xvi.d
the Lorde. Then ſayde Jeſus to thē agayne:
peace be vnto you. As my father * ſente me, *Eſa.lxi.a math.xi.a Luke.iiii.c Joh.xvii c
euē ſo ſende I you alſo. And whā he had ſayd
thoſe wordes, he brethed on them and ſayeth
vnto them: Receaue ye the holy gooſt. Whoſoeuers F
ſynnes ye remyt, they are remytted
vnto them. And whoſoeuers ſynnes ye retayne,
they are retayned. ✠

✠ But * Thomas one of ẏ twelue (whyche *Joh.xi.b
is called Didimus) was not wͭ thē when Jeſus
came. The other diſciples therfore ſayde
vnto hī: we haue ſene ẏ Lorde. But he ſayde
vnto thē: except I ſe in hys hādes ẏ prynt of
the nayles, ⁊ put my fynger into ẏ print of ẏ
nayles, ⁊ thruſt my hāde into his ſyde, I wil
not beleue. And after .viij. dayes, agayne his
diſciples were wͭin, ⁊ Thomas wͭ thē. Then
came Jeſus when ẏ dores were ſhut, ⁊ ſtode G
in the myddes, and ſaid: Peace be vnto you.

After ẏ ſayd he to Thomas: bringe thy fynger
hether, ⁊ ſe my handes, ⁊ reach hyther thy
hāde, ⁊ thruſt it into my ſyde, ⁊ be not faythleſſe,
but beleuyng. Thomas anſwered, and
ſayd vnto hym: my Lorde, ⁊ my God: Jeſus
ſayeth vnto hī: Thomas, becauſe thou haſte
ſene me, thou haſte beleued, bleſſed are they ẏ
haue not ſene, and yet haue beleued. ✠

* And many other ſygnes truly dyd Jeſus *Joh.xxi.g
in the preſence of his diſciples, which are not
wrytten in thys boke. Theſe are wrytten
that ye myght beleue, that Jeſus is Chriſt ẏ
ſonne of God, ⁊ that (in beleuyng) ye myght
haue lyfe thorowe hys name.

¶ The .xxi. Chapter. ✠

¶ He appeareth to hys diſciples agayne by the ſee of Tyberias, and commaundeth Peter earneſtly to fede hys ſhepe.

After warde dyd Jeſus ſhewe hym ſelf A
agayne, at the ſee of Tyberias. And
on thys wyſe ſhewed he hym ſelfe.
There were together Simon Peter ⁊ Thomas
(which is called Didimus) and * Nathanael *Joh.i.f
of Cana in Galile, and the ſonnes of Zebedei,
and two other of hys diſciples. Symon B
Peter ſayeth vnto them: I wyll go a
fyſhynge. They ſaye vnto hym: we alſo wyl
go with the. They went theyr way ⁊ entred
into a ſhyp immediatly, ⁊ that night caught
they nothynge. But whā the mornyng was
now come, Jeſus ſtode on ẏ ſhore: neuertheleſſe
the diſciples knewe not ẏ it was Jeſus.
Jeſus ſayeth vnto them: Chyldren, haue ye
any meat? they anſwered him, no. And he ſayeth
vnto them: * caſt out the net on the ryght *Luke.v.a
ſyde of the ſhyp, ⁊ ye ſhall fynde. They caſt
out therfore, ⁊ anone they were not able to
drawe it for the multitude of fyſhes. C

Then ſayd the diſciple * whō Jeſus loued *Joh.xiii.c and.xix.e
vnto Peter: It is ẏ Lord. When Simon Peter
herde ẏ it was ẏ Lorde, he gyrd his coate

vnto him (for he was naked) & ſprãge into yͤ
ſee. The other diſciples came by ſhip for they
were not farre frõ lande, but as it were two
hũdred cubites, & they drewe yͤ net wͭ fyſhes.
Aſſone then as they were come to lãde, they
ſawe hoote coles, & fyſhe layd therõ, & breed.
Luke. xxiiij. f Jeſus ſayeth vnto thẽ: *brynge of the fyſhe
D whych ye haue nowe caught: Symon Peter
went vp, & drewe yͤ net to lande full of great
fyſhes, an hundred and .liij. And for all there
were ſo many, yet was not the net broken.
Jeſus ſayeth vnto them: come & dyne. And
none of yͤ diſciples durſt aſke hĩ: what art yͧ?
For they knewe yͭ it was yͤ Lord. Jeſus thẽ
came, & toke breed, and gaue them, and fyſhe
lykewyſe. Thys is nowe the thyrde tyme yͭ
Jeſus appeared to his diſciples, after that he
was ryſen agayne from deeth. ✠

E So whẽ they had dyned, Jeſus ſayeth to
Simõ Peter: Simõ Joãna, loueſt thou me
more then theſe? He ſayd vnto hĩ. ye Lorde, yͧ
knoweſt, yͭ I loue yͤ. He ſayth vnto him: fede
my lãbes. He ſayeth to hym agayne yͤ ſeconde
tyme: Simon Joãna, loueſt thou me? He ſayeth
vnto hym. Yee Lorde, yͧ knoweſt that I
loue yͤ. He ſayd vnto him: fede my ſhepe. He
ſayd vnto him the thyrde tyme: Simõ Joanna,
loueſt thou me? Peter was ſory, becauſe
he ſayde vnto hym the thyrde tyme: loueſt
thou me, and he ſayde vnto him: Lorde, thou
*Joh. xvi. g *knoweſt all thinges, thou knoweſt that I
loue yͤ, Jeſus ſayeth vnto him: fede my ſhepe.

F Verely, verely, I ſay vnto the: whẽ thou
waſt yonge, yͧ gerdedſt thy ſelfe, & walkedſt
whether thou woldeſt, but whẽ thou art old
*Joh xiii. d. Actes. xii. a *thou ſhalt ſtretch forth thy handes, and another
ſhall gyrde the, and leade the whyther
thou woldeſt not. That ſpake he, ſignifyeng
by what deeth he ſhulde glorifye God.

And when he had ſpoken thys, he ſayeth
vnto him: ✠ folow me: Peter turned about,
*John. xiii. e and. xix. e and. xx. a and ſawe the diſciple *whome Jeſus loued,
folowynge (whych alſo leaned on hys breſte
G at ſupper, and ſayd: Lorde, whiche is he that
betrayeth the?) When Peter therfore ſawe
hym, he ſayeth to Jeſus: Lorde, what ſhal he
here do? Jeſus ſayth vnto hym, If I wyll
haue him to tary tyl I come, what is that to
the: folowe thou me. Thẽ went thys ſayenge
abrode amonge the brethren, that yͭ diſciple
ſhulde not dye. Yet Jeſus ſayde not to hym,
he ſhall not dye: but yf I wyl that he tary tyl
I come, what is that to the? The ſame diſciple
is he, whyche teſtifyeth of theſe thynges,
and wrote theſe thynges. And we knowe, yͭ
*John. xx. g hys teſtimony is true. ✠ *There are alſo
many other thynges whyche Jeſus dyd, the
whych yf they ſhulde be wrytten euery one,
I ſuppoſe the worlde coulde not cõtayne the
bokes that ſhulde be wrytten.

¶ Here endeth the Goſpell of
Saynt John.

¶ The Actes of the Apoſtles.

¶ The fyrſt Chapter. ✠

¶ The Aſcencion of Chriſt. Mathias is choſen in the ſteade of Judas.

IN yͤ former treatyſe (Deare A
Theophilus) we haue ſpokẽ
of al that Jeſus beganne to
do and teache, vntyll yͤ daye
in whych he was taken vp,
after that he, thorow yͤ holy
gooſt, had geuen commaundementes
vnto the Apoſtles, whome he had
choſen: to whome alſo he *ſhewed hym ſelfe *Joh. xx. a. and. xxi. c
alyue after hys paſſion (and that by many tokens)
appearynge vnto them fourty dayes,
and ſpeakynge of the kingdome of God, and
gathered them together, *and commaunded
them, that they ſhulde not departe from Jeruſalem: *Lu. xxiiii. g
but to wayte for the promys of the
father *wherof (ſayeth he) ye haue herde of
me. For ‡ Jhon truly baptyſed with water, *Joh. iiii. d xv. d. xvi. b
but ye ſhalbe baptyſed wyth the holy gooſt ‡ Joh. i. c
after theſe fewe dayes. When they therfore Actes. i. a
were come together, they aſked of hym, ſayenge: Math. iii. b Luke. iii. c
Lorde, wylt thou at thys tyme, reſtore
againe the kyngdome to Iſrael? And he ſaid
vnto them: * It is not for you to knowe the *mat. xxiiii. c
tymes, or the ſeaſons, which the father hath
put in hys owne power: but ‡ ye ſhal receaue ‡ Lu. xxiiii. g
power after that the holy gooſt is come vpõ Actes. ii. a
you. And * ye ſhalbe wytneſſes vnto me *Actes. ii. a
not only in Jeruſalem, but alſo in all Jewry Joh. xv. d
and in Samary, and euen vnto the worldes
ende.

And when he had ſpoken theſe thynges, B
whyle they behelde, ‡ he was takẽ vp an hye ‡ mark. xvi. d
& a cloude receaued him vp out of theyr ſight Luke. xxiiii. g
And whyle they loked ſtedfaſtly vp toward
heauen, as he went, beholde, two men ſtode
by them in whyte apparell, which alſo ſayd:
ye men of Galile, why ſtande ye gaſynge vp
into heauen? Thys ſame Jeſus whyche is taken
vp from you into heuen. *ſhall ſo come, *Dani. vii. d
euen as ye haue ſene him go into heauen. ✠ Mat. xxiiii. c. and. xxv. c.
Then returned they vnto Jeruſalem frõ the marke. xiii. e.
mount (that is called Olyuete) which is frõ Luke. xvii. e
Jeruſalẽ, a Saboth dayes iorney. And whẽ and. xxi. c.
they were come in, they went vp into a parler, Apoca. i. b.
where abode both *Peter and James, & *Mat. x. a.
John and Andrewe, Philip and Thomas, Mar. iii. c
Barthelmew & Mathew, James the ſonne Luke. vi. c.
of Alpheus, and Simon zelotes, and Judas
the brother of James. Theſe all continued
with one accorde in prayer and ſupplicacion
with the wemẽ and Mary the mother of Jeſu,
and with hys brethren.

✠ And in thoſe dayes Peter ſtode vp in
the myddes of the diſciples, and ſayde (the

nombre of names that were together, were aboute an hundred and twentye.) Ye men & brethren, thys ſcripture muſt nedes haue ben fulfylled, whych the holy gooſt thorowe the mouthe of Dauid ſpake before of Judas,
*mat.xxvi.b *which was gyde to them that toke Jeſus.
marke.xiiii.e. Luke.xxii.e. *For he was nombred with vs, and had ob
*math.x.a marke.i.c Luke.vi.c. tayned felowſhyp in this miniſtracion. And the ſame hath now poſſeſſed a plat of groūd wyth the rewarde of iniquitie: and when he
*mat.xxvii.a was *hanged, he burſt aſonder in the myd-
ii.Reg.xvii.d des, and all hys bowels guſhed out. And it is knowen vnto all the inhabiters of Jeruſalem: in ſo much that the ſame felde is called in theyr mother tonge, Acheldama, that is to ſaye, the bloude felde.

For it is wrytten in the boke of Pſalmes:
*Pſa.lxix.e *hys habitacion be voyde, and no man be
*Pſal.cix.a. dwellynge therin: *and hys Byſhoprycke
D let another take. Wherfore of theſe mē which haue companyed with vs (all the tyme that the Lorde Jeſus had all hys conuerſacion amonge vs, begynnynge at the baptyme of Jhon, vnto yͤ ſame daye that he was taken vp from vs) muſte one be ordeyned, to be a wytnes wyth vs of hys reſurreccion.

And they apointed two, Joſeph which is called Barſabas (whoſe syrname was Juſtus) and Mathias. And when they prayed
*i.pa.xxviii.b they ſayde: thou Lorde, which *knoweſt the
Pſal.vii.c hertes of al mē, ſhewe whether of theſe two thou haſt choſen: that he maye take the roume of thys miniſtracion and Apoſtleſhyppe, from whyche Judas by tranſgreſſion fell, yͤ he myght go to hys awne place. And they gaue forth theyr lottes, and yͤ lot fell on Mathias, and he was counted wyth the eleuen Apoſtles. ⊢

The .ij. Chapter. ✠

¶ The commynge of the holy gooſt. The ſermō of Peter before the congregacion at Jeruſalem, and the increace of the faythfull.

A When *the fyftye dayes were come
*Deut.xvi.b to an ende, they were all wyth one
Leu.xxiii.c accorde together in one place. And ſodenly there came a ſounde from heauen, as it had ben the cōmynge of a myghtye wynde, and it fylled all the houſe where they ſate. And there appeared vnto them clouen tonges, lyke as they had ben of fyer, and
*Actes.viii.e it ſate vpon ech one of them. *and they were
and.xi.b. all fylled wyth the holy gooſt, and began to ſpeake wyth other tonges, euen as the ſame ſprete gaue them vtteraunce.

Ther were dwelling at Jeruſalē, Jewes, deuoute men, out of euery nacion of thē that are vnder heauen. When thys was noyſed aboute, the multitude came together, & were aſtōnyed, becauſe that euery man herde thē ſpeake with his awne langage. They wondred all, and marueyled, ſayenge amōge thēſelues: beholde, are not al theſe which ſpeake, B of Galile? And how heare we euery man his owne tonge, wherin we were borne? Parthians, and Medes and Elamites, and the inhabiters of Meſopotamia, and of Jury, and of Capadocia, of Ponthus and Aſia, Phrygia and Pamphilia, of Egypte, and of the parties of Lybia whyche is beſyde Cyren, and ſtraungers of Rome, Jewes and ☞ *Pro- ☞
*mat.xxiii.b ſelites. Grekes and Arabians: we haue herd them ſpeake in oure owne tonges the greate workes of God. ⊢ They were all amaſed, and wondred, ſayenge one to another: what meaneth thys? Other mocked, ſayenge: theſe men are full of newe wyne.

C ✠ But Peter ſtepped forth with yͤ eleuē and lyft vp hys voyce, and ſayd vnto them: Ye men of Jewrye, and all ye that dwell at Jeruſalem: be this knowē vnto you, & with youre eares heare my wordes. For theſe are not dronken, as ye ſuppoſe, ſeynge it is but yͤ thyrde houre of the daye. But thys it that which was ſpoken by the Prophete Johel, And it ſhalbe in the laſt dayes, ſayth God: of my ſprete J wyll poure out vpon all fleſhe.
*Johel.ii.g *And your ſonnes and your daughters ſhal propheſye, and youre yonge men ſhall ſe vyſions, and youre olde men ſhall dreame dreames. And on my ſeruauntes, & on my hande maydens J wyll poure out of my ſprete in thoſe dayes, and they ſhall propheſye. And
*mat.xxvii.e *J wyll ſhewe wonders in heauen aboue,
Luke.xxiii.f. and tokens in the earth beneth, bloude & fyre and the vapoure of ſmoke. The Sonne ſhall be turned into darknes, and the Moone into bloude before that great and notable daye of the Lorde come. And it ſhall come to paſſe,
*Roma.x.c that *whoſoeuer ſhall call on the name of the Lorde, ſhalbe ſaued. ⊢

D ✠ Ye men of Jſrael, heare theſe wordes: Jeſus of Nazareth a man aproued of God amonge you wyth myracles, wonders & sygnes, whyche God dyd by hym in the myddes of you (as ye your ſelues knowe) hym haue ye taken by the handes of vnryghteous perſones, after he was delyuered by the determinate coūſel and forknowlege of God, & haue crucifyed and ſlayne hym: whome God hath rayſed vp, and looſed yͤ ſorowes of deeth, becauſe it was vnpoſſible, that he ſhuld be holdē of it. For Dauid ſpeaketh of hym. *Afore
*pſal.xvi.b hande J ſaw God alwayes before me: for he is on my ryghte hande, that J ſhulde not be moued. Therfore dyd my herte reioyce, & my tonge was glad. Moreouer, alſo my fleſhe ſhal reſt in hope, becauſe thou wylt not leaue my ſoule in hel, nether wilt thou ſuffer thine holy to ſe corrupcion. Thou haſt ſhewed me the wayes of lyfe, thou ſhalte make me full of ioye wyth thy countenaunce. ⊢

E Ye men and brethren, let me frely ſpeake
*iii.Reg.ii.b vnto you of the patriarke Dauid: *For he is both

is both deed and buryed, and his ſepulcre remayneth with vs vnto this daye. Therfore ſeynge he was a prophet, ⁊ knewe that God had ſworne with an oth to him, yͭ Chriſt (as cõcernynge the fleſhe) ſhulde come of yͤ frute of his loines, ⁊ ſhuld ſyt on his ſeat, he knowynge thys before, ſpake of the reſurreccion of Chriſt, that his ſoule ſhulde not be left in hel: nether hys fleſh ſhulde ſe corrupcion. Thys
*Actes.i.a. Jeſus hath God rayſed vp, * wherof we all are wytneſſes.

F Sence nowe that he by the ryght hãde of God exalted is, and hath receaued of the father the promyſe of the holy Gooſt, he hath
☞ ſheed forth thys ☞(gyfte) whych ye nowe ſe ⁊ heare. For Dauid is not aſcended into heuẽ:
Pſal.cx.a math.xxii.d. but he ſayeth: * The Lord ſaid to my Lorde: ſyt thou on my ryght hande, vntyll I make thy fooes thy foote ſtole. So therfore, let all the houſe of Iſrael knowe for a ſuertye, that God hath made that ſame Jeſus (whome ye haue crucifyed) Lorde and Chriſt.

When they herde thys, they were pricked in theyr hertes, and ſayd vnto Peter, ⁊ vnto
*Luke.iii.b the other Apoſtles: Ye mẽ ⁊ brethren * what ſhall we do? Peter ſayd vnto them: repente of your ſynnes, and be baptyſed euery one of you in the name of Jeſus Chriſte for the remiſſion of ſynnes, and ye ſhall receaue yͤ gyft of the holy gooſt. For yͤ promyſe was made vnto you and to your chyldrẽ, and to al that are afarre of, euen as many as the Lorde our God ſhal cal. And wyth many other wordes bare he wytnes, and exhorted them, ſayeng: Saue your ſelues from thys vntowarde generaciõ. Then they that gladly receaued his preachyng, were baptyſed: and the ſame day there were added vnto thẽ aboute thre thouſande ſoules.

And they cõtinued in yͤ Apoſtles doctrine
G and felowſhip, ⁊ in breakynge of breed, and in prayers. And feare came ouer euery ſoule. And many wõders ⁊ ſignes were ſhewed by yͤ Apoſtles. ☞(at Jeruſalem. And great feare came vp-
☞ on all men.) And all that beleued, kept them ſelues together, ⁊ had all thinges cõmen, ⁊ ſold theyr poſſeſſions and goodes, ⁊ parted them to all men, as euery man had nede. And they continued dayly wyth one accorde in yͤ tẽple, ⁊ brake breed frõ houſe to houſe, ⁊ dyd eate theyr meate together, wͭ gladnes ⁊ ſinglenes of herte, prayſynge God, ⁊ had fauoure with all the people. And the Lorde added to yͤ congregacion dayly, ſuch as ſhulde be ſaued.

¶ The.iij.Chapter. ✠

¶ The halt is reſtored to hys fete. Peter preacheth Chriſt vnto the people.

A PEter and Jhon went vp together into the temple at the ninth houre of prayer. And a certayne man that was halt from hys mothers wõbe, was brought, whom they layde dayly at the gate of the temple (whyche is called bewtyfull) to aſke almes of thẽ that entred into the temple. When he ſawe Peter ⁊ Jhõ yͭ they wolde go into temple, he deſyred to receaue an almes. And Peter faſtened his eyes on hym wyth Jhon, and ſayd. loke on vs. And he gaue hede vnto them, truſtynge, to receaue ſome thynge of them. Then ſayde
B Peter: Syluer and golde haue I none, ſuche as I haue, geue I the. In the name of Jeſus
*Math.ix.a Chriſt of Nazareth, * ryſe vp and walke. And he toke hym by the ryght hande, ⁊ lyfte hym vp. And immediatly hys fete and ancle bones receaued ſtrength. And he ſprange, ſtode, and walked, and entred wyth them in to yͤ tẽple, walkynge, and leappynge, ⁊ prayſynge God.

And all the people ſawe hym walke and prayſe God. And they knewe hym, yͭ it was he, whyche ſat and begged at the bewtyfull gate of the temple. And they wondred and were ſore aſtonyed at that which had happened vnto hym. And as the halt whych was healed, helde Peter and Jhon, all the people
*iii.Re.vi.a Iohn.x.c Actes.v.c ranne amaſed vnto thẽ in * the porch that is called Salomons.

C When Peter ſawe that, he anſwered vnto the people. ✠ Ye men of Iſrael, why maruayle ye at thys, or why loke ye ſo on vs, as though by oure owne power or ſtrength we had made thys man go? The God of Abraham, and of Iſaac and of Jacob, the God of our fathers hath glorifyed his ſonne Jeſus,
*mat.xxvii.a Marke.xv.a. Luke.xxiii.a. whom ye delyuered, * and denyed in the preſence of Pylate, whan he had iudged hym to be looſed. But ye denyed the holy and iuſt.
‡mat.xxvii.c Iohn.xviij.g ‡ and deſyred a murtherer to be geuen you, ⁊ kylled the Lorde of lyfe, whome God hath rayſed from deeth, of the whych we are wytneſſes. And hys name thorowe the fayth of hys name, hath made thys man ſounde, whõ ye ſe and knowe. And the fayth whych is by hym, hath geuen to hym thys health in the preſence of you all.

And now brethrẽ, I wote yͭ thorow ignoraunce ye dyd it, as dyd alſo your rulers. But God (whych before had ſhewed, by the mouth of all hys Prophetes, howe yͤ Chriſte ſhuld ſuffre) hath thus wyſe fulfylled. Let it
D *math.iii.c * repent you therfore, and cõuerte, that your ſynnes maye be done awaye ✠ when the tyme of refreſhynge commeth, which we ſhall haue of the preſence of the Lorde, and when God ſhall ſende him, which before was preached vnto you: that is to wyt Jeſus Chriſte whych muſt receaue heauen vntyl the tyme that all thynges, which God hath ſpoken by the mouth of all hys holy Prophetes ſence yͤ worlde began, be reſtored agayne.

*Deu.xviii.c Actes.vii.c. Moſes truly ſayde vnto the fathers: * a Prophete ſhal the Lorde your God rayſe vp vnto you, euen of youre brethren lyke vnto me: hym me: hym ſhall ye heare, in all thynges whatſoeuer he ſhall ſaye vnto you. For the tyme wyll come, that euery ſoule whych wyll not heare that ſame Prophete, ſhalbe deſtroyed from amonge the people. All the Prophetes alſo from Samuel and thence forth (as many as haue ſpokẽ) haue in lyke wyſe tolde of theſe dayes.

Ye are the chyldren of the Prophetes, and of the couenaunte, whyche God made vnto
* Gene. xii. a and. xxii. d oure fathers, ſayenge to Abraham: * Euen in thy ſeede ſhal all the kynredes of the earth be bleſſed. Fyrſt whã God had rayſed vp his ſonne Jeſus vnto you, he ſente hym to bleſſe you, that euery one of you ſhulde turne from hys wyckednes. ✠

¶ The .iiij. Chapter.

¶ The Apoſtles are taken and brought before the counſell. They are forbydden to preache, but they turne them vnto prayer, and are more obedient vnto God then vnto men.

A AS they ſpake vnto the people, the preſtes and the rulers of the temple, and the Saduces, came vpon them, takyng it greuouſly, ẏ they taughte the people, and preached in Jeſus the reſurreccion from deeth. And they layd hãdes on thẽ, and put them in holde vntyll the nexte daye: for it was nowe euentyde. Howbeit many of them whyche herde the wordes beleued, ⁊ the nombre of the men was aboute fyue thouſande.

And it chaũſed on the morow, that theyr rulers and elders and Scribes, (and Annas the chefe Preſt, and Cayphas and Jhon, and Alexander, ⁊ as many as were of ẏ kinred of the hye preſtes) gathered together at Jeruſalem. And whã they had ſet them before them they asked * by what power, or in what name haue ye done thys?
* Exo. ii. c
math. xxi. c
Actes. vii. d

✠ Then Peter full of the holy gooſt ſayd
B vnto thẽ: ye rulers of the people, and elders of Iſraell, yf we thys daye be examined of the good dede that we haue done to the ſycke mã by what meanes he is made whole: be it knowen vnto you all, and to al the people of Iſrael, that by ẏ name of * Jeſus Chriſt of Nazareth, whome ye crucifyed, whom God rayſed agayne frõ deeth: euen by hym doth thys man ſtande here preſent before you whole.
* math. i. c
Philip. ii. b
* Thys is the ſtone whych was caſt aſyde of you buylders, whych is become ẏ chefe of the corner: Nether is there ſaluaciõ in any other.
* mat. xxi. d
marke. xii. a.
Luke. xx. c.
C * For amonge men vnder heauen there is geuen none other name, wherin we muſte be ſaued. ✠
* math. i. c
Philip. ii. b

When they ſawe the boldneſſe of Peter ⁊ Jhon, and vnderſtode that they were vnlerned and laye men, they marueyled, and they knewe them, that they had bene wyth Jeſu: and beholdynge alſo the man (whyche was healed) ſtandynge wyth them, they could not ſaye agaynſt it: but commaunded them to go aſyde out of ẏ counſel, and counſeled amõge them ſelues, ſayenge: * What ſhall we do to theſe men? For a manyfeſt ſygne is done by them, and is openly knowen to all them that dwel in Jeruſalem, and we can not denye it? But that it be noyſed no farther amonge the people, let vs threaten ⁊ charge them, ẏ they ſpeake hence forth to no man in thys name. John. xi. f

And they called them, * and commaũded them, that in no wyſe they ſhulde ſpeake nor teach in ẏ name of Jeſu. But Peter and Jhõ anſwered and ſayd vnto them: whether it be right in the ſyght of God to herkẽ vnto you more then to God, iudge ye. For we can not but ſpeake, that whych we haue ſene ⁊ herde. So threatened they them, and let them go, ⁊ founde nothynge howe to punyſhe them, because of the people. For all men prayſed God because of * that whyche was done: for the man was aboue fourtye yeare olde, on whom this myracle of healyng was ſhewed D
* Actes. v. g
* Actes. iii. b

Aſſone as they were let go, they came to theyr felowes, ⁊ ſhewed al that the hye Preſtes and elders had ſayd. And when they herd that, they lyft vp theyr voyces to God with one accorde, and ſayde: Lorde, thou art God, whyche haſt made heauen and earthe, the ſee, ⁊ al that in thẽ is, which → (in the holy gooſt) by ẏ mouth of thy ſeruãt Dauid → (our father) haſt ſaid: * Why dyd the heathẽ rage, and the people ymagen vayne thynges? The kinges of the earth ſtode vp, and the rulers came together, agaynſt the Lorde and agaynſt hys anoynted. E
* Pſa. ii. a

For of a truth, agaynſt thy holy chylde Jeſus (whome thou haſt anoynted) both Herode and alſo Poncius Pylate, wyth the Gentles ⁊ the people of Iſrael, gathered them ſelues together → (in thys cytie) for to do whatſoeuer thy hande and thy counſell determyned before to be done. And nowe Lorde, beholde theyr threatenynges, and graũt vnto thy ſeruauntes, that wyth all confidence they maye ſpeake thy word: So that thou ſtretch forth thyne hande, that healynge and ſygnes ⁊ wõders be done by the name of the holy chylde Jeſus. And aſſone as they had prayed ‡ the place moued where they were aſſembled together * and they were all fylled wyth the holy gooſt, and they ſpake the worde of God boldely. F
* Actes. xvi. e
‡ Actes. ii. a
and. xix. b

✠ And the multitude of them that beleued, * were of one hert, ⁊ of one ſoule. Neyther ſayde any of them, that oughte of the thynges whych he poſſeſſed, was hys awne: but they had all thynges commen. And with greate power gaue the Apoſtles wytnes of the reſurreccion of the Lord Jeſu. And great grace was wyth them all. Nether was there any amonge them, that lacked. For as many as were poſſeſſers of landes or houſes, ſolde them, and brought ẏ pryce of ẏ thynges that were ſolde, G
* Actes. ii. g
and. v. b.

were ſolde, & layed it downe at yͤ Apoſtles
fete: And diſtribucion was made vnto euery
man accordynge as he had nede. ¶

And *Joſes, whiche was alſo called of yͤ
*Actes.i.d. Apoſtles, Barnabas (that is to ſaye, yͤ sonne of conſolacyon) beynge a Leuyte, and of
the countre of Cyprers whan he had lande,
ſolde it, and layde the pryce downe at the
Apoſtles fete.

The.v.Chapter.

¶ The diſſemblynge of Ananias & Saphyra is punyſſhed. Myracles are done by the Apoſtles, whych are taken, but the angel of God bryngeth them out of preſon They are brought before the counſell The ſentence of Gamaliel. The Apoſtles are beaten, they reioyſe in trouble.

A A Certayne man named Ananias
wyth Saphyra hys wyfe ſolde a
poſſeſſyon, and kepte awaye parte
of the pryce (hys wyfe alſo beynge
of counſell) and broughte a certayne parte,
and layde it downe at the Apoſtles fete.
But Peter ſayde: Ananias, howe is it, that
Sathan hath fylled thyne herte, that thou
ſhuldeſt lye vnto the holye gooſte, and kepe
awaye parte of the pryce of the lande? Pertayned it not vnto the onelye? and after it
was ſold, was it not in thyne owne power?
Why haſte thou conceaued thys thynge in
thyne herte? Thou haſt not lyed vnto men,
but vnto God. When Ananias herde theſe
wordes, he fell downe, and gaue vp yͤ gooſt.
And great feare came on all them that herde
theſe thynges. And the yonge men roſe vp,
and put hym aparte, and caryed hym out, &
buryed hym.

And it fortuned that (as it were aboute
B the ſpace of thre houres after) his wyfe came
in, ignoraunt of that whych was done. And
Peter ſayd vnto her: Tell me, Solde ye not
the lande for ſo muche? And ſhe ſayd: yee, for
ſo muche. Then Peter ſayde vnto her: why
haue ye agreed together, to tempt yͤ ſprete of
the Lorde? Behold, yͤ fete of thē which haue
buryed thy huſbande, are at the dore, & ſhall
carye the out. Then fell ſhe downe ſtraygth
waye at hys fete, & yelded vp the gooſt. And
the yonge men came in, and founde her deed,
& caryed her out, & buried her by her huſbāde
And great feare came on al the congregaciō,
and on as many as herde it.

C By yͤ handes of the Apoſtles *were ma-
*Mar.xvi.d. ny ſygnes and wonders ſhewed amonge the
people. And they were altogether wyth one
*iij.Re.vi.a accorde in *Salomons porch. And of other
Iohn.x.e durſt no mā ioyne him ſelfe to thē: neuerthe-
Actes.iij.b. les the people magnified thē. The nombre of
them that beleued in the Lorde both of men
and wemen, grewe more & more: in ſo much
that they brought the ſycke into the ſtretes,
and layde them on beddes and couches, that
at the leaſt waye the ſhadowe of Peter whā
he came by, myght ſhadowe ſome of them,
(& that they myght al be deliuered frō theyr infirmities)

There came alſo a multitude out of the cy-
D ties rounde aboute, vnto Jeruſalem, bryng-
ynge ſicke folkes, and them which were vex-
ed with vnclene ſpretes. And they were hea-
led euery one.

*Then the chefe Preſte roſe vp, and all *Actes.iiii.a
they that were wyth him (whych is the ſecte
of the Saduces) & were full of indignacion,
and layde handes on the Apoſtles, and put
them in the cōmen preſon. *But the angell *Actes.xii.a and.xvi.f
of the Lorde by nyght opened the preſon do-
res and brought them forth, and ſayd: go, &
ſtande, and ſpeake in the tēple to the people
all the wordes of this lyfe. When they herde
that, they entred into the temple yerly in the
mornynge: and taught. But the chefe preſte
came and they that were wyth hym, and cal-
led a counſell together, and all the elders of
the chyldren of Iſraell, and ſente men to the
preſon, to fet them. When the miniſters ca-
me, and founde them not in the preſon, they
returned and tolde, ſayenge: the preſon truly
founde we ſhut wyth all diligence, & the ke-
pers ſtandynge wythout before the dores.
But when we had opened, we foūde no mā
within. When the chefe Preſte and the ruler
of the tēple, and the hye Preſtes herde theſe
thynges, they douted of thē, wher vnto thys
wolde growe.

Then came one and ſhewed them: behold E
the men that ye put in preſon ſtāde in the tē-
ple, and teache the people. Then wente the
ruler of the tēple, with myniſters, & brought
them wythout violence. For they feared the
people, leſt they ſhulde haue ben ſtoned. And
whē they had brought thē, they ſet them be-
fore the counſell. And the chefe Preſte aſked
them, ſayenge: *dyd not we ſtraytely com- *Actes.iiii.d
maunde you, that ye ſhulde not teach in this
name? And beholde, ye haue fylled Jeruſalē
wyth youre doctrine, and intende to brynge
*thys mans bloude vpon vs. *mat.xxvii.e

Peter and the other Apoſtles anſwered, F
& ſayd: *We ought more to obeye God then *Actes.iiii.d
men. The God of our fathers rayſed vp Je-
ſus, whom ye ſlewe, and hanged on tre. Him
hath God lyft vp with his ryght hāde, to be
a ruler and a ſauiour, for to geue repentaūce
to Iſrael, and forgeuenes of ſinnes. And we
are recordes of theſe thynges whych we ſaye
and ſo is alſo yͤ holy gooſt, whom God hath
geuen to them yͭ obey him. When they herde
that, they claue aſunder, and ſought meanes
to ſlee them. Then ſtode ther vp one in the
counſell, a Phariſey, named *Gamaliel, a *Acte.xxii.a
doctoure of lawe (had in reputacion amōge
all the people) and commaūded the Apoſtles
to go aſyde a lytell ſpace, and ſayd vnto thē:
Ye men of Iſraell, take hede to youre ſelues,
what ye entende to do, as touchynge theſe
mē. For before theſe dayes roſe vp one Theu-
das, boaſtynge hym ſelfe, to whō reſorted a G
nombre

nombre of men, about a foure hõdred, which
was ſlayne: and they all which beleued hym,
were ſcatred abrode, and brought to nought
*Luke.xiij.a After thys mã, was ther one Iudas of *Galile
in the dayes of the tribute, and drewe awaye
moche people after hym. He alſo periſſhed
and all, euen (as many as harkened to
hym) were ſcatered abroade.

And nowe I ſaye vnto you: refrayne your
ſelues from theſe men, and let them alone.
For yf thys counſel or thys worke be of mẽ,
it wyll come to naught. But and yf it be of
God, ye cannot deſtroye it, leſt haply ye be
founde to ſtryue agaynſt God. And to hym
agreed the other: and whan they had called
*Act.iiii.d the Apoſtles, they bet them, *and commaũded
that they ſhulde not ſpeake in the name
of Ieſu, and let them go.

*Mat.v.b. And they departed from the cõuſell, *reioyſynge,
that they were counted worthy, to
ſuffre rebuke for hys name. And dayly in the
temple and in euery houſe they ceaſed not, to
teach and preach Ieſus Chryſt.

¶ The. vj. Chapter.

¶ Myniſters (or deacons) are ordeyned in the congregacyon to do ſeruice in neceſſary thynges of the body, that the Apoſtles maye wayte onely vpon the worde of God. Steuen is accuſed.

A IN thoſe dayes (whã the nomber of
the dyſcyples grewe) there aroſe a
grudge amõge the Grekes againſt
the Hebrues, becauſe theyr wydowes
☞ were deſpyſed ☞ in the dayly miniſtracyon.
Then the twelue called the multytude
of the diſcyples together and ſayde, it is not
mete, that we ſhuld leaue the worde of God:
and ſerue tables. Wherfore brethren, loke ye
*I.Tim.iii.c out amonge you ſeuen men * of honeſte report,
and full of the holy ghoſt and wyſdom,
to whom we maye commytte thys buſynes.
B But we wyll geue oure ſelues cõtinually to
prayer, and to the miniſtracyõ of the worde.
And the ſayinge pleaſed the whole multitude.
And they choſe Steuen a mã full of fayth
and of the holy ghoſt, and Phylip, and Procorus,
and Nichanor, and Timon, and Permenas,
and * Nicolas a cõuert of Antioche.
*Apo.ii.b. Theſe they ſet before the Apoſtles: and whẽ
*Nu.xxvii.d they had prayed, they * layde theyr handes
i.Timo.iiii.d on them.
ii.Timo.i.b. And the worde of God encreaſed, and the
nombre of the diſcyples multyplyed in Ieruſalem
greatly, and a greate companye of the
preſtes were obedyent to the fayth.

C ✠ And Steuẽ, full of fayth and power,
dyd great wõdres and myracles amõge the
people. Then ther aroſe certen of the Synagogẽ,
whych is called the Synagoge of the
Lybertynes and Sirenytes, and of Alexandria,
and of Celicia, and of Aſia, diſputynge
‡Luke.xxi.c. wyth Steuen. ‡ And they coulde not reſyſte
*Mat.x.c. the wyſdome, ⁊ the ſprete, * which ſpake. ✠
Then ſent they in men, whych ſayde: we
haue hearde hym ſpeake blaſphemous wordes
agaynſt Moſes, and agaynſt God. And
they moued the people and the elders and yͤ
ſcribes: and came vpõ hym and caught hym,
and brought him to the cõuſell, and brought
forth falſe wytneſſes, which ſayd: Thys mã D
ceaſeth not to ſpeake blaſphemous wordes
agaynſt this holy place and the lawe: for we
heard hym ſaye: this Ieſus of Nazareth ſhal
deſtroye thys place, and ſhall chaũge the ordinaunces,
whych Moſes gaue vs. And all
that ſate in the counſell, loked ſtedfaſtly on
him, and ſawe his face as it had bene the face
of an aungell.

¶ The. vij. Chapter.

¶ Steuen maketh anſwere to hys accuſacyon, rebuketh the hardnecked Iewes, and is ſtoned vnto death.

THen ſayde the chefe preſte: is it euẽ ſo? A
And he ſayde: ye men, brethren and fathers,
hearken. The God of glory appeared
vnto oure father Abraham, whan he
was in Meſopotamia, before he dwelt in
Charran, and ſayde vnto him: * Get the out *Gene.xii.a
of thy countre, and from thy kynred, and come
into the lãd, which I ſhall ſhewe yͤ. Then
came he out of the lãde of Chalde, and dwelt
in Charran. And from thence, whan hys father
was deed, he brought him into this lãde
in which ye nowe dwell, ⁊ he gaue hym none
inheritaunce in it, no not the bredth of a
fote: * and promyſed that he wold geue it to *Gene.xii.b. xiii.c.xvii.b and.xxvi.a.
hym to poſſeſſe, ⁊ to hys ſeed after hym, whẽ
as yet he had no chylde.

God verely ſpake on thys wyſe * that his *Gene.xv.c
ſede ſhulde ſogeourne in a ſtraunge lande, ⁊
that they ſhulde kepe them in bondage, and
* entreate them euell.iiij.C.yeares. And the *Exo.xii.e. Iud.v.b. Gala.iii.c.
nacyon (to whom they ſhalbe in bondage)
wyll I iudge, ſayd God. And after that ſhal B
they come forth and ſerue me in thys place.
* And he gaue him the couenaunt of circuncisyon. *Gen.xvii.c
‡ And he begat Iſaac, and circumciſed ‡Gene.xxi.a.
hym the eyght daye, and * Iſaac begat Iacob, *Gen.xxvi.c
and ‡ Iacob begat the twelue patriarkes. ‡ge.xxix.xxx.
* And the patriarkes hauyng indignaciõ, *ge.xxxvii.c
ſolde Ioſeph into Egipte. And God was Gen.xxxvii.c
wyth hym, and delyuered hym out of all hys Sapien.x.c.
aduerſyties, and gaue hym fauoure ⁊ wyſdome
in the ſyght of Pharao kynge of Egypte.
And he * made hĩ gouernoure ouer Egipte, *Gene.xli.c
and ouer all hys houſholde.

‡ But ther came a derth ouer all the lande ‡Gene.xli.g
of Egypt and Canaan, and great afflyccyon
that oure fathers foũde no ſuſtenaunce. But
when Iacob hearde that there was corne in *gene.xlv.a.
Egypt he ſent our fathers firſt. * And at the
ſecond tyme, Ioſeph was knowẽ of his brethren,
⁊ Ioſephs kynred was made knowen
vnto Pharao. Then ſent Ioſeph a meſſage,
and cauſed hys father to be brought, and all ☞
his kynne. lxxv. ☞ ſoules. * And Iacob deſcended *gene.xlvi.a
into Egypte ‡ and dyed both he and ‡gene.xlix.d.

our fathers, and were caryed ouer into Sichem,
‡ Gen.xxiii.d and layde in the ſepulchre, ‡ that Abrahã
bought for money of yͤ ſonnes of Emor,
☞ ☞ the ſonne of Sichem.

C But when the tyme of the promeſſe drue
* Exo.i.a. Pſal.cv.c. nye (whych God had ſworne to Abrahã) *
the people grewe & multiplied in Egipt, tyll
another kyng aroſe which knewe not of Joſeph.
The ſame dealt ſubtelly with our kynred,
and euyll intreated our fathers, and made
them caſt out theyr yonge chyldren, that
* Exo.ii.a. Heb.xi.c. they ſhulde not remayne alyue. * The ſame
tyme was Moſes borne, and was acceptable
vnto God, and nouryſhed vp in hys fathers
houſe thre monethes. Whẽ he was caſt
out, Pharaos daughter toke hym vp, & nouryſhed
hym vp for her awne ſonne. And
Moſes was learned in all maner wyſdome
of the Egypcyans, and was myghty in dedes
and in wordes.

And whan he was full fourty yeare olde,
it came into hys hert, to vyſet hys brethren
the chyldren of Iſrael. And whẽ he ſawe one
of them ſuffre wrong, he defended hym, and
auẽged hys quarell that had the harme done
to hym, & ſmote the Egypcian. For he ſuppoſed
hys brethren wolde haue vnderſtande,
howe that God by hys hande ſhulde delyuer
them. But they vnderſtode not.

D And the next daye he ſhewed hym ſelfe
vnto thẽ as they ſtroue, and wolde haue ſet
them at one agayne, ſayinge: Syrs, ye are
brethren, why hurte ye one another? But he
yͭ dyd hys neyghboure wronge, thruſt hym
* Gen.xix.b. Exo.ii.c. Mat.xxi.c. Actes.iv.b. ‡ Exo.ii.c. a waye, ſayinge: * who made the a ruler and
a iudge ouer vs? wylt thou kyll me, as thou
dydeſt the Egypciã yeſterdaye? ‡ Then fled
Moſes at that ſayinge, and was a ſtrãuger
in the lande of Madian, where he begat two
ſonnes.

* Exo.iii.a. * And whã fourty yeares were expired,
there appeared to hym in the wyldernesse of
mount Sina an ãugell of the Lorde in a flãme
of fyre in a buſhe. When Moſes ſawe
it, he wondred at the ſyght. And as he drue
neare to beholde, the voyce of the Lord came
* Exo.iii.b. Mat.xxii.c. Mar.xii.c. Luke.xx.c. vnto hym. * I am the God of thy fathers, yͤ
God of Abraham, the God of Iſaac, and the
God of Jacob. Moſes trembled, and durſt
‡ Joſue.v.d. not beholde. Thẽ ſayd the lord to him: ‡ Put
of thy ſhoes frõ thy fete, for the place where
thou ſtandeſt, is holy grounde. I haue perfectlye
ſene the afflictyõ of my people, which
is in Egypte, and I haue hearde theyr gronyng,
and am come downe to delyuer them.
And nowe come, and I wyll ſende the into
Egypte.

E Thys Moſes whõ they forſoke (ſaying:
* Exo.ii.c. * who made the a ruler and a iudge?) the ſame
dyd God ſende to be a ruler and a delyuerer,
by the handes of the aungell whych appeared
to hym in the buſhe. And the ſame
brought them out, ſhewynge wondres and
ſignes in Egypt, and in the red ſee, and in the
wyldernes fourty yeares. Thys is that Moſes,
whych ſayde vnto the chyldrẽ of Iſrael:
* A prophete ſhall the Lord your God rayſe * Deu.xviii.c Actes.iii.d
vp vnto you of your brethrẽ, lyke vnto me,
hym ſhall ye heare.

This is he ‡ that was in the congregaciõ, ‡ Exo.xix.xx. Gala.iii.c.
in the wyldernes wyth the aungell (whych
ſpake to him in the mount Sinai) and with
oure fathers. This man receaued the worde
of lyfe to geue vnto vs, to whõ oure fathers
wolde not obey, but caſt it frõ thẽ, & in theyr
hertes turned backe agayne into Egipt, ſayinge
vnto Aaron: * make vs goddes to go * Exo.xxxii.a
before vs. For as for thys Moſes yͭ brought
vs out of the lande of Egypte, we wote not
what is become of hym. And they made a
calfe in thoſe dayes, and offered ſacrifyce vnto
the ymage, and reioyſed ouer the workes
of theyr awne handes.

Then God turned hym ſelfe, and * gaue F
them vp, that they ſhulde worſhyp the hooſt * Roma.i.c
of the ſkye, as it is writtẽ in the booke of the
prophetes. * O ye of the houſe of Iſrael, gaue * Amo.v.d. Jere.vii.e.
ye to me ſacrifyces and meate offerynges
by the ſpace of fourty yeares in the wyldernes?
And ye toke vnto you the tabernacle of
☞ Moloch, and the ſtarre of youre God ☞
Rempham, fygures whych ye made to worſhyp
them. And I wyll tranſlate you beyõde
Babylon.

Oure fathers had the tabernacle of witnes
in the wyldernesse, as he had appoynted
them, ſpeaking vnto Moſes: ‡ that he ſhulde ‡ Exo.xxv.d. Heb.viii.a
make it, accordyng to the faſhyõ that he had
ſene. Which tabernacle alſo our fathers that
cam after, * brought in wyth Joſue into the * Joſue.iii.a
poſſeſſyon of the Gentils, whom God draue
out before the face of oure fathers, vnto the
tyme of Dauid: * whych fõude fauoure before * pſa.lxxxix.c
God, and wolde fayne haue founde a tabernacle
for the God of Jacob. * But Salomon * iii.reg.vi.a
buylt hym an houſe.

‡ Howbeit he that is hyeſt of all, dwelleth ‡ Actes.xvii.e
not in tẽples made with hãdes, as ſayth the
prophete: * heauen is my ſeate, and earth is * Eſa.lxvi.a. iii.Reg.viii.c ii.Par.vi.c.
my fote ſtole. What houſe will ye buylde for
me, ſayth the Lord? or which is yͤ place of my
reſt: hath not my hãd made al theſe thinges?

Ye ſtiffenecked and of vncircumciſed hertes G
and eares: ☞ ye haue allwayes reſyſted ☞
the holy ghoſt: * as youre fathers dyd, ſo do * Deute.ix.b
ye. Whych of the prophetes haue not your fathers
perſecuted? And they haue ſlayne them
whych ſhewed before of the commynge of yͤ
Juſt, whõ ye haue nowe betrayed, and murthred.
And ye alſo haue receaued yͤ lawe * by * John.vii.b
the miniſtracyon of aungels, and ‡ haue not ‡ Actes.xv.b.
kept it.

✠ When they heard theſe thynges, theyr
hertes claue aſunder, and they gnaſhed on
hym

hym wyth theyr teth. But he beynge full of
the holy ghoſt, loked vp ſtedfaſtlye with his
eyes into heauen, & ſawe the glorye of God,
and Jeſus ſtandynge on the ryght hande of
God, and ſayde: beholde, I ſe the heauẽs opẽ,
and the ſonne of man ſtãdynge on the ryght
hande of God. Then they gaue a ſhout with
*Pſa. lviii. a a loude voyce, and *ſtopped their eares, and
ranne vpõ hym all at once, and caſt hym out
*iii. Re. xxi. d of the cytie, and *ſtoned him. And the wytnes
layed downe theyr clothes at a yõge mãnes
fete, whoſe name was Saul. And they
ſtoned Steuẽ callyng on and ſayinge: Lord
*Pſal. xxxi. a Jeſu, *receaue my ſprete. And he kneled downe
‡Luk. xxiii. e. and cryed wyth a loude voyce: Lorde, ‡
laye not thys ſynne to theyr charge. And
when he had thus ſpoken, he fell a ſlepe. ✠

¶ The. viij. Chapter. ✠

¶ Saul perſecuteth the Chryſten. The Apoſtles are ſcatred abroade. Philip commeth into Samaria. Symon Magus is baptyſed, he dyſſembleth. Philip baptyſeth the chamberlayn.

A SAul *conſented vnto hys death.
*Act. xxii. d And at ẏ tyme there was a greate
perſecucyon agaynſt the congregacyon
which was at Jeruſalem, and
*Mat. x. c. Actes. xi. g. they were all *ſcatred abroade thorowe out
the regyons of Jewry and Samaria, except
the Apoſtles. But deuout men dreſſed Steuen,
and made great lamentacyon ouer him.
*Actes. ix. a. xxii. a. xxvi. b. i. Cor. xv. b. Gala. i. c. As for Saul he *made hauocke of the cõgregacyõ,
and entred into euery houſe, & drewe
out both men and women, and thruſt them
into preſon. Therfore, they that were ſcatered
abroade, went euery where preachynge
the worde of God.

✠ Then came Philip into a cytie of Samaria,
& preached Chryſt vnto thẽ. And the
people gaue hede vnto thoſe thynges whych
B Philip ſpake wͭ one accorde, hearyng & ſeyng
the myracles whych he dyd. For *vncleane
*Mat. xvi. d ſpretes cryinge wyth loude voyce, came out
of many ẏ were poſſeſſed of them. And many
taken wͭ palſyes, & many ẏ halted, were healed.
And ther was great ioye in that cyte. ✠

But ther was a certen mã called Simõ,
which before tyme in ẏ ſame cytie vſed witchecrafte,
and bewytched the people of Samaria,
ſaying that he was a mã that coulde
do great thynges. Whom they regarded, frõ
the leaſt to the greateſt, ſayĩg: this mã is the
power of God, which is called greate. And
C him they ſet moche by, becauſe that of longe
tyme he had bewitched them with ſorceries.
But aſſone as they gaue credence to Philippes
preachyng of the kyngdome of God, & of
ẏ name of Jeſus Chriſt, they were baptyſed
both men & wemen. Then Simon hym ſelfe
beleued alſo. And whan he was baptyſed, he
continued wͭ Philip, & wondred, beholdyng
the myracles & ſygnes, whych were ſhewed.

✠ When the Apoſtles whych were at Jeruſalẽ
herd ſaye, that Samary had receaued
the word of God, they ſent vnto thẽ Peter &
John. Which whan they were come downe,
prayed for thẽ, ẏ they myght receaue the holy
ghoſt. For as yet he was come on noone of
thẽ: but they were baptyſed onely in the name
of Chryſt Jeſu. *Then layed they theyr *Actes. vi. b. xiii. a. xix. a. i. Timo. iiii. d and. v. d. Nu. xxvii. d. ii. Timo. i. b.
hãdes on thẽ, & they receaued ẏ holy ghoſt ✠

Whẽ Simõ ſawe that thorowe layinge
on of the apoſtles hãdes, the holy ghoſt was
geuen, he offered them money, ſayinge: geue D
me alſo thys power, that on whomſoeuer I
put the hãdes, he maye receaue ẏ holy ghoſt.
But Peter ſayd vnto him: thy money periſhe
wyth the, becauſe thou haſt thought *ẏ *Mat. x. b.
the gyft of God maye be obteyned with money:
Thou haſt nether parte, nor felowſhyp
in thys buſynes. For thy hert is not ryght in
the ſyght of God. Repente therfore of thys
thy wyckednes, & praye God, ẏ the thought
of thyne herte maye be forgeuen the. For I
perceaue that thou art ful of bytter gall, and
wrapped in iniquite.

Then anſwered Simon & ſayde: *praye *Exo. viii. b. Roma. viii. b iii. Reg. xiii. b Luke. xxi. c.
ye to the Lorde for me, ẏ none of theſe thynges
whych ye haue ſpoken, fall on me. And
they when they had teſtifyed and preached ẏ
worde of God, returned towarde Jeruſalẽ,
and preached the Goſpell in many cyties of
the Samaritans.

✠ The aungell of the Lorde ſpake vnto E
Philip, ſaying: aryſe, & go towarde the ſouth
vnto the waye that goeth downe frõ Jeruſalem
vnto the cyte of Gaza, whych is in the
deſert. And he aroſe, & wẽt on. And beholde,
a mã of Ethiopia (a chãberlayne, & of greate
auctorite with Cãdace quene of the Ethiopiãs,
& had the rule of all her treaſure *came *iii. re. viii. g John. xii. c.
to Jeruſalem for to worſhyp. And as he returned
home agayne ſyttinge in hys charet,
he red Eſay the prophete.

Then the ſprete ſayde vnto Philip: go neare,
and ioyne thy ſelfe to yõder charet. And
Philip ran to hym, and heard him reade the
prophete Eſay, and ſayd: Vnderſtãdeſt thou F
what thou readeſt? And he ſayd: how cã I,
except I had a gyde? And he deſyred Philip,
that he wolde come vp, and ſyt wyth hym.
The tenoure of the ſcripture whych he red,
was this: *He was led as a ſhepe to be ſlayne: *Eſa. liii. c.
and lyke a lambe domme before his ſhearer,
ſo opened he not his mouth. ☞ Becauſe ☜
of hys humblenes, he was not eſtemed. But
who ſhall declare hys generaciõ? for his lyfe
is taken frõ the earth. The chamberlayn anſwered
Philip, and ſayd: I praye the of whõ
ſpeaketh the prophete thys? of hym ſelfe, or
of ſome other man?

Philip opened hys mouth, and began at
the ſame ſcripture, and preached vnto hym
Jeſus. And as they wẽt on theyr waye, they
cam vnto a certẽ water, and the chãberlayne

*Actes.x.g. ſayde: Se, here is water * what doth let me
G to be baptyſed? Philip ſayde vnto him: If ẏ
beleue with all thyne hert, thou mayeſt. And
he anſwered, and ſayde: I beleue that Ieſus
Chriſt is the ſonne of God. And he commaũded
the charet to ſtande ſtyll. And they wẽt
downe both into the water: both Philip and
alſo the chamberlayn, and he baptyſed hym.
And aſſone as they were come out of the water,
the ſprete of ẏ Lord caught awaye Philip,
and the chamberlayn ſawe him nomore.
And he went on hys waye reioyſynge: but
Philip was founde at Azotus. And he walked
thorowout the coũtre, preachyng in all
the cyties, tyll he came to Ceſarea. ☩

¶ The .ix. Chapter.

¶ Saul is conuerted, and confoundeth the Iewes.
Peter rayſeth Tabytha.

A AND Saul yet brethynge out threatnynges
and ſlaughter agaynſt
the diſciples of the Lord, wẽte vnto
the hye preſte, & deſyred of hym
letters, to cary to Damaſco, to the ſynagoges:
*Act.viii.a xxii.a. xxvi.b i.Cor.xv.b. Gala.i.c * that yf he founde any of thys waye,
(whyther they were mẽ or wemẽ) he myght
brynge them bounde vnto Ieruſalem. And
when he iourneyed, it fortuned ẏ as he was
come nye to Damaſco, ſodenly there ſhyned
roũd about hym a lyght frõ heauen, & he fell
to the earth and hearde a voyce, ſayinge to
*Act.xxvi.b hĩ: * Saul Saul, why perſecuteſt thou me?
And he ſayde: what art thou Lord? And the
Lorde ſayde: I am Ieſus, whom thou perſecuteſt.
It is hard for the to kycke agaynſt the
prickes. And he both trẽblynge, & aſtonyed
ſayde: Lorde, * what wylt thou haue me to
*Luke.iii.b Actes.ii.f and.xxvi.f. do? And the Lorde ſayd vnto hym: aryſe, and
go into the cytie, & it ſhalbe tolde the, what
thou muſt do.

B The mẽ whych iourneyed with him, ſtode
amaſed, hearyng a voyce, but ſeynge no mã.
And Saul aroſe from the earth, and when
he opened his eyes, he ſawe no mã. But they
led hym by the hande, and brought hym into
Damaſco. And he was thre dayes wythout
ſyght, and nether dyd eate nor dryncke. And
ther was a certen diſcyple at Damaſco, named
Ananias, and to him ſayd the Lord in a
viſyon: Ananias? And he ſayd: behold, I am
here Lorde. And the Lorde ſayde vnto hym:
aryſe, and go into the ſtrete (whych is called
ſtrayght) and ſeke in the houſe of Iudas after
*Act.xxi.g and.xxii.a one called Saul * of Tharſus. For beholde,
he prayeth, and hath ſene in a viſyon a
man named Ananias comynge into hym, &
puttyng hys handes on hym, that he myght
receaue hys ſyght.

Then Ananias anſwered: Lorde, I haue
*Act.viii.a xxii.xxvi.b. i.Cor.xv.b. Gala.i.c heard by many, of this mã * how moch euyl
he hath done to thy ſayntes at Ieruſalem: &
here he hath auctoryte of the hye preſtes, to
C bynde all ẏ call on thy name. The Lord ſayd
vnto him: go thy waye, for he is a choſen veſſel
vnto me, to beare my name before the Gẽtyls,
and kynges, and the chyldren of Iſrael.
For I wyll ſhewe hym, howe greate thynges
* he muſt ſuffre for my names ſake. *Actes.xxi.c ii.Cor.xi.e.f.

‡And Ananias went his waye, & entred ‡Actes.xxii.c
into the houſe, and put hys handes on hym,
and ſayd: brother Saul, the Lorde that appeared
vnto the in ẏ waye as thou cameſt, hath
ſent me, ẏ thou myghteſt receaue thy ſyght,
and be fylled with the holy ghoſt. And immediatly
ther fell frõ hys eyes as it had bene
ſcales, and he receaued ſyght: and aroſe, and
was baptyſed, and receaued meate and was
comforted. Then was Saul a certen dayes D
with the diſciples whych were at Damaſco.
And ſtraight waye he preached Chriſt in the
Sinagoges, howe that he was the ſonne of
God, but all that heard him, were amaſed, &
ſayd: is not this he, that ſpoyled them which
called on this name in Ieruſalem, and came
hyther for that entent, that he myght bringe
thẽ bounde vnto the hye preſtes? But Saul
encreaſed the more in ſtrength, & confoũded
the Iewes which dwelt at Damaſco, affyrmynge
that this was very Chryſt. ☩

And after a good whyle, the Iewes toke
counſell together, to kyll him. But their layinge
awayte was knowen of Saul. And
they watched the gates daye & nyght to kyll
him. * Then the diſciples toke him by nyght *ii.Cor.xii.a i.Reg.xix.b.
and put hym thorowe the wall, and let hym
downe in a baſket.

And when Saul was come to Ieruſalẽ, E
he aſſayde to couple hym ſelfe to ẏ diſcyples:
but they were all afrayde of hym, & beleued
not ẏ he was a diſciple. But Barnabas toke
hym, & brought hym to the apoſtles, & declared
to thẽ, howe he had ſene the Lorde in the
waye, and that he had ſpokẽ to hym, & howe
he had done boldely at Damaſco ĩ the name
of Ieſu. And he had hys conuerſacyon with
them at Ieruſalem, ſpeakynge boldly in the
name of the Lorde Ieſu. And he ſpake & diſputed
agaynſt the Grekes: but they wente
about to ſlee hym. Whych when the brethren
knewe, * they brought hym to Ceſarea, and *Act.xxi.c.
ſent hym forth to Tharſus. Then had the cõgregacyons
reſt thorowout all Iewry, and
Galile, and Samaria, ãd were edifyed, and
walked in the feare of the Lord, and multyplyed
by the comfort of the holy ghoſt.

And it chaũced as Peter walked throughout F
all quarters: he came alſo to the ſaintes,
whych dwelt at Lydda. And there he founde
a certen mã named Eneas, which had kepte
hys bed eyght yeares, and was ſycke of the
palſye. And Peter ſayde vnto hym: Eneas?
The Lord Ieſu Chriſt make the whole: aryſe, *Mat.ix.b
and make thy bed. * And he aroſe immediatly. Mar.ii.b Luke.v.c.
And all that dwelt at Lidda and Aſſaron John.v.b
ſawe hym, and tourned to the Lorde. Actes.iii.b

There was at Joppa a certen woman, a diſciple named Tabitha (which by interpretacyon is called Dorcas) the ſame was full of good workes and almes dedes, which ſhe dyd. And it chaunced in thoſe dayes that ſhe was ſycke, & dyed. Whō when they had waſſhed, they layed her in a chamber. But for as moch as Lydda was nye to Joppa, and the diſciples had hearde ẏ Peter was there, they ſent vnto him, deſyringe hym, that he wolde not be greued to come vnto them.

G Peter aroſe, & came with them. And whē he was come, they brought him into the chāber. And all the wydowes ſtode roūde about hym, weppynge, and ſhewyng the coates and garmentes, which Dorcas made, whyle ſhe was wyth thē. And Peter put thē all forth, and kneled downe, and prayde: and turned him to the body, and ſayd: Tabitha, *aryſe. *iii.re.xvi.a. iii.Reg.iiij.f Luke.vij.c And ſhe opened her eyes, and when ſhe ſawe Peter, ſhe ſat vp. And he gaue her the hand, and lyft her vp. And whan he had called the ſayncte and wydowes, he ſhewed her alyue. And it was knowen thorowout all Joppa, & many beleued on the Lorde. And it fortuned, that he taryed many dayes in Joppa, wyth one Simon a tanner.

¶ The.x.Chapter. ✠

¶ The vyſyon that Peter ſawe. Howe he was ſent to Cornelius. The heathen alſo receaue the ſprete and are baptyſed.

A There was a certen mā in Ceſarea called Cornelius, a captayne of ẏ ſoudyers of Italy, a deuoute mā, & one ẏ feared God wyth all hys houſholde, whych gaue moch almes to the people, and prayde God allwaye. The ſame ſawe by a viſyon euidētly (about the nynth houre of the daye) an aūgel of God commynge into hym, and ſayinge vnto him: Cornelius? When he loked on hym, he was afrayde, & ſayde: what is it Lorde? He ſayde *Ecc.xxxv.a vnto hym: Thy prayers & *thy almeſes are come vp into remēbraunce before God. And nowe ſende men to Joppa, & call for one Simon, whoſe ſyrname is Peter. He lodgeth wᵗ one Simon a tanner, whoſe houſe is by the ſee ſyde. He ſhall tell the, what thou oughteſt to do. And when the aūgell which ſpake vnto hym, was departed, he called two of hys houſholde ſeruaūtes, and a deuoute ſoudyer of thē that wayted on hym, and tolde them all the matter, and ſent them to Joppa.

B On the morowe as they wēt on theyr iorney, and drewe ny vnto the cytie, Peter wēt vp *vpon the toppe of the houſe to praye, *Mat.vi.a iiii.reg.iiii.f. about the ſyxt houre. And whē he wexed an hōgred, he wolde haue eatē. But whyle they made ready, he fell into a traunce, and ſawe heauen opened, and a certen veſſell come downe vnto hym, as it had bene a great ſhete, knyt at the foure corners, & was let downe to the earth, wherin were *al maner of fourfoted beaſtes of the earth, *Leui.xi.b Deu.xiiii.a. & vermen and wormes and foules of the ayer. And ther came a voyce to him, riſe Peter, kyl & eate. But Peter ſayd: not ſo Lorde, for I haue neuer eaten eny thynge that is cōmen or vncleane. And the voyce ſpake vnto him agayne the ſecond tyme: *what God hath clēſed, that call not *Mat.xv.b. Roma.xiiii.c ẏ cōmen. This was done threſe, and the veſſell was receaued vp agayne into heauen.

C Whyle Peter alſo muſed in him ſelfe what thys viſyon (which he had ſene) meant: beholde, the men whych were ſent from Cornelius had made inquirance for Simōs houſe, and ſtode before the dore: and called out one, and aſked whether Simon whych was ſyrnamed Peter were lodged there. Whyle Peter thought on the viſiō, the ſprete ſayd vnto him: behold, men ſeke the: aryſe therfore, and get the downe, & go with them, & dowte not for I haue ſent them. Peter went downe to the men whych were ſent vnto hym frō Cornelius and ſayd: Behold, I am he whō ye ſeke, what is the cauſe wherfore ye are come? They ſayd: Cornelius ẏ captayne a iuſt mā, and one that feareth God, & of good reporte amonge all the people of the Jewes, was warned by an holy aūgell to ſende for the into hys houſe, & to heare wordes of the. Then called he them in, *and lodged them. *Gen.xix.a.

D And on the morowe, Peter went awaye with them, and *certayn brethren frō Joppa *Actes.xi.b. accompanyed hym. And the thyrde daye entred they into Ceſarea. And Cornelius wayted for them, and had called togeather his kynſmen, and ſpeciall frendẽs. And as it chaunced Peter to come in, Cornelius met hym, and fell downe at hys fete, & worſhypped hym. But Peter toke hym vp, ſayinge: ſtande vp, *I my ſelfe alſo am a man. *Act.xiiii.c Apo.xix.b. and.xxii.c. And as he talked wyth him, he came in, & founde many that were come together. And he ſayd vnto thē: Ye knowe howe that *it is an vnlawfull *Deu.viii.a thynge for a man that is a Jewe, to company or come vnto an alyent: but God hath ſhewed me, that I ſhulde not call any man commen or vncleane: therfore came I vnto you wythout delaye, aſſone as I was ſent for. I aſke therfore, for what intēt haue ye ſent for me.

E And Cornelius ſayd: This daye nowe.iiij. dayes about this houre, I ſat faſtynge, & at the nynthe houre I prayde in my houſe: and behold, a man ſtode before me in bryght clothynge, and ſayde: Cornelius, thy prayer is hearde, and thyne almes dedes are had in remembraūce in the ſyght of God. Sēde men therfore to go to Joppa, and call for Simō, whoſe ſyrname is Peter. He is lodged in the houſe of one Symon a tāner by the ſee ſyde: which aſſone as he is come, ſhal ſpeake vnto the. Then ſent I for the immediatly, & thou haſt well downe, that thou art come: Nowe therfore are we all here preſent before God, to heare all thinges that are cōmaunded vnto the of God.

Then Peter opened his mouth, and ſayd: Of a trueth I perceaue that * there is no reſpect of perſones wyth God, ‡ but in all people, he that feareth hym, and worketh ryghtewesnes, is accepted wyth hym.

* ij.Pa.xix.c
Roma.ii.b.
Ephe.vi.b.
Coll.iii.d.
Eccl.xxxv.b
‡ Esa.lvi.b.c

F

Ye knowe the preachynge that God ſent vnto the chyldrē of Iſrael, preachynge peace by Jeſu Chriſt, which is Lord ouer all thynges. ✠ Whych preachynge was publyſhed thorowout all Jewry (and * began in Galile, after the baptyme which John preached) how * God anoynted Jeſus of Nazareth wͭ the holy ghoſt, & wyth power. Whych Jeſus wēt about doynge good, and healynge all ỹ were oppreſſed of the deuyll, for God was with him. And we are witnes of all thinges which he dyd in the lande of the Jewes and at Jeruſalem: whom they ſlewe, and hanged on tre. Him God rayſed vp the thyrd daye, & ſhewed him openly, not to all the people, but vnto vs witneſſes (choſen before of God for the ſame intent) which dyd eate & drynck wͭ him, after he aroſe * frō deeth. ✠ And ‡ he cōmaunded vs to preach vnto the people, and to teſtify that it is he, which was ordened of God to be the iudge of quycke and deed. To hym geue * all the prophetes witnes, ỹ thorowe hys name whoſoeuer beleueth in hym, ſhall receaue remiſſyon of ſynnes. ✠

* Mat.iiii.b.
* Esa.lxi.a.
Luke.iiii.c.
* Lu.xxiiii.d.
John.xxi.b
‡ Mat.xxviii.d
Mar.xvi.c.
* Esa.liii.d.

G

Whyle Peter yet ſpake theſe wordes, * the holy ghoſt fell on all thē which heard ỹ preachyng: And they of the circūciſyō which beleued, were aſtōnied, as many as came with Peter, becauſe that on the Gentils alſo was ſhed out the gyft of the holy ghoſt. For they hearde them ſpeake wyth tōges, & magnify God. Then anſwered Peter: * can eny man forbyd water, ỹ theſe ſhuld not be baptyſed, which haue receaued the holy ghoſt as well as we? And he cōmaunded them to be baptyſed in the name of the Lord. ✠ Then prayd they him, to tary a fewe dayes.

* Actes.ii.a.
* Act.viii.e.

¶ The .xj. Chapter.

¶ Peter ſheweth the cauſe wherfore he went to the heathen. Barnabas and Paul preach vnto the heathen. Agabus propheceyeth derth for to come.

A

AND the Apoſtles and brethrē that were in Jewry, heard ỹ the heathē had alſo receaued ỹ word of God. And when Peter was come vp to Jeruſalem, they that were of the circumciſiō cōtended agaynſt hym, ſayng: * Thou wenteſt into men vncircumciſed, and dydeſt eate wyth them.

* Deu.vii.a.

But Peter rehearſed the matter from the begynnyng, and expounded it by order vnto them ſayinge: * I was in the citie of Joppa, prayinge, and in a traunce, I ſawe a viſyō, a certen veſſel deſcende, as it had bene a great ſhete, let downe frō heauen by the foure corners, & it came to me. Into the which whē I had faſtened myne eyes, I conſidred, & ſawe * fourfoted beaſtes of the earth, and vermen and wormes, and foules of the ayer. And I hearde a voyce ſaying vnto me: aryſe Peter, ſley, and eate. But I ſayde: not ſo Lorde, for nothynge comen or vncleane hath at eny tyme entred into my mouth. But ỹ voyce anſwered me agayne from heauen: count not ỹ thoſe thynges comen, which God hath clēſed And this was done thre tymes. And al were taken vp agayne into heauen.

* Act.x.b.
* Leui.xi.a.
Deu.xiiii.a.

B

And beholde, immediatly ther were thre men all ready come vnto the houſe where I was, ſent frō Ceſarea vnto me. And the ſpirite ſayd vnto me, that I ſhuld go with thē, wythout doutynge. Moreouer, * theſe ſyxe brethren accōpanyed me, and we entred into the mans houſe. And he ſhewed vs, howe he had ſene an aūgell in his houſe, whych ſtode and ſayde to hym: ſende men to Joppa, & call for Simō, whoſe ſyrname is Peter: he ſhall tell the wordes, wherby both thou and all thyne houſe ſhalbe ſaued. And as I beganne to preach, the holy ghoſt fell on them, * as he dyd on vs at the begynnynge. Then came it to my remembraunce, howe that the Lorde ſayd: * John baptyſed wͭ water, but ye ſhalbe baptiſed with the holy ghoſt. For aſmoch then as God gaue thē lyke gyftes, as he dyd vnto vs, when we beleued on the lord Jeſus Chryſt: what was I, ỹ I ſhulde haue wythſtāde God? When they heard this, they helde theyr peace, and glorifyed God, ſaying: then hath God alſo to the Gentyls graunted repentaunce vnto lyfe.

* Actes.x.d.

C

* Act.ii.a.
* John.i.d.
Actes.i.a.

* They alſo whych were ſcatred abroade thorowe the affliccyō that aroſe about Steuen, walked thorowout vnto Phenices and Cypers, and Antioche, preachyng the worde to no mā, but vnto the Jewes onely. Some of them were men of Cypers & Siren which whē they were come to Antioche, ſpake vnto the Grekes, and preached the Lord Jeſus. And the hande of the Lord was wyth them, & a greate nombre beleued and turned vnto the Lorde.

* Act.viii.a

D

Tydinges of theſe thynges came vnto the eares of the congregacyō, which was in Jeruſalē: And they ſent forth Barnabas, ỹ he ſhulde go vnto Antioche. Which when he came, & had ſene the grace of God, was glad, & * exhorted them all, ỹ with purpoſe of hert, they wold cōtynually cleaue vnto the Lord: For he was a good mā, and full of the holy ghoſt & of fayth: ād moch people was added vnto the Lord. Then departed Barnabas to Tharſus, for to ſeke Saul. And whē he had founde him, he brought him vnto Antioche.

* Act.xiii.e.

And it chaunced that a whole yeare they
had theyr conuerſacyon with the congregacyon
there, & taught moch people: in ſo moch,
that the diſcyples of Antioche were the fyrſt
that were called Chryſten.

*Actes.xxi.b *In thoſe dayes came prophetes frō the
citie of Jeruſalem vnto Antioche. And there
ſtode vp one of thē named Agabus, and ſygnifyed
by the ſprete, ẏ there ſhulde be greate
derth thorow out all the world, which came
to paſſe in the Emperoure Claudius dayes.
Then the diſciples euery man accordynge to
*i.Cor.xvi.a ii.Cor.viii.a and.ix.b. his abylyte, purpoſed to ſende * ſocour vnto
the brethren whych dwelt in Jewry. Whych
thynge they alſo dyd, and ſent it to the elders
by the handes of Barnabas and Saul.

The.xij.Chapter. ✠

Herode perſecuteth the Chryſten. Kylleth James, and putteth Peter in preſon, whō the Lorde delyuereth by an aungell. The ſhamefull death of Herode.

A AT the ſame tyme Herode ẏ kynge
ſtretched forth hys hādes to vexe
certen of the congregacyō. And he
*Mat.iiii.e and.xvii.a kylled * James ẏ brother of John
with the ſwerd. And becauſe he ſawe that it
pleaſed the Jewes, he ꝓceded further, & toke
Peter alſo. Then were the dayes of ſwete
bread. And when he had caught hym, he put
hī in preſon alſo, & delyuered him to.iiij.quaterniōs
of ſoudyers to be kepte, entendynge
after Eſter to bringe him forth to the people.
And Peter was kepte in preſon. But prayer
was made without ceaſynge of the congregacyon,
vnto God for hym. And when Herode
wolde haue brought him oute vnto the
people, the ſame nyght ſlepte Peter betwene
two ſoudyers, bounde with two chaynes, &
the kepers before the dore kepte the preſon.

*Act.v.d. And behold, * the aūgell of the Lord was
ther preſent, and a lyght ſhyned in the habitacyon.
And he ſmote Peter on the ſyde, and
ſteryd him vp, ſayīge: aryſe vp quyckly. And
his cheynes fel of frō his hādes. And the aūgel
ſayd vnto hym: gyrde thy ſelfe, & bynde
☞ on thy ☞ ſandales. And ſo he dyd. And he
ſayth vnto hym: caſt thy garment about the,
& folowe me. And he came out & folowed hī,
and wyſt not that it was trueth which was
done by the aūgell, but thought he had ſene a
B viſyon. When they were paſt the fyrſt & the
ſecōde watch, they came vnto the yrō gate,
*Actes.v.d and.xvi.f. that leadeth vnto the cytie, * whych opened
to them by the awne accorde. And they wēt
oute, and paſſed thorowe one ſtrete, & forth
wyth, the aungell departed from hym.

And whan Peter was come to hym ſelfe,
he ſayde: nowe J knowe of a ſuretye, that the
Lorde hath ſent his aūgell, and hath delyuered
me out of the hande of Herode, and from
C all the waytynge for, of the people of the Jewes.
✠ ✠ And as he conſydred the thynge,
he came to ẏ houſe of Mary ẏ mother of one
John, whoſe ſyrname was Marke, where
many were gathered togeather * in prayer. *Actes.i.b
As Peter knocked at the entry dore, a damſell
came forth to herkē, named Rhoda. And
whē ſhe knew Peters voyce, ſhe opened not
the entry for gladnes, but ran in, & told how
Peter ſtode before the entry. And they ſayde
vnto her: thou art mad: But ſhe affirmed
it was euen ſo. Then ſayd they: it is hys angel.
But Peter cōtinued knockynge: & when
they had opened the dore, & ſawe hym, they
were aſtonyed. * And whā he had beckened
vnto them with the hande, that they myght
holde theyr peace, he tolde thē by what meanes
the Lorde had brought hī out of the preſon.
✠ And he ſayde: go ſhewe theſe thinges
vnto James and to the brethren. And he departed,
and went into another place.

Aſſone as it was daye, ther was no littel
ado amōge the ſoudyers, what was become
of Peter. When Herode had ſought for hym, D
and foūde hym not, he examined the kepers,
and commaunded them to be caryed awaye.
And he deſcended from Jewry to Ceſarea, &
ther abode. Herode was diſpleaſed wᵗ them
of Tyre and Sidō. But they came all with
one accorde to hym, & made interceſſyō vnto
Blaſtus the kynges chāberlayne, & deſyred
peace, becauſe their coūtre was noryſhed by
the kynges prouyſyon. And vpō a daye appoynted,
Herode arayed hym in royall apparell,
and ſet hym in hys ſeate, & made an oracyō
vnto thē. And the people gaue a ſhowte,
ſayinge: it is the voyce of a God and not of a
man. And immediatly the aūgell of the Lord
ſmote hym, becauſe he gaue not God the honoure,
and he was eaten of wormes and gaue
vp the ghoſt. And the worde of God grewe
and multyplied. And Barnabas & Paul
returned to Jeruſalem, when they had fulfylled
theyr offyce, and toke wᵗ them * John *Act.xiii.a.
whoſe ſyrname was Marke.

The.xiij.Chapter.

Paul & Barnabas are called to preache amonge the heathen, Of Sergius Paulus and Elymaus the ſorcerer. Paul preacheth at Antioche.

THere were in the congregacion that is A
at Antioche, certayn ☞ prophetes, & ☞
teachers: as Barnabas and Symon
that was called Niger, and Lucius of Cerene
and Manahen, Herode the Tetrarkes
norſfelowe, and Saul. As they miniſtred to
the Lorde and faſted, the holy ghoſt ſayd: ſeparate
me Barnabas & Saul, for the worcke
wherunto J haue called them. And whā
they had faſted and prayed, and * layde their *Nu.xxvii.d Actes.vi.b. viii.xix.a. i.Timo.i.d. and.v.d. i.Timo.i.b.
handes on them, they let them go. And they
after they were ſent forth of the holy ghoſt,
departed vnto Seleutia, & from thence they
ſayled to Ciprus. And whē they were at Salamine,
they ſhewed the word of God in the
ſynagoges of ẏ Jewes. And they had * John *Actes.xv.d
to theyr minyſter.

When they had gone thorowe the yle vnto
Paphos, they founde a certayne ſorcerer,
B (a falſe prophet, a Jewe) whoſe name was
Barieſu, whych was wyth the ruler of the
countre one Sergius Paulus a prudēt man.
The ſame ruler called vnto hym Barnabas
and Saul, and deſyred to heare the worde of
* Exo. vij.a. and.viii.b Act.viii.a God . But Elymas * the ſorcerer (for ſo is
hys name by interpretacyon) withſtode thē,
and ſought to turne a waye the ruler frō the
faith. Thē Saul (which alſo is called Paul)
beynge full of the holy ghoſt, ſet hys eyes on
hym, and ſayd: O full of all ſubtelty and diſceytfulneſſe,
thou chylde of the deuyll, thou
enemy of all ryghteouſnes: wylt ẏ not ceaſe
to peruerte the ſtrayght wayes of the Lord?
And nowe beholde, the hande of the Lord is
vpon the, and thou ſhalt be blynde, and not
ſe the ſunne for a ceaſon. And immediatly,
there fell on hym a myſte and a darcknes, &
he went about, ſekynge thē that ſhulde leade
hym by the hande. Then the rular when he
* John.vi.d. ſawe what had happened * beleued, & wondred
at the doctrine of the Lorde.

C When Paul departed from Paphos, they
that were with him, came to Perga in Pamphilia:
* Actes.xv.g and * John departed from them, and
returned to Jeruſalem. But they wandred
thorowe the countreyes, and came frō Perga
to Antioche in Piſidia, and wēte into the
ſynagoge on the ſaboth daye, and ſate downe.
And after the lecture of the lawe and the
prophetes, the rulers of the ſynagoge ſente
vnto them, ſayinge: Ye men and brethren,
yf ye haue eny ſermon to exhorte the people,
ſaye on.

* Act.xii.c Then Paul ſtode vp, and * beckened with
the hande for ſylence, and ſayde: Men of Iſraell,
and ye that feare God, geue audience.
The God of thys people choſe oure fathers,
and exalted the people, when they dwelt as
* Exo.xiiii.a ſtraungers in the lande of Egypt, & * wyth
an hye arme brought he thē oute of it, and
about the tyme of fourtye yeares, ſuffred he
theyr maners in the wyldernes. And he deſtroyed
ſeuen nacyons in the lande of Canaan,
* Joſu.xiiii.d * and deuyded theyr land to them by lot.
‡ Judi.i.a. And afterwarde, ‡ he gaue vnto them iudges
about the ſpace of foure hūdred and fyftye
yeares, vnto the tyme of Samuell the
* i.Re.viii.a prophete. And afterwarde, they * deſyred a
‡ i.Reg.x.a kynge, and God gaue vnto them ‡ Saul the
D ſonne of Cis, a man of the trybe of Ben Jamin,
by the ſpace of fourty yeares. And whā
he was put downe, he ſet vp Dauid to be
theyr kynge, of whom he reported ſayinge:
* i.reg.xvi.a. Pſal.lxxxix.c * I haue founde Dauid the ſonne of Jeſſe, a
man after myne awne hert, whych ſhall fulfyll
all my wyll.

* pſa.cxxxii.b i.Reg.vii.b. * Of this mannes ſeed hath God (accordynge
as he had promyſed) brought forth to
Iſrael, a ſauioure, one Jeſus, whē John had
fyrſt preached before hys cōmynge * the baptyme * Mark.i.a. Luke.iii.c John.i.d.
of repentaunce to Iſrael. And when
John had fulfilled his courſe, he ſayd: * whō * Mat.iii.b
ye thynke ẏ I am, the ſame am I not. But
behold, ther cometh one after me, whoſe ſhoes
of hys fete I am not worthy to looſe.

✠ Ye men and brethren, chyldren of the
generacyō of Abrahā, and whoſoeuer amōg
you feareth God, * to you is thys worde of * Mat.x.d
ſaluacyon ſent. For the inhabiters of Jeruſalem * i.Cor.ii.b
and theyr rulers, becauſe * they knew
him not, nor yet the voyces of the prophetes E
whych are redde euery Saboth daye, they
haue fulfylled them, in condempnynge hym:
* And when they foūde no cauſe of deeth in * mat.xxvii.e Luke.xxiii.d.
hym, yet deſyred they Pylate to kyll hym.
And whan they had fulfylled all that were
wryttē of him, they toke hym downe frō the
tree, and put hym in a ſepulchre. But God
rayſed him againe frō death, (the thirde daye)
and * he was ſene many dayes of thē whych * Joh.xx.xxi
came vp wyth hym from Galile to Jeruſalem:
Whych ‡ are hys wytneſſes vnto the ‡ Act.i.a.and ii.e. John.xv.d
people.

And we declare vnto you, howe ẏ the promeſſe
(whych was made vnto the fathers)
God hath fulfylled vnto theyr chyldren (euē
vnto vs) in ẏ he rayſed vp Jeſus agayne, ✠
euē as it is writtē in ẏ ſecōd pſalme: * Thou Pſal.ii.a. Heb.i.b.
art my ſonne, thys daye haue I begottē the.
As concernynge that he rayſed hym vp from
death, nowe nomore to returne to corrupciō
he ſayd on thys wyſe: * The holy promyſes * Eſa.lv.b.
made to Dauid, wyll I geue faythfully to
you. Wherfore, he ſayeth alſo ī another place.
* Thou ſhalt not ſuffre thyne holy to ſe corrupcyon: * Pſal.xvi.b Actes.ii.d
For dauid (after he had in hys tyme D
fulfylled the wyll of God) ‡ fell on ſlepe, ‡ iii.Reg.ii.b
and was layde vnto hys fathers, and ſawe
corrupcyon. But he whō God rayſed agayn
ſawe no corrupcyon.

Be it knowen vnto you therfore (ye men F
and brethren) that * thorowe thys man is * Lu.xxiiii.g
p̄ached vnto you the forgeuenes of ſynnes,
and that by hym, all that beleue, are iuſtified
from all thynges, from whych ye coulde not
be iuſtifyed by the lawe of Moſes. Beware
therfore, leſt that fall on you, whych is ſpoken * Abac.i.a.
of in the prophetes: * Beholde, ye deſpyſers,
and wonder, and peryſhe ye: for I do a
worke in your dayes, whych ye ſhall not beleue,
though a man declare it you.

Whē the Jewes were gone out of the cōgregacyon,
the Gentyls beſought ẏ they wolde
preache the word to them the next Saboth.
When the cōgregacyon was broken vp, many
of the Jewes and verteous proſelytes folowed
Paul and Barnabas, which ſpake to
thē: & * exhorted them to continue in the grace * Act.xi.d.
of God. ✠ And ẏ next Saboth daye cam
almoſt the whole cytie together, to heare the
worde of God. But whē the Jewes ſawe the
people

people, they were full of indignacyō & ſpake agaynſt thoſe thynges, whych were ſpoken of Paul, ſpekynge agaynſt it, & raylinge on it: Then Paul and Barnabas wexed bolde, & ſayde: it was mete * that yͤ worde of God ſhulde fyrſt haue bene preached to you. But ſeynge ye put it from you, and thynke youre ſelues vnworthy of euerlaſtynge lyfe: lo, we turne to the Gentyls: For ſo hath the Lorde commaunded vs. * I haue made the a lyght of the Gentyls, that thou be the ſaluacyon vnto the ende of the worlde.

*Mat.x.b.

G

*Eſa.xlix.b. Luke.ii.c.

Whan the gentyls hearde thys, they were glad and glorifyed the worde of the Lorde, & beleued, euen as many as were ordeyned vnto eternal lyfe. And the worde of the Lord was publiſhed thorowe out all the regyon: But the Iewes moued the deuoute and honeſt wemen, and the chefe men of the cytie, & reyſed perſecucyon agaynſt Paul and Barnabas, and expelled thē out of their cooſtes. * But they ſhooke of the duſte of theyr fete agaynſt them, and came vnto Iconiū. And the diſcyples were fylled with ioye and with the holy ghoſt.

*Mat.x.b. Mar.vi.b. Luke.ix.a. and.x.a.

The.xiiij. Chapter.

Paul and Barnabas preache at Iconium, ſome beleue, ſome ſtere vp ſedicyō. At Lyſtra they wolde do ſacrifice to Barnabas and Paul, whych refuſe it and exhorte yͤ people to worſhyppe the true God, Paul is ſtoned: after that commeth he to Derba, Lyſtra, Iconium and to Antioche.

A

AND it fortuned in Iconiū, that they wēt both together into the ſynagoge of the Iewes, and ſo ſpake, that a greate multytude both of the Iewes and alſo of yͤ Grekes beleued. But yͤ vnbeleuinge Iewes, ſteryd vp, and vnquyeted the myndes of the gentyls agaynſte the brethren. Longe tyme abode they there, and quyt thē ſelues boldly with the helpe of the Lord, which gaue teſtimony vnto the worde of his grace, & * graūted ſygnes and wondres to be done by theyr handes. But the multitude of the cytie was deuyded: and parte helde with the Iewes, & parte with the Apoſtles.

*Mar.xvi.d

B

When ther was an aſſaute made both of the gentyls & alſo of yͤ Iewes with their rulers, to do them violence, and to ſtone them they were ware of it, and * fled vnto Lyſtra and Derba, cyties of Lycaonia, and vnto yͤ regyon that lyeth rounde aboute, and there preached the Goſpell (and all the multitude was moued at theyr doctryne, but Paul and Barnabas taryed ſtyll at Lyſtra.) And ther ſate a certayne man at Lyſtra weake in hys fete, beynge * creple frō his mothers wombe, and neuer had walked. The ſame hearde Paul preache, whych beholdynge hym, and perceauynge that he had fayth to be whole, ſayde with a loude voyce: ſtāde vpryght on thy fete: And * he ſtert vp, and walked. And when yͤ people ſawe what Paul had done, they lyfte vp theyr voyces, ſayinge in the ſpeache of Lycaonia: ‡ Goddes are come downe to vs in the lyknes of men. And they called Barnabas Iupiter, and Paul Mercurius, becauſe he was the preacher. Then Iupiters preſte, which dwelt before their cytie, brought oxen and garlandes vnto the porche, and wolde haue done ſacrifyce with the peoople.

*Mat.x.c.

*Actes.iii.a.

*Eſa.xxxv.b Mat.xv.d. Luke.vii.d.

‡Act.xxviii.b

C

Which when yͤ Apoſtles, Barnabas and Paul herde of, they rēt their clothes, and ran in amonge the people, cryinge and ſayinge: ſyrs why do ye thys? * We are mortall men lyke vnto you, and preache vnto you, that ye ſhulde turne from theſe vanyties vnto the lyuinge God, ‡ whych made heauen and erth and the ſee and all thynges that are therin: the whych in tymes paſt ſuffred all nacyons to walcke in theyr awne wayes. * Neuertheleſſe, he left not hym ſelfe wythoute wytnes, in that he ſhewed his benefytes frō heauen, in geuynge vs rayne and frutefull ſeaſons, fyllynge our hertes wᵗ foode and gladnes. And with theſe ſayinges, ſcaſe retrayned they the people, that they had not done ſacrifyce vnto them.

*Actes.x.d. Apoca.xix.b. and.xxii.c.

‡Gene.i.a. Pſal.cxlvi.a Apoc.xiiii.b. Actes.xvii.e.

*Rom.i.b.

Thyther came certayne Iewes from Antioche and Iconium: whych (whan they had obtayned the peoples conſent * and had ſtoned Paul) drewe him out of the cytie, ſuppoſynge he had bene deed. Howbeit as the diſcyples ſtode roūde aboute him, he aroſe vp, and came into the cytie. And yͤ nexte daye he departed with Barnabas to Derba. And whā they had preached to that cytie, & had taught many, they returned agayne to Lyſtra, and to Iconium and Antioche, and ſtrengthed yͤ diſcyples ſoules agayne, and * exhorted thē to contynue in the fayth affyrmynge that we muſt ‡ thorowe moche tribulacyon entre into the kyngdome of God. And whan they had ordeyned them elders by electiō in euery congregacyon, and had prayde and faſted, they commended them to the Lorde on whō they beleued. And whan they had gone thorowe out Piſidia, they came to Pamphilia, & whā they had preached the worde in Perga, they deſcended into yͤ cyte Attalia, and thēce departed by ſhyppe to Antioche from whēce they were commytted vnto the grace of God to yͤ worcke which they fulfylled. Whē they were come, and had gathered the congregacyō together, they reherſed all that God had done by them and howe he had opened the dore of fayth vnto the Gentyls. And there they abode longe tyme with the diſcyples.

*ii.Cor.xi.e.

D

*Actes.xiii.e

‡ii.Tim.iii.c

The.xv. Chapter.

Variaunce aboute circumciſyon. The Apoſtles pacifye the mater at Ieruſalem. Paul and Barnabas preache at Antioche.

A ANd certayne men whych came
*Gala.v.a. downe frō Jewꝛy taught yͤ bꝛethꝛē
* excepte ye be circumciſed
after yͤ maner of Moſes, ye cānot
be ſaued. So whē ther was
riſen diſſenciō ⁊ diſputyng not a lyttel vnto
Paul ⁊ Barnabas agaīſt thē, they determined
*Gala.ij.a. that Paule and * Barnabas, and certayne
other of them, ſhulde go vp to Jeruſalem
vnto the Apoſtles ād elders about thys
queſtyon. And after they were bꝛought on
their waye by the congregacion, they paſſed
ouer Phenices and Samaria, declaryng the
conuerſion of the Gentyls, and they bꝛought
greate ioye vnto all the bꝛethꝛen. And when
they were come to Jeruſalem, they were receaued
of the congregacion ⁊ of the Apoſtles
and elders. And they declared all thynges yͭ
B God had done by thē. Thē roſe vp certayne
of the ſecte of the Pharyſes, which dyd beleue,
ſaying, that it was nedfull to circumcyſe
them, and to commaūde them to kepe the lawe
of Moſes. And the Apoſtles ⁊ elders came
together, to reaſon of thys matter.

And whē ther was moche diſputyng, Peter
roſe vp, ⁊ ſayde vnto them: Ye men ⁊ bꝛethꝛen,
ye knowe how yͭ a good whyle ago,
God dyd choſe amōge vs, yͭ the Gentyls by
my mouth ſhuld heare the woꝛde of the Goſpell,
*Actes.i.b. and beleue. And God which * knoweth
Pſal.vij.c. the hertes, bare them wytnes, and gaue vnto
i.Pa.xxviij.b them the holy ghoſt, euen as he dyd vnto
vs, and put no differēce betwene vs and thē
*Iohn.xiij.b ſeynge yͭ wyth fayth he * purified theyꝛ hertes.
and.xv.a. Now therfoꝛe, why tempte ye God, to
‡Actes.vij.g. put on yͤ diſciples neckes yͤ yoke ‡ ☞ whych
☞ nether our fathers noꝛ we were able to beare?
But we beleue, that thoꝛow the grace of
yͤ Loꝛde JeſuCꝛiſt, we ſhalbe ſaued, as they
do. Then all the multitude was peaſed and
gaue audience to Barnabas ⁊ Paul, whych
C tolde what ſygnes ⁊ wondꝛes God had ſhewed
amonge the Gentyls by them.

And whē they helde theiꝛ peace, James anſwered,
ſaying: Men ⁊ bꝛethꝛen, herken vnto
Symon me. Simeon tolde, how God at yͤ beginning
dyd viſit yͤ gentyls, to receaue of thē a people
in hys name. And to this agree yͤ woꝛdes
*Amos.ix.d. of the pꝛophetes, as it is wꝛittē: * After this
J wyll returne, and wyll buylde agayne the
tabernacle of Dauid, which is fallen downe
and that which is fallen in decaye of it, wyll
J buylde agayne, and J wyll ſet it vp, that
the reſydue of mē myght ſeke after the Loꝛd,
⁊ alſo the Gentyls vpon whom my name is
named ſayth the Loꝛde, whych doth all theſe
thynges: knowē vnto God are all hys woꝛkes
frō the begynning of yͤ woꝛld. Wherfoꝛe
my ſentēce is, that we trouble not thē: which
frō amonge the Gentils, are turned to God:
but that we wꝛyte vnto them, that they abſteyne
*Exo.xx.a. them ſelues * from filthynes of ymages, and from foꝛnicacyon, and from ſtraunglyd, and ‡ from bloude. Foꝛ Moſes of olde tyme hath in euery cytie thē yͭ pꝛeache hym, in the ſynagoges, when he is red euery Sabboth daye.

Then pleaſed it the Apoſtles and elders with the whole cōgregacion, to ſende choſen men of theyꝛ awne company to Antioche wͭ Paul and Barnabas. They ſent * Judas (whoſe ſyꝛname was Barſabas) and Sylas, whych were chefe men amonge the bꝛethꝛen, and gaue them letters in theiꝛ handes after thys maner.

The Apoſtles, and elders and bꝛethꝛen ſend gretinges vnto the bꝛethꝛen whych are of the Gentyls in Antioche, Syꝛia and Cylicia. Foꝛ as moche as we haue hearde, that certayne whych departed frō vs, haue troubled you wyth woꝛdes, and combꝛed youre myndes ſaying: Ye muſt be circumcyſed, and kepe the lawe, to whom we gaue no ſoch cōmaundemēt. It ſemed therfoꝛe to vs a good thynge, when we were come together wyth one accoꝛde, to ſende choſen men vnto you, with oure beloued Barnabas and Paul, mē that haue ieoparded their liues foꝛ the name of oure Loꝛde JeſusChꝛiſt. We haue ſent therfoꝛe Judas and Sylas, whych ſhall alſo tell you the ſame thynges by mouth. Foꝛ it ſemed good to the holy ghoſt and to vs, to charge you wyth no moꝛe thē theſe neceſſary thynges: that is to ſaye, that ye abſtayne frō thynges offered to ymages, and from bloud, and from ſtraungled and from foꝛnicacyon. From which yf ye kepe youre ſelues, ye ſhall do well. So fare ye well.

When they therfoꝛe were departed, they cam to Antioche and gathered the multitude together, ⁊ delyuered the pyſtle. Which when they had red, they reioyſed of the cōſolacion. And Judas ⁊ Sylas beynge Pꝛophetes, exhoꝛted the bꝛethꝛen with moch pꝛeachynge, ⁊ ſtrengthed them. And after they had taryed there a ſpace, they were let go in peace of the bꝛethꝛē vnto yͤ Apoſtles. Notwithſtādynge it pleaſed Sylas, to abyde there ſtyll (but Judas departed alone to Jeruſalem) Paul and Barnabas cōtinued in Antioche, teachynge ⁊ pꝛeachynge yͤ woꝛde of the Loꝛd wͭ other many.

But after a certayne ſpace, Paul ſayde vnto Barnabas: Let vs go agayne, ⁊ viſite oure bꝛethꝛen in euery cytie where we haue ſhewed yͤ woꝛd of yͤ Loꝛd, ⁊ ſe how they do. And Barnabas gaue counſell to take with them John, whoſe ſyꝛname was Marcke. But Paul wold not take him vnto their cōpany * which departed frō them at Pamphilia, ⁊ went not with thē to the woꝛcke. And the cōtencyon was ſo ſharpe betwene them, that they departed aſunder one frō the other ⁊ ſo Barnabas toke Marcke, ⁊ ſayled vnto Cypers. And Paul choſe Sylas, ⁊ departed,

beynge commytted of the brethren vnto the
grace of God. And he went thorow Cyria
and Cylicia, ſtabliſchinge the congregaciōs:
(cōmaūding to kepe the preceptes of yͤ Apoſtles & elders)

¶ The.xvj. Chapter.

¶ Timothy is circumcyſed Paul preacheth at Phylyppos, and ther is he put in preſon.

A Then cā he to Derba an to Lyſtra,
And beholde, a certayne dyſcyple
was there named Tymotheus a
womans ſonne, which was a Jeweſſe
& beleued: but his father was a Greke.
Of whom reported well the brethren that
were at lyſtra and Iconiū. Hym wold Paul
that he ſhulde go forth wyth hī, & toke and
circūciſed hym, becauſe of the Jewes whych
were in thoſe quarters: for they knewe all,
that hys father was a Greke. As they went
thorowe the cyties, they delyuered them the
decrees for to kepe, that were * ordeyned of
*Actes.xv.e. the Apoſtles and elders, whych were at Jeruſalem.
An ſo were the congregacyons ſtablyſhed
in the faythe, and encreaſed in nombre
dayly.

B When they had gone thorow out Phrigia:
*Roma.i.c. and the region of Galacia, and * were forbydden
of the holy ghoſt to preach the word
in Aſia, they came to Myſya, and ſought to
go into Bethynia. But the ſprete ſoffred thē
not: but whā they had gone thorow Myſia
they came downe to * Troada. And a viſyō
*Act.xviii.c. appered to Paul in the nyght. There ſtode a
man of Macedonia and prayed hym, ſaying:
come into Macedonia, ād helpe vs. After he
had ſene yͤ vyſyon, immediatly we prepared
to go into Macedonia, beinge certifyed that
C the Lorde had called vs, for to preach yͤ goſpell
vnto thē. Whan we loſed forth then frō
Troada we came wᵗ aſtrayte courſe to Samothracia,
and yͤ nexte daye to Neapolin, &
from thence to Phylipos whych is the chefe
cytie in yͤ partes of Macedonia, & a fre cytie.

We were in that cytie abydinge certayne
dayes. And on yͤ Soboth dayes we wēt out
of the citie beſydes a ryuer, where men were
wont to praye. And we ſate downe, & ſpake
vnto the wemē which reſorted thyther. And
a certayne woman (named Lydia) a ſeller of
purple, of yͤ cytie of Thyatira, whych worſhypped
God, gaue vs audience, whoſe hert
the Lorde opened, that ſhe attēded vnto the
D thynges, whych Paul ſpake, When ſhe was
baptiſed, ād her houſholde, ſhe beſought vs,
ſayinge: If ye thyncke that I beleue on the
Lorde come into my houſe, and abyde there,
And ſhe * conſtrayned vs.

*Gene.xix.a Luke.xxiiij.e. and.xxiiij.c. xi.Regum. xxviij..a. And it fortuned as we went to prayer, a
certayn damſell poſſeſſed with ‡ a ſprete that
propheſyed, met vs, which brought her maſter:
& maſtres moche vauntage wᵗ Propheſynge.
The ſame folowed Paul and vs, and
cryed, ſayinge: * theſe men are the ſeruauntes *Mark.v.a.
of the moſt hye God, whych ſhew vnto
vs the waye of ſaluacyon. And thys dyd ſhe
many dayes. But Paul not content, turned
aboute, and ſayde to the ſprete I commaunde
the * in the name of Jeſu Chriſt, that thou *Mar.xvi.d
come out of her. And he came out the ſame
houre.

And when her maſter and maſtres ſawe
that * yͤ hope of their gaynes was gone, they *Actes.xix.e
caught Paul and Sylas, and drue thē into E
the market place vnto the rulars, & brought
thē to the officers, ſayinge: Theſe men trouble
oure cytie ſeing they are Jewes, & preach
ordinaunces, which are not laufull for vs to
receaue, nether to obſerue, ſeynge we are Romanys.
And the people rane agaynſt them,
and the officers rent theyr clothes, & cōmaūded
thē to * be beatē with roddes. And when *ij. Cori.xi.e
they had beaten them ſore, they caſt thē into
preſon, commaundynge the iayler of the preſon
ton kepe them diligently. Which when he
had receaued ſuch cōmaundement, thruſt thē
into the ynner preſon, & made theyr fete faſt
in the ſtockes.

At mydnyght Paul & Sylas prayed, and F
lauded God. And the preſoners hearde them.
And ſodenly ther was a greate erthquake,
ſo that the foūdacion of the preſon was ſhaken,
and * immediatly all the dores opened *Actes.v.d.
and euery mannes bandes were looſed. Whē and.xij.b.
yͤ keper of the preſon waked out of hys ſlepe
and ſawe the preſon dores open, he drue out
his ſwearde and wolde haue kylled him ſelfe
ſuppoſing that the preſoners had bene fledd.
But Paul cryed with a loude voyce, ſaying:
do thy ſelfe no harme, for we are all heare.
Then he called for a lyght, & ſprange in, and
cā tremblynge vnto Paul, and fell downe at
the fete of Paul & Sylas, and brought them
out, & ſayde: Syrs * what muſt I do to be *Luke.iij.a.
ſaued? And they ſayde: ‡ beleue on the Lorde Actes.ii.f.
Jeſus & thou ſhalt be ſaued & thy houſholde: and.ix.a.
And they preached vnto hym the worde of yͤ ‡John.vi.d.
G Lord, & to all that were in hys houſe. And he
toke them yͤ ſame houre of the nyght, & waſhed
their woundes, and was baptiſed ād all
they of hys houſholde ſtraught waye. And
when he had brought them into hys houſe,
he ſet meate before them, and * ioyed that *Luke.xix.e.
he wyth all hys houſholde, beleued on God.

And when it was daye, the officers ſent yͤ
miniſters, ſaying: let thoſe men go. The keper
of the preſon tolde this ſayinge to Paul
the officers haue ſent word to loſe you. Now
therfore, get you hence and go in peace. Thē
ſayde Paul vnto them: they haue beaten vs
openly vncondēned, for all that we are Romayns,
and haue caſt vs into preſon: & now
wolde they ſende vs awaye preuely? Naye
verely, but let thē come thē ſelues, & fet vs
out. When the miniſters tolde theſe wordes
vnto

vnto the officers, they feared when they hearde,
*Mat.viii.d that they were Romaynes * they cam
and beſought them: and brought them out,
and deſyred them, to departe out of the cytie.
And they went out of the preſon, and entred
into the houſe of Lydia, and when they had
ſene the brethren, they conforted them, and
departed.

¶ The.xvij.Chapter.

¶ Paul commeth to Theſſalonica, wher the Jewes ſet the cytie on a rore. Paul eſcapeth, and cōmeth to Athēs where he preacheth yͤ true & vnknowē God.

A AS they made their iourney thorowe
Amphipolis: and Appolonia,
they cam to Theſſalonica,
where was a Synagoge of the
Jewes. And Paul (as hys maner
was) went in vnto them, and thre Saboth
dayes declared out of the ſcripture vnto
*Lu.xxiiij.g. them, openynge & allegyng, that * Chriſt
muſt nedes haue ſuffred, and ryſe agayne
from deeth, and that this Jeſus was Chriſt,
*Act.xxviij.e whom (ſayde he) I preach to you. And * ſome
of them beleued, and cam and companyed
with Paul & Sylas, and of the deuote Grekes
a greate multitude, and of the chefe women,
not a feawe.

But the Jewes whych beleued not, had
indignacyon and toke vnto them euyll men,
B which were vagabūdes, and gathered a cōpany,
and ſet all the cytie on a roare, & made
aſſaute vnto the houſe of Jaſou, & ſought to
bringe them out to yͤ people. And when they
founde thē not, they drue Jaſon, & certayne
brethrē vnto the heades of the cytie cryinge:
theſe that trouble the worlde, are come hyther
alſo, whom Jaſon hath receaued preuely.
*John.xix.c * And theſe all do contrary to the decrees
of Ceſar, affirmynge another kynge, one Jeſus.
And they troubled the people, & the officers
of the cytie, whē they hearde theſe thynges.
And when they were ſufficiētly anſwered
of Jaſon, ād of the other, they let thē go.

And the brethren immediatly ſent awaye
Paul and Sylas by nyghte vnto Berrea.
Whych when they were come thyther, they
C entred into yͤ Synagoge of yͤ Jewes. Theſe
were the nobleſt of byrth amonge them of
Theſſaloncia, which receaued yͤ worde with
*John.v.g. all dilygence of mynde, and ſearched * the
ſcryptures dayly, whether thoſe thynges
were euen ſo. And many of thē beleued: alſo
of worſhypfull wemē whych were Grekes,
& of men not a feawe. When the, Jewes of
Theſſalonica had knowledge, that the word
of God was preached of Paul at Berrea:
they came, and moued the people there. And
then immediatly yͤ brethrē ſent awaye Paul
*Act.xvij.b. to go as it were to the ſee: but * Sylas and
D Timotheus abode there ſtyll. And they that
guyded Paul, brought hym vnto Athens, &
receaued a commaundement vnto Sylas &
Timotheus, for to come to hym wͭ ſpede and
came theyr waye. Whyle Paul wayted for
thē at Athēs, hys ſprete was moued in hym,
when he ſawe the cytie geuen to worſhyppynge
of ymages. Then dyſputed he in the
ſynagoge wyth the Jewes, and wyth the
deuoute perſonnes: and in the market dayly
wyth them that came vnto hym by chaunce:
Certayne Philoſophers of the Epicures and
of the Stoyckes, dyſputed wyth hym. And
ſome ther were which ſayde: what will this
babler ſaye? Other ſayde: he ſemeth to be a
tydynges brynger of newe deuyls, becauſe E
he preacheth vnto them Jeſus and the reſureccion.
And they toke him, and brought him
into Marce ſtrete, ſaying: maye we not knowe
what thys newe doctryne wherof thou
ſpeakeſt, is? For thou bryngeſt ſtraunge tydynges
to oure eares. We wold knowe therfore,
what theſe thynges meane. For all the
Athenians and ſtraūgers which were there,
gaue them ſelues to nothing els, but ether to
tell, or to heare ſome newe thynge.

Paul ſtode in the myddes of Marce ſtrete,
& ſayde: ye men of Athens, I perceaue that
in all thinges ye are to ſuperſticyous. For as
I paſſed by, and behelde the maner how ye F
worſhyp youre goddes, I founde an aulter
wherī was writē: vnto the vnknowē God,
Whom ye then ignorantly worſhyppe, hym *Gene.i.a.
ſhew I vnto you: * God that made yͤ worlde Actes.xiiij.c.
and all that are in it (ſeing that he is Lorde Pſal.xlvi.a
of heauen and earth) ‡ dwelleth not in tēpels Apoca.xiiij.b
made wyth handes, nether is worſhypped ‡Actes.vii.f.
wyth mennes handes, as though he neded Eſa.lxvi.a.
of eny thynge, ſeynge he hym ſelfe * geueth iii.Regum.
lyfe and breth to all men euery where & viij.c.
hath made of one bloude all nacyons of mē, *i.Para.v.c.
for to dwell on all the face of the earth, and Gene.i.b.
hath aſſigned before, how longe tyme, & alſo
the endes of their inhabitacyon, yͤ they ſhuld
ſeke God, yf they myght fele and fynde him,
though he be not farre from euery one of vs.
For in hym we lyue, moue, and haue oure
beynge, as certayne of youre awne Poetes
ſayde: For we are alſo his generaciō. For as
moch then as ☞ we are the generacyon of ☞
God, we ought not to thinke that the Godhead G
is lyke vnto golde, ſyluer or ſtone, grauen
by crafte and ymaginacyon of man.

* And the tyme of this ignoraūce God regarded *Roma.ii.a
not. ‡ But now bindeth all men euery ‡Lu.xxiiij.g.
where repēt becauſe he hath appoynted a
daye, in the which he will iudge the world wͭ
ryghtewesnes, by that man by whō he hath
appoynted, & hath offered faythe to all mē, after
that he had rayſed him from deeth.

When they hearde of the reſurreccion from
deeth, ſome mocked, and other ſayd: we wyll
heare the agayne of thys matter. So Paul
departed from amonge them. Howbeit certayne
men claue vnto hym and beleued: a-

monge the whych was Dyonyſyus a ſenatour, and a woman named Damaris, and other wyth them.

❡ The .xviij. Chapter. ✠

❡ Paul preacheth at Corinthum, contynuing there a yere & a halfe, goeth agayne into Syria, commeth to Epheſus, Ceſarea and Antioche. Of Apollos Aquila and Priſcilla.

A

*Rom.xvi.a
ij.Timo iiij d

After thys, Paul departed from Athens, and came to Corynthũ, and foũde a certayne Jewe named * Aquila, borne in Ponthus, lately come from Italie with his wyfe Priſcilla (becauſe that yͤ Emperour Claudius had commaunded all Jewes to departe from Rome) and he drewe vnto them, becauſe he was of yͤ ſame crafte, he abode with them, & wrought: theyr crafte was to make tentes. And he preached in the ſynagoge euery Sabboth daye ☞ (ſettyng forth in the meane whyle the name of the Lorde Jeſus) and exhorted the Jewes and the gentyls.

☞

*Act.xvij.d.

*Math.x.b.
Marke.vi.b.
Actes.xiij.g.

*John.iij.g

When * Silas and Timotheus were come from Macedonia. Paul was conſtrayned by the ſprete, to teſtyfye to the Jewes yͭ Jeſus was very Chryſt. And when they ſayde contrary & blaſphemed * he ſhoke hys rayment and ſayde vnto them: youre bloude be vpon youre awne heedes: from hence forth wyll I go blameleſſe vnto the gentyls. And he departed thẽce, and entred into a certayne mãnes houſe, named Juſtus, a worſhypper of God, whoſe houſe ioyned hard to the ſynagoge. Howbeit, one Criſpus the chefe ruler of the ſynagoge * beleued on the Lorde with all his houſholde, and many of the Corinthians whan they gaue audiẽce, beleued, and were baptiſed.

B

*Acte.xvi.b.

Then ſpake the Lorde to Paul in yͤ nyght * by a vyſyon: be not afrayde, but ſpeake, ãd holde not thy peace: for I am with the, & no mã ſhall inuade the, that ſhal hurte the. For I haue moch people in thys cytie. And he cõtinued there a yeare and ſyxe monethes, and taught them the worde of God.

When Gallio was ruler of the countre of Acaia, the Jewes made inſurreccyon wyth one accorde agaynſt Paul, and brought hym to the iudgement ſeate, ſayinge: thys felowe counceleth men to worſhip God contrary to yͤ lawe. And whã Paul nowe was about to opẽ hys mouth, Gallio ſayd vnto yͤ Jewes: yf it were a matter of wronge, or an euyll dede (O ye Jewes) reaſon wolde yͭ I ſhulde heare you: but yf it be a queſtion of wordes or of names, or of youre lawe, loke ye to it youre ſelues. For I will be no iudge of ſoche matters, and he draue them from the ſeate. Thẽ all the Grekes toke Soſtenes the chefe ruler of the Synagoge, and ſmote hym before the iudges ſeate. And Gallio cared for none of thoſe thynges.

C

Paul after thys, taryed there yet a good whyle, and then toke his leaue of the brethrẽ and ſayled thence into Cyria. Pryſcylla and Aquila accompanyinge hym. And ☞ * he ſhore his heed in Cẽchrea, for he had a vowe: And he came to Epheſus and lefte thẽ there but he hym ſelfe entred into the Synagoge, and reaſoned with the Jewes. Whẽ they deſyred him to tary longer tyme with them, he conſented not, but bad them fare well ſayinge. I muſt nedes (at thys feaſt that cometh) be in Jeruſalem: but I wyll returne agayne vnto you * yf God wyll. And he departed from Epheſus: and whan he was come vnto Ceſarea: and aſcended vp and ſaluted the cõgregacyon, he departed vnto Antioche: and when he had taryed there a whyle, he departed: and went ouer all the countre of Galacia and Phrygia by order, ſtrengthynge all the diſcyples.

☞

*Nume.vi.b

*Hebre.vi.b
Iaco.iiij.c.

D

*i.Corin.i.b
iij.a.xvi.c.

And a certayne Jew named * Apollos, borne at Alexandria, came to Epheſus, an eloquent man, and myghty in the ſcryptures The ſame was informed in the waye of the Lorde, and ſpake feruently in the ſprete, and taught diligently the thinges of the Lorde, & knewe but the baptyme of John onely. And the ſame began to ſpeake boldly in the Synagoge. Whõ when Priſcilla & Aquila had hearde they toke hym vnto thẽ, & expounded vnto hym the waye of God more perfectly.

And when he was diſpoſed to go into Acaia, the brethren wrote, exhortyng the diſcyples to receaue him. Which whan he was come helped them moche whych had beleued thorow grace. For he ouercame the Jewes myghtely, and that openly, ſhewinge by the ſcryptures, that Jeſus was Chryſt.

❡ The .xix. Chapter. ✠

❡ Of the twelue mẽ that were baptiſed at Epheſus and what myracles were done by Paul. Demetrius moued ſedycion in the cytie.

A

It fortuned yͤ whyle Apollo was at Corynthum, Paul paſſed thorowe the vpper coaſtes, and came to Epheſus, and founde certayne dyſciples, and ſayde vnto them: haue ye receaued the holy ghoſt, ſence ye beleued? And they ſayde vnto hym: no, we haue not hearde whether ther be eny holy ghoſt or no. And he ſayde vnto them, wher with were ye then baptyſed? And they ſayde: wyth ☞ Johns baptyme. Then ſayde Paul: * John verely baptyſed wyth the baptym of repentaunce, ſayinge vnto the people that they ſhulde beleue on him, which ſhuld come after him: that is on Chriſt Jeſus. When they hearde thys, they were baptyſed in the name of the Lorde Jeſu. And whan Paul ✝ layde hys handes vpon them. * the holy ghoſt came on them, and they ſpake with tonges, & propheſyed, and all [illegible] men were aboute twelue.

☞

*Mat.iii.b.
Marke.i.a.
Luke.iii.c.
John.i.d.
✝Actes.vi.b.
viii.c.xix.a.
Num.xxvii d
i.Timo.iiii b
and.v.d.
ii.Timo.i.b.
*Actes.ii.a.
iiii.&.xix.b.
✝Mat.vii.d.
Actes.ii.a.

And he wẽt into the ſynagoge, and behaued hym ſelfe boldely for yͤ ſpace of thre monethes, diſputinge and geuinge them exhortacions of the kyngdome of God. ¶ When dyuers wexed hard herted an beleued not, but ſpake euyll of yͤ waye of yͤ Lorde (& that before yͤ multitude) he departed frõ thẽ, & ſeparated the diſciples. And he diſputed dayly in the ſcole of one called Tyrãnus. And thys cõtinued by the ſpace of two yeares: ſo that all they which dwelt in Aſia, heard the wor-
C de of the Lorde Jeſu, both Jewes and Gre-
* Mat.xvii.d Actes.v.c. kes. And God * wrought ſpeciall myracles by the hãdes of Paul: ſo that from his body, were brought vnto the ſicke, napkins & partelettes, & the diſeaſes departed from them,
* Mat.xvi.d. and * the euyll ſpretes went out of them.

Then certayne of the vagabunde Jewes exorciſtes, toke vpon them to call ouer them (which had euyll ſpretes) yͤ name of yͤ Lorde
* Mat.vii.c. Jeſus, ſayinge: We adiure you by * Jeſu, whom Paul preacheth. And ther were ſeuen ſonnes of one Sceua a Jew and chefe of the preſtes whych dyd ſo. And the euyll ſprete anſwered and ſayd: Jeſus I knowe, & Paul
D I knowe: but who are ye? And the man in whom the euyll ſprete was, ranne on them, and ouercame them, and preuayled agaynſt thẽ ſo that they fled out of that houſe naked and wounded. And thys was knowen to all the Jewes and Grekes alſo, whych dwelt at Epheſus, & feare came on thẽ all, & the name of the Lorde Jeſus was magnyfyed.

* Mark.i.a. And many that beleued, cam, and * confeſſed and ſhewed theyr workes. Many of them whych vſed curious craftes: brought their bokes, and burned them before all men, and they counted the pryce of them, and foũde it fyfty thouſand ſyluerlynges, So mightely grewe the word of God, and preuayled. After theſe thynges were ended, Paul purpoſed in the ſprete (whan he had paſſed ouer Macedonia ãd Achaia) to go to Jeruſalem, ſaying: After I haue bene there I muſt alſo ſe Rome. So ſent he into Macedonia two of them that miniſtred vnto hym, euẽ Timotheus & Eraſtus: but he hym ſelfe remayned in Aſia for a ſeaſon.

E The ſame tyme ther aroſe no lytell a do aboute that waye. For a certayne man named Demetrius, a ſyluerſmyth (whych made ſyluer ſhrynes for Diana) was not a lytell beneficiall vnto yͤ craftes men. Whom he called together wyth the workemen of lyke occupacion, and ſayde: Syrs, ye knowe that
* Actes.xvi.d by thys crafte * we haue aduauntage. Moreouer, ye ſe & heare that not alone at Epheſus, but allmoſt thorowe out all Aſia, thys Paul hath perſuaded & turned awaye moche
* Psal.cxv.a people ſayinge, that * they be not goddes whych are made wyth handes. So that not only this oure crafte cometh into parell to be ſet at nought: but alſo that the temple of the greate Goddeſſe Diana ſhulde be deſpyſed, & her magnificence ſhulde be deſtroyed, whom all Aſia and the worlde worſhyppeth.

Whẽ they hearde theſe ſayinges, they were full of wrathe, & cryed out, ſayinge. Greate is Diana of the Epheſians. And al the cytie was on a rore, and they ruſſhed into the comen hall with one aſſent, & caught Gaius and Ariſtarcus, men of Macedonia, Pauls companions. When Paul wolde haue entred in vnto the people, the diſcyples ſuffred hym F
not. But certayne of yͤ chefe of Aſia (whych were his frendes) ſent vnto hym, deſyrynge hym, that he wolde not preace into the comẽ hall. Some therfore cryed one thyng and ſome another, & the congregacion was all out of quiete, & yͤ moare parte knewe not wherfore they were come together.

Some of the company drue forth Alexãder, the Jewes thruſtynge hym forwardes. Alexander: * beckened wyth the hande, and * Actes.xxi.g
wolde haue geuen yͤ people an anſwer. Whẽ they knewe that he was a Jewe, ther aroſe a ſhoute almoſt for the ſpace of two houres, of all men, cryinge: greate is Diana of the Epheſyans.

When the towne clarcke had ceaſed yͤ people, he ſayde: ye men of Epheſus, what man is it that knoweth not how that the cytie of the Epheſyans is a worſhypper of the great G
goddeſſe Diana, ☞ of the ymage which cã ☞
from heauen. Seinge then that noman ſayth here agaynſt, ye ought to be content, and to do nothynge raſhly: for ye haue brought hyther theſe men: whych are nether robbers of churches, nor yet deſpiſers of youre goddeſſe Wherfore, yf Demetrius and the craftes mẽ which are with hym, haue a matter agaynſt eny man, the lawe is open, and ther are rulers, let them accuſe one another. But yf ye goo aboute eny other thinge, it ſhall be determined in a lawfull congregacyon. For we are in ieopardy to be accuſed of thys dayes vproure, for as moche as ther is no cauſe, wherby we maye geue a reckeninge of this concourſe of people. And when he had thus ſpoken, he let the congregacyon departe.

¶ The.xx. Chapter.

¶ Paul goeth into Macedonya and into Grece. At Troas he rayſeth vp a ded body. At Epheſus he calleth the elders of the congregacyon together, commytteth the keppynge of Gods flocke vnto thẽ, warneth them of falſe teachers, maketh his prayer with them, and departeth to ſhyppe.

After that the rage was ceaſed, A
Paul called the dyſcyples vnto hym, and toke hys leaue of thẽ, and departed for to go into Macedonia. And when he had gone ouer thoſe partyes, and had geuen them a lõge exhortacyon, he came into

Grece & there abode.iij.monethes. And whē ẏ Iewes layde wayt for hī as he was about to ſayle into Syria, he purpoſed to returne thorow Macedonia. Ther accōpanied hī into Aſia, Sopater of Berrea, and of Theſſalonia, Ariſtarcus and Secūdus, and Gayus

B of Derba & Timotheus, & out of Aſia Tychicus and * Trophimus. These goynge before, taryed vs at Troas. And we ſayled awaye frō Philippos after the dayes of ſwete bread, and cam vnto them to Troas in fyue dayes, where we abode ſeuen dayes.

*Actes.xxi.f
ii.Timo iiij.d

And vpō one of the Saboth dayes, whā ẏ diſciples came together for to breake breed Paul preached vnto them (ready to departe on ẏ morowe) & continued the preaching vnto midnyght. And there were many lyghtes in the chamber, where we were gathered together, & there ſate in a windowe a certayne yonge man (named Euticus) beynge fallē in to a depe ſleepe. And as Paul was preachinge, he was ẏ more ouercome with ſlepe, and fell downe from the thyrde lofte, & was takē vp deed.

C But whan Paul went downe, he fell on him * & embraſed hym and ſayde: make nothynge a do, for his lyfe is in hym. So when he was come vp agayne, & had brokē the bread & eaten, and talked a longe whyle (euen tyll the mornyng) at the laſt he departed. And they brought ẏ yonge man alyue, & were not a lytell conforted.

*iii.Regum.
xvii.d.
iiii.Reg.iiii.f
Luke.vii.e.
Actes.ix.g.

And we went afore to ſhyppe, & lowſed vnto Aſſon there to receaue Paul. For ſo had he appoynted, and wolde hym ſelfe goo a fote. When we were come together at Aſſon, we toke hym in, & came to Mytilenes. And we ſayled thence, and cam the nexte daye ouer agaynſt Chios. And the nexte daye we arri-

D ued at Samos, & taryed at Trogylon. The nexte daye we came to Myleton: for Paul had determined to ſayle ouer by Epheſus, becauſe he wolde not ſpende ẏ tyme in Aſia. For he haſted (yf it were poſſible for hym) to kepe at Ieruſalē ẏ daye of Pentecoſte. And frō Myletō he ſent meſſaūgers to Epheſus, & called ẏ elders of ẏ cōgregaciō. Which whē they were come to hym, he ſayd vnto thē: Ye knowe from the fyrſt daye that I cam into Aſia: after what maner I haue bene wᵗ you at all ceaſons, ſeruynge the Lorde wyth all hūblenes of mynde, and wyth many teares & temptacyons whych happened vnto me by the layinges awayte of the Iewes, becauſe I wolde kepe backe nothynge ẏ was profitable vnto you: but to ſhewe you and teache you openly, & thorowe out euery houſe, witneſſynge both to ẏ Iewes, & alſo to the Grekes, ẏ * repentaunce, that is toward God, & ẏ fayth whych is toward oure Lorde Ieſus. And now beholde I go bounde in the ſprete

*Luk.xxiij.e.

E vnto Ieruſalem, not knowing the thinges ẏ ſhal come on me there, but ẏ * the holy gooſt wytneſſeth in euery cytie, ſaying: that bādes and trouble abyde me. But none of theſe thynges moue me * nether is my lyfe deare vnto my ſelfe, that I might fulfyll my courſe wyth ioye, ād the miniſtracyō (of ẏ worde) whych I haue receaued of the Lorde Ieſu, to teſtifye the Goſpell of the grace of God.

*Actes.xxi.a

*ii.Tim.ii.b

And now beholde, I am ſure, ẏ henceforth ye all (thorow whō I haue gone preachinge the kyngdō of God) ſhall ſe my face no more. Wherfore, I take you to recorde this daye that I am pure from the bloude of all men. F

For I haue ſpared no laboure, but haue ſhewed you all the counſell of God. Take hede therfore vnto youre ſelues & to all the flocke amonge whō the holy ghoſt hath made you ouerſears, to rule the congregacyon of God which he hath purchaſed wyth hys bloude.

* For I am ſure of thys, ẏ after my departynge ſhall greuous wolues entre in amonge you, not ſparyng the flocke. Moreouer, of youre awne ſelues ſhall men ariſe, ſpeaking peruerſe thiges to drawe diſciples after thē. Therfore awake, & remēber, that by the ſpace of.iij. yeres: I ceaſed not to warne euery one of you nyght and daye with teares.

*i.Tim.iiij.a
ii.Tim.iii.a.
ii.Pet.ii.a.
and.iii.a.
Iudic.i.e.

And now brethrē, I commēde you to God and to the worde of his grace, whych is able to build farther, & to geue you an inheritaūce amonge all them whych are ſanctifyed * I haue deſyred no mans ſiluer, golde, or veſture, Yee, ye your ſelues knowe that ‡ theſe hādes haue miniſtred vnto my neceſſyties, & to them that were wyth me. I haue ſhewed you al thinges, how ẏ ſo labouring ye ought to receaue the weake, & to remēber the wordes of ẏ Lorde Ieſu, how ẏ he ſayd: it is more bleſſed to geue then to receaue. G

*Eccl.xlvi.c
i.Reg.xii.a.
ii.Corin.xi.c.
and.xii.d.
‡Gene.iiij.c.
i.Corin.iiij.b.
ii.Thes.iij.b.

And when he had thus ſpoken, he kneled downe * and prayed wyth thē all. And they all wepte ſore an fell on Pauls necke, and kyſſed hym, ſorowynge, moſt of all for the wordes whych he ſpake, that they ſhulde ſe hys face nomore. And they conuayed hym vnto the ſhyppe.

*Actes.xxi.b

¶ The.xxj. Chapter. ✠

¶ Pauls Iorney by ſhyppe. Of Philippe the Euāgeliſte, & Agabus the Propet, whych warned Paul not to go to Ieruſalē. He remayned ſtedfaſt in hys purpoſe, and is taken in the temple.

AND whan it chaunced that we had launched forth, and were departed from them, we came wyth a ſtraygt courſe vnto Choon, and the daye folowynge vnto the Rhodes, and from thence vnto Patara. And whan we had gotten a ſhyppe that wolde ſayle vnto Phenyces, we went aborde into it, and ſet forth. But whan Ciprus beganne to appeare vnto vs, we left it on the lefte hande, and ſayled vnto Siria, and cā vnto Tyre. For there the ſhyppe vnladed the burthen. And A when we had founde brethren, we taryed there. vij. dayes. And they tolde Paul thorowe the ſprete *Actes.xx. * that he ſhulde not go vp to Jeruſalem. And when the dayes were ended we departed and went oure waye, and they all brought vs on oure waye, wyth wyues and chyldren, tyll we were come out of the cytie. *Actes.xx.g And we kneled downe in the ſhore * ãd B prayde. And when we had taken oure leaue one of another, we toke ſhyppe, & they returned home agayne.

When we had full ended the courſe from Tyre, we went downe to Ptolomaida, & ſaluted the brethrẽ, & abode with thẽ one daye The nexte daye, we that were of Pauls cõpany departed, and came vnto Ceſarea. And *Actes.vi.d. and.viij.a. we entred into the houſe of * Philip yͤ Euangeliſt, which was one of the ſeuẽ, & abode wͭ hym. The ſame man had foure daughters C *Joel.ij.g. virgins, whych dyd * prophesy. And as we taryed there a good many of dayes, there cã a certaine prophet from Jurie, named Agabus. When he was come vnto vs, he toke Pauls gerdell, & bounde his fete & handes, & *Actes.ix.c. ii. Cor.xi.c.f. sayd: Thus ſayth the holy ghoſt * ſo ſhal the Jewes at Jeruſalẽ bynde yͤ man that oweth thys gerdell, and ſhall delyuer hym into the handes of the Gentyls.

When we hearde this both we and other whych were of the ſame place, beſought him that he wolde not go vp to Jeruſalem. Then *Mar.vi.b. Paul anſwered, & ſayde: what do ye weppynge & vexynge myne herte? I am ready, not to be bõude onely, but alſo to dye at Jeruſalem for yͤ name of the Lorde Jeſu Whẽ we coulde not turne his mynde, we ceaſed, ſayinge * the wyll of the Lorde be fulfylled. After thoſe *Actes.xi.c. dayes we toke vp oure burthens, & went vp D to Jeruſalem. * Ther went with vs alſo certayne of yͤ diſciples of Ceſarea, and brought wyth them one Mnaſon of Cyprus an olde diſcyple, with whom we ſhulde lodge. And when we were come to Jeruſalem, the brethren receaued vs gladly. And on yͤ morow, Paul went in with vs vnto James. And all the elders came together. And when he had ſaluted them, he tolde by order all thynges, that God had wrought amonge the gentyls by his miniſtracyon. And when they hearde it, they glorifyed the Lorde, and ſayde vnto him: Thou ſeeſt brother, how many thouſãde Jewes there are whych beleue, and they are all erneſt folowers ouer the lawe. And they are informed of the, that thou teacheſt all the Jewes which are amõge the gentyls, to forſake Moſes: and ſayſt, that they ought not to circumciſe their chyldren, nether to lyue after the cuſtomes. What is it therfore? The multytude muſt nedes come together: For they ſhall heare that thou arte come. Do therfore this, that we ſaye to the.

*Nume.vi. * We haue.iiij. men, whych haue a vowe on them. Them take, & purifie thy ſelfe wyth thẽ, and do coſt on thẽ, that they maye ſhaue their heades: and all ſhall knowe, that thoſe E thynges whych they haue hearde cõcernyng the, are nothyng: but that thou thy ſelfe alſo walkeſt and kepeſt the lawe. But as touchynge the gentyls whych beleue * we haue *Actes.xv.f. written and concluded, that they obſerue no ſoche thyng: ſaue onely that they kepe them ſelues from thynges offred to ydoles, and from bloude, and from ſtrangled, and from fornicacyõ. Then the nexte daye Paul toke the mẽ, and * puryfyed hym ſelfe wyth them *Acte.xiiij.d and entred into the temple, declarynge that he obſerued the dayes of the purificacion, vntyll that an offerynge ſhuld be offered for euery one of them.

And whã the ſeuẽ dayes were nowe almoſt ended, the Jewes whych were of Aſia (whẽ they ſawe hym in the temple) moued all the people, and layde handes on hym, crying: mẽ of Iſraell, helpe. Thys is the mã, yͭ teacheth F all mẽ euery where agaynſt the people and yͤ lawe, and thys place. He hath alſo brought Grekes into yͤ temple, ãd hath polluted thys holy place. For they had ſene wyth hym one in the citie. * Trophinus an Epheſiã, whom *Actes.xx.b. ij.Timo.iiij. they ſuppoſed that Paul had brought into yͤ temple. And all the cytie was moued, and the people ſwarmed together. And they toke Paul and drue him out of the temple, and forth wyth, the dores were ſhut.

As they went about to kyll him, tidinges came vnto the hye captayne of the ſoudyers, that all Jeruſalem was moued. Whych immediatly toke ſoudiers ãd vnder captaynes, and ranne downe vnto them. When they ſawe yͤ vpper captayne and the ſoudyers: they G lefte ſmytinge of Paul. Then the captayne cam neare and toke hym, and commaunded hym to be bõude with two chaynes, and demaũded what he was, ãd what he had done. And ſome cryed one thinge, ſome another amonge the people. And when he coulde not knowe the certayntie for the rage, he cõmaũded him to be caryed into the caſtel. And whẽ he cã vnto a ſtayre, it fortuned that he was borne of the ſoudyers for the violence of the people. For the multitude of the people folowed after, cryinge: a waye with hym.

And whan Paul beganne to be caryed into the caſtel, he ſayde vnto yͤ hye Captayne: maye I ſpeake vnto the? Whych ſayde: Cãſt thou ſpeake Greke? Art not thou that Egypcyan, whych before theſe dayes madeſt an vprourе: and leddeſt out into the wildernes: iiij. thouſande men that were murtherers? But Paul ſayde. I am a mã which am a Jewe of * Tharſus a cytie in Cycill, a Cyteſin *Actes.ix.b. and.xxii.a. of no vyle cytie. I beſeche yͤ ſuffre me to ſpeake vnto the people. And when he had geuen him lycence, Paul ſtode on the ſteppes, * and *Actes.xxi.f

beckened wyth the hande vnto the people:
and whan there was made a greate ſylence
he ſpake vnto them in the Hebrue tonge,
ſayinge.

¶The.xxij. Chapter.

¶Paul anſwereth the Iewes. He is ſcourged, and
layde in preſon agayne.

A Men, brethren, and fathers,
heare ye myne āſwere which
I make nowe vnto you.
When they hearde, that he
ſpake in the Hebrue tõge to
them, they kept the more ſylence.
And he ſayeth: I am
*Actes.ix.b and.xxi.g verely a mã which am a Iew borne ĩ *Tharſus
a cytie ĩ Cycile: neuertheles, yet brought
‡Actes.v.f. vp in thys cytie, at the fete of ‡Gamaliell,
and informed dilygently in the lawe of the
fathers, and was feruent mynded to God
*Acte.viij.a and.ix.a and.xxvi.b. i.Cor.xv.b Gala.ij.b. warde, as ye all are thys ſame daye, and *I
perſecuted thys waye vnto the death, byndynge
and delyuerynge into preſon both men
and wemẽ, as the chefe preſte doth beare me
wytneſſe, and all the eſtate of the elders: of
whom alſo I receaued lettres vnto the brethren,
and went to Damaſco to brynge them,
(which were there bounde) vnto Ieruſalem
for to be punyſhed.

B And it fortuned (that as I made my iorney
⁊ was come nye vnto Damaſco aboute
none) ſodenly there ſhone frõ heauen a great
lyght rounde aboute me, and I fell vnto the
earthe, and hearde a voyce ſayinge vnto me:
*actes.ix.a * Saul, Saul, why perſecuteſt yͤ me? And
I anſwered: what arte thou Lorde? And he
ſayde vnto me: I am Ieſus of Nazareth,
whom thou perſecuteſt. And they that were
with me, ſawe verely a lyghte, and were afrayde:
but they hearde not the voyce of him
that ſpake wyth me. And I ſayde: what ſhal
I do Lorde? And the Lorde ſayde vnto me:
Aryſe, and go into Damaſco, and there it
ſhall be tolde the of all thynges, whyche are
appoynted for the to do. And whan I ſawe
nothynge for the bryghtnes of that lyght, I
was leade by the hande of them that were wt
me, and came in to Damaſco.

C *Actes.ix.c. * And one Ananias a perfecte man, (⁊
as pertaynynge to the lawe, hauynge good
reporte of all the Iewes, which there dwelt)
came vnto me, and ſtode, and ſayd vnto me:
Brother Saul, receaue thy lyght. And the
ſame houre I receaued my ſyghte, and ſawe
hym. And he ſayde: the God of oure fathers
hath ordeyned the before, that thou ſhuldeſt
knowe hys wyll, and ſe the thynge that is
ryghtefull, and ſhuldeſt heare the voyce
of hys mouth: for thou ſhalt be hys wytnes
vnto all men of thoſe thynges, whiche thou
haſt ſene and heard. And nowe, why taryeſt
thou? Aryſe, and be baptyſed, and waſſhe *Roma.x.c.
awaye thy ſynnes * in callynge on the name
of the Lorde. And it fortuned, that whan
I was come agayne to Ieruſalem, ⁊ prayde
in the temple, I was in a traunce, and ſawe
hym, ſayinge vnto me: Make haſte, and get
the quyckly oute of Ieruſalem: for they will
not receaue thy wytneſſe, that thou beareſt D
of me.

And I ſayde: Lorde, they knowe that
I preſoned, and bette in euery Synagoge
them that beleued on the. * And whan the *Actes.vii.g.
bloude of thy wytnes Steuen was ſhed,
I alſo ſtode by, and conſented vnto hys
death, and kept the rayment of them that
ſlewe hym. And he ſayde vnto me departe,
for * I wyll ſende the farre hence vnto the *Actes.xiii.d Gala.i.d
Gentyls.

They gaue hym audyence vnto thys
worde, and then lyfte vp theyr voyces and
ſayde: awaye wyth ſoche a felowe frome
the earth: for it is no reaſon that he ſhulde
lyue. And as they cryed, and caſte of their
clothes, and threw duſt into the ayer, the
captayne commaunded hym to be brought
into the caſtle, and bad that he ſhulde be
ſcourged, and to be examined, that he might
knowe, wherfore they cryed ſo on hym.
And whan they bounde hym wyth thonges,
Paul ſayde vnto the Centurion, that
ſtode by him: Is it lawful for you to ſcourge
a man that is a Romayn and vncondempned?
When the Centurion hearde that, he
went and tolde the vpper captayne, ſaying:
What intendeſt thou to do? For thys man is ☞
☞ (a cytezen) of Rome.

Then the vpper captayne came, and ſaid
vnto him: tell me, art thou a Romayne? He
ſayd: Yee. And the captayne anſwered, with
a greate ſome obtayned I this fredom. And E
Paul ſayd: I was fre borne. Then ſtraygh
waye departed from hym they which ſhulde
haue examined hym. And the hye captayne
alſo was afrayde, after he knewe that he
was a Romayne, and becauſe he had bound
hym.

On the morowe (becauſe he wolde
haue knowen the certentye wherfore
he was accuſed of yͤ Iewes)
he loſed hym from hys bondes,
and commaũded the
hye preſtes and all the
counſel to come together
and *brought Paul *Act.xxiii.b.
forth, ⁊
ſet hym before
them.

¶ The.xxiij.Chapter.

¶ Paul commeth before the counſell. Debate aryſeth amonge the people, the captayne delyuereth hym, God comforteth hym.

A * Act.xxiiii.d PAul behelde the counſel, and ſayde: men, and brethren* I haue lyued in all good conſcyence before God vntyll this daye. And the hie preſte Ananias commaũded them that ſtode by, to ſmyte hym on the mouth.

Then ſayde Paull vnto hym: God ſhall * Deu.xvii.d ſmyte the thou paynted wall *. Syttest ÿ and iudgeſt me after the lawe: and commaũ *Joh.xviii.d deſt me to be ſmytten contrary to the lawe? And they that ſtode by, ſayde *reuyleſt thou Goddes hye preſte? Then ſayd Paul: I wiſt ‡ Exo.xxii.d. not brethren, that he was the hye preſte. For it is wrytten: ‡thou ſhalt not curſe the ruler B of thy people.

When Paul perceaued that the one parte were Saduces, and the other Phariſes, he * Phili.iii.a. *Act.xxiii.e and.xxvi.b. cryed out in the counſell: Men and brethren, * I am a Phariſei, the ſonne of a Phariſei. ‡Of the hope and reſurreccyon from death, I am iudged.

And whan he had ſo ſayde, there aroſe a * Mat.xxii.c. Mar.xii.b. Luke.xx.e debate betwene the Phariſees and the Saduces & the multitude was deuyded. * For the Saduces ſaye, that there is no reſurreccyon, nether angel, nor ſpirete: But the Phariſees graunt both.

And there aroſe a greate crye: and whan the Scrybes whiche were of the Phariſees parte aroſe, they ſtroue ſaying: we fynde none euyll in thys man. Though a ſpirete or an angell hath apeared to hym, let vs not ſtry- C ue agaynſt God.

And when there aroſe a greate debate, the captayne (fearynge, leſte Paul ſhulde haue bene plucked a ſondre of them) cõmaunded the ſoudyers to go downe, and to take hym from amonge them, and to brynge him into * Actes.xvi.d and.xviii.c the caſtell.

* The nyght folowynge, God ſtode by ‡ Act.xxvii.d hym, and ſayde: be of good cheare Paul: for as thou haſt teſtifyed of me in Jeruſalem‡ ſo muſt thou beare wytneſſe alſo at Rome.

And whan it was daye, certayne of the Jewes gathered them ſelues together, and made a vowe, ſayinge: that they wolde nether eate nor dryncke, tyll they had kylled Paul. They were mo then fourtye men, which had made thys conſpyracyon. And they came to the chefe preſtes and elders, and ſayde: we haue boũde oure ſelues wt a vowe, that we wyll eate nothyng, vntyll we haue D ſlayne Paul.

Nowe therfore geue ye knowledge to the vpper captayne and to the counſell, that he brynge hym forth vnto vs to morowe, as though we wold know ſome thyng more perfectly of him. But we (or euer he come neare) are redy to kyll hym.

Whan Pauls ſyſters ſonne hearde of theyr layinge awayte, he wente, and entred into the caſtell, and tolde Paul. And Paul called one of the vnder captaynes vnto hym and ſayde: brynge thys younge man vnto the hye captayne: for he hath a certayne thynge to ſhewe hym. And he toke hym and brought hym to the hye captayne, and ſayd: Paul the preſoner called me vnto hym, and prayed me to brynge thys yonge man vnto the, whiche hath a certayne matter to ſhewe the.

The hye captayne toke hym by the hãde, E and went with him out of the waye, and aſked him: what is it that thou haſt to tell me? And he ſayde: the Jewes are determyned to deſyre the, that thou woldeſt brynge forth Paul to morow into the counſell, as though they wolde enquyre ſomwhat of hym more perfectly. But folowe not thou theyr myndes: for there lye in wayte for hym of them, moo then fourtye men, whiche haue bounde them ſelues with a vowe, that they will nether eate nor drynke, tyll they haue kylled hym. And now are they redy, and loke that thou ſhuldeſt promes.

The vpper captayne then let the yonge F man departe, and charged hym, ſayinge: ſe thou, tell it oute to no man, that thou haſt ſhewed theſe thynges to me. And he called vnto hym two vnder captaynes ſayinge: make ready two hundred ſoudiers to go to Ceſarea, and horſmen thre ſcore, and ten: and ſpeare men two hundred, at the thyrde houre of the nyghte: And delyuer them beaſtes, that they maye ſette Paull on, and brynge hym ſafe vnto Felix the hye debyte ☞ (For he dyd feare leaſt happely the Jewes ſhulde take hym awaye and kyll hym, and he him ſelfe ſhulde be afterwarde blamed, as though he wolde take money,) ☞ and he wrote a letter after thys maner.

Claudius Lyſias vnto the moſt myghty rular Felix, ſendeth gretynges. * Thys * Actes.xx.f man was taken of the Jewes, & ſhulde haue bene kylled of them. Then came I wyth ſoudyers, and reſkued hym, and perceaued that he was a Romayn. And when I wold haue knowen the cauſe, wherfore they accuſed hym, * I broughte hym forth into theyr * Act.xxii.g. counſel: There perceaued I that he was accuſed of queſtions of their lawe. * But was * Actes.xxv.e not gyltye of any thinge worthy of death or G of bondes. And when it was ſhewed me, how that the Jewes layde wayte for hym, I ſent hym ſtrayghte waye to the, and gaue commaundement to hys accuſars, that

the thynges, which they haue agaynſt hym,
they ſhulde tell before the: fare well. Then
the ſoudyers (as it was commaunded them)
toke Paul, and brought him by night to Antipatras.
On the morowe they left the horſmen
to go with hym, and returned vnto the
caſtle. Whyche when they came to Ceſarea,
(and delyuered the epiſtle to the debyte) preſented
Paul alſo before hym. When the debite
had redde the lettre, he aſked of what coũtre
he was. And when he vnderſtode that he
*Deu.xvij.a. was of Celicia * I wyll heare the (ſayde he)
when thyne accuſars are come alſo: and he
commaunded hym to be kepte in Herodes
iudgement hall.

The.xxiiij.Chapter.

Paul is accuſed before Felix, he anſwereth for hym ſelfe.

A *Acte.xxv.d. After fyue dayes, Ananias * the
hye preſte deſcended with ỹ elders,
and with a certayne oratour named
Tartullus, whiche enformed
the debite agaynſte Paul. And when Paul
was called forth, Tartullus beganne to accuſe
hym, ſayinge: Seyinge that we lyue in
greate quietnes by the meanes of the, and
that many good thinges are done vnto this
nacion thorowe thy prouydence, that alowe
we euer and in all places mooſte noble Felix
with all thankes. Notwithſtandynge,
that I be not tedious vnto the, I praye the,
that thou woldeſt heare vs of thy curteſy a
B fewe wordes.

For we haue founde this man a peſtilent
felowe, and a mouer of debate vnto all the
Iewes in the whole world, and a mayntey-
ner (of ſedicyon) of the ſecte of the Nazarites
which hath alſo enforſed to pollute the temple.
*Act.xxi.f. * Whom we toke, and wolde haue iudged
accordinge to our lawe: but the hye captayne
Liſias came vpon vs, and with great
violence toke hym awaye oute of oure handes,
commaundynge hys accuſars to come
vnto the. Of whome thou mayeſt (yf thou
wilt enquyre) knowe the certenty of all theſe
thinges, wherof we accuſe hĩ: The Iewes
lykewyſe affermed: ſayinge, that theſe thinges
were euen ſo.

Then Paul (after that the debite hym
C ſelfe had beckened vnto hym that he ſhulde
ſpeake) anſwered: With a moare quiet minde
do I anſwere for my ſelfe, for as moche
as I vnderſtãde, that thou haſt bene of many
yeares a iudge vnto thys people, becauſe
that thou mayeſt knowe, ỹ ther are yet, but
twelue dayes ſence I went vp to Ieruſalem
for to worſhyppe, and * they nether founde
*Act.xxv.b. and.xxviij.b. me in the temple diſputynge with any man,
ether rayſinge vp the people, nether in the
Synagoges, nor in the cytie. Nether can
they proue the thynges wherof they accuſe
me.

But thys I confeſſe vnto the, that after D
the waye (whiche they call hereſye) ſo worſhip
I the God of my fathers, beleuynge all
thinges which are wrytten in the lawe & the
prophetes, and haue hope towardes God,
that * ỹ ſame reſurrecciõ of the deed (whiche *Mat.xxij.c
they them ſelues loke for alſo) ſhalbe, both of
iuſt an vniuſt. And therfore * ſtudy I to haue *Act.xxiii.a.
alwaye a cleare conſcyence toward God,
and towarde men.

But after many yeares, I came * and *Rom.xv.f Actes.xi.d
brought almes to my people and offerynges
(and bowes) in the which they founde me purifyed
in the temple, nether with multitude,
nor yet with vnquyetneſſe (and they toke me,
and cryed, ſayinge, awaye wyth oure enemye.) Howbeit
there were certen Iewes out of Aſia, which
ought to be here preſent before the, and accuſe
me, yf they had ought agaynſt me: or elles
let theſe ſame here ſaye, yf they haue founde
any euyll doynge in me, whyle I ſtande here
in the counſell: except it be for this one voyce
that I cryed ſtandynge amonge them * of ỹ *Acte.xxiii.a
reſurreccion from death am I iudged of you
thys daye.

Whẽ Felix heard theſe thinges, he deferde
thẽ, for he knewe very wel of that waye,
and ſayde: when Lyſias the captayne is come E
downe, I will know the vtmoſt of your
matter. And * he commaunded an vnder *Ier.xxxix.c Acte.xxviij.a.
captayne to kepe Paul, and to let hym haue
reſt, and that he ſhuld forbyd none of his acquayntaunce
to miniſter vnto him, or to come
vnto hym.

And after a certayne dayes, whan Felix
came with his wyfe Druſilla (which was a
Ieweſſe) he calleth forth Paul, and hearde
hym of the fayth, which is towarde Chriſte.
And as he preached of ryghtewelnes temperaunce,
and iudgemẽt to come, Felix trebled,
and anſwered: Go thy waye for thys F
tyme: whan I haue a conuenient ſeaſon, I
wyll ſende for the. He hoped alſo, ỹ money
ſhulde haue bene geuen him of Paul, that he
myght looſe him: wherfore, he called hym ỹ
oftenner and comened with hym. But after
two yeare, Feſtus Porcius came into Felix
rowme. And Felix * wyllyng to ſhew ỹ Iewes *Act.xxv.d.
a pleaſure, left Paul in preſon bounde.

The.xxv.Chapter.

The Iewes accuſe Paul before Feſtus, he appealeth vnto the Emperour, and is ſent vnto Rome

When Feſtus had receaued the of- A
fyce, after thre dayes, he aſcended
from Ceſarea vnto Ieruſalem.
Then enformed hym the hye preſtes
and the chefe of the Iewes, of Paull.
And they beſoughte hym, and deſyred fauour
agaynſte hym, that he wolde ſende for
hym to Ieruſalem: and they layde a wayte

for hym in the waye, to kyl hym. Feſtus anſwered, that Paul ſhulde be kept at Ceſarea but that he hym ſelfe wolde ſhortly departe thyther. Let them therfore (ſayde he) which amonge you are able, come downe with vs, and accuſe hym, yf there be any faute in the man.

B When he had taryed there amonge them more then ten dayes, he wente downe vnto Ceſarea and the nexte daye ſat downe in the iudgement ſeate, and commaunded Paul to be brought. Whiche when he was come, the Jewes whiche were come from Jeruſalem, ſtode aboute hym, and layde many and greuous complayntes agaynſt Paule, whyche they coulde not proue, as lōge as he anſwered for hym ſelf* that he had nether agaynſt the lawe of the Jewes, nether agaynſte the temple, nor yet agaynſt Ceſar offended any thynge at all.

* Act.xxiiii.c and.xxviii.d.

C Feſtus * wyllynge to do the Jewes a pleaſure, anſwered Paul, and ſayde: wylt thou go vp to Jeruſalem, and there be iudged of theſe thynges before me? Then ſayde Paul: I ſtande at Ceſares iudgement ſeate, where I ought to be iudged. To the Jewes haue I no harme done, as thou verywell knoweſt. Yf I haue hurte them, or commytted any thyng worthy of death, I refuſe not to dye. Yf none of theſe thynges are, wherof they accuſe me, no man maye delyuer me to them. I appeale vnto Ceſar. Then ſpake Feſtus with deliberacion, and anſwered: Thou haſt appealed vnto Ceſar: vnto Ceſar ſhalt thou go.

* Acte.xxiii.e

D And after a certayne dayes, king Agrippa and Bernice came vnto Ceſarea to ſalute Feſtus. And whan they had bene there a good ceaſon, Feſtus rehearſed Paules cauſe vnto the kynge, ſayinge: * there is a certayne man lefte in preſon of Felix, aboute whom whan I came to Jeruſalem, ‡ the hye preſtes and elders of the Jewes enfourmed me, and deſyred to haue iudgement agaynſt hym. E To whom I anſwered: It is not the maner of the Romaynes, for fauoure to delyuer any man, that he ſhulde peryſhe, before that he which is accuſed, haue the accuſers before hym, & haue lycence to anſwere for hym ſelfe, concernynge the cryme layde agaynſt hym. Therfore, whan they were come hyther, withoute any delaye, on the morowe I ſate to geue iudgement, and commaunded the man to be brought forth.

* Act.xxiiii.e.

‡ Act.xxiiii.a

Agaynſt whome, whan the accuſers ſtode vp, * they brought none accuſacion of ſoche thynges as I ſuppoſed: but had certen queſtions agaynſt hym of theyr awne ſuperſticion, and of one Jeſus which was deed, whō Paul affyrmed to be alyue. And becauſe I douted of ſoche maner of queſtions, I aſked hym, whether he wolde go to Jeruſalem, F and there be iudged of theſe matters. But whan Paul had appealed to be kepte vnto the knowledge of Ceſar, I commaunded hym to be kepte, tyll I myght ſende hym to Ceſar. Agrippa ſayde vnto Feſtus: I wolde alſo heare the man my ſelfe: To morowe, (ſayde he) thou ſhalt heare hym. And on the morowe whā Agrippa was come and Bernice, with greate pompe, and were entred into the counſel houſe, with the captaynes and G cheſe men of the cytie, at Feſtus commaundement was Paul brought forth. And Feſtus ſayde: kynge Agripa, & all ye mē which are heare preſent wyth vs, ye ſe thys man, about whom all the multitude of the Jewes haue entreated me, both at Jeruſalem and alſo here cryinge, that he oughte not to lyue any lenger. Yet founde I nothyng worthy of death, that he had committed. Neuertheles, ſeyng that he hath appealed to Ceſar, I haue determined to ſend hym. Of whom I haue no certayn thinge to write vnto my lord. Wherfore, I haue broughte hym vnto you, and ſpecially vnto the: O kynge Agripa, that after examinacyon had, I myght haue ſomwhat to wryte. For me thinketh it vnreaſonable, for to ſende a preſoner, and not to ſhewe the cauſes which are layde agaynſt hym.

* Act.xxiiii.e

¶ The.xxvi. Chapter.

¶ Kynge Agrypa heareth Paul, whych telleth hym hys callynge from the begynnynge.

A AGrippa ſayde vnto Paul: thou art permytted to ſpeake for thy ſelfe. Then Paul ſtretched forth the hāde, and anſwered for him ſelfe: I thinke my ſelfe happy kyng Agrippa, becauſe I ſhall anſwere this daye before the, of all the thynges wherof, I am accuſed of the Jewes: namely, becauſe thou arte experte in all cuſtomes and queſtions, which are amonge the Jewes. Wherfore I beſeche the, to heare me paciently.

B My lyuynge that I haue lead of a chylde (which was at the fyrſt amonge myne awn nacion at Jeruſalem) knowe all the Jewes, which knewe me from the begynnynge, yf they wolde teſtyfye. For * after the mooſt ſtrayteſt ſecte of our religion, I lyued a phariſey. And now I ſtande and ‡ am iudged for the hope of the promes made of God vnto our fathers: vnto which promes our twelue tribes (inſtantly ſeruyng God daye & night) hope to come. C For which hopes ſake, kynge Agrippa, I am accuſed of the Jewes. Why ſhulde it be thought a thinge incredyble vnto you, ẏ God ſhulde rayſe agayne the deed? I alſo verely thoughte in my ſelfe, that I ought to do many contrary thynges, cleane agaynſt the name of Jeſus of Nazareth: * which thynge I alſo dyd in Jeruſalem. And

* Phili.iii.a.

‡ Act.xxiii.b. xxiiii.xxviii.c

* Acte.viii.a ix.a.xxii.a i.Cor.xv.b. Gala.ii.c

many of the ſayncte's dyd: I ſhut vp in preſon,
and had receaued auctorite of the hye
Preſtes. And when they were put to deeth:
I gaue the ſentence: And I puniſhed them
ofte in euery ſynagoge, and compelled them
to blaſpheme: and was yet more mad vpon
them, & perſecuted them, euen vnto ſtraūge
cyties. About which thinges as I went to
Damaſco wyth auctorite and lycence of the
hye Preſtes, euen at myddaye. (O kyng)
I ſawe in the waye a lyghte frome heauen
aboue the bryghtnes of the ſonne ſhyne roūd
aboute me, and thē whiche iorneyed wyth
me.

When we were all fallen to the erthe, I
D heard a voyce ſpeakynge vnto me, & ſayinge *Act.ix.a. and.xxii.c.
in the Hebrue tonge: * Saul, Saul, why
perſecuteſt thou me? It is harde for the to
kicke agaynſt the prickes. And I ſayd: Who
art thou Lorde? And he ſayde: I am Ieſus
whom thou perſecuteſt, but ryſe and ſtande
vp on thy fete. For I haue appeared vnto yͤ
for thys purpoſe, to make yͤ a miniſter and a
witnes both of thoſe thinges whyche yͧ haſte
ſene, & of thoſe thynges in the whiche I wyl
appeare vnto the, delyueringe the frome the
people, and from the gentyls, vnto whome
now I ſende the, to opē their eyes, that they
maye be turned from darcknes to lighte, and
from the power of Satan vnto God, that
they maye receaue forgeuenes of ſinnes, and
inheritaunce among them whych are ſanctified
by fayth that is toward me.

E Wherfore (O kynge Agryppa) I was
not diſobedient vnto the heauenly vyſyon:
but ſhewed fyrſte vnto them of Damaſco, &
at Ieruſalem, and thorowe out all the coaſtes
of Iewry, and then to the gentyls, that
they ſhuld repent, and turne to God, and do
ſoch workes as become them that repent.
For thys cauſe the Iewes caught me in the
temple, and went about to kyll me. Seynge
therfore that I haue obtained helpe of God:
I contynewe vnto thys daye, wytneſſinge
both to ſmall & to greate, ſayinge none other
thynges, then thoſe whych the prophetes &
Moſes dyd ſaye ſhuld come: yͭ Chriſt ſhulde
ſuffer, and that he ſhulde be the fyrſt yͭ ſhulde
ryſe from death, and ſhuld ſhew lyght vnto
the people, and to the gentyls. As he thus
ſpake for hym ſelfe: Feſtus ſayde wyth a
F loude voyce: Paul, thou art beſyde thy ſelfe.
Moch learnynge doth make the mad. And
Paul ſayde: I am not mad (moſt deare Feſtus)
but ſpeake forth the wordes of trueth
and ſobernes. For yͤ kynge knoweth of theſe
thynges, before whō alſo I ſpeake frely: nether
thynke I that any of theſe thynges are
hydden from hym. For this thynge was not
done in a corner. Kynge Agrippa beleueſt
thou the Prophetes? I wote well that thou
beleueſt. Agrippa ſayde vnto Paul: Sumwhat
thou bryngeſt me in mynde for to become
Chryſten. And Paul ſayde? I wolde
to God that not onely thou: but alſo all that
heare me to daye were, not ſom what onely,
but all together, ſoche as I am, except theſe
bondes. And when he had thus ſpoken, the
kynge roſe vp, and the debite, and Bernice,
and they that ſate with thē. And when they
were gone aparte, they talked betwene thē
ſelues, ſayinge. Thys man doeth nothynge
worthy of deeth, or of bondes. Then ſayde
Agrippa vnto Feſtus. Thys man myghte
haue bene let looſe, yf he had not appealed
vnto Ceſar.

¶ The.xxvii. Chapter.

¶ Paul ſhyppeth towarde Rome. Iulius the Captayne intreateth hym curteouſly, and at the laſt they ſuffre ſhypwrake.

When it was concluded, yͭ we A
ſhuld ſayle into Italy, they
delyuered both Paul, & certayne
other preſoners, vnto
one named Iulius, an vnder
captayne of Ceſars ſoudiars.
And we entred into a
ſhyp of Adramicium, and looſed from land,
apoynted to ſayle by the coaſtes of Aſia, one
* Ariſtarcus out of Macedonia, of the contre *Collo.iiii.a
of Theſſalonia taryinge ſtyll wyth vs.
And yͤ nexte daye we came to Sidō. And Iulius
* courteouſly entreated Paul, and gaue *Act.xxviii.c act.xxiiii.c.
him liberte, to go vnto his frēdes, & to refreſhe
hym ſelfe. And whan we had launched
from thence, we ſayled harde by Cypers, becauſe
the wyndes were cōtrarye. And whan
we had ſayled ouer yͤ ſee of Cylicia, & Pamphilia,
we came to Myra which is in Lycia.
And there the vndercaptayne founde a B
ſhyppe of Alexandria ready, that ſayled into
Italy, and he put vs therin. And when we
had ſayled ſlowly many dayes, & ſcace were
come ouer againſt Guydon (becauſe yͤ wynde
wythſtode vs) we ſayled harde by the
coaſte of Candy, ouer againſte Salmo, and
wyth moche worke ſayled beyonde it, and
came vnto a place whych is called the fayre
hauēs. Nye wher vnto was the cytie of Laſea
when moche tyme was ſpent, and whan
ſaylyng was now ieoperdous, becauſe alſo
that they had ouerlonge faſted, Paul put thē C
in remembraunce, and ſayd vnto thē: Syrs
I perceaue, that this viage wilbe with hurte
and moche damage, not of the ladinge and
ſhyp onely, but alſo of your lyues: Neuertheleſſe
yͤ vnder captayne beleued yͤ gouerner &
yͤ maſter of yͤ ſhyp more then thoſe thynges
which were ſpokē of Paul. And becauſe the
hauē was not cōmodious to witer in, many
toke coūſell to departe thēce, yf by any meanes
they myght attayne to Phenices & there

to wynter, whyche is an hauen of Candy, and lyeth toward the ſouthweſt and noꝛthweſt wynde. When the ſouth wynde blewe, they ſuppoſynge to obtayne their purpoſe, looſed vnto Aſſon, and ſayled paſt all Candy:

D But not longe after, ther aroſe agaynſte theyꝛ purpoſe, a flawe of wynde out of the noꝛtheaſt. And when the ſhyp was caught & could not reſyſt yͤ wynde, we let her go, and dꝛaue with yͤ wether. But we were caryed i to an yle whych is named Clauda, and had moche woꝛke to come by a bote, whych they ☞ toke vp, and vſed helpe, & made faſt yͤ ſhyppe, fearinge, leſt they ſhulde fall ☞ into the Syꝛtes. And ſo they let downe a veſſel, and were caryed. The nexte daye (whē we were toſſed wyth an exceadinge tēpeſt) they lyghtened the ſhyp, and the thyꝛde daye we caſte out wyth oure awne handes the taklynge of the ſhippe. Whē at the laſt, nether the ſunne noꝛ ſtarres in many dayes appeared, and no ſmall tempeſt laye vpō vs, all hope that we ſhuld eſcape, was then takē awaye. But after longe abſtynence, Paull ſtode foꝛth in the myddes of them, & ſayde: Syꝛs, ye ſhuld haue harkened to me, and not to haue looſed from Cādy, nether to haue bꝛought vnto vs thys harme & loſſe. And now I exhoꝛte you to be of good chere. Foꝛ ther ſhalbe no loſſe of any mās lyfe amonge you, ſaue of the ſhip onely. Foꝛ ther ſtode by me this nyght yͤ angel of God, whoſe I am, and whom I ſerue, ſayinge: feare not Paul * yͤ muſt be bꝛought befoꝛe Ceſar, And lo, God hath geuen the al them that ſayle wyth the. Wherfoꝛe ſyꝛs be of good chere: foꝛ I beleue God, that it ſhalbe E euen as it was tolde me. How be it we muſt be caſt into * a certayne ylonde.

* Act.xxv.c.

* act.xxviii.a

But when the fourteneth nyght was come (as we were ſayling in Azia about mydnyght) the ſhyppmē demed, that there appeared ſome countre vnto them: and ſounded, & foūde it .xx. feddoms. And whē they had gone a lytell further, they ſounded agayne, and foūde .xv. feddoms. Then fearynge leſt they ſhuld haue fallē on ſome rocke, they caſt .iiij. ancres out of the ſterne, and wyſhed foꝛ the daye. As the ſhyppmen were about to flee out of the ſhyp (whan they had let downe yͤ bote into the ſee, vnder a coulour, as though they wolde haue caſt ancres out of the foꝛſhippe) Paul ſayde vnto the vndercaptayne and to the ſoudyers: excepte theſe abyde in the ſhyp ye cannot be ſafe. Then the ſoudyers cut of yͤ rope of the bote, and let it fall awaye.

F And whan the daye beganne to appeare, Paul beſought thē all to take meate, ſaying thys is the fourtenth daye, that ye haue taryed and contynued faſtynge, receauynge nothīg at all. Wherfoꝛe, I pꝛaye you to take meate: foꝛ this no dout is foꝛ youre helth: foꝛ * ther ſhall not an heer fall from the heed of any of you. And when he had thus ſpoken, he toke bꝛeed and + gaue thankes to God in pꝛeſence of them all: and whan he had bꝛokē it, he beganne to eate. Then were they all of good cheare, and they alſo toke meate. We were all together in the ſhyp, two hundꝛed thꝛeſcoꝛe and ſyxtene ſoules. And whē they had eaten ynough, they lyghtened the ſhyp, and caſt out the wheate in to the ſee.

* Mat.xi.b. Luke.xii.a

Mar. vi.e. and.viii.a. i.Tim.iiii.a

G When it was daye, they knewe not the lande, but they ſpyed a certayne hauen wyth a banke, into the whyche they were mynded (yf it were poſſyble) to thruſt in yͤ ſhyp. And when they had taken vp the ancres, they cōmitted them ſelues vnto the ſee, and lowſed the rudder bondes and hoyſed vp the mayne ſayle to the wynde, and dꝛue to lande. And whan they chaunced on a place, whyche had the ſee on both the ſydes, they thꝛuſte in the ſhyp. And the foꝛeparte ſtucke faſt and moued not, but the hynder parte bꝛake with the violence of the waues.

The Soudyars counſell was to kyll the pꝛeſoners, leſt any of them, when he had ſwomme out, ſhulde conne awaye. But the vnder captayne wyllinge to ſaue Paul, kept them from theyꝛ purpoſe, and commaunded that they whych coulde ſwymme, ſhulde caſt thē ſelues fyꝛſt into the ſee, and ſcape to lande. And the other he commaunded to go, ſome on boꝛdes, and ſome on bꝛoken peces of the ſhyp. And ſo it came to paſſe, that they eſcaped all ſafe to lande.

¶ The .xxviij. Chapter.

¶ The vyper hurteth not Pauls hande, he healeth Publyus father, and pꝛeacheth Chꝛyſte at Rome.

A AND when they were ſcaped, then they knewe, that: * the yle was called Milete. And the ſtraungers ſhewed vs no lytell kyndnes: foꝛ they kyndled a fyꝛe, and receaued vs euery one, becauſe of the pꝛeſent rayne, and becauſe of the colde. And when Paull had gathered a bondell of ſtyckes, and layde them on the fyꝛe, ther came a vyper out of yͤ heat, and caught hym by the hande. When the ſtraungers ſawe the beaſt hange on hys hande, they ſayde amonge them ſelues: no doute thys mā is a moꝛtherer: whō (though he haue eſcaped the ſee) yet vengeaunce ſuffreth not to lyue. And he ſhouke of the vyper into the fyꝛe, and * felt no harme. B Howbeit they wayted whē he ſhulde haue ſwolne, oꝛ fallen downe deed ſodenly. But after they had loked a greate whyle, and ſawe no harme come to hym, they chaunged theyꝛ myndes, and ſayde * that he was a God.

* Act.xxvii.e.

Mar. vi.d. Luke.x.c

* Act.xiiii.b

In the

C In the ſame quarters were landes of the chefe man of the yle (whoſe name was Publius) which receaued vs, & lodged vs thre dayes courteouſly. And it fortuned that the father of Publius laye ſycke of a feuer, and of a bloudy flixe. To whom Paul entred in and prayde, and layde hys handes on hym & healed him. So, when this was done, other alſo whych had diſeaſes in the yle, came and were healed: which alſo did vs great honour And when we departed, they laded vs with ſoch thynges as were neceſſary.

After thre monethes we departed in a ſhip of Alexādry, whych had wyntred in the yle, ☞ whoſe badge was ☞ Caſtor & Pollux. And whē we came to Cyracuſa, we taryed there thre dayes. And frō thence we fet a cōpaſſe, and came to Regium. And after one daye ỹ ſouth wynde blewe, and we came the nexte daye to Putiolus: where we founde brethrē, and were deſyred to tary wyth them ſeuen dayes, and ſo came we to Rome. And frome thence, when the brethren hearde of vs, they came to mete vs at Apiphorum, and at the thre tauernes. When Paull ſawe them, he thancked God, and wexed bolde. And when D we came to Rome, the vndercaptayne delyuered the preſoners to the chefe captayne of the hoſt: but Paull was ſuffred to dwell by hym ſelfe wyth a ſoudyer that kept hym.

And after thre dayes, Paul called the chefe of the Iewes together. And when they were come, he ſayde vnto them: Men and brethrē though, *I haue cōmitted nothing agaynſt the people or lawes of ỹ Elders ‡ yet was I delyuered preſoner from Ieruſalem into the handes of the Romayns. Which when they had examined me, wolde haue let me go, becauſe ther was no cauſe of death in me. But when the Iewes ſpake contrary, I was conſtrayned to appeale vnto Ceſar: not ỹ I had ought to accuſe my people of. For this cauſe then haue I called for you, euē to ſe you, and to ſpeake wyth you: *becauſe that for the hope of Iſrael I am bounde w̄ this cheyne.

* Act.xxiii.c. and.xxv.b
‡ Act.xxiiii.c.

* Act.xxiii.b xxiiii.e.and xxvi.b.

And they ſayde vnto hym: we nether receaued lettres out of Iewry pertaynyng vnto the nether any of the brethren ỹ came ſhewed or ſpake any harme of ỹ: But we wyll heare of the what thou thynkeſt. For as cōcernynge thys ſecte, we knowe that *euery where it is ſpoken agaynſt. And when they had appoynted him a daye, ther came many to hym into hys lodgyng. To whom he expounded and teſtifyed the kyngdom of God E and preached vnto them of Ieſus: both oute of the lawe of Moſes and out of the Prophetes, euen from morninge to nyght. And *ſome beleued the thynges whyche were ſpokē, and ſome beleued not.

* Luke. ii. c.

* Act.xvii.a.

And when they agreed not amonge them ſelues, they departed, after that Paull had ſpoken one worde: well ſpake the holy gooſt by Eſay the prophet vnto oure fathers, ſaying: *Go vnto thys people, and ſaye: wyth youre eares ſhall ye heare, and ſhall not vnderſtande: and wyth youre eyes ſhall ye ſe, & not perceaue.

* Eſa.vi.c.
mat.xiii.b
Mar.iiii.b
Luke.viii.b
Ioh.xii.f.

For the hert of this people is wexed groſſe and with their eares haue they had no luſt to heare, and their eyes haue they cloſed: leſt they ſhulde ſe wyth their eyes, & heare wyth their eares, and vnderſtande with their hertes, and ſhuld be cōuerted, and I ſhuld heale them. Be it knowen therfore vnto you, that thys ſaluacyon of God is ſent to the gentyls and they ſhall heare it. And when he had ſayde theſe wordes, the Iewes departed frō him and had greate deſpicions amōge them F ſelues.

And Paul dwelt two yeares full in hys lodgynge, and receaued al that came in vnto hym, preachynge the kyngdome of God
and teachyng thoſe thynges which
concerne the Lorde Ieſus with al
confydence, no man forbyd-
dynge hym .·.

C Here endeth the Actes of the
Apoſtles.

Hh iiij.

The Epiſtle of the Apoſtle Saynct Paul to the Romayns.

The fyrſt Chapter.

✠

Paul declareth hys loue towarde the Romaynes, ſheweth what the Goſpel is wyth the frute therof, and rebuketh the beaſtlynes of the Hethen.

P

Paul the ſer-
A uaunt of Jeſus Chryſt called to the office of
*Acte.xiii.a. an Apoſtle*put a parte for ẏ Goſpel of God
*Deu.xviii.c *whych he had promyſed afore by hys Pro-
Actes.vii.e. phetes in the holy ſcriptures of hys ſonne,
or whych was borne☞(vnto hym)*of the ſeed of
Dauid after the fleſhe: and hath bene decla-
*Mat.i.a red to be the ſonne of God wt power, after ẏ
ii.Tim.ii.b ſprete that ſanctifyeth, ſence the tyme that
Jeſus Chriſt oure Lorde roſe agayne frome
*Actes.ix.d deeth*by whome we haue receaued grace &
Apoſtleſhyp, that obedience myght be geuē
vnto the fayth in hys name amonge all hea-
then, of whoſe nombre you be, the electe of
Jeſu Chriſt: ✠

To all you that be at Rome, beloued of
*i.Cor.i.a God and ſayntes by electyon. *Grace be wt
Gala.i.a. you and peace from God oure father, & from
the Lorde Jeſus Chriſt.

Fyrſt verely I thāke my God thorow Je-
ſus Chryſte for you all, that youre fayth is
ſpoken of in all the worlde. For God is my
*John.iii.c. wytnes (whome I ſerue. *Wyth my ſprete
i.Cor.iii.c in the Goſpell of hys ſonne) that wythoute
B ceaſynge I make mencyon of you prayinge
*Philip.i.a. alwayes*in my prayers, that by ſome mea-
Collo.i.a ne, at the laſt (one tyme or other) a proſpe-
rous iorney (by the wyl of God) myght for-
tune me, to come vnto you. For I longe
to ſe you, that I myght beſtowe amoug you
ſome ſpyrituall gyftē, to ſtrēgth you withal
that is, that I myght haue conſolacyon to-
gether wyth you, through the commē fayth
whych both ye and I haue.

I wolde that ye ſhuld knowe (brethren)
how that I haue often tymes purpoſed to
come vnto you*but haue bene let hither to, *Acte.xxvi.b
to haue ſome frute alſo amōge you, as amōg
other of the Gētyls. I am detter both to the
Grekes and to the vngrekes, to the learned
and to the vnlearned. So that (as moche as
in me is) I am redy to preach the Goſpell to
you that are at Rome alſo. *For I am not *Eccl.xii.c.
aſhamed of the Goſpell of Chryſt, becauſe* ii.Timo.i.d.
it is the power of God vnto ſaluaciō to euery i.Cor.i.c.
one that beleueth, to the Jewe fyrſt, & alſo to
the Gentyle.

For by it is the ryghteweſnes of God ope- C
ned☞from fayth to fayth. As it is wrytē ☞
*the iuſt ſhall lyue by fayth. *Abac.ii.a. Gala.iii.b

For the wrath of God apeareth from hea- Hebre.x.g
uen agaynſt all vngodlynes and vnryghte-
weſnes of men, which withholde the trueth
in vnryghteweſnes: ſeynge*that it whych *Act.xvii.e
maye be knowen of God, is manyfeſt amōg
them becauſe God hath ſhewed it vnto thē.
*For hys inuyſible thinges (ẏ is to ſaye his *Acte.xiiii.c.
eternall power and godhed) are ſene, for as Hebre.xi.a.
moch as they are vnderſtande*by the wor- *Psal.xix.a
kes from the creacion of the worlde: So
that they are wythout excuſe becauſe that
when they knewe God, they glorifyed hym
not as God, nether were thanckfull but we-
xed full of vanities in theyr imaginacions,
*and theyr folyſh hert was blynded. When *Deu.xviii.c
they counted them ſelues wyſe, they became
fooles*and turned the glory of the immor- *Psal.cvi.c.
tal God, vnto an ymage, made not onely af- Jere.ii.e.
ter the ſymilitude of a mortal man: but alſo
of byrdes, & foure foted*beaſtes & of creping *Eze.viii.b
beaſtes. Wherfore, God gaue thē vp, to vn-
clēnes, thorow the luſtes of their awne har-
tes to defyle their awne bodyes amonge thē
ſelues: which chaunged hys truthe for a lye,
and worſhypped and ſerued the thinges that
be made, more then hym that made them, D
which is to be prayſed for euer. Amen. Wher
fore, God gaue them vp vnto ſhamefull lu-
ſtes: *For euen their wemen dyd chaunge *Leui.xviii.c
the naturall vſe in to that whych is agaynſt
nature. And lykewyſe alſo the men, lefte the
natural vſe of the woman, and brēt in their
luſtes one wyth another, *men wyth men
wrought fylthynes, and receaued to thē ſel- *Leu.xviii.c.
ues the rewarde of theyr erroure, as it was
accordynge.

And as they regarded not to knowe God
*euen ſo God delyuered them vp vnto a *Act.vii.f.
lewde mynde, that they ſhuld do thoſe thyn-
ges whych were not comly, beyng full of all
vnryghteouſneſſe, fornicacyon, wyckednes,
couetouſnes, malycyouſnes, full of enuye
that

murther, debate, diſceyte, euell condicioned,
whyſperers, backbyters, haters of God, diſ-
daynfull, proude, boaſters, bryngers vp of
euell thynges, diſobedient to father and mo-
ther, wythout vnderſtandynge, couenaunte
breakers, vnlouinge, trucebreakers, vnmer
cyfull. Whyche men, though they knewe, the
◡* ryghteouſnes of god, ◦*(conſydered not) howe yͤ
they whych commyt ſuch thynges, are wor-
-* thy of deeth, not only ◦*(they that) do the ſame
◦* *but alſo -*(they whych) haue pleaſure in them
*Oſee. vii.a that do them:

¶The.ij.Chapter.

¶He rebuketh the Jewes, whych as touchynge ſynne are lyke the Heathen.

A Therfore art thou inexcuſable. O
*Mat.vii.a mã, whoſoeuer thou be yͤ ☞ iud
☞ geſt. For in yͤ ſame wherin thou
†ii.Re.xii.b iudgeſt another † thou condẽneſt
thy ſelfe. For thou that iudgeſt,
doeſt euen the ſame ſelfe thynges. But we
are ſure, that the iudgement of God is accor-
dynge to the trueth, agaynſt them whych cõ
myt ſuch thynges. Thynkeſt thou thys, O
thou man that iudgeſt them whych do ſuche
thynges, and doeſt euen the verye ſame thy
ſelfe, that thou ſhalt eſcape the iudgement of
God? Ether deſpyſeſt thou the ryches of his
goodnes, and pacience and longe ſufferaũce,
*Eſay.xxx.d not knowynge * that the kyngdome of God
Actes.xvii.g. leadeth the to repentaunce?
B But thou after thy ſtubberneſſe, and herte
that can not repente, heapeſt vnto thy ſelfe
wrath agaynſt the daye of vengeaunce, whẽ
ſhalbe opened the ryghteous iudgemente of
*mat.xvi.d God, * whych wyl rewarde euery mã ☞ ac
Pſal.xviii.c cordynge to his dedes: that is to ſaye, prayſe
☞ honoure and immortalite, to them whych cõ
tinue in good doynge, and ſeke immortalite.
But vnto thẽ that are rebelles, and that do
not obeye the trueth, but folowe vnryghte-
ouſnes, ſhall come indignacion and wrath,
tribulacion and anguyſhe vpon the ſoule of
euery man that doth euell: of the Jewe fyrſt,
and alſo of the Gentyle. To euery man that
doth good, ſhall come prayſe, and honoure,
and peace, to the Jewe fyrſt, and alſo to the
*ii.par.xix.c Gentyl. For * ther is no reſpecte of perſons,
Actes.x.e with god. For whoſoeuer hath ſynned with
Ephe.vi.b out lawe, ſhall alſo peryſhe wythout lawe.
Collo.iii.d And as many as haue ſynned in the lawe,
ſhalbe iudged by the lawe. For in the ſyghte
of God, they * are not ryghteous whyche
Jacob.i.b heare the lawe: but the doers of yͤ lawe ſhall
be iuſtifyed. For whan the Gentyls whyche
☞ haue not the law, ☞ do of nature the thyn-
C ges conteyned in the lawe: thẽ they hauyng
not the lawe, are a lawe vnto them ſelues,
whyche ſhewe the dede of the lawe wrytten
in theyr hertes: whyle theyr conſcience bea-
reth wytnes vnto them, & alſo theyr though
tes, accuſynge one another or excuſynge, at
the daye * when the Lorde ſhall iudge the ſe-
cretes of men by Jeſus Chriſt, accordyng to *Mat.xxv.e
my Goſpell.
Beholde, * thou art called a Jewe, and
truſteſt in the lawe, and makeſt thy boaſt of John.viii.e
God, and knoweſt hys wyl, and aloweſt the
thynges that be excellẽt, and arte infourmed
by the lawe: and beleueſt that thou thy ſelfe
art a guyde of the blynd, a lyght of thẽ which
are in darcknes, an informer of them whych
lacke diſcrecion, a teacher of the vnlearned,
which haſt yͤ enſample of knowlege, & of the
trueth by the law. Thou therfore whych tea
cheſt another, teacheſt not thy ſelfe. * Thou
preacheſt, a man ſhulde not ſteale: yet thou *Mat.vii.c.
ſtealeſt. Thou that ſayeſt, a mã ſhuld not cõ D
myt aduoutry, breakeſt wedlocke. Thou ab
horreſt ymages, and yet robbeſt God of hys
honoure. Thou that makeſt thy boaſt of the
lawe, thorow breakynge the lawe diſhonou
reſt God. For the name of God is euell ſpo-
ken of amonge the Gẽtyls, thorowe you * as *Eſa.lii.a
it is wrytten. Eze.xxxvi.e
☞ For circumciſion verely auayleth, yf ☜
thou kepe the law. But yf thou be a breaker
of the lawe, thy circumciſion is turned to vn
circumciſion. Therfore, yf the vncircũciſed
kepe yͤ ryght thynges cõtayned in the lawe,
ſhall not hys vncircumciſion be counted for
circumciſion? And ſhall not vncircumciſion
whych is by nature (yf it kepe yͤ lawe) iudge
the, whych beynge vnder the letter and circũ
cumciſion, doeſt tranſgreſſe the lawe? He is
not a Jewe, which is a Jewe outwarde. Ne
ther is it circumciſion, which is outwarde in
the fleſhe. But * he is a Jewe whyche is hyd
wythin, and † the circumciſion of the herte is *Joh.viii.e
true circumciſion, whych conſiſteth ☞ in yͤ Roma.ix.b. †Collo.ii.b
ſprete, and not in the letter whoſe prayſe is ☜
not of men, but of God.

¶The.iii.Chapter.

¶He ſheweth what preferment the Jewes haue, and that both the Jewes and Gentyls are vnder ſynne, and are iuſtifyed only by the grace of god in Chriſt.

What prefermẽt then hath yͤ Jewe? A
or what aduauntageth circumci-
ſyon? Surely verye moch. Fyrſte *Roma.ix.a
* becauſe yͤ vnto them were com-
mitted yͤ wordes of God. What then though
ſome of them dyd not beleue? * ſhall theyr *ii.Tim.ii.b
vnbeleue make the promes of God without
effecte? God forbyd † Let God be true, and †John.ii.e
* euery man a lyar, as it is wrytten: † yͤ thou *pſa.cxvi.b †Pſal.li.a
myghteſt be iuſtified in thy ſayinges, and
ouercome, when thou art iudged.
☞ But yf oure vnrighteweſnes make yͤ B
ryghteweſnes of God more excellent: what ☜
ſhall we ſaye? Is God vnrighteous, whiche
taketh vẽgeaunce? I ſpeake after the maner
of mẽ: God forbyd. For how then ſhall God
iudge the worlde? For yf the trueth of God
appeare more excellent thorow my lye, vnto
his prayſe, why am I hence forth iudged as
a ſynner?

a ſynner:and not rather(as mẽ ſpeake euyll
of vs,and as ſome affyrme that we ſaye) let
vs do euell, that good maye come therof.
Whoſe damnacion is iuſt.

C What then? Are we better then they? No
in no wyſe. For we haue alreadye proued,
howe that both Iewes and Gentyls are all
*Pſa.xiiii.a and.lii.a vnder ſynne, as it is wrytten: * There is
none ryghteous, no not one: there is none ẏ
vnderſtandeth, there is none that ſeketh after
God: they are all gone out of the waye,
they are all vnprofytable, ther is none that
*Pſalm.v.b doth good, no not one. * Theyr throte is an
open ſepulchre, with theyr tonges they haue
diſceaued: the poyſon of aſpes is vnder theyr
lyppes. * Whoſe mouth is full of curſynge &
*Pſalm.v.b ‡Prouer.i.b bytternes. * Theyr fete are ſwyfte to ſhed
*Eſa.lix.b blonde. * Deſtruccion and wretchednes are
in theyr wayes, and the waye of peace haue
*pſa.xxxvi.a they not knowẽ. * There is no feare of God
before theyr eyes.

✠ We knowe that what thinges ſoeuer
ẏ lawe ſayth, it ſayth it to thẽ whych are vnder
ẏ lawe. That all mouthes maye be ſtopped,
& that all the worlde may be ſubdued to
*Gala.ii.c God, becauſe that * by the dedes of the lawe
ther ſhall no fleſhe be iuſtifyed in hys ſyght:
For by the lawe commeth the knowledge of
ſynne.

But now is ☞ ẏ ryghteouſnes of God
☞ declared wythout the lawe, for aſmuch as it
is alowed by the teſtimonye of the lawe and
of ẏ Prophetes. The ryghteouſnes of God,
commeth by the fayth of Ieſus Chriſt, vnto
☞ all and vpon all them that beleue. ☞(on hym.

D Ther is no difference: for all haue ſynned,
and are deſtitute of the glorye of God: but
‡Eſa.liii.b ‡ are iuſtifyed frely by his grace, through the
redempcion that is in Chriſte Ieſu, whome
*Ioh.ii.a God hath ſet forth * to be ẏ obtayner of mercy
thorowe fayth, by ẏ meanes of his bloud,
to declare hys ryghteouſnes, in that he forgeueth
the ſynnes that are paſſed, whych God
dyd ſuffre, to ſhewe at thys tyme his ryghteouſnes,
ẏ he might be counted iuſt, & the iuſtifyer
of him which beleueth on Ieſus. ✠

Where is then thy reioyſynge? It is excluded.
By what lawe? of workes? Naye: but
by the lawe of fayth.

Therfore we holde, that * a man is iuſti-
*Gala.ii.c fyed by fayth without the dedes of the lawe
Is he the God of the Iewes only? Is he not
alſo the God of the Gentils? Yes, euen of the
Gentyls alſo. For it is God onely whych iuſtifyeth
the circumciſion that is of fayth, and
vncircumciſion thorowe fayth. Do we then
deſtroye ẏ lawe thorowe fayth? God forbyd:
But we rather mayntayne the lawe.

☙ The.iiii.Chapter.

☙ He declareth by the example of Abraham, ẏ
that fayth iuſtifyeth, and not the lawe, nor the
workes therof.

What ſhall we ſaye then, that A
* Abraham oure father (as *Eſa.li.a
pertaynynge to the fleſſhe)
dyd fynde? Yf Abrahã were
iuſtifyed by dedes, thẽ hath
he wherin to reioice: but not
wyth God. For what ſayeth
the ſcripture? ‡ Abraham beleued God, & ‡Gene.xv.b
it was coũted vnto hym for ryghteouſnes. Gala.iii.a
To hym that worketh, is the rewarde not Iaco.ii.d.
rekened of fauoure, but of duetye: ☞ To ☞
hym that worketh not, but beleueth on hym
that iuſtifyeth the vngodly, is hys fayth coũted
for ryghteouſnes. ☞(accordyng to the purpoſe ☞
of the grace of God.) Euen as Dauid deſcribeth
the bleſſed fulnes of that man, vnto whome
God imputeth righteouſnes without dedes:
* Bleſſed are they, whoſe vnryghteouſnes *Pſa.xxxii.a
are forgeuen, and whoſe ſynnes are couered.
Bleſſed is that man, to whome the Lorde
wyll not impute ſynne. ☞

Came thys bleſſednes then vpõ the vncir- B
cumciſyon, or vpon the circumcyſyon alſo?
For we ſaye, that fayth was rekened to Abraham
for rightewesnes. How was it then
rekened? whan he was in the circumcyſyon?
or whan he was in the vncircumcyſyon?
* Not in ẏ tyme of circumcyſyon: but when *Gen.xv.b
he was yet vncircumcyſed. And he receaued
the * ſygne of circumciſyon, as a ſeale of the *Gen.xvii.b
ryghtewesnes of fayth, which he had yet beynge
vncircumcyſed, that he ſhulde be the father
of all them that beleue, though they be
not circumciſed, that ryghteouſnes myghte
be imputed to them alſo: and that he myght
be father of circumciſion, not vnto thẽ onely
whych came of the circumciſed, but vnto thẽ
alſo that walke in the ſteppes of the fayth ẏ
was in oure father Abrahã, before the tyme
of circumciſion.

For the promes (that he ſhuld be ẏ heyre C
of the worlde) happened not to Abrahã or to
hys ſeede thorow ẏ lawe: but thorow ẏ ryghteouſnes
of fayth. * For yf they whyche are *Gala.iii.c
of ẏ lawe, be heyres, then is fayth but vayne
and the promes of none effecte. Becauſe the
lawe cauſeth wrath. For where no lawe is,
there is no tranſgreſſion. Therfore by fayth
is the enheritaunce geuẽ, that it myght come
of fauoure: that the promes myghte be ſure
☞ to all the ſeede. Not to them only whych ☞
are of the law: but to them alſo whych are of
the fayth of Abraham, * which is the father *Eſa.li.a
of vs all. (As it is wrytten: ‡ I haue made ẏ ‡Gene.xvii.a
a father of many nacions) euen before God,
whom he beleued, whyche reſtoreth the deed
vnto lyfe: and calleth thoſe thynges whyche
be not, as though they were.

Whych Abrahã, cõtrary to hope, beleued
in hope, that he ſhulde be the * father of many *Gen.xvii.a
nacions, accordynge to that whych was
ſpoken: ‡ euẽ ſo ſhall thy ſeede be, ☞(as the ſtar- ‡Gen.xv.b

res of heauē, and the ſande of the ſee.) And he faynted not in the fayth, nor yet cōſydered hys owne body whych was nowe deed, euen when he was almoſt an hūdred yeare olde: nether yet that Sara was paſt chyldbearynge. He ſtackered not at the promes of God thorowe vnbeleke: but became ſtrōge in fayth, and gaue God the prayſe, beynge ful certifyed, that he which had promyſed the ſame was able alſo to make it good. And therfore was it rekened to hym for ryghteouſnes.

*Roma.xv.a *Neuertheles it is not wrytten for hym onely, that it was rekened to hym (for ryghteouſnes:) but alſo for vs, to whom it ſhalbe coūted (for ryghteouſnes,) ſo that we beleue on hym that rayſed vp Jeſus our Lord from ẏ deed: whych was delyuered for oure ſynnes, and was rayſed agayne for our iuſtificacion.

¶ The.v.Chapter.

¶ The power of fayth, hope and loue and howe death raygned from Adam vnto Chriſt, by whome onely we haue forgeuenes of ſinnes.

A *Joh.xvi.g Because therfore that we are iuſtifyed by fayth, we are at *peace with God, thorowe oure Lorde Jeſus Chriſt: by whom alſo it chaūſed vnto vs to be brought in thorowe fayth, vnto thys grace, wherin we ſtāde, and ☞ *reioyce in hope of ẏ glory ☜ (of the chyldren) of God. *Heb.iij.a Not that onely: but alſo we reioyce in tribulacions: knowynge that *tribulacion bringeth pacience, paciēce bryngeth experience, experience bryngeth hope. *Jaco.i.a And hope maketh not aſhamed: because the loue of God is ſheed abrode in our hertes, by the holy gooſt whych is geuen vnto vs.

*Ephe.ii.a Col.i.c & ij.c For * when we were yet weake, accordynge to the tyme, Chriſt dyed for vs which were vngodly: Yet ſcace wyll any man dye for a righteous mā. Paraduēture for a good man durſt a man dye. ✠ But ‡ God ſetteth out hys loue toward vs, ſeynge ẏ whyle we were yet ſynners ☞ (accordyng to the tyme) Chriſt dyed for vs. ☜ ‡Joh.iij.c i.Joan.iiij.b Much more then now (we that are iuſtifyed by his bloude) ſhalbe ſaued frō wrath thorowe hym.

B For yf when we were enemyes, we were reconcyled to God by the deeth of hys ſonne: much more ſeynge we are reconciled, we ſhal be preſerued by hys lyfe. Not onely this, but we alſo ioye in God by the meanes of oure Lord Jeſus Chriſt, by whom we haue now optayned the attonement.

C *Gene.ii.c Roma.vi.d Wherfore, as by one man, ſinne entred into the wo[illegible] and *deeth by the meanes of ſynne. Euen [illegible] deeth alſo went ouer al men, in ſo much as all we haue ſynned. For euen vnto the lawe was ſynne in the worlde, but ſynne is not imputed, when ther is no lawe: neuertheleſſe deeth raygned from Adam to Moſes, euen ouer them alſo that had not ſinned wyth lyke tranſgreſſion as dyd Adam: which ☞ beareth the ſimilitude of him that was to come. ☜

But the gyfte is not lyke as ẏ ſinne. For yf thorowe the ſynne of one, many be deed: muche more plenteous vpon many was the grace of God, & gyft by grace: * ☞ whyche was of one man Jeſus Chriſt. ☜ *Joh.i.b

And ẏ gyft is not ouer one ſynne: as deeth came thorow one ſynne of one ẏ ſynned. For damnacion came of one ſynne vnto condemnacion: but ẏ gyfte came to iuſtifye frō many ſynnes. For yf by the ſinne of one, deeth raigned by the meanes of one: muche more they D (whyche receaue aboundaunce of grace and of the gyfte of ryghteouſnes) ſhall raygne in lyfe by the meanes of one (that is to ſaye) Jeſus Chriſt.

✠ Lyke wyſe then as by the ſynne of one there ſprange vp euel on all men to condemnacion: euen ſo by the ryghteouſnes of one, ſpryngeth good vpon all men to the ryghteouſnes of lyfe. For as by one mannes diſobedience many became ſynners: ſo by the obedience of one, ſhal many be made righteous. But *the lawe in the meane tyme entred in, ẏ ſynne ſhuld encreace. *Gala iii.b Neuerthelater where aboundaūce of ſynne was, there was more plenteouſnes of grace. That as ſynne hadde raygned vnto deeth, euen ſo myghte grace raygne thorow ryghteouſnes, vnto eternall lyfe, by the helpe of Jeſu Chriſt. ✠

¶ The.vi.Chapter.

¶ For ſo muche as we be delyuered thorowe Chriſte from ſynne, we muſt faſhion our ſelues to lyue as the ſeruauntes of God, and not after our owne luſtes. The vnlykely rewarde of ryghteouſneſſe and ſynne.

A What ſhall we ſaye thē? Shall we cōtinue in ſynne, that there maye be aboūdance of grace? God forbyd. How ſhall we that are deed as touchyng ſynne, lyue eny lenger therin? ✠ Knowe ye not that * all we which are baptyſed into Jeſu Criſte are baptyſed to dye wyth hym? *Gala.iii.b Collo.ii.b We are buryed then wyth hym by baptyme, for to dye: that lyke wyſe as Chriſt was rayſed vp from deeth by the glorie of the father, euē ſo * we alſo ſhuld walke in a newe lyfe. *Ephe.iiii.a For yf we be graft in deeth lyke vnto him: euen ſo ſhall we be partakers of the reſurreccyon: knowyng thys, that oure olde man is crucifyed wyth hym alſo, that the body of ſinne myght vtterly be deſtroyed, that hence forth we ſhulde not be ſeruauntes vnto ſynne. For he that is deed, is iuſtifyed from ſynne.

B *ii.Tim.ii.b Wherfore *yf we be deed wᵗ Chriſt, we beleue, ẏ we ſhall alſo lyue wyth hym: knowyng, that Chriſt beyng rayſed from deeth, ‡ dyeth nomore. Deeth hath nomore power ouer hym. ‡Apoca.i.b. For as touchynge that he dyed, he dyed concernynge ſynne once. And as touchynge that he lyueth, he lyueth vnto God.

Lykewyſe conſydre ye alſo, that ye are deed
as touchyng ſynne, but are alyue vnto God
thorow Jeſus Chriſt our Lorde ✠ Let not
ſynne raygne therfore in youre mortall bodye,
C that ye ſhulde ther vnto obey by the luſtes
of it. Nether geue ye youre membres as
inſtrumentes of vnrighteweſnes vnto ſynne:
but geue ouer youre ſelues vnto God as
they that of deed, are alyue. And geue ouer
youre membres as inſtrumentes of righteweſnes
vnto God. For ſynne ſhall not haue
☞ power ouer you. Bycauſe ☞ ye are not vnder
the lawe, but vnder grace.

What then? Shall we ſynne, becauſe we
are not vnder ȳ lawe: but vnder grace? God
*Joh. viii.c. forbyd. ✠ Knowe ye not, howe that * to
i.Petr.ii.d whom ſoeuer ye commit youre ſelues as ſeruaūtes
to obey, hys ſeruaūtes ye are to whō
ye obey: whether it be of ſynne vnto deeth, or
of obediēce vnto righteweſnes? God be thāked,
D that though ye were the ſeruauntes of
ſynne, ye haue yet obeyed wyth herte vnto ȳ
rule of the doctrine, that ye be brought vnto.
*Joh. viii.d. *Ye are then made fre from ſynne, and are
Roma. viii.a become the ſeruauntes of righteweſnes. ✠
✠ I ſpeake groſly, becauſe of the infirmitie
of youre fleſhe. As ye haue geuen youre mēbers
ſeruauntes to vnclennes and to iniquitye,
(from one iniquitye to another) euen ſo
nowe geue ouer youre members ſeruauntes
vnto righteweſnes, that ye maye be ſanctifyed.
For whē ye were the ſeruaūtes of ſynne,
ye were voyde of righteweſnes. What
frute had ye then in thoſe thynges, wherof
ye are now aſhamed? For the ende of thoſe
thinges, is deeth. But now are ye delyuered
frō ſynne, & made the ſeruaūtes of God, and
haue your frute to be ſanctifyed, and ȳ ende
*Gen.ii.c euerlaſtynge lyfe. For * the reward of ſynne
Roma.v.c is deeth, but eternall lyfe is ȳ gyfte of God,
thorowe Jeſus Chriſt our Lorde. ✠

¶ The. vii. Chapter.

¶ Chriſt hath delyuered vs from the lawe and deeth.
Paule ſheweth what the fleſhe and outwarde man is,
and calleth it the lawe of the members.

A KNowe ye not brethrē (I ſpeake to
them that knowe ȳ lawe) how that
the lawe hath power ouer a man:
*i.Cor. vii.g as longe as it endureth? For * the
woman whych is in ſubieccyon to a man, is
bounde by the lawe to the man, as longe as
he lyueth: But yf the man be deed: ſhe is
*Mat.v.e. looſed from the lawe of the mā. So then * yf
whyle ȳ man lyueth ſhe couple her ſelfe with
another man, ſhe ſhalbe counted a wedlocke
breaker. But yf the man be deed, ſhe is fre
from the lawe of the huſbande, ſo that ſhe is
no wedlocke breaker, though ſhe couple her
ſelfe wyth another man:

Euen ſo ye alſo (my brethren) are deed cōcernynge
ȳ lawe by the body of Chriſte, that
ye ſhulde be coupled to another (I meane, to
hym that is ryſen agayne frō deeth) that we
ſhuld brynge forth frute vnto god. For whā
we were in ȳ fleſh, the luſtes of ſynne whych B
were ſtered vp by the lawe, raygned in oure
members, to brynge forth frute vnto deeth.
But nowe are we delyuered from the lawe,
and deed vnto it, where vnto we were in bōdage,
that we ſhul deſerue in a newe conuerſacion
of the ſprete, and not in the olde cōuerſacion
of the letter.

What ſhal we ſaye then? is the lawe ſynne?
God forbyd: neuertheleſſe * I knewe not *Roma.v.c
ſynne, but by ȳ lawe. For I had not knowē Gala.iii.b
what luſt had meante, excepte the lawe had
ſayde, ‡ thou ſhalt not luſt. But ſynne toke ‡ Exo. xx.c
an occaſion by the meanes of the commaundement Deute.v.c
and wrought in me al maner of concupiſcence.
For verely wythout the lawe,
ſynne was deed. I once lyued wythout law:
But when the commaūdement came, ſynne
reuiued, and I was deed. And the very ſame C
commaundement, whych was ordeyned vnto
lyfe, was founde to be vnto me an occaſiō
of deeth. For ſynne toke occaſion by the meanes
of the commaūdement, and ſo diſceaued
me, and by ȳ ſame ſlewe me. Wherfore * the *i.Tim.i.b
lawe is holy, and the commaundement holy, Gala.iii.c
and iuſt and good.

Was ȳ thē which was good, made deeth
vnto me? God forbyd. Naye it was ſynne: ȳ
ſinne might apeare (by it which was good)
to worke deeth in me: that ſinne by the commaundement
myght be out of meaſure ſynfull.
For we knowe, ȳ the lawe is ſpirituall:
but I am carnall ☞ * ſolde vnder ſynne, becauſe
☞ I alowe not that whych I do. For ☜ *Eſa.lii.a ☜
what I wolde, ȳ do I not: but what I hate,
that do I. Yf I do nowe that which I wolde
not, I conſent vnto the lawe that it is good.
So then now, it is not I ȳ do it, but ſynne D
that dwelleth in me. For I knowe, that in
me (that is to ſaye in my * fleſhe) dwelleth *Gen.vi.a
no good thinge. For, to wyll is preſent with
me: but I fynde no meanes to performe that
whych is good. For the good that I wolde,
do I not: but the euyll whych I wolde not,
that do I. Yf I do that I wolde not, then is
it not I that do it, but ſynne that dwelleth
in me. I fynde then by the lawe, that when
I wolde do good, euyll is preſent wyth me.
For I delyte in the lawe of God, after the
inwarde man. But I ſe another lawe in my
members, rebellynge agaynſte the lawe of
my mynde, and ſubduynge me vnto the law
of ſynne, whyche is in my members. O
wretched man that I am: who ſhall delyuer
me from thys body ſubdued vnto deeth? I
thanke God thorow Jeſus Chriſt our Lord.
So then, wyth the mynde I ſerue the lawe
of God, but wyth the fleſhe the lawe of
ſynne.

¶ The. viii. Chapter. ✠

¶ The lawe

¶ The lawe of the ſprete geueth lyfe. The ſprete of god maketh vs Gods chyldren and heyres with Chriſt. The aboundaunt loue of God can not be ſeperated.

A THer is then no damnacion to them whych are in Chriſte Jeſu, whyche walke not after the fleſhe, but after the ſprete. For yͤ lawe of the ſprete, of lyfe thorowe Jeſus Chriſt, hath made me *fre from the lawe of ſynne, and deeth. ‡For what the lawe coulde not do (in as much as it was weake becauſe of the fleſhe) that performed God, and *ſent hys ſonne in the ſimilitude of ſynfull fleſhe, and ☞ by ſynne damned ſynne in the fleſhe, that the ryghteouſnes of the lawe, myght be fulfylled in vs, which walke not after the fleſhe, but after yͤ ſprete.

Joh.viii.d
Roma.vi.d.
‡Hebr. vii.c

*Luke. xx. b
Joh.iii.b.

☞

B For they that are carnall, are carnally mynded. But they that are ſpirituall, are gooſtly mynded. To be carnally mynded, is deeth. But to be ſpiritually mynded, is lyfe and peace. ✠ Becauſe that yͤ fleſhly mynde is enemyte agaynſt God. for it is not obedient to the lawe of God, neyther can be. So then they that are in ☞ the fleſhe, can not pleaſe God.

☞

But ye are not in yͤ fleſh, but in the ſprete: yf ſo be that the ſprete of God dwell in you. Yf any man haue the ſprete of Chriſt, the ſame is none of hys. Yf Chriſt be in you, the bodye is deed becauſe of ſynne: but the ſprete is lyfe for ryghteouſnes ſake. Wherfore, yf the ſpirite of hym that rayſed vp Jeſus from deeth, dwell in you: euen he that rayſed vp Chriſt from deeth, ſhall quycken youre mortall bodyes, becauſe of hys ſprete that dwelleth in you.

C ✠ Therfore brethren, we are detters, not to the fleſhe, to lyue after the fleſhe. For yf ye lyue after the fleſh, ye ſhall dye. But yf ye (thorowe the ſprete) do mortifye the dedes of the bodye, ye ſhall lyue. For as many as are led by the ſprete of God, they are the ſonnes of God. For ye haue not receaued the ſprete of bondage to feare any more, but *ye haue receaued the ſprete of adopciõ, wherby we crye: Abba father. ‡The ſame ſprete certifyeth oure ſprete that we are the ſonnes of God. Yf we be ſonnes, then are we alſo heyres, the heyres I meane of God and the heyres annexed wyth Chriſte: yf ſo be that we ſuffer wyth hym, that we maye be alſo glorifyed together wyth hym. ✠

*Gala iiii. a
i.Tim i.b
ii. Corin.i.d
and.v.a
Ephe.i.a

D ✠ For I ſuppoſe that the afflictions of thys lyfe, are not worthy of the glory, which ſhalbe ſhewed vpon vs. *For the feruente deſyre of the creature abydeth lokynge, whẽ the ſonnes of God ſhall appere, becauſe the creature is ſubdued to vanitie, agaynſt the wyl therof, but for hys wyl which hath ſubdued the ſame in hope. For the ſame creature ſhalbe delyuered from the bondage of corupcion, into the glorious lybertie of the ſonnes of God. For we knowe, that euery creature groneth with vs alſo, & trauayleth in payne euen vnto thys tyme.

*ii.Cor.v.a

Not onely it, but we alſo whyche haue ☞ the fyrſt frutes of yͤ ſprete, morne in our ſelues alſo, and wayte for the adopcion (of the chyldren of God) euen the deliueraunce of our body. ✠ ✠ For we are ſaued by hope. But hope that is ſene, is no hope. For howe can a man hope for that whych he ſeyth? But and yf we hope for that we ſe not, then do we wͭ pacience abyde for it.

☜

Lyke wyſe, the ſprete alſo helpeth our infirmities. For we knowe not what we deſyre as we ought: but the ſpirite maketh intercesſion for vs, with gronynges which can not be expreſſed. And *he that ſercheth yͤ hertes ‡ knoweth, what is the meanynge of the ſprete: for he maketh intercesſion for the ſaintes accordynge to the pleaſure of God. ✠

*i.pa.xxviii.b
Pſal.vii.c
Jere.xvii.b
‡Math.vi.b.

✠ We knowe that al thinges worke for the beſt vnto them that loue God, whych alſo are called of purpoſe. For thoſe whych he knewe before, he alſo ordeyned before, that they ſhulde be lyke faſhioned vnto the ſhape of hys ſonne, that he myght be the fyrſte begotten ſonne amonge many brethren. Moreouer, whome he appoynted before, them alſo he called. And ☞ whõ he hath called, them alſo he iuſtifyed: and whõ he iuſtifyed, them he alſo glorifyed.

☜

What ſhall we then ſaye to theſe thynges? ‡ yf God be on our ſyde, who can be agaynſt vs? whych ſpared not hys owne ſonne, *but gaue hym for vs all: how can it be that with hym he ſhulde not geue vs all thynges alſo? Who ſhall laye any thynge to the charge of goddes choſe? it is God that iuſtifieth: who is he that can condemne? it is Chriſt whyche dyed, yee, rather whyche is ryſen agayne, whych is alſo on the ryght hande of God, & maketh intercesſion for vs.

‡Nu.xliii.b
*Luke.xx. b.
John.iii.b.
Eſay.liii.b

Who ſhall ſeperate vs from the loue of God? ſhall tribulacion? or anguyſhe? or perſecucion? ether hõger? eyther nakednes? ether parell? eyther ſwearde? As it is wrytten *for thy ſake are we kylled all daye longe, & are counted as ſhepe apoynted to be ſlayne. Neuertheleſſe, in all theſe thynges we ouercome thorowe hym that loued vs. For I am ſure, that neyther deeth, neyther lyfe, nether Angels, nor rule, nether power, nether thynges preſent, neyther thynges to come, nether heygth, nether loweth, nether any other creature ſhalbe able to departe vs from the loue of God, which is in Chriſt Jeſu our Lorde. ✠

*pſa. xliiii.b

¶ The .ix. Chapter.

¶ Paule complayneth vpon the harde hertes of the Jewes that wolde not receaue Chriſt, and howe the Hethen are choſen in theyr ſteade.

I ſaye

A I Saye the trueth in Chriſte, and lye
not, (my conſcience alſo bearynge me
witnes by the holy gooſt) that I haue
great heuynes, and continuall ſorowe in my
herte. For * I haue wyſſhed my ſelfe to be
*Exo.xxxii.g curſed from Chriſt, for my brethrē (my kinſmen
as pertaynynge to the fleſhe) whych are
the Iſraelites. To whom pertayneth the
☞d adopcion, ☞(of the chyldren) and the glorye, of the
*Roma.iii.a couenauntes * & the lawe that was geuē, and
the ſeruice of God, and the promyſes: whoſe
alſo are the fathers, & they of whom (as concernynge
the fleſhe) Chriſte came, whyche is
God in all thynges to be prayſed for euer
Amen.

I ſpeake not theſe thynges, as though the
B wordes of God had take none effecte. For
*Roma.ii.d * they are not all Iſraelites, whyche are of
Iſraell: nether are they all chyldren ſtraynght
‡Gene.xxi.b waye, that are the ſeed of Abrahā. But ‡ in
Iſaac ſhall thy ſeed be called: that is to ſaye:
*Job viii.e Roma.ii.d *they whyche are the chyldren of the fleſhe,
are not the chyldren of God. But they which
be the chyldren of promes, are counted the
‡Gen.xviii.b ſeede. For this is a worde of promes, ‡about
thys tyme wyl I come, and Sara ſhal haue
a ſonne.

Not only thys, but alſo Rebecca was wt
chylde by one, euen by our father Iſaac. For
yer the chyldren were borne, when they had
C nether done good nether bad (that ȳ purpoſe
of God by eleccion, myghte ſtande) it was
ſayde vnto her, not by the reaſon of workes,
*Gen.xxv.c but by the caller, ‡the elder ſhal ſerue the yonger.
As it is wryttē: Iacob haue I loued, but
Eſau haue I hated. What ſhall we ſay then?
is there any vnryghteouſnes wyth God?
*Ex.xxxiii.d god forbyd. For he ſayth to Moſes: * I wyl
ſhewe mercy to whome ſo euer I ſhewe mercy:
and wyll haue compaſſion, on whome ſo
euer I haue compaſſion. So lyeth it not thē
in a mans wyll or runnynge, but in the mercye
of God. For the ſcripture ſayeth vnto
*Exod.ix.b Pharao: ‡Euen for thys ſame purpoſe haue
I ſtered the vp, to ſhewe my power on the, &
that my name might be declared thorow out
all the worlde. So hath he mercye on whom
he wyll, and whom he wyl he maketh harde
herted.

D Thou wylt ſay then vnto me: why then
blameth he vs yet? For who hath bene able
*Eſay.xlv.b and.lxiiii.e Eccl.xxxiii.b Iere.xviii.a to reſyſt his wyl? * But O mā, what art ȳ,
which diſputeſt with God? Shal the worke
ſaye to the worke man: why haſt thou made
me on this faſhion? Hath not ȳ potter power
ouer the claye, euen of ȳ ſame lompe to make
one veſſell vnto honoure, and another vnto
diſhonoure? Eue ſo, God willynge to ſhewe
hys wrath, and to make hys power knowen
ſuffered wyth longe pacience the veſſels of
wrath, ordeyned to damnacion, and to declare
the ryches of hys glory on the veſſels of
mercye, which he had prepared vnto glorye:
whō alſo he called, not of the Iewes onely,
but alſo of the Gentyls. As he ſayeth alſo to
Oſee: * I wyll call them my people whyche E
were not my people: and her beloued which *Oſee.ii.d i.Petr.ii.b
was not beloued, (and her to haue obtained
mercy, that had not optained mercy.) And it
ſhall come to paſſe, that in the place where it
was ſayde vnto them: ye are not my people:
there ſhall they be called the chyldren of the
lyuynge God.

But Eſaye cryeth concernynge Iſrael,
‡ though the nōbre of the chyldren of Iſrael ‡Eſa.x.e
be as the ſande of ȳ ſee, yet the remnaūt ſhall
be ſaued. For he fynyſheth the word verely,
and maketh it ſhort in ryghtwyſnes. For a
ſhort worde wyl God make on erth. And as
Eſay ſayd before: ‡except the Lord of Sabboth ‡Eſay.i.e
had left vs ſeede, we had bene made as
zodoma, and had bene lykened to Gomorra. F

What ſhal we ſaye then? We ſay, that the
Gentyls whych folowed not ryghtwyſnes,
haue ouertaken ryghtwyſnes: euen the ryghteouſnes
whych cōmeth of fayth. Contrary
wyſe, Iſrael whych folowed ȳ lawe ryghtewyſnes G
could not attaine to ȳ lawe of ryght
wyſnes. Wherfore? euen becauſe they ſought
it not by fayth: but as it were by the workes
of the lawe. For they haue ſtombled at the
ſtomblinge ſtone. As it is wryttē: ‡Behold, ‡Eſa.xxviii.d i.Petr.ii.b Actes.iiii.b
I put in Syon a ſtomblinge ſtone, & a rocke
that mē ſhalbe offended at. And whoſoeuer
beleueth on hym, ſhall not be confounded.

¶ The .x. Chapter. ✠

¶ The vnfaythfulnes of the Iewes. Two maner of ryghteouſneſſes.

BRethren, my hertes deſyre & prayer
to God for Iſrael is, ȳ they myght A
be ſaued. For I beare them recorde,
that they haue a feruente mynde to
Godwarde, but not accordyng to knowlege
For they beynge ignoraunt of Goddes ryghteouſnes,
& goynge aboute to ſtablyſh theyr
owne ryghteouſnes, haue not bene obedient
vnto the ryghteouſnes of God. ✠ For
*Chriſt is the fulfyllynge of the lawe, to iuſtifye
all that beleue. *Math.v.c

For ‡ Moſes wryteth of the ryghteouſnes ‡Leui.xviii.a Gala.iii.b
which cōmeth of ȳ lawe, howe ȳ ☞ the
man whyche doth the thynges of the lawe, ☞A
ſhall lyue therby. But the ryghteouſnes B
whych commeth of fayth, ſpeaketh on thys
wyſe: Say not thou in thyne hert, who ſhall
aſcende into heauen (that is euen to fetche
Chriſt downe from aboue.) Other who ſhal
deſcende into the depe? (that is euen to fetch
vp Chriſt agayne from deeth.) But what *Deu.xxx.c
ſayeth he? * The worde is nye the, euē in thy
mouth and in thyne herte.

Thys ſame is the worde of fayth, which
we preach.

we preache. For yf thou knowlege with thy mouth that Ieſus is the Lord, and beleue in thyne herte, that God rayſed hym up from deeth, thou ſhalt be ſafe. ✠ For to beleue wt the herte iuſtifyeth: and to knowlege with ẏ mouth, maketh a man ſafe. For the ſcripture ſayeth: * whoſoeuer beleueth on hym, ſhall not be confounded. Eſa.xxviii.d

C Ther is no difference betwene the Iewe and ẏ Gentyl. For one is Lord of all, which is rych unto al ẏ cal upon him. For * whoſoeuer doth call on the name of the Lorde, ſhall be ſafe. Howe then ſhall they call on hym, on whom they haue not beleued? how ſhal they beleue on hym, of whõ they haue not herde? howe ſhall they heare, wythout a preacher? And howe ſhall they preache excepte they be ſent? As it is wrytten: howe beautyfull are the fete of them whych brynge tydynges of peace, and brynge tydynges of good thinges. *Johel.ii.g. Actes.ii.c and.xxii.e

D But they haue not all obeyed to the Goſpel. For Eſay ſayeth: * Lord, who hath beleued our ſayenges? So then fayth cõmeth by hearynge, and hearynge commeth by the worde of God. But I aſke: haue they not herd? No doute, * theyr ſoũde went out into all lãdes: & theyr wordes into ẏ endes of ẏ worlde. *Eſa.liii.a. Joh.xii.a. *Pſal.xix.a.

But I demaunde, whether Iſrael dyd knowe or not? Fyrſt Moſes ſayeth: * I wyl prouoke you to enuy, by thẽ that are no people: by a foolyſh nacion I wyll anger you. Eſay after that, is bolde and ſayeth: * I am founde of them, ẏ ſought me not: I am manyfeſt unto them, that aſked not after me. But agaynſt Iſrael he ſayeth: ‡ al day longe haue I ſtretched forth my hãdes unto a people ẏ beleueth not, but ſpeaketh agaynſt me. *Deu.xxxii.c *Eſa.lxv.a. and.lxv.a ‡Eſa.lxv.a.

¶ The.xi. Chapter.

¶ All the Iewes are not caſt awaye, therfore Paul warneth the Gentyls that be called, not to be hye mynded nor to deſpyce the Iewes, for the iudgementes of God are depe and ſecrete.

A I Saye then, hath God caſt awaye hys people? God forbyd. For euẽ I alſo am an Iſraelite, of the ſeed of Abraham, of the trybe of Ben Iamin, God hath not caſt away his people, which he knewe before. Wote ye not, what ẏ ſcripture ſayth of Helias, howe he maketh interceſſion to God againſt Iſrael, ſayenge: * Lord, they haue kylled thy Prophetes, and dygged downe thyne alters: and I am lefte alone, and they ſeke my lyfe. But what ſayeth the anſwere of God unto hym? * I haue reſerued unto my ſelfe ſeuen thouſande men, whych haue not bowed ẏ knee to the ymage of Baall. Euen ſo alſo at thys tyme is there a remnaunt lefte accordynge to the eleccion of grace. Yf it be of grace, then is it not now of workes. For then grace is no more grace. But yf it be of workes, then is it nowe no grace. For then were deſeruynge nomore deſeruynge. *iii.Re.xix.b *iii.re.xix.d.

B What then? Iſrael hath not obtayned that whych he ſeketh: but ẏ eleccion hath obtayned it. The remnaunt are blynded accordynge as it is wrytten. * God hath geuẽ them ẏ ſprete of unquietnes: eyes that they ſhulde not ſe, and eares that they ſhulde not heare, euen unto thys daye. * And Dauid ſayth: Let theyr table be made a ſnare to take them wyth all, and an occaſion to fall, and a rewarde unto them. Let theyr eyes be blynded that they ſe not: and bowe thou downe theyr backe alwaye. *Eſa.vi.c math.xiii.b John.xii.f Acte.xxviii.f. *Pſal.lxix.c

I ſaye then: haue they therfore ſtombled, that they ſhulde utterly fal away together? God forbyd: but thorowe theyr fall is ſaluacion happened unto the Gentyls, for to prouoke them wythall. Wherfore yf the fall of them be the ryches of the worlde, and the miniſhynge of them the ryches of the Gentyls: How much more theyr perfytneſſe? I ſpeake to you Gentyls, in as much as * I am ẏ Apoſtel of the gentils, I wyl magnifye myne office, yf by any meane I maye prouoke them whych are my fleſhe, and myghte ſaue ſome of them. For yf the caſtynge awaye of them, be the reconcilynge of the worlde: what ſhal the receauynge of them be, but lyfe agayne from deeth? For yf one pece be holy, ẏ whole heape is holy. And yf the rote be holy, ẏ braũches ſhalbe holy alſo. *Roma.i.a i.Tim.ii.a ii.Tim.i.c

C Though ſome of the braunches be brokẽ of, and thou beynge a wylde olyue tree, waſt grafte in amonge thẽ, and made partaker of the roote and fatnes of the * olyue tree, boaſt not thy ſelfe agaynſt the braunches. For yf thou boaſt thy ſelfe, thou beareſt not ẏ roote but ẏ roote the. Thou wylt ſay then: ẏ braũches are broken of that I myght be graft in. Thou ſayeſt well: because of unbeleue they were broken of, and thou ſtodeſt ſtedfaſt in fayth. Be not hye mynded, but feare: for ſeynge that God ſpared not the natural braũches, take hede, leſt it come to paſſe that he ſpare not the alſo. *Jere.xi.c

D Beholde therfore the kyndnes and rygorouſnes of God: on them whyche fell, rygorouſnes: but towardes the, kindnes: yf thou cõtinue in hys kyndnes. Or els thou ſhalt be hewen of, and they agayne ‡ yf they byde not ſtyll in unbeleue, ſhalbe graffed in agayne. For God is of power to graffe them in agayne. For yf thou waſt cut out of a natural wylde olyue tree, and was graffed contrary to nature in a true oliue tre: how much more ſhal the natural braũches be graffed in theyr owne olyue tree agayne. ‡ii.Cor.iii.d.

I wold not that this ſecrete ſhuld be hyd from you my brethren (leſt ye ſhuld be wyſe in your owne conceytes) ẏ partly blyndnes is happened in Iſraell, untyll the fulnes of the gẽtyls be come in: and ſo al Iſrael ſhalbe

E ſaued. As it is wryten. * There ſhall come *Eſa.lix.d Pſal.xiiii.b out of Syon he that doth delyuer, and ſhall turne a waye vngodlynes from Jacob. And thys is my couenaunt vnto thē, whē I ſhall take a waye theyr ſynnes. As concernynge yͤ goſpell they are enemyes for your ſakes: but as touchynge the eleccion they are loued for the fathers ſakes.

For verely, the gyftes & callynge of God are ſuch, that it can not repent hym of them: for loke, as ye in tyme paſſed haue not beleued God, yet haue now obtayned mercy thorowe theyr vnbelefe: euen ſo nowe haue they not beleued yͤ mercy which is happened vnto you: that they alſo maye obtayne mercy. ☞ ☞ For God had wrapped al nacions in vnbeleue, that he myght haue mercy on all.

O the depnes of the ryches both of yͤ wyſdome ☞ and knowlege of God: ☞ howe vnſercheable are hys iudgemētes, & hys wayes *Sapi.ix.b Eſa.xl.c. i.Corin.ii.d. paſt fyndynge out? For * who hath knowen the mynde of the Lorde? Or who hath bene hys counſeler? eyther who hath geuen vnto hym fyrſt, and he ſhalbe recompēſed agayne? For of hym, and thorowe hym, and for hym are all thynges: To hym be glorye for euer. Amen.

¶ The .xij. Chapter.

¶ The ſwete conuerſacion, loue, and workes of ſuche as beleue in Chriſt.

A *Phili.iiii.c I Beſeche you therfore brethren, by the mercyfulnes of God, yͤ ye make your bodyes a quicke ſacrifice, holy and acceptable vnto God: whyche is your reaſonable ſeruynge of God: and faſhion not youre ſelues lyke vnto thys world but be ye chaunged in your ſhape, by the renuynge of your mynde, that ye maye proue what thynge that good, and acceptable, and perfyte wyl of God is. For I ſaye (thorowe the grace that vnto me geuē is) to euery mā amonge you, that *no man ſtande hye in hys *Eccl.iii.a Roma.xiiii.a owne conceate, more then it becommeth him to eſteme of hym ſelfe: but ſo iudge of hym ſelfe, that he be gentle and ſober, accordynge as God hath dealte to euery man yͤ meaſure of fayth.

B For as we haue many members in one body, and all members haue not one office: ſo we beyng many, are one body in Chriſt, and euery man amonge our ſelues, one anothers *i.Cor.xii.b. Ephe.iiii.b members. ✠ ✠ *Seynge that we haue dyuers gyftes accordynge to the grace that is geuen vnto vs: yf any man haue the gyfte of ‡i.Cor.xii.a *i.Pet.iiii.c ‡propheſy, let him haue it that it be agreyng vnto the fayth. * Let him that hath an office, wayte on hys office. Let hym that teacheth, take hede to hys doctrine. Let hym that exhorteth, geue attendaunce to his exhortaciō. If any man geue, let hym do it wyth ſynglenes. Let hym that ruleth, do it with diligēce. If any man ſhewe mercy, let him do it wyth cherfulnes. Let loue be without diſſimulacion. Hate yͤ which is euyll, & cleaue vnto that which is good. Be kind one to another with C brotherly loue. * In geuynge honoure, go *i.Petri.ii ‡Eccle.xxx one before another. ‡ Be not ſlouthfull in the buſynes which ye haue in hande. Be feruent in the ſprete. ☞ ☞ Applye youre ſelues to the tyme. Reioyce in hope. Be pacient in tribulacion. Continue in prayer. Diſtribute vnto yͤ neceſſitie of the ſaintes: * be ready to harbour *Hebr.xiii. ‡Math.v. ‡ Bleſſe them whych perſecute you: bleſſe (I ſay) and curſe not. Be mery wyth them that are mery. Wepe alſo wyth them that wepe. D Be of lyke affeccion one towardes another. Be not hye mynded: but make youre ſelues equall to them of the lower ſorte. ✠ ✠ Be not wyſe in your owne opiniōs. Recōpence to no man euell for euell. Prouide aforchāde thynges honeſt ☞ (not onely before God, but alſo) in ☞ the ſyght of all men. If it be poſſible, (as much as is in you) lyue peaceablye wyth all men. Dearly beloued, auēge not your ſelues, but rather geue place vnto wrath. For it is wrytten: * vengeaunce is myne, I wyll re- *Deu.xxx warde, ſayeth the Lorde.

Therfore, yf thyne enemy hōger, fede him: yf he thyrſt, geue hym drynke. For in ſo doynge ☞ thou ſhalt heape coles of fyre on his ☞ heade. Be not ouercome of euell, but ouercome euell, wyth goodnes. ✠

¶ The .xiij. Chapter. ✠

¶ The obedience of men vnto theyr rulers. Loue fulfylleth the lawe. It is nowe no tyme to folowe the workes of darknes.

A LEt euery ſoule ſubmyt hym ſelfe vnto the auctorite of the hyer powers. For * there is no power *Sapi.vi.a Iohn.xix.a and.xvii.b but of God. The powers that be, are ordeyned of God. Whoſoeuer therfore reſyſteth power, reſyſteth the ordinaunce of God. But they that reſyſt, ſhall receaue to them ſelfe damnacion. For rulers are not fearfull to them that do good, but to them that do euell. Wylte thou be wythout feare of the power? Do well then: and ſo B ſhalte thou be prayſed of the ſame. For he is the mynyſter of God, for thy welth. But and yf thou do that whyche is euell, then feare: for he beareth not the ſwearde for nought: for he is the miniſter of God, to take vengeaunce on him that doth euell. Wherfore, ye muſt nedes obeye, not onely for feare of vengeaunce: but alſo becauſe of conſcience. And euen for thys cauſe paye ye tribute. For they are Goddes miniſters, ſeruynge for the ſame purpoſe. ✠

Geue to euery man therfore hys duetye: *tribute to whom tribute belongeth: cuſtome, *Mat.xvii.c and.xxii.b to whom cuſtome is due: feare, to whom C feare belongeth: honoure, to whom honoure pertayneth. ✠ Owe nothynge to any man: but thys, that ye loue one another. For he

that loueth another hath fulfylled the lawe.
‡ Exo.xx.c For theſe commaundementes. ‡ Thou ſhalt
Deu.v.a. Mat.v.d. not commyt aduoutry: thou ſhalt not kyll:
Luke.xviii.d thou ſhalt not ſteale: thou ſhalt not beare falſe
wytnes: thou ſhalt not luſt, and ſo forth
(yf there be eny other commaundement) it is
all comprehended in thys ſayinge, Namely:
*Leui.xix.d * Loue thy neyghboure as thy ſelfe. Loue
Mat.xxi.d. Mar.xii.c. hurteth not his neyghbour. Therfore is loue
Gala.v.d. the fulfyllynge of the lawe. ⊣
James.ii.b ✠ This alſo, we knowe the ſeaſon howe
that it is tyme that we ſhulde nowe awake
out of ſlepe. For nowe is oure ſaluacyō nearer,
then whē we beleued. The nyght is paſſed,
yͤ daye is come nye. Let vs therfore caſt
awaye the dedes of darknes, and let vs put
on the Armoure of lyght. Let vs walke honeſtly
*Luke.xxi.e. as it were in yͤ daye lyght: *not in eatynge
Eccle.xxxi.c. & drynckynge, nether in chamburynge
and.xxxvii.d. and wantonnes, nether in ſtryfe & enuyinge:
but put ye on the Lorde Jeſus Chryſt. ⊣
☞ And ☞ make not prouiſyō for the fleſſhe, to
fulfyll the luſtes of it.

¶ The.xiiij.Chapter.

¶ The weake ought not to be deſpyſed. No man ſhulde offende anothers cōſciēce. Agayne, for outwarde thynges ſhulde no man cōdēpne another.

A Hym that is weake in the fayth,
receaue, not in diſputynge and
troublynge hys conſcience. One
beleueth that he maye eate all
thynge: Another which is weake,
eateth hearbes. Let not hym that eateth,
deſpiſe him that eateth not. And let not hym
*Roma.xii.a whych eateth not, *iudge him yͤ eateth. For
‡Iaco.iiii.b. God hath receaued hym. ‡ What art yͧ yͤ iudgeſt
another mānes ſeruaūt whether he ſtāde
or fall that pertayneth vnto hys awne maſter:
ye, he ſhall be holdē vp, yͭ he maye ſtāde.
For God is able to make hym ſtande.
B This man putteth differēce betwene daye
& daye. Another mā couteth all dayes alyke.
☞ ☞ Let euery mās mynde ſatiſfye him ſelfe.
☞ ☞ He that obſerueth the daye, doeth it vnto
the Lorde. And he that doth not obſerue
the daye, doeth it for the Lorde alſo. He that
eateth, doth it to pleaſe the Lorde, for he geueth
God thankes. And he that eateth not,
eateth not to pleaſe the Lorde wythall, and
geueth God thankes. For none of vs lyueth
for hym ſelfe, and no mā dyeth for hym ſelfe.
For yf we lyue, we lyue vnto the Lord. And
yf we dye, we dye vnto the Lorde. Whether
we lyue therfore, or dye, we are the Lordes.
For Chriſt therfore dyed, and roſe agayne,
*Act.x.f. & reuyued, that he myght be * Lorde of deed
Philip.ii.b. and quycke.
But why doeſt thou then iudge thy brother?
Other, why doeſt thou deſpiſe thy brother?
C We ſhalbe all brought before the iudgement
ſeate of Chryſt. For it is wrytten: as
*Eſa.xlv.e. Philip.ii.b. truely as I lyue ſayth the Lorde: * all knees
ſhall bowe to me, and all tonges ſhall geue
prayſe to God. So ſhall euery one of vs geue
accōptes of hym ſelfe to God. Let vs not
therfore iudge one another eny more.
But iudge thys rather, that no mā put a
ſtomblynge blocke, or an occaſyon to fall in
hys brothers waye. For ✠ I knowe, and
am full certifyed by the Lorde Jeſus, that * *Mat.xv.b.
ther is nothynge comen of it ſelfe: but vnto Actes.x.b.
hym that iudgeth it to be comen: to hym is it i.Timo.iiii.b Mar.vii.b.
comen. If thy brother be greued wyth thy
meate, nowe walkeſt thou not charitablye. D
Deſtroye not hym wyth thy meate, for whō
Chryſt dyed. Cauſe not youre treaſure to be
euyll ſpokē of. For the kyngdome of God is
not meate and drynke: but ryghteweſnes, &
peace and ioye in the holy ghoſt. For he that
in theſe thīges ſerueth Chryſt, pleaſeth God
and is commended of men.
Let vs therfore folowe thoſe thīges which
make for peace, and thynges wherwith one
maye edifye another. Deſtroye not the worke
of God for a lytell meates ſake. * All thinges *Titu.i.d.
are pure: but it is euyll for yͤ man, which
eateth wyth hurte of conſcience. It is good
nether to eate fleſſhe, nether to drinke wyne
nether eny thynge, wherby thy brother ſtōbleth,
ether falleth, or is made weake. Haſt
yͧ fayth? haue it wyth thy ſelfe before God.
Happy is he, that condēpneth not hym ſelfe,
in the thynge whych he aloweth. For he that
maketh cōſcience, is dampned yf he eate: becauſe
he eateth not of fayth. For whatſoeuer
is not of fayth, that ſame is ſynne. ⊣

¶ The.xv.Chapter.

¶ The infyrmite and fraylnes of the weake ought to be borne wyth all loue and kyndneſſe, after the enſample of Chryſt.

We which are ſtrōge * ought A *Gala.vi.a.
to beare the fraylnes of thē,
whych are weake, and not
to ſtonde in oure awne conceytes.
Let euery man pleaſe
hys neyghboure vnto his
welth and edifyinge. For
Chriſt pleaſed not him ſelfe: but as it is wrytten. *Pſal.lxix.b
* The rebukes of thē whych rebuked yͤ,
fell on me. ✠ ‡ Whatſoeuer thīges are wrytten ‡Roma.iiii.d
afore tyme, they are wryttē for oure learnynge,
that we thorowe pacience and cōforte
of the ſcriptures, myght haue hope.
The God of pacyence and conſolacyon, B
graunt you, to be lyke mynded one towardes
another, after the enſample of Chryſt
Jeſu: * that ye all agreynge together maye *Leui.xix.d.
wyth one mouth prayſe God, the father of
oure Lorde Jeſus Chryſt. Wherfore, receaue
ye one another, as Chryſt receaued vs, to yͤ
prayſe of God. And thys I ſaye, that Jeſus
Chryſt was a mynyſter of the circumciſyon
for the truth of God, to cōferme the promyſes
made vnto the fathers: * that the gētyls *Deu.xx.f.
myght prayſe God for hys mercye, all it is

‡ii.reg.xxii.d wrytten. ‡ For thys cauſe I wyll prayſe the
Pſal.xviii.g. amonge the gentyls, and ſynge vnto thy name.
*Deu.xxxii.f And agayne he ſayth: * reioyſe ye gentyles
‡Pſa.cxvii.a wyth hys people. And agayne, ‡ prayſe
the Lorde all ye gentyls, and laude hym all
C ye naciõs together. And agayne Eſay ſayth:
*Eſa.xi.a. ther ſhalbe * the rote of Jeſſe, & he that ſhall
ryſe to raygne ouer the gentyls: in hym ſhall
the gentyls truſt. The God of hope fyll you
wyth all ioye and peace in beleuyng: that ye
maye be ryche in hope, thorowe the power of
the holy ghoſt. ✠

C I my ſelfe am full certifyed of you (my brethren)
that ye alſo are full of goodnes, & fylled
with all knowledge, wyllyng to exhorte
one another. Neuertheleſſe (brethren) I haue
ſome what more bodly writẽ vnto you,
partely to put you in remembraũce, thorowe
D the grace that is geuen me of God, ỹ I ſhuld
be the miniſter of Jeſu Chriſt amõge the Gẽtyls,
and ſhuld miniſter the Goſpell of God,
that the offerynge of the gentyls myght be
acceptable, and ſanctifyed by the holy ghoſt.
I haue therfore wherof I maye reioyſe thorowe
Chryſt Jeſu, in thoſe thynges whych
pertayne to God. For I dare not ſpeake of
eny of thoſe thynges, whych Chriſt hath not
wrought by me, to make the Gentyls obedient,
wyth worde and dede, in myghty ſygnes
& wonders, by the power of the ſprete
of God: ſo that from Jeruſalem & the coaſtes
rounde aboute vnto Illyrycũ, I haue fylled
all countres wyth the Goſpell of Chryſt.

E So haue I enforſed my ſelfe to preache ỹ
Goſpell, not where Chryſt was named, leſt
I ſhulde haue buylt on another mãnes foundacyõ:
*Eſa.lii.d. but as it is wrytten: * To whom he
and.lxv.a. was not ſpoken of, they ſhall ſe: & they that
Roma.x.d. hearde not, ſhall vnderſtãde. For thys cauſe
I haue bene oft let ☞ (and am let as yet) that I
☞ coulde not come vnto you: but nowe, ſeynge
I haue nomore to do in theſe countrees, and
alſo haue bene deſyrous many yeares to come
vnto you, whẽſoeuer I take my iourney
into ſpayne, I wyll come to you. For I truſt
to ſe you in my iourney, ãd to be brought on
my waye thitherwarde by you, after that I
haue ſomwhat enioyed your acquaintaũce.

Now go I vnto Jeruſalem, and * miniſter
F vnto the ſayncts. For it hath pleaſed
*Actes.xi.d them of Macedonia and Achaia to make a
and.xxiiii.d certayne diſtribucyon vpon the poore ſaynctes,
i.Cor.xvi.a whych are at Jeruſalẽ. It hath pleaſed
ii.Cor.viii.a them verely, and theyr detters are they. For
and.ix.a. yf the Gentyls be made partetakers of theyr
ſpirituall thynges, their duty is to mynyſter
vnto them in bodyly thinges. When I haue
performed this, and haue brought the thys
frute ſealed, I wyll come backe agayne by
you into Spayne. I am ſure that whẽ I come
vnto you, I ſhall come wyth aboundaũce
of the bleſſynge of the Goſpell of Chryſt.

✠ I beſeche you brethrẽ for oure Lorde Jeſus G
Chriſtes ſake, & for the loue of the ſprete,
that ye helpe me in my buſynes wyth youre
prayers to God for me, that I maye be delyuered
frõ them which beleue not in Jewry: &
that this my ſeruice, whych I haue to do at
Jeruſalem, maye be accepted of the ſaynctes,
that I maye come vnto you wyth ioye,
by the wyll of God, and maye wyth you be
refreſhed. The God * of peace be wyth you *i Cor.xiiii.e
all. Amen. ✠

¶ The.xvj. Chapter.

¶ A chapter of ſalutacyõs. He warneth them to beware of mens doctryne, and commendeth vnto them certayne godly men, that were louers & brethren in the truth.

I Commende vnto you Phebe, oure A
ſyſter (whych is a miniſter of the cõgregacyõ
of Cenchrea) ỹ ye receaue
her in Chriſt, as it becõmeth ſaynctes,
and that ye aſſyſt her in what ſoeuer buſynes
ſhe neadeth of your ayde. For ſhe hath
ſuckered many, and myne awne ſelfe alſo.
Grete Priſca & * Aquila my helpers ĩ Chriſt *Act.xviii.a
Jeſu, whych haue for my lyfe layde downe ii.Tim.iiii.d
theyr awne neckes. Unto whom not I onely
geue thankes, but alſo all the congregacyõs
of the Gentyls. Lykewyſe, grete the congregaciõ
that is in theyr houſe. Salute my wel B
beloued Ephenetes, whych is ☞ the fyrſt ☞
frute of Achaia ĩ Chriſt. Grete Mary which
beſtowed moch labour on vs. Salute Andronicus
& Junia my coſyns, and preſoners
wyth me alſo: which are well taken amonge
the Apoſtles, and were in Chriſt before me.
Grete Amplias my beloued in the Lord. Salute
Urbã oure helper in Chryſt, & Stachys
my beloued. Salute Appelles approued in
Chriſt. Salute thẽ, whych are of Ariſtobolus
houſholde. Salute Herodion my kynſman.
Grete them that be of the houſholde of
Narciſſus, whych are in the Lorde. Salute
Triphena ãd Triphoſa, whych laboure in ỹ
Lord. Salute the beloued Perſis, whych laboured
moch in the Lorde. Salute Rufus C
choſen in the Lorde, & his mother and myne.
Grete Aſyncritus, Phlegon, Herman, Patrobas,
Mercurius, and the brethren whych
are with thẽ. Salute Philologus and Julia,
Nereus and hys ſyſter, and Olympha, & all
the ſaynctes whych are wyth thẽ. * Salute *ii.cor.xiii.c
one another wyth an holy kyſſe. The congregacyons
of Chryſt ſalute you.

✠ ‡ I beſeche you brethren, marke them ‡Coll.ii.b.
which cauſe diuiſyõ & geue occaſiõs of euyll, Ephe.v.b.
cõtrary to ỹ doctrine, which ye haue learned:
& auoyde thẽ. For they ỹ are ſuche, ſerue not
the Lord Jeſus Chriſt, * but theyr awne bellyes, *Phil.iii.d
& with ſwete and flatterynge wordes,
deceaue the hertes of the innocentes. For
your obediẽce is gone abroade vnto all men.
I am glad therfore no doubt, of you. But yet

I wolde

D I wolde haue you wyſe vnto that whych is good, & to be innocente as cõcernynge euyll. The God of peace ſhall treade Satã vnder youre fete ſhortly. The grace of oure Lorde Jeſu Chryſt be wyth you.

Tymotheus my workefelowe, & Lucius, and Joſan, & Soſipater my kynſmen, ſalute you: I Tertiꝰ ſalute you, which wrote this Epiſtle in the Lorde. * Gayus myne hoſte & the hoſte of all the cõgregaciõ, ſaluteth you. Eraſtus the treaſorer of the cytie, ſaluteth you. And Quartus a brother ſaluteth you. The grace of our Lorde Jeſu Chryſt be with you all. Amen. ✠

* Actes.xix.c

To him that is of power to ſtablyſhe you, accordynge to my Goſpell, & preachynge of Jeſus Chriſt in vtteryng of ẏ miſtery which was kept ſecret ſence ẏ worlde beganne, but nowe is opened by the ſcriptures of the prophetes at ẏ cõmaũdemẽt of the euerlaſtynge God, to ſtere vp obedience to the fayth, publyſhed amonge all nacyons: To the ſame God, whych alone is wyſe, be * (honoure and) prayſe thorowe Jeſus Chryſt for euer. Amẽ.

¶ Thys Epiſtle was ſent to the Romayns
from Corynthum by Phebe, ſhe that
was the myniſter vnto the congregacyon at Cenchrea.

¶ The fyrſt Epiſtle of Saynct Paul the Apoſtle to the Corynthians.

¶ The fyrſt Chapter.

¶ He commendeth the Corynthiãs, exhorteth them to be of one mynde, and rebuketh the diuiſyon that was amõg them. Wordly wyſdome is folyſhnes before God, yee there is no wyſdom but in the deſpiſed croſſe of God.

A PAul called an Apoſtle of Jeſus Chriſt, thorowe the will of God, and brother Soſtenes.

Unto the congregacyon of God whych is at Corynthum. To them that are ſanctifyed by Chryſt Jeſu called ſaynctes, with all that call on the name of oure Lorde Jeſus Chryſt in euery place, ether of theyrs or of oures.

* Grace be vnto you and peace frõ God oure fater, & from the Lorde Jeſus Chryſt.

* Roma.i.a
Gala.i.a.

✠ I thanke my God allwayes on youre behalfe, for the grace of God, whych is geuẽ you by Jeſus Chryſt, that in all thynges ye are made ryche by hym, in all vtteraũce and in all knowledge, by the whych thynges the teſtimony of Jeſus Chryſt was confermed in you, ſo ẏ ye are behynde in no gyfte, waytynge for the apearyng of oure Lorde Jeſus Chryſt, whych ſhall alſo ſtrength you vnto the ende, that ye maye be blameleſſe in the B daye * (of the commynge) of oure Lorde Jeſus Chriſt. ✠ * God is faythfull, by whom ye are called vnto the feloſhyppe of hys ſonne Jeſus Chriſt our Lord. I beſeche you brethrẽ by the name of our Lord Jeſus Chryſt, that ye all ſpeake one thynge, & that there be no diſſencion amonge you: but that ye maye be a whole body: of one mynde and of one meanynge. For it is ſhewed vnto me (my brethren) of you, by them which are of the houſe of Cloe, that ther is ſtryfe amonge you. I ſpeake of the ſame that euery one of you sayeth: I holde of Paul: I holde of * Apollo: I holde of Cephas: I holde of Chriſt. Is Chriſt deuyded? Was Paul crucifyed for you? ether were ye baptyſed in the name of Paul? C I thanke God, that I baptyſed none of you, but Criſpus and Gaius: leſt eny ſhulde ſaye, that I had baptyſed in myne awne name. I baptyſed alſo the houſe of Stephana. Furthermore knowe I not, whether I baptyſed eny man * (of you) or no.

* Nu.xxiii.e.
i.Cor.x.c.

* Act.xviii.d
i.Cor.iii.a.
and.xvi.c.

For Chryſt ſent me not to baptyſe, but preache ẏ Goſpell, not wᵗ wyſdome of wordes, leſt the croſſe of Chryſt ſhulde haue bene made of none effecte. For the preachinge of ẏ croſſe, is to thẽ that peryſhe, fooliſhnes: but vnto vs whych are ſaued * it is the power of God. For it is written: ‡ I wyll deſtroye the wyſdome of the wyſe, and wyll caſt awaye the vnderſtandynge of the prudẽt. Where is the wyſe? * Where is the ſcrybe? Where is ẏ diſputer of this worlde? Hath not God made the wyſdome of thys worlde foolyſhnes?

* Roma.i.d
‡ Esa.xxix.d.

* Esa.xxxiii.c

D For after that the worlde thorowe wyſdome knewe not God, in the wyſdome of God, it pleaſed God thorowe foolyſhnes of preachynge, to ſaue them that beleue. For * the Jewes require a ſygne, and the Grekes ſeke after wyſdome. But we preache Chriſt crucifyed, vnto the Jewes an occaſyon of fallynge, and vnto the Grekes foolyſhnes: but vnto them whych are called both of the Jewes & Grekes, we preache Chryſt the power of God, and the wyſdome of God. For the foolyſhnes of God, is wyſer then men: and the weakenes of God is ſtronger then men. Brethrẽ, ye ſe youre callynge, howe that not many wyſe men after the fleſhe, not many myghty, not many of hye degre, are called: But God hath choſen the folyſhe thynges of the worlde, to confounde the wyſe. And God hath choſen the weake thynges, of the worlde, to confounde thynges, whych are myghtye. And vyle thynges of the worlde, & thynges which are deſpiſed, hath God choſen, yee, and thinges of no reputacyon, for to brynge to nought thynges of reputacyon, that no fleſhe ſhulde reioyce in hys preſence. And of hym are ye, in Chryſt Jeſu, whych of

* Mat.xviii.d
Luke.xi.d
John.vi.d.

God is made vnto vs, wyſdome, and ryghtweſnes,
and ſanctifyinge, and redempcyon:
That accordynge as it is written: he whych
reioyſeth, ſhulde reioyce in the Lorde.

¶The .ij. Chapter.

¶It is not eloquence and glorious paynted wordes of worldly wyſdome, that can edyfye, and conuerte ſoules vnto Chryſt, but the playne wordes of the ſcrypture, for they make mencyon of hym and hys croſſe.

A AND I brethren (when I came to
you) came not in gloriouſnes of
wordes, or of wyſdome, ſhewynge
vnto you the teſtimony of
God. Nether ſhewed I my ſelfe
that I knewe eny thynge amonge you, ſaue
Jeſus Chriſt, euen the ſame that was crucifyed.
And I was amonge you in weaknes,
and in feare, and in moche tremblynge. And
my wordes and my preachynge was not wt
entyſynge wordes of mannes wyſdome: but
in ſhewynge of the ſprete and of power, that
your fayth ſhulde not ſtãde in the wyſdome
of men, but in the power of God.

B We ſpeake of wyſdome amonge thẽ that
are perfecte: not the wyſdome of this world,
nether of the rulars of thys worlde (whych
go to nought) but we ſpeake yͤ wyſdome of
God, whych is in ſecrete & lyeth hyd, whych
*Act.xiii.d. God ordeyned before the worlde, vnto oure
☞ glory: whych wyſdome * none of the rulars
of this worlde knewe. For ☞ had they had
knowlege, they wolde not haue crucifyed yͤ
*Eſa.lxiiii.a Lord of glory. But (as it is wryttẽ). *The
eye hath not ſene, and the eare hath not heard,
nether haue entred into the hert of man,
the thynges whych God hath prepared for
them that loue hym.

C But God hath opened thẽ vnto vs by hys
*Rom.viii.a ſprete. For * the ſprete ſearcheth all thinges,
ye the botome of Goddes ſecretes. For what
mã knoweth yͤ thinges of a mã: ſaue yͤ ſprete
of man which is wt in him? Euẽ ſo yͤ thynges
of God knoweth no mã, but yͤ ſprete of God.
And we haue not receaued the ſprete of the
worlde: but the ſprete which cõmeth of God,
for to knowe yͤ thynges yͭ are geuen to vs of
D God: which thynges alſo we ſpeake (not wt
wordes yͭ mãnes wyſdome teacheth, but wt
wordes whych yͤ holy ghoſt doth teache) makyng
ſpiritual cõpariſons of ſpirituall thynges.
☞ ☞ The naturall man perceaueth not yͤ
thinges that belonge to yͤ ſprete of God. For
they are but folyſhnes vnto him. Nether can
he perceaue them, because they are ſpretually
examined. But he yͭ is ſpretuall, diſcuſſeth
all thynges: yet he hym ſelfe is iudged of no
*Eſa.xl.c. man. * For who hath knowen the mynde of
Roma.xi.e. the Lord, other who ſhall informe hym? But
we vnderſtande the mynde of Chryſt.

¶The .iij. Chapter.

¶Paul rebuketh the ſectes and authores therof. Chryſt is the foundacyon of hys church. No man ought to reioyce in men, but in God.

AND I coulde not ſpeake (vnto A
you brethrẽ) as vnto ſpretuall:
but as vnto carnall, euen as vnto
babes in Chriſt. * I gaue you *Heb.v.b.
mylke to drinke, and not meate.
For ye then were not ſtronge, nether are ye
as yet. For ye are yet carnall. As longe verely
as ther is amonge you enuyinge, & ſtrife
& ſectes: are ye not carnall, & walke after the
maner of mẽ? For whyle one ſayth: I holde
of Paul, & another: I am of * Apollo, are ye *Act.xviii.d
not carnall? What is Paul? What thynge is i.Cor.i.b.
Apollo? onely miniſters are they by whom B
ye beleued, euen as the Lord gaue euery mã
grace. I haue planted, Apollo watred: but
God gaue the encreace. So then, nether is he
that planteth eny thynge, nether he that watreth,
but God that geueth the encreace. He
that planteth and he that watreth, are one.
Euery man yet ſhall receaue hys rewarde,
accordinge to his laboure. For we are Goddes
labourers, ye are Goddes huſbandrye, * *Ephe.ii.d
ye are Goddes buyldyng: Accordynge to the C
grace of God geuẽ vnto me, as a wyſe buylder
haue I layde the foundacyon. And another
buylt therõ. But let euery mã take hede,
howe he buyldeth vpon. For another foundacyon
can no mã laye, then it that is layde,
* whych is Jeſus Chriſt. If eny man buylde *Mat.xvi.d.
on this foundacyon, golde, ſyluer, precyous
ſtones, tymber, haye or ſtoble: euery mannes
worcke ſhall appeare. For the daye ſhall declare,
whych ſhalbe ſhewed in fyre. And the
fyre ſhall trye euery mannes worcke, what
it is. If eny mannes worcke that he hath
buylt vpõ, byde, he ſhall receaue a rewarde.
If eny mannes worcke burne, he ſhall ſuffre
loſſe, but he ſhalbe ſafe hym ſelfe: neuertheles,
yet as it were thorowe fyre.

✠ * Knowe ye not, that ye are the temple *i.Cor.vi.d
of God, & how that the ſprete of God dwelleth
in you? If eny man defyle the temple of
God, hym ſhall God deſtroye. For the tẽple
of God, is holy, whych temple ye are. Let no D
man deceaue him ſelfe. If eny mã ſeme wyſe
to him ſelfe amonge you, ☞ let hym become ☞
a foole in thys worlde, yͭ he maye be wyſe.
For the wyſdome of thys worlde is folyſhenes
wyth God. For it is wrytten: * he cõpaſeth
the wyſe in theyr craftynes: And agayne: *Job.v.b.
‡ God knoweth the thoughtes of the ‡pſal.xciiii.b
wyſe, that they be vayne. Therfore, let no
man reioyce in mẽ. For all thynges are youres,
whether it be Paul, ether Apollo, ether
Cephas: whether it be the worlde, ether life,
ether deeth, whether they be preſent thynges,
or thynges to come: all are youres: & ye
are Chryſtes, and Chryſt is Goddes. ✠

¶The .iiij. Chapter. ✠

¶The preachers are but miniſters. Judgement belongeth only vnto God.

A LEt ✠ a man this wyſe eſteme vs,
euen as the mynyſters of Chryſt,
and ſtewardes of the * ſecretes of * deu.xxix.d.
God. Furthermore it is required
of the ſtewardes, that a mã be foũde faythfull.
Wyth me is it but a very ſmall thynge,
that I ſhuld be iudged of you, ether of mans
iudgement. No I iudge not myne awne ſelfe.
For I knowe nought by my ſelfe: yet am
I not therby iuſtifyed. It is the Lorde ỷ iudgeth
me. Therfore iudge nothyng before the
tyme vntyll the Lorde come, whych wyll
lyghten thynges that are hyd in darcknes, &
open the coũſels of the hertes. And then ſhall
euery man haue prayſe of God. ⊣

B These thynges (brethrẽ) I haue for an enſample
deſcribed in myne awne perſon, & in
Apollos, for youre ſakes, ỷ ye myght learne
by vs, ỷ no man counte of hym ſelfe beyonde
ỷ which is aboue wrytten: that one ſwell not
agaynſt another for eny mans cauſe. For
* James.i.a. who preferreth the? * What haſt thou, that
thou haſt not receaued? If thou haue receaued
it, why reioyſeſt thou, as though ỷ haddeſt
not receaued it? Nowe ye are full: nowe
ye are made ryche: ye raygne as kĩges without
vs: and I wolde to God ye dyd raygne,
that we myght raygne wyth you.

For me thynketh, that God hath ſet forth
* pſal.lxiiii.d vs (which are the laſt Apoſtles) * as it were
Roma.viii.f. men appoynted to deeth. For we are a gaſynge
C ſtocke vnto the worlde, & to the Aungels,
and to men. We are fooles for Chriſtes
ſake, but ye are wyſe thorow Chriſt. We are
weake, but ye are ſtrõge. Ye are honorable,
but we are deſpyſed. Euen vnto thys tyme
we hõger and thyrſt, and are naked, and are
boffeted wyth fyſtes, and haue no certayne
dwellynge place, & laboure, * worckynge wͭ
* Actes.xx.g oure awne handes. We are reuyled, and yet
i.Theſ.ii.c. ii.Theſ.iii.b we bleſſe. We are perſecuted, and ſuffer it.
We are euyll ſpoken of, & we praye. We are
made as it were the fylthines of the world,
the offſcowrynge of all thynges, euen vnto
thys daye.

I wryte not theſe thynges, to ſhame you:
D but as my beloued ſonnes I warne you. For
though ye haue ten thouſande inſtructours
in Chryſt: yet haue ye not many fathers. In
Chryſt Jeſu I haue begotten ye thorowe the
Goſpell. Wherfore, I deſyre you to folowe
me. ☞(as I folowe Chryſt.) For thys cauſe haue
☞ I ſent vnto you Tymotheus, whych is my
deare ſonne, & faythfull in the Lorde, whych
ſhall put you in remẽbraunce of my wayes,
that I haue in Chryſt, euen as I teach euery
where in all cõgregacyons. Some ſwell, as
though I wolde come nomore at you. But I
* Act.xviii.c. wyll come to you ſhortely * yf God wyll:
Heb.vi.a. wyll know, not ỷ wordes of thẽ which ſwell,
but the power: for the kyngdome of God is
not in wordes, but in power. What wyll ye?
Shall I come vnto you with a rodde, or els
in loue and in the ſprete of ſoftneſſe?

¶ The.v.Chapter.

¶ After what maner Paul curſeth the man, that had commytted fornicacyon wyth hys mother in lawe.

A THere goeth a commen ſayinge
that ther is fornicacyon amõge
you, and ſoch fornicacyon, as is
not named amõge the gentyls:
* ỷ one ſhulde haue hys fathers * Leu.xviii.d
wyfe. And ye ſwell, and haue
not rather ſorowed: that he which hath done
thys dede, myght be put from amonge you.
For I verely as abſent in body, but preſent
in ſprete, haue determined allready (as though
I were preſent) concernynge hym that
hath done this dede, in the name of our Lord
Jeſu Chriſt, when ye are gathered together,
and my ſprete wͭ you, wyth the power of the *.xviii.c
Lorde Jeſus Chryſt * to delyuer hym vnto o.i.d.
Satan, for the deſtruccyõ of the fleſſhe, that
the ſprete maye be ſaued in the daye of the
Lorde Jeſus.

Youre reioyſynge is not good: knowe ye
not, that a lytle leuen ſowreth ỷ whole lõpe
of dowe? ✠ Pourge therfore the olde leuen
☞ ỷ ye maye be newe dow, as ye are ſwete
breed. For Chriſt ☞ oure paſſeouer is offered
vp for vs. Therfore, let vs kepe holy
daye, not wyth olde leuẽ, nether with the leuen
of malicyouſnes & wickednes: but wyth
the ſwete breed of purenes and trueth. ⊣

I wryte vnto you in a piſtle, that ye
ſhulde not cõpany wyth fornicatours. And
I meãt not at all of the fornicatours of thys
worlde, ether of the couetous, or extorſyoners,
ether the ydolaters: for then muſt ye nedes
haue gone out of the worlde. But nowe
I dyd wryte vnto you, * that ye companye
not together, yf eny that is called a brother,
be a fornicator, or couetous, or a worſhypper
of ymages, ether a raylar, ether a dronckard,
or an extorcyonar: wyth hym that is
ſoche, ſe that ye eate not. For what haue I to
do, to iudge them which are wythout? Do ye
not iudge them that are within? Them that
are without, God iudgeth. * Put a waye the ..u.xiii.b.
euell from amonge you.

¶ The.vi.Chapter.

¶ He rebuketh them for goynge to lawe together before the Heathẽ and reproueth theyr vncleanneſſe.

A DArre one of you hauynge buſynes
wyth another, go to lawe
vnder the wycked, & not rather
vnder the ſayntes? * Do ye not * Mat.xii.d. and.xix.d.
knowe, ỷ the ſainctes ſhall iudge
ỷ worlde? If the world ſhalbe
iudged by you: are ye not good ynough * Ro...p.c. Gala.vi.b.
to iudge ſmall trifles? knowe ye not, how
that we ſhall iudge the aũgels? Howe moch
more, maye we iudge thinges that be per-

to the lyfe? If ye haue iudgementes of worldely matters, take them whych are deſpyſed in the congregacyō, and make them iudges.
B Thys I ſaye to your ſhame. Is ther vtterly no wyſe man amonge you? What not one at all, that can iudge betwene brother and brother, but one brother goeth to lawe wᵗ another: and that vnder the vnbeleuers?

Nowe therfore, there is vtterly a faute amonge you, becauſe ye go to lawe one with another. Why rather ſuffre ye not wronge? why rather ſuffre ye not your ſelues to haue harme? naye, ye your ſelues do wronge, and robbe: ꝫ that the brethrē. Do ye not knowe, howe ẏ the vnryghteous ſhall not inheret ẏ kyngdome of God? Be not deceaued. For *
* Gala.v.d. Ephe.v.a.
nether fornicatours, nether worſhyppers of ymages, nether aduoutrers, nether weaklinges, nether abuſers of thē ſelues wyth mākynde, nether theues, nether couetouſe, nether dronkardes, nether curſed ſpeakers, nether pyllers, ſhall inheret the kyngdome of
C God. And ſoch were ſome of you, but ye are waſhed: but ye are ſanctifyed: but ye are iuſtifyed by the name of the Lorde Jeſus, ꝫ by the ſprete of oure God.

Eccl.xxxvii.d i.Cor.x.e.
I maye do all thynges, but * all thynges are not profytable. I maye do all thynges: but I will be brought vnder no mās power. Meates are ordeyned for the belly, ꝫ the belly for meates: but God ſhall deſtroye both it and them. Let not the body be applyed vnto fornicacyon, but vnto the Lorde, ꝫ the Lord vnto ẏ body. God hath rayſed vp the Lorde, and ſhall rayſe vs vp by hys power.

D
* i.Cor.iii.c.
✠ * Ether knowe ye not, ẏ your bodyes are the mēbres of Chryſt? ſhall I nowe take the members of Chryſt, and make them the mēbers of an harlot? God forbyd. Do ye not knowe, that he whych coupleth hym ſelfe wᵗ an harlot, is become one body? * For two (ſayth he) ſhalbe one fleſhe. But he that is
* Gene.ii.d. Mat.xix.a. Mar.x.a. Ephe.v.g.
ioyned vnto the Lorde is one ſprete.

Fle fornicacyon. Euery ſynne that a mā doth, is wythout the body. But he that is a fornicator, ſynneth agaynſt hys awne body. Ether knowe ye not, howe ẏ youre bodyes are the tēple of the holy ghoſt, whych dwelleth in you, whom ye haue of God, and howe that ye are not youre awne? For ye are dearly bought. Therfore glorifye God in your bodyes, and in youre ſpretes, whych are Goddes. ⸥

❡ The. vij. Chapter.

❡ Of maryage, vyrgynyte and wyddowe heade.

A As concernynge ẏ thinges wherof ye wrote vnto me: ✠ it is good for a man, not to touche a womā. Neuertheleſſe, to auoyde whoredome let euery mā haue hys wyfe: and let euery womā haue her huſ-
ought [illegible] huſbande geue vnto the wyfe due beneuolēce. Lykewyſe alſo the wyfe vnto the huſbande. The wyfe hath not power of her awne body: but the huſbande. And lykewyſe the huſbande hath not power of hys awne body: but the wyfe. * Wythdrawe not youre ſelues one from another, except it be wᵗ
* Tob.vi.d. and.viii.a. Joel.ii.d.
conſent for a tyme, for to geue youre ſelues to faſtynge and prayer. And afterwarde come together agayne, leſt Satan tempte you for youre incontinencie.

B This I ſaye of fauoure, and not of commaundement. For I wolde ẏ all men were as I my ſelfe am: but euery mā hath his proper gyfte of God, one after this māner, another after that. I ſaye vnto them that be vnmaryed and wyddowes: it is good for thē, yf they abyde euē as I do. But and * yf they
* i.Tim.v.d.
cannot abſtayne, let thē mary. For it is better to mary, then to burne.

Unto the maryed cōmaunde, not I, but the Lord: * Let not the wyfe be ſeparated from
* Mat.v.d. and.xix.a.
the huſbande. If ſhe ſeparate her ſelfe, let her remayne vnmaryed, or be recōciled vnto her huſbande agayne. And let not the huſbande put awaye hys wyfe from hym.

To the remnaunt ſpeake I, not the Lord. If eny brother haue a wyfe ẏ beleueth not, yf ſhe be content to dwell with hym, let hym not put her awaye. And the woman whych hath to her huſbande an infydell, ꝫ conſent to dwell wyth her, let her not put hym awaye. For the vnbeleuynge huſbande is ſanctifyed by the wyfe, ꝫ ẏ vnbeleuinge wyfe is ſanctifyed by the huſbāde. Or els were youre chyldren vncleane: but ☞ nowe are they holye. ☜
But ꝫ yf the vnbeleuynge departe, let hym departe. A brother or a ſyſter is not in ſubiecyō to ſoche. But God hath called vs in peace. For howe knoweſt ẏ (o woman) whether thou ſhalt ſaue thy huſbande or no ⸥ Other howe knoweſt thou (o man) whether thou ſhalt ſaue thy wyfe or no? but euen as God hath diſtributed to euery man.

C * As the Lorde hath called euery man, ſo let hym walke: and ſo ordeyn I in all congregacyons.
* Ephe.iiii.a
If eny man be called beynge circūciſed, let hym not adde vncircūciſyon. If eny be called vncircumciſed, let hym not be circūciſed. Circumciſyon is nothynge, and vncircumciſyon is nothynge: but the kepynge of the commaundementes of God.

✠ Let euery man abyde in the ſame callyng, wherin he was called.
* i.Tim.vi.a.
* Art thou called a ſeruaūt? care not for it. ☜ Neuertheles ☞ yf thou mayſt be fre, vſe it rather. For he that is called in the Lorde, beynge a ſeruaunt, is the Lordes freman. Lykewyſe he that is called beynge fre, is Chryſtes ſeruaunt. Ye
D are dearly bought, ☞ be not ye the ſeruaūtes of men. ☜ Brethren, let euery man wherin he is called, therin abyde wyth God. ⸥ As concernynge virgyns, I haue no commaundement

dement of the Lorde: yet geue I counſell, as
one that hath obtayned mercye of the Lorde,
to be faythfull. I ſuppoſe therfore that it is
good for the preſent neceſſyte. For it is good
for a man ſo to be. Art thou bounde vnto a
wyfe? ſeke not to be looſed. Art thou looſed
from a wyfe, ſeke not a wyfe. But ⁊ yf thou
marye a wyfe, yͧ haſt not ſynned. Lykewyſe,
yf a virgyn mary, ſhe hath not ſynned. Ne-
uertheleſſe ſoche ſhall haue trouble in theyr
fleſhe: but I fauoure you.

* Pſal.xc.a Thys ſaye I brethrē, *the tyme is ſhorte.
ij.Pet.iii.b. It remayneth, yͭ they whych haue wyues,
be as though they had none: ⁊ they yͭ wepe,
be as though they wept not: ⁊ they that re-
ioyce, be as though they reioyced not: ⁊ they
that bye, be as though they poſſeſſed not: ⁊
they that vſe this worlde, be as though they
*Eſa.xl.b. vſed it not. For * the faſſyon of thys worlde
i.Iohn.ii.c. goeth awaye. ‡ I wolde haue you wythout
‡ Mat.vi.d. Luke.vi.c. care. He yͭ is vnmaryed, careth for the thyn-
F ges that belonge to the Lord, howe he maye
pleaſe the Lorde. But he that hath maryed a
wyfe careth for the thynges that are of the
worlde, howe he maye pleaſe hys wyfe.
There is difference betwene a virgyn and a
wyfe. The ſyngle womā careth for the thin-
ges that are of the Lorde, yͭ ſhe maye be holy
both in bodye ⁊ alſo in ſprete: Agayne: ſhe yͭ
is maryed, careth for the thynges yͭ pertayne
to the worlde, howe ſhe maye pleaſe her huſ-
☞ bande. ☞ This ſpeake I for youre profet,
not to tāgle you in a ſnare: but yͭ ye maye fo-
lowe it whych is honeſt ⁊ comly, ⁊ yͭ ye maye
cleaue vnto the Lorde wythout ſeparacyon.

If eny man thynke that it is vncomly for
his virgin, yf ſhe paſſe the tyme of mariage,
and yf ſo nede requyre, let him do what he ly-
ſteth, he ſynneth not: let them be coupled in
mariage. Neuertheleſſe, he that purpoſeth ſu-
rely in his herte, hauynge no nede: but hath
power ouer his awne will: ⁊ hath ſo decreed
in his hert, that he will kepe his virgin, doth
well. So then, he yͭ ioyneth his virgin in ma-
riage doth well. But he that ioyneth not his
virgin in mariage, doth better. * The wyfe
* Rom.vii.a is bōude to yͤ mariage, as lōge as her huſbād
lyueth. If her huſbād dye, ſhe is at libertie to
mary with whō ſhe wyll, onely in the Lord.
But ſhe is happier, yf ſhe ſo abyde, after my
iudgement. And I thynke verely, that I ha-
ue the ſprete of God.

¶The.viij.Chapter.

¶He rebuketh them that vſe lybertye to the ſlaun-
der of other, and ſheweth howe men ought to be ha-
ue them towarde ſoche as be weake.

A AS touchynge thynges * offred vnto
* Act.v.c. ymages, we are ſure that we all ha-
ue knowledge. Knowledge maketh a
mā ſwell: but loue edifyeth. If eny mā thike
that he knoweth eny thing, he knoweth no-
thynge yet as he ought to know. But yf eny
man loue God, the ſame is knowen of hym.

As cōcernyng yͤ eatyng of thoſe thynges yͭ
are offred vnto ydols, we are ſure, yͭ ☞ * yͤ ☜
ymage is nothynge in the worlde ⁊ yͭ ther is *i.Cor.x.e
none other God, but one. And though ther
be that are called Goddes, whether in heauē
other in erth (as ther be Goddes many, and
Lordes many) yet vnto vs is there but one
God, which is the father, of whō are all thin- B
ges, ⁊ we for him: ⁊ one Lorde Ieſus Chriſt,
by whō are all thinges, and we by him. But
euery mā hath not knowledge. * Some ha- *i.Cor.viii g
uyng conſcience becauſe of the ymage, vntill
thys houre, eate as a thīge offered vnto yma-
ges: ⁊ ſo theyr conſciēce beinge weake is defi-
led. But meate maketh vs not acceptable to
God. Nether yf we eate, are we the better.
Nether yf we eate not, are we the worſſe.

But take hede, leſt by any meanes this li- C
bertie of yours be an occaſyō of fallīg to thē
yͭ are weake. For yf ſome mā ſe yͤ which haſt
knowledge, ſyt ⁊ eate of meate offred vnto
ymages, ſhall not yͤ cōſciēce of him whych is
weake, be boldened to eate thoſe thynges,
which are offred to ymages. And ſo thorow
thy knowledge ſhall yͤ weake brother peryſ- D
ſhe, for whom Chryſt dyed. Whē ye ſynne ſo
agaynſt yͤ brethrē, ⁊ woūde their weake con-
ſcience, ye ſynne agaynſt Chryſt. Wherfore * * Ro.xiiii.d.
yf meate hurt my brother, I wyll neuer eate
fleſhe leſt I ſhulde offende my brother.

¶The.ix.Chapter.

¶Loue forbeareth the thynge that he maye do by
the lawe. He exhorteth them to runne on forth in
the courſe that they haue begonne.

AM I not an Apoſtle? am I not A
fre? * haue I not ſene Ieſus * Actes.xl.a.
Chryſt oure Lorde? Are ye not
my worke in the Lorde? If I be
not an Apoſtle vnto other, yet
am I vnto you. For the ſeale of myne Apo-
ſtleſhyppe are ye in the Lord. Myne anſwer
to them that aſke me, is thys. Haue we not
power to eate and to dryncke? Haue we not
power to leade about a woman a ſyſter, as
well as other Apoſtles, and as the brethren
of the Lorde, and Cephas? Ether onely I ⁊
Barnabas haue not power this to do? Who
goeth a warfare eny tyme at his awne coſt?
who plāteth a vineyarde, and eateth not of
the frute therof? Or who fedeth a flocke and
eateth not of the mylcke of the flocke?

Saye I theſe thynges after the maner of
mē? Sayth not yͤ lawe yͤ ſame alſo? For it is
wrytten in yͤ lawe of Moſes. * Thou ſhalt * Deu.xxv.d
not moſell the mouth of yͤ oxe that treadeth i.Timo.v.c.
oute the corne. Doth God take thought for
oxen? Sayth he it not alltogether for oure B
ſakes? For oure ſakes no doute this is wryt-
ten: that he whych eareth ſhulde eare in ho-
pe ⁊ that he whych threſſheth in hope, ſhulde
be partaker of hys hope. * If we ſowe vn- * Rom.xv.f.
to you ſpirituall thynges, is it a great thynge Gala.vi.b.
yf we reape youre bodely thynges? If other

be partakers of this power ouer you, wherfore are not we rather?

*Act. xx. g.

Neuertheleſſe * we haue not vſed thys power: but ſuffre all thynges, leſt we ſhulde hinder ẏ Goſpell of Chryſt. Do ye not knowe, howe ẏ they which miniſter aboute holy thinges lyue of the ſacrifice? They which wayte of the tẽple, are partakers of the tẽple. Euen ſo alſo dyd ẏ Lorde ordayne: * ẏ they whych preach the Goſpell, ſhulde lyue of ẏ Goſpell. ‡ But I haue vſed none of theſe thynges.

C

*Mat. x. b.

‡Act. xx. g. i. Theſ. ii. c. ii. Theſ. iii. b.

Neuertheles I wrote not theſe thynges, ẏ it ſhulde be ſo done vnto me. For it were better for me to dye, then ẏ eny man ſhulde take this reioyſynge from me. For yf I preach the Goſpell, I haue nothynge to reioyce of. For neceſſyte is put vnto me. But wo is it vnto me, yf I preach not the Goſpell. If I do it wt a good wyll, I haue a rewarde. But yf I do it agaynſt my wyll, an offyce is cõmitted vnto me. What is my rewarde then? Uerely ẏ when I preach the Goſpell, I make the Goſpell of Chryſt fre, ẏ I miſuſe not myne auctoryte in the Goſpell.

*Act. xvi. a. Gala. ii. a.

D

For though I be fre frõ all men, yet haue I made my ſelfe ſeruaũt vnto all men, that I myght wynne the moo. * Unto the Iewes, I became as a Iewe, to wynne the Iewes. To them that were vnder the lawe, was I made as though I had bene vnder the lawe. (whẽ I was not vnder the lawe) to wynne thẽ that were vnder the lawe. To thẽ that were wythout lawe, became I as though I had bene wythout lawe (whẽ I was not wythout lawe as perteyning to God, but vnder ẏ lawe of Chryſt) to wynne thẽ that were wtout lawe. To the weake became I as weake, to wynne the weake. In all thynges * I faſſhyoned my ſelfe to all mẽ, to ſaue at the leaſt waye ſome. And this I do for ẏ goſpels ſake, that I myght haue my parte therof.

*i. Cor. x. g.

✠ Perceaue ye not, howe that they which runne in a courſe, rũne all, but one receaueth ẏ rewarde? So rũne, that ye maye obtayne. Euery mã ẏ proueth maſteries, abſtayneth frõ all thynges. And they do it to obtayne a crowne ẏ ſhall peryſſhe: but we to obtayne an * euerlaſtyng crowne. I therfore ſo rũne, not as at an vncertayne thyng. So fyght I, not as one that beateth the ayer: but I tame my body, & brynge it into ſubieccyon, leſt by anye meanes it come to paſſe, that when I haue preached to other, I my ſelfe ſhulde be a caſtawaye. ✠

*ii Ti. iiii. b i. Pet. v. b.

The .x. Chapter. ✠

He feareth them wyth the enſamples of the olde Teſtament, and exhorteth them to a godly conuerſacyon.

A

Brethren, I wolde not that ye ſhulde be ignoraunt, howe that our fathers were all vnder the cloude, and all paſſed thorowe the ſee, and were all baptyſed vnder Moſes * in the cloude and ‡ in the ſee: and * dyd all eate of one ſpirituall meate and ‡ dyd all drincke of one maner of ſpirituall drincke. And they dranke of that ſpirituall rocke that folowed them, * whych rocke was Chryſt. ✠ But in many of them had God no delite: For ‡ they were ouerthrowen in the wyldernes.

*Exo. xiii. d. ‡Exo. xiiii. e.

*Exo. xvi. c. ‡Exo. xvii. b. Nume. xx. a.

*Mat. xvi. c.

‡Num. xiiii e

B

Theſe are enſamples to vs ✠ that we ſhuld not luſt after euyll thynges, as they luſted. And ẏ ye ſhulde not be worſhyppers of ymages, as were ſome of thẽ, accordinge as it is wryttẽ: * The people ſate downe to eate & drincke, & roſe vp to playe. Nether let vs be defyled wt fornicacyõ, as ſome of thẽ were defyled wyth fornicacyon, & fell in one daye * xxiij. thouſand. Nether let vs tẽpte Chriſt, as ſome of thẽ tẽpted, & were deſtroyed of * ſerpẽtes. Nether murmure ye, as ſome of thẽ murmured, & were deſtroyed of ẏ deſtroyer.

*exo. xxxii. b.

* Nu. xxiiii. c and. xxv. b.

*Num. xxi. b

All theſe thiges happened vnto thẽ for enſãples, but they are wryttẽ to put vs i remẽbraũce, whõ ẏ endes of the worlde are come vpon. Wherfore, let hym ẏ thynketh he ſtondeth, take hede, leſt he fall. Ther hath none other tẽptacyon takẽ you, but ſoche as foloweth ẏ nature of man. But * God is faythfull ‡ whych ſhall not ſuffre you to be tẽpted aboue youre ſtrength: but ſhall in ẏ myddes of the tẽptacyon make a waye, ẏ ye maye be able to beare it. ✠ Wherfore my deare beloued, flye from worſhypppynge of ymages.

* Nu. xxiii. e i. Cor. i. b. i. The. v. d. ‡ ii. Pet. ii. b

D

I ſpeake as vnto them whych haue diſcrecyõ, iudge ye what I ſaye. Is not ẏ cupp of bleſſynge whych we bleſſe, partakynge of ẏ bloude of Chryſt? is not ẏ breed whych we breake, partetakynge of the body of Chryſt? because ẏ we (though we be many) yet are one breed & one bodye, in as moche as we all are partakers of one bred. (& of one cupp.) Behold Iſrael after ẏ fleſſh. Are not they which eate of the ſacrifyce, partakers of the tẽple?

E

*i. Cor. viii a

What? ſaye I then, * that the ymage is eny thynge? or that it whych is offered to ymages, is eny thynge? Nay, but thys I ſaye: ẏ the thynges whych the gẽtyls offer, they offer to deuyls, and not to God.

✠ I wolde not that ye ſhulde haue felloſhyppe wyth ẏ deuyls. Ye can not dryncke of the cup of the Lord, and of the cup of deuyls. Ye cannot be the partakers of the Lordes table, and of the table of deuelles. Ether do we prouoke the Lord? Are we ſtronger then he? I maye do all thynges, but * all thynges are not expedient. I maye do all thynges, but al thynges edifye not. ‡ Let no man ſeke that whych is hys awne: but let euery man ſeke that whych belongeth to another.

F

*ecc. xxxvii. d

‡ i. Cor. xiii. b

Whatſoeuer is ſolde in the fleſſhe market, that eate, and aſke no queſtyon for conſcyence ſake. For * the earth is the Lordes, and all that therin is. If eny of them whych beleue not, byd you to a feaſt, and

*pſal. xxiiii a

ye be diſpoſed

ye be diſpoſed to go, whatſoeuer is ſett be-
fore you, eate, aſkynge no queſtyon for con-
ſcience ſake. But and yf eny man ſaye vnto
G you: thys is offred vnto ymages, eate not of
it for hys ſake that ſhewed it, and for con-
ſcyence ſake. The erth is the Lordes and all
that therin is. Conſcience I ſaye, not thyne,
*i.Cor.viij.b * but of the other. For why is my lyberte,
iudged of another mannes conſcience? For
‡i.Tim.iiij.a ‡ yf I take my parte with thankes, why am
I euyll ſpoken of, for that thynge wherfore
I geue thankes?

*Collo.iii.c. * Whether therfore ye eate or drynke, or
whatſoeuer ye do, do all to the prayſe of
God. ⊢ Se that ye geue none occaſyon of
euyll, nether to the Iewes, nor yet to ỹ gen-
tyls, nether to the congregacyon of God: euẽ
*i.Cor.ix.d. as * I pleaſe all men in all thynges, not ſe-
kynge myne awne profet, but the profet of
many, that they myght be ſaued.

¶ The.xi.Chapter.

¶ He rebuketh them for the abuse and miſordre that they had aboute the Sacrament of the body and bloud of Chriſt, and bryngeth them agayne to the fyrſt inſtitucyon.

A BE ye the folowers of me, as I am
the folower of Chriſt. I commende
you brethren, that ye remember me
in all thynges, and kepe the ordi-
naunces, euen as I delyuered them to you.
But I wolde haue you to knowe, ỹ Chriſt
is the heed of euery man. And the man is the
*Gene.iii.d. Ephe.v.c. * womans heed. And God is Chriſtes heed.
Euery man prayinge or propheſyinge ha-
uynge eny thynge on his heed, ſhameth hys
heed. Euery woman ỹ prayeth or propheſy-
eth bare headed, diſhoneſteth hyr heade. For
it is euẽ all one, as yf ſhe were ſhauen. If the
womã be not couered, let her alſo be ſhoren.
*Deu.xxii.a. * If it be ſhame for a woman to be ſhorne
or ſhauen, let her couer her heed.

A man ought not to couer his heed, for as
moche as he is the ymage and glory of God.
But the womã is the glory of the man. For
*Gene.i.d. * the man is not of the woman: but the wo-
man of the man. Nether was the man crea-
ted for the womans ſake: but the womã for
the mannes ſake. For thys cauſe ought the
woman ☞ to haue power on her heed, for
C the aungels ſakes. Neuertheleſſe, nether is
the man with out the womã, nether the wo-
man without the man in the Lorde. For as
the woman is of the man, euen ſo is the mã
by the woman: but all of God.

Iudge in youre ſelues, whether it be com-
ly that a woman praye vnto God bare hee-
ded. Doth not nature it ſelfe teache you, that
it is a ſhame for a mã, yf he haue longe heere
and a prayſe to a woman: yf ſhe haue longe
heer. For hyr heer is geuen her to couer her
withall. If any mã luſte to ſtryue, we haue
no ſoche cuſtome, nether the congregacyons
of God.

Thys I warne you of, and commende
not, that ye come not together after a better
maner, but after a worſſe. For fyrſt of all
when ye come together in the congregaciõ, D
I heare that there is diſſencyon amõge you:
and I partely beleue it. For * ther muſt be *Mat.xviii.a
ſectes amonge you, that they which are per-
fect amõge you, myght be knowen. ✠ Whẽ
ye come to gether therfore into one place, the
Lordes ſupper can not be eaten. For euery
man begynneth afore to eate his awne ſup-
per. And one is hungry, and another is dron-
ke. Haue ye not houſes to eate and to drincke
in? Deſpyſe ye the cõgregacyon of God, and
ſhame them that haue not? What ſhall I
ſaye vnto you? ſhall I prayſe you? In thys
prayſe I you not. ⊢

✠ That which I delyuered vnto you, I E
receaued of the Lorde. For the Lorde Ieſus
the ſame nyght, in whych he was betrayed,
toke breed: and whan he had geuen thãkes,
he brake it and ſayde: * Take ye, and eate: *Mat.xxvi.c Mar.xiiii.b. Luke.xxii.b.
thys is my body, whych is broken for you.
Thys do ye in the remembraunce of me. Af-
ter the ſame maner alſo he toke the cup, whẽ
ſupper was done, ſayinge: Thys cuppe is ỹ
newe teſtament in my bloude. Thys do as
oft as ye drynke it, in remembraunce of me.
For as often as ye ſhall eate this breed, and F
drincke this cup: * ye ſhall ſhewe ỹ Lordes *i.Pet.ii.b.
deeth ‡ tyll he come. Wherfore, whoſoeuer, ‡Actes.i.b.
ſhall eate of this bread, or drincke of the cup
of the Lorde vnworthely, ſhalbe gyltye of
the body and bloude of the Lorde. * But let *ij.Cor.xii.b Eccl.xxviii.c
a man examẽ him ſelfe, and ſo let him eate of
the breed, and drynke of ỹ cup. For he that
eateth or drynketh vnworthely, eateth and
drynketh his awne damnacyon, becauſe he
maketh no difference of ỹ Lordes body. For
this cauſe many are weake and ſycke amõge
you, and many ſlepe. For yf we had iudged G
oure ſelues, we ſhulde not haue bene iudged
But when we are iudged of the Lorde, we
are chaſtened, that we ſhulde not be damned
with the * worlde. Wherfore my brethren *i.Iohn.ii.c
when ye come together to eate, tary one for
another. If any man honger, let him eate at
home, that ye come not together vnto con-
demnacyon. ⊢ Other thynges wyll I ſet
in order, when I come.

¶ The.xij.Chapter.

¶ The diuerſyte of the gyftes of the holy gooſt geuen to the comforte and edifyinge of one another, as the members of a mans body ſerue one another.

COncernynge ſpirytuall thynges A
(brethren) I wolde not haue you
ignoraunt. ✠ Ye knowe that ye
were gentyls, and went youre
wayes vnto domme ymages,

Jane

euen as ye were led. Wherfore I declare vnto
*Mat.ix.f. you, that * no man ſpeakynge by the ſprete
of God, defyeth Jeſus. Alſo no man can
ſaye that Jeſus is the Lorde, but by the holy
*Roma.xij.a ghoſte. * Ther are diuerſites of gyftes, yet
but one ſprete. And ther are differẽces of
adminiſtracyons, and yet but one Lorde. And
ther are dyuers maners of operacyons, and
☞ yet but one God ☞ whych worketh all in
*Ephe.iiii.b all. * The gyfte of the ſprete is geuen to euery
man, to edifye wythall. For to one is geuen
thorowe the ſpiryte yͤ vtteraũce of wyſdome.
To another is gyuen the vtteraũce of
knowledge by the ſame ſprete. To another
is geuen fayth, by the ſame ſprete. To another
the gyftes of healynge by the ſame ſprete.
B To another power to do miracles. To another
*i.Joh.iiij.a prophesye. To another * iudgement
to diſcerne ſpretes. To another dyuers tonges:
To another the interpretacyon of tonges:
But theſe all worketh euen the ſelfe ſame
ſprete, diuidynge to euery man a ſeuerall
gyfte, euen as he wyll. ✠

*Rom.xij.a. Ephe.iiij.b. * For as the body is one, and hath many
membres, and all the membres of one body
though they be many, yet are but one bodye,
euen ſo is Chriſt. For by one ſprete are we
all baptyſed to make one body, whether we
be Jewes or Gentyls, whether we be bonde
*Eſa.lv.a. or fre, and haue * all droncke of one ſprete.
For the body is not one member, but many.
If the fote ſaye: I am not the hande, I am
not of the body: is he therfore not of yͤ body?
C And yf the eare ſaye, I am not the eye, I am
not of the body: is he therfore not of yͤ body?
If all yͤ body were an eye, where were then
the eare? If all were hearynge: where were
the ſmellynge? But nowe hath God ſet the
membres euery one ſeuerally in the body as
it hath pleaſed him. If they were all one membre:
where were the bodye? Nowe are there
many membres, yet but one body. And the
eye can not ſaye vnto the hande: I haue no
nede of the. Agayne, the heed can not ſaye to
the fete: I haue no nede of you. Yee, rather a
great deale thoſe mẽbres of the body whych
ſeme to be more feble, are neceſſary. And vpõ
thoſe membres of the body which we thinke
leeſt honeſt, put we more honeſtye on. And
oure vngoodlye partes haue more beautye
on. For oure honeſt mẽbres nede it not. But
D God hath ſo diſpoſed the body, & hath geuen
yͤ more honoure to that parte whych lacked,
leſt there ſhulde be eny ſtryfe in the body: but
that the membres ſhulde indifferently care
one for another. And yf one member ſuffer,
all ſuffer with him. yf one member be had in
honour, all membres be glad alſo.

Ye are the body of Chriſt, and membres
one of another. And God hath alſo ordeyned
*Mat.x.a. Luke.vi.a. Ephe.iiii.c. in the congregacyon, fyrſt * Apoſtles, ſecondarely
prophetes, thyrdly teachers, then
them that do myracles: after that, the gyftes
of healynge, helpers, gouerners, diuerſytie
of tonges.

Are all Apoſtles? Are all Prophetes?
Are all teachers? Are all doars of myracles?
Haue all yͤ gyftes of healynge? Do all ſpeake
with tonges? Do all interprete? Couet after
the beſt gyftes. And yet ſhewe I vnto you
a more excellent waye.

The.xiij. Chapter. ✠

The natures and condicions of loue.

Though I ſpeake with the tonges of A
men and of Aungels, and haue no
loue. I am euẽ as ſoũdynge braſſe,
or as a tynklynge cymball. And
* though I coulde propheſy, and vnderſtode *Mat.vij.c. Luke.xvij.c.
all ſecretes, and all knowledge: yet ☞ yf ☞
I haue all fayth, ‡ ſo yͭ I coulde moue mountayns ‡Luke.xvij.a
oute of their places, and yet haue
no loue, I am nothynge. And though I beſtowe
all my goodes to fede the poore, and
though I geue my body euen that I burned,
and yet haue no loue, it profyteth me nothynge.

Loue ſuffreth longe, and is curteous. B
Loue enuieth not. Loue doth not frowardly,
ſwelleth not, dealeth not diſhoneſtly * ſeketh *i.Cor.x.f. Philip.ii.a
not her awne, is not prouoked to anger,
thynketh no euyll, reioyſeth not in iniquyte:
but reioyſeth in the trueth, ſuffreth
all thynges, beleueth all thynges, hopeth all
thynges, endureth all thynges. Though yͤ
propheſyinges fayle, other tonges ceaſe, or
knowledge vanyſſhe awaye, yet loue falleth C
neuer awaye.

For ☞ oure knowledge is vnperfect, ☞
and oure propheſyinge is vnperfect. But
whẽ that which is perfect, is come, then that
whych is vnperfect, ſhall be done awaye.
When I was a chylde, I ſpake as a chylde,
I vnderſtode as a chylde, I ymagined as a
chylde. But aſſone as I was a man, I put
awaye chyldeſhnes. Nowe we ſe in a glaſſe,
euẽ in a darcke ſpeakynge: but then ſhall we
ſe face to face. Nowe I knowe vnperfectly:
but then ſhall I knowe euẽ as I am knowẽ.
Nowe abydeth fayth, hope, and loue, euen
theſe thre: but yͤ ☞ chefe of theſe is loue. ✠ ☞

The.xiiij. Chapter.

Paul ſheweth that the gyfte of prophecye, interpretynge or preachynge, excelleth the gyfte of tonges and howe they both ought to be vſed.

Labour for loue, and couet A
ſpretuall gyftes: but moſt
chefly that ye maye propheſye.
For he yͭ ☞ ſpeaketh ☞
with the tõge, ſpeaketh not
vnto men, but vnto God.
For no man heareth hym.
Howbeit in the ſprete he ſpeaketh myſteries.
But he yͭ propheſyeth, ſpeaketh vnto men
for their edifyinge, for their exhortacyõ and
for their cõforte. He that ſpeaketh with the
tonge,

*Roma.xii.b *Num.xi.b. tonge, profeteth him ſelfe: * he that propheſieth, edifyeth the congregacyon. * I wolde that ye all ſpake with tõges: but rather that ye propheſyed. For greater is he that propheſyeth, then he that ſpeaketh with tonges, except he expounde it: that the cõgregacyon B maye haue edifyinge. Nowe brethren, yf I come vnto you ſpeakynge with tõges: what ſhall I profet you, excepte I ſpeake to you, other by reuelacyon or by knowledge, or by propheſyinge, or by doctryne?

Moreouer, when thynges without lyfe geue ſounde (whether it be a pype or an harpe) except they make a diſtinccyon in the ſoundes, howe ſhall it be knowen what is pyped or harped? For yf the trompe geue an vncertayne voyce, who ſhall prepare hym ſelfe to the warre? Euen ſo lykewyſe when ye ſpeake wᵗ tonges, excepte ye ſpeake wordes that haue ſignificacyon, howe ſhall it be vnderſtãde what is ſpoken? For ye ſhall but ſpeake in the ayer.

C Many kyndes of voyces are in ẏ worlde, and none of them are without ſignificacyõ. If I knowe not what the voyce meaneth, I ſhalbe vnto him that ſpeaketh, an alient: and he that ſpeaketh, ſhalbe an alient vnto me. Euẽ ſo ye (for as moche as ye couet ſpretuall gyftes) ſeke, that ye maye excell, vnto the edifyinge of the congregacyon.

Wherfore, let him ẏ ſpeaketh with tonge, praye, that he maye interpret alſo. For If I praye with tõge, my ſprete prayeth, but my ☞ vnderſtondynge doth no good. What is it then? I will praye with ẏ ſprete, & will praye with ẏ vnderſtondynge. I will ſynge with the ſprete, and will ſynge ☞ with the vnderſtõdynge. For ells, when thou bleſſeſt with the ſprete, howe ſhall he that occupieth the rowme of the vnlearned, ſaye Amen, at thy geuynge of thankes, ſeynge he vnderſtãdeth not what thou ſayeſt? Thou verely geueſt thãkes well, but the other is not edified. I thanke my God ẏ I ſpeake wᵗ tonges more then ye all. Yet had I leuer in the cõgregacyon, to ſpeake fyue wordes with my vn- D derſtondinge to ẏ informaciõ of other, rather then ten thouſande wordes with the tonge.

Brethren, be not ye chyldren in wytte. Howbeit, as concernynge malicyouſnes, be children: but in witte be perfect. In the lawe *Eſa.xxviii.a. it is wrytten * with ſondrie tõges, and with ſondrye lyppes will I ſpeake vnto this people, and yet for all that, wyll they not heare me, ſayth the Lorde. Wherfore ☞ tonges are for a ſygne, not to them that beleue: but to them that beleue not. Cõtrary wyſe, propheſyinge ſerueth not for them that beleue not: but for them which beleue.

If therfore, when all the cõgregacyon is come together, and all ſpeake with tonges, ther come in they that are vnlearned, or they which beleue not: will they not ſaye, that ye are out of youre wittes? But and yf all propheſye, and ther come in one ẏ beleueth not, or one vnlearned, he is rebuked of all men, & E is iudged of euery man, & ſo are the ſecretes of hys hert opened, and ſo falleth he downe on his face, and worſhyppeth God, & ſayth, that God is in you of a trueth.

Howe is it then brethren? As oft as ye come together, euery one of you hath a ſonge hath a doctryne, hath a tonge, hath a reuelacyon, hath an interpretacyõ. Let all thynges be done vnto edifyinge: If eny man ſpeake with tonge, let it be by two or at the moſt by thre, and that by courſe, and let another interprete it. F But yf ther be no interpreter, let him kepe ſylence in the cõgregacyon, and let him ſpeake to him ſelfe and to God.

Let the prophetes ſpeake two, or thre, & * let the other iudge. *1.Ioh.iiii.a If eny reuelacyon be made to another that ſytteth by, let the fyrſt holde his peace. For ☞ ye maye al propheſy one by one, that all maye learne, and that all maye haue comforte. And the ſpretes of the Prophetes are in the power of the Prophetes. For God is not cauſer of ſtryfe: * but of peace, as ☞ (I teache) in all congregacyons of the ſaynctes. *Roma.xv.a

* Let youre wemen kepe ſylence in the cõgregacions. *1.Tim.ii.b. Gene.iii.c. 1.Cor.xi.a. For it is not permitted vnto thẽ to ſpeake: but to be vnder obediẽce, as ſayth the lawe. If they wyll learne eny thynge, let them aſke their huſbandes at home: For it is a ſhame for wemen, to ſpeake in the congregacyon. Sprõge the worde of God frõ you? Ether came it vnto you onely? If eny man thynke him ſelfe to be a prophet, ether ſpirituall: let him knowe, what thynges I wryte vnto you. For they are the commaũdementes of ẏ Lorde. But and yf eny man be ignoraunt, let him be ignoraunt. Wherfore brethren, couet to propheſye, and forbyd not to ſpeake with tonges. Let all thynges be done honeſtly and in order ☞ (amonge you)

¶ The .xv. Chapter.

¶ The reſurreccyon of the deed.

Brethren, as pertaynynge to the A goſpell whych I preached vnto you, whych ye haue alſo accepted, and in the whych ye contynue, by the which alſo ye are ſaued: I do you to wit, after what maner I preached vnto you, yf ye kepe it, except ye haue beleued in vayne.

For fyrſt of all I delyuered vnto you, that which I receaued: howe that * Chriſt dyed *Eſa.liii.b. for our ſynnes, agreynge to the ſcriptures: * And that he was buried, and that he aroſe *Mat.xxviii.b. Iohn. agayne ẏ thyrde daye accordynge to the ſcriptures: & that he was ſene * of Cephas, then of the twelue. After that was he ſene of moo then fyue hundred brethren at once: of which *1.Reg.v.b. Deut.vii.b.

whych
whych
y: and doth
delyuer

Same

many remayne vnto thys daye, & many are
fallen a ſlepe. After that appeared he to James,
then to all the Apoſtles.

And laſt of all he was ſene of me, as of one
that was borne oute of due tyme. For I am
B the leaſt of the apoſtles, whych am not worthy
* Actes.viij.a. ix. a. & xxii.a and xxvi.b. Gala.i.c. to be called an Apoſtle, becauſe * I perſecuted
the cōgregacyon of God. But by the
grace of God, I am ȳ I am. And hys grace
whych is in me, was not in vayne: ✠ But
I labored moare aboundau̅tly then they all,
yet not I, but ȳ grace of God whych is with
me, therfore whether it were I or they, ſo we
preache, and ſo haue ye beleued.

✠ If Chriſt be preached how that he roſe
from the deed: howe ſaye ſome amonge you,
that ther is no reſurreccyon of the deed: If
there be no ryſynge agayne of the deed then
C is Chriſt not ryſen agayne. If Chriſt be not
ryſen agayne, then is oure preachynge in
vayne, and youre fayth is alſo in vayne. Ye
and we are founde falſe wytneſſes of God.
For we haue teſtifyed of God, howe that he
rayſed vp Chriſt: whom he rayſed not vp, yf
it be ſo that the deed ryſe not agayne. For yf
the deed ryſe not agayne, then is Chriſt not
ryſen agayne. If it be ſo that Chriſt roſe not
agayne, then is youre fayth in vayne, and ye
are yet in youre ſinnes. Therfore they which
are fallen a ſlepe in Chriſt, are peryſhed. If
in this lyfe onely we beleue on Chriſt, then
are we of all men moſt miſerable.

But nowe is Chriſt ryſen from the deed,
* Colloſſ.i.c. & become * the fyrſt frutes of them that ſlept.
For by a man came deeth, and by a mā came
the reſurreccyō of the deed. For as by Adam
all dye: euen ſo by Chriſt, ſhall all be made
alyue, but euery man in hys awne order. ✠
The fyrſt is Chriſt, then they that are Chriſtes
at hys commynge. Then commeth the
☞ ende, ☞ whē he hath delyuered vp ȳ kyngdome
D to God the father, when he hath put
downe all rule and all auctorytye & power.
* Pſal.cx.a Mat.xxij.d. Hebre.i.c. Pſal.viij.b. ‡ Hebre.ij.d. For he muſt raygne * tyll he haue put all
his enemyes vnder his fete. The laſt enemye
that ſhalbe deſtroyed, is deeth. ‡ For he hath
put all thynges vnder hys fete. But when
he ſayth all thynges are put vnder him, it is
manifeſt that he is excepted, whych dyd put
all thynges vnder him. When all thinges are
ſubdued vnto hym, then ſhall the ſonne alſo
him ſelfe be ſubiect vnto him, ȳ put all thynges
vnder him, that God maye be all in all.
☞ Els what do they, whych are ☞ baptyſed
ouer the deed yf the deed ryſe not at all? Why
are they then baptyſed ouer them? Yee, and
why ſtōde we all waye then in ieoperdy? By
oure reioyſinge which I haue in Chriſt Jeſu
oure Lorde, I dye dayly. That I haue foughte
* Mat. Luke.xi.a. Ephe.iiii.c. E with beaſtes at Epheſus after the maner
of men, what auauntageth it me, yf the deed
ryſe not agayne? * Let vs eate and drynke,
for to morowe we ſhall dye. Be not ye deceaued:
euell wordes corrupte good maners.
Awake truely out of ſlepe, and ſynne not.
For ſome haue not the knowledge of God: I
ſpeake thys to youre ſhame.

But ſome man will ſaye: howe aryſe the
deed? wͭ what bodye ſhall they come? Thou * John.xii.d.
foole, * ȳ whych thou ſoweſt, is not quyckened,
except it dye. And what ſoweſt thou?
Thou ſoweſt not that body that ſhalbe: but
bare corne as of wheet, or of ſome other, but
God geueth it a body at his pleaſure, to euery
ſeed his awne body.

✠ All fleſſhe is not one maner of fleſſhe:
but ther is one maner of fleſſhe of men, another
maner of fleſſhe of beaſtes, another of
fyſſhes, & another of byrdes. Ther are alſo F
celeſtiall bodyes, and ther are bodyes terreſtriall.
But the glory of the celeſtiall is one, &
the glory of the terreſtriall is another. Ther
is one maner glory of the ſonne, and another
glory of the moone, & another glory of ȳ ſterres.
For one ſtarre differeth from another in
glory. So is the reſurreccyon of the deed. It
is ſowen in corrupcyō, it ryſeth agayne in incorrupcyō.
It is ſowē in diſhonour, it ryſeth
agayne in honoure. It is ſowen in weaknes
it ryſeth agayne in power. It is ſowen a
naturall body, it ryſeth agayne a ſpretuall
body. Ther is a naturall bodye, and ther is a
ſpretuall body: as it is alſo wryttē: the fyrſte
man ‡ Adam was made a lyuinge ſoule, and ‡ Gene.ij.b.
the laſt Adā was made a quyckeninge ſprete
Howbeit, ȳ is not fyrſt whych is ſpirituall:
but that which is naturall, and then ȳ which
is ſpretuall. ✠ The fyrſt man is of the erth,
erthy: the ſeconde man is the Lorde frō heauen
☞ (heauenly) As is the erthy, ſoche are they ☞
that are erthye. And as is the heuenly, ſoche G
are they that are heuenly. And as we haue
borne the ymage of ȳ erthy, ſo ſhall we beare
the ymage of the heauenly.

This ſaye I brethren ☞ ȳ fleſſhe & bloud ☞
cannot inheret the kyngdom of God. Nether
doth corrupcyon inheret incorrupcyon. Beholde,
I ſhewe you a miſtery. * We ſhall not * i. Theſ.iiii.d.
all ſlepe: but ‡ we ſhall all be chaunged, and ‡ Philip.iii.d
that in a moment, in the twyncklynge of an
eye by the laſt trompe. For the trompe ſhall
blowe, and the deed ſhall ryſe incorruptible,
& we ſhalbe chaunged. For thys corruptible
muſt put on incorrupcyon: and thys mortall
muſt put on immortalite.

When this corruptible hath put on incorrupcyō,
and this mortall hath put on immortalite:
then ſhalbe brought to paſſe ȳ ſayinge
that is wrytten: * Deeth is ſwalowed vp in * Eſa.xxv.c.
victory: ‡ Deeth where is thy ſtynge? Hell ‡ Oſee.xiii.c.
where is thy victory? The ſtynge of deeth is
ſynne: and the ſtrength of ſynne is the lawe:
But thankes be vnto God whych hath geuen
vs * victory, thorowe oure Lord Jeſus * i. John.v.
Chriſt

Chriſt. Therfore my deare brethren, be ye ſtedfaſt and vnmouable, alwayes ryche in the worke of the Lorde, for as moche as ye knowe, howe that youre labour, is not in vayne in the Lorde.

¶ The .xvj. Chapter.

He putteth them in remembraunce of the gatherynge for the poore Chriſten at Jeruſalem, & concludeth hys Epiſtle with the ſalutacyons of certayne louynge brethren.

* Actes.xi.d. Rom.xv.f. ij. Cor.viij.a. and.ix.a.

A CONcernynge the * gatherynge for the ſainctes, as I haue ordeyned in the congregacyons of Galacia, euen ſo do ye. Upon ſome Saboth daye let euery one of you put a ſyde at home, and laye vp whatſoeuer is mete, that there be no gatherynges when I come. When I am come, whomſoeuer ye ſhall alowe by youre letters, them wyll I ſende, to brynge youre liberalyte vnto Jeruſalem. And yf it be mete that I go alſo, they ſhal go with me. I wyll come vnto you whan I go ouer to Macedonia. For I wyll go thorowe out * Macedonia. With you parauenture I wyll abyde a whyle: or els tary all wynter, that ye maye brynge me on my waye, whytherſoeuer I go.

* Actes.xix.d ij.Cor.i.c.

B I wyll not ſe you nowe in my paſſage: but I truſt to abyde a whyle wyth you, yf God ſhall ſuffre me. I will tary at Epheſus, vntyll the fyftyeth daye. For a greate dore and a frutefull is opened vnto me, * and ther are many aduerſaryes. If † Timotheus come ſe that he be with out feare with you. For he worketh the worcke of the Lorde, as I do: let no man therfore deſpyſe him: but conuaye hym forth in peace, that he maye come vnto me. For I loke for him with the brethren.

* i. Cor.xv.e. † Act.xix.d.

C To ſpeake of brother * Apollo (I certifye you, that) I greatly deſyred him, to come vnto you with the brethren, but hys mynde was not at all to come at thys tyme. Howbeit, he wyll come, when he ſhall haue conuenient tyme. Watche ye, ſtonde faſt in the fayth, quyte you lyke men, be ſtrōge. Let all youre buſynes be done with loue.

* Act.xviij.c. i.Cor.i.b. and.iij.a.

Brethren, ye knowe the houſe of * Stephana *(& of Fortunatus & Achaicus) howe ẏ they are the fyrſt frutes of Achaia, and that they haue apoynted them ſelues to miniſter vnto the ſainctes: I beſeche you that ye be obediēt vnto ſuche, and to all that helpe and laboure. I am glad of the commynge of Stephana & Fortunatus and Achaicus: for that whych was lackynge vnto me on youre parte they haue ſupplied. For they haue comforted my ſprete and youres. Loke therfore ẏ ye knowe them that are ſuche.

* i.Cor.i.c.

D The congregacyons of Aſia ſalute you. Aquila and Priſcilla ſalute you moche in the Lorde, and ſo doeth the congregacyon that is in their houſe *(with whō alſo I am lodged.) All the brethren grete you * Grete ye one another with an holy kyſſe. The ſalutacyon of me Paul with myne awne hāde. If eny man loue not the Lorde Jeſus Chriſt, the ſame be Anathema maranatha. The grace of ẏ Lorde Jeſus Chriſt be with you: My loue be with you all in Chriſt Jeſu. Amen.

* Rom.xvi.c.

¶ The fyrſt epiſtle to the Corinthyans, was
ſent from Philippos, by Stephana
and Fortunatus, and Achai-
cus, and Timotheus.

¶ The ſeconde epiſtle of Saynct Paul the Apoſtle to the Corinthyans.

¶ The fyrſte Chapter.

¶ The cōſolacyon of God in trouble. The loue of Paul towarde the Corinthyans, & hys excuſe that he came not vnto them.

PAul an apoſtle of Jeſu chriſt by the wyll of God, and brother Timotheus. A

Unto the congregacyon of God, whych is at Corinthium, wyth all the ſainctes whych are in all Achaia. * Grace be wyth you & peace from God oure father, and from the Lorde Jeſus Chriſt.

* Roma.i.b. i.Cor.i.a. Gala.i.a. Ephe.i.a. i.Pet.i.a. ij.Pet.i.a.

‡ Bleſſed be God (the father of oure Lorde Jeſus Chriſt) which is the father of mercy, & the God of all comforte, whych comforteth vs in all oure tribulacyon, in ſo moche that we are hable to comforte them whych are in any maner of trouble, wyth the ſame comforte, wherwith we oure ſelues are comforted of God. For as the * afflicciōs of Chriſt are plenteous in vs, euen ſo is oure conſolacyon plenteous by Chriſt.

* Colloſſ.i.c. B

Whether we be troubled for youre conſolacyon and health, (Or whether we be comforted, it is for youre comforte & ſaluacyon) which ſaluacyon ſheweth her power in that ye ſoffre the ſame afflicctyons, which we alſo ſuffre: or whether we be comforted for youre conſolacyon and ſaluacyon: our hope alſo is ſtedfaſt for you: in as moche as we knowe, howe that as ye are partakers of the afflicctyons, ſo ſhall ye be partakers alſo of the conſolacyon.

Brethrē, I wolde not haue you ignoraunt of oure trouble, which happened vnto vs in * Aſia. For we were greued out of meaſure paſſinge ſtrength, ſo greatly ẏ we deſpayred euen of lyfe. Alſo we receaued an anſwer of deeth in oure ſelues, that we ſhulde not put oure truſt in our ſelues: * but in God whych rayſeth the deed to lyfe agayne, and whych delyuered vs from ſo great a deeth: and doth

* Act.xix.c.

* i. Reg.ij.a. Deut.viij.d.

delyuer. On whom we truſt, that yet hereafter
he wyll delyuer, by the helpe of youre
prayer for vs, that by the meanes of many
perſones, thankes maye be geuen of many
*ij.Cor.iiii c *on oure behalfe, for ẏ gyfte geuẽ vnto vs.

C For oure reioyſinge is this, euen the teſtimony
of oure conſcyence, that in ſynglenes
☞ ☞(of hert) and godly purenes, & not in fleſhly
wyſdom, but by the grace of God, we haue
had oure cõuerſacyon in ẏ worlde, and moſt
of all to you wardes. We wryte none other
thynges vnto you, then that ye reade & alſo
knowe. Yee, and I truſt ye ſhall fynde vs vnto
the ende, euen as ye haue foũde vs partly:
*i. Theſ.ii.c for we are youre reioyſinge, euen * as ye are
oures in the daye of the Lorde Jeſus.

*i.Cor.xvi.a *And in this confydence was I mynded
fyrſt to haue come vnto you, that I myght
haue had one pleaſure more with you, and to
paſſe by you into Macedonia, & to haue come
agayne out of Macedonia vnto you, and to
be led forth of you towarde Jewrye. Whan
D I thus wyſe was mynded: dyd I vſe lyghtnes?
Or thynke I carnaly thoſe thynges
*Mat.v.f. James.v.d. whych I thynke? that wᵗ me ſhulde be * yee,
yee, and naye naye. God is faythfull: For
oure preachynge to you, was not yee & naye.
For Goddes ſonne Jeſus Chriſt which was
preached amõge you by vs (euen by me and
Siluanus and Timotheus) was not yee &
naye: but by him it was yee: For all the promyſes
of God, by him are yee: and are in him
Amen, vnto the laude of God thorowe vs.
E For it is God, whych ſtablyſheth vs wyth
you in Chriſt and ſtondeth by vs, and hath
annoynted vs, whych hath alſo ſealed vs,
*Rom.viii.a Ephe.iiii.e. and * hath geuen the erneſt of the ſprete in
oure hertes.

✠ I call God for a recorde vnto my ſoule
that for to fauer you with all I came not eny
*i.Pet.v.a. more vnto Corynthum. * Not that we be
Lordes ouer your fayth: but are helpers of
youre ioye. For by fayth ye ſtande.

¶ The.ij.Chapter.

¶ He ſheweth the cauſe of hys abſence & exhorteth them to forgeue the man that was fallen, & to receaue hym agayne wyth loue.

A But I determined this in my ſelfe,
that I wolde not come agayne to
you in heauynes. For yf I make
you ſorye, who is it ẏ ſhulde make
me glad, but the ſame which is made ſory by
me? And I wrote thys ſame vnto you, leſt
yf I came vnto you, I ſhulde take heuynes
☞ ☞(vpon heuynes) of them, of whom I ought to
reioyce. Thys confydence haue I towarde
you all, that my ioye is the ioye of you all.
For out of great affliccyon and anguyſhe
of hert, I wrote vnto you wᵗ many teares:
not that ye ſhulde be made ſory, but that ye
myght perceaue the loue, which I haue, moſt
ſpecially vnto you.

If eny man hath cauſed ſorowe, the ſame B
hath not made me ſory, but partely: leſt I
ſhulde greue you all. * It is ſufficient vnto *i.Cor.v.b.
the ſame man, that he was rebuked of many.
So that nowe contrary wyſe, ye ought
rather to forgeue him, and comforte him: leſt
that ſame perſone ſhulde be ſwalowed vp
with ouer moche heuynes. Wherfore, I exhorte
you, that loue maye haue ſtrenght ouer
him. For this cauſe verely dyd I wryte, that
I myght knowe the profe of you, whether
ye ſhulde be obediẽt in all thynges. To whõ
ye forgeue eny thynge, I forgeue alſo. For
yf I forgaue eny thynge, to whom I forgaue
it, for youre ſakes forgaue I it, in the
ſyght of Chriſt, leſt Satan ſhulde preuent C
vs. For hys thoughtes are not vnknowen
vnto vs. ✠

✠ When I was come to Troada for Chriſtes
Goſpelles ſake (and a dore was opened
vnto me of the Lorde) I had no reſt in my
ſprete, becauſe I founde not Titus my brother:
but toke my leaue of them, and went
awaye into Macedonia. Thankes be vnto
God, which alwayes geueth vs the victorie
in Chriſt, and openeth the ſauer of hys knowledge
by vs in euery place. For we are vnto
God the ſwete ſauoure of Chriſt, amonge
them that are ſaued, and amõge them which
peryſhe. * To the one parte are we the ſa- D
uour of deeth vnto deeth. And vnto ẏ other *Luke.ii.e.
parte are we ẏ ſauour of lyfe vnto lyfe. And
who is mete vnto theſe thinges? For we are
not as the moſt parte are, whych choppe and
chaunge wᵗ the worde of God: but euen out
of purenes, and by the power of God, in the
ſyght of God, ſo ſpeake we in Chriſt. ✠

¶ The.iij Chapter.

¶ He prayſeth the preachynge of the Goſpell aboue the preachynge of the lawe.

We begyn to prayſe oure ſelues A
agayne. Nede we as ſome
other, of Epiſtles of recommendacyon
vnto you or
letters of recommendacyon
from you? Ye are oure epiſtle
writtẽ in oure hertes, which
is vnderſtande and red of all men, for aſmoche
as ye declare that ye are the epiſtle of
Chriſt, myniſtred by vs and wrytten, not
with ynke: but with the ſprete of the liuinge
God * not in tables of ſtone, but in * fleſhly *Ex.xxxiiii.b Deute.v.b. Jere.xxxi.f.
tables of the hert.

✠ Suche truſt haue we thorowe Chriſt
to God warde, not that we are ſufficient of B
oure ſelues to thynke eny thynge, as of our
ſelues: but yf we be able vnto any thynge * ẏ *Philip.ii.b
ſame commeth of God, which hath made vs
able to * myniſter the newe teſtament, not
of the letter, but of the ſprete. For ☞ the *i.Cor.iiii.a
letter kylleth, but the ſprete geueth lyfe. ☞

If the miniſtracyon of deeth thorowe the
letters fygured in ſtones, was glorious, ſo ẏ
the chyldren of Iſrael coulde not beholde the
face of Moſes, for the glory of his countena-
unce (which glory is done awaye) why ſhall
not the miniſtracyon of the ſprete be moche
C more gloryous? For yf the miniſtringe of cō-
demnacyon be gloryous: moche more doth
the miniſtracyon of ryhhtewesnes exceade
in glory. ⊢ For no dout that whych was
there glorifyed, is not once glorifyed in re-
ſpecte of thys exceadynge glory. For yf that
whych is deſtroyed was gloryous, moche
more that whych remayneth, is gloryous.
Seynge then that we haue ſoch truſt, we
vſe great boldnes, & do not as Moſes, which
*Ex.xxxiii.d. *put a vayle ouer his face, that the chyldren
of Iſrael ſhulde not ſe for what purpoſe that
*Mat.xiii.b ſerued whych is put awaye. * But theyr
Mar.iiii.b. Lu.viii.b. myndes were blynded. For vntyll this daye
Act.xxviii.f. remayneth the ſame coueringe vntaken a-
Iohn.xii.f. waye in the lecture of the olde teſtament,
Roma.xi.b. whych vayle ſhalbe put awaye in Chriſt.
But euen vnto thys daye when Moſes is
*Ex.xxxiiii.d. rede * the vayle hangeth before their her-
D tes. Neuertheleſſe ‡ when they tourne to the
‡Roma.xi.d. Lorde, the vayle ſhalbe taken awaye. *The
*Iohn.iiii.c Lorde no dout is a ſprete. And where ẏ ſprete
of the Lorde is, there is lybertie. But we all
beholde in a myrroure the glorye of ẏ Lorde
with his face open, and are chaūged vnto the
ſame ſimilitude, from glory to glory, euen
as of the ſprete of the Lorde.

¶The.iiii.Chapter.

¶A true preacher is diligent, he corrupteth not the
worde of God, but ſeketh the honoure of Chriſt, yee
though it be wyth the parell of hys lyfe.

A Therfore, ſeynge that we haue ſoch
an offyce, euen as God hath had
mercy on vs, we go not out of kyn-
de: but haue caſt from vs the clo-
kes of vnhoneſtye, and walke not
in craftynes, nether handle we the worde of
God diſceytfully, but open the trueth, & re-
porte oure ſelues to euery mannes conſcience
in the ſyght of God. ✠ If oure Goſpell be
yet hyd, it is hyd amonge them that are loſt,
*Iohn.xii.e. ‡Eſa.vi.c. in whom * the God of thys worlde ‡ hath
Mat.xiii.b. blynded the myndes of them whych beleue
Mar.iiii.b. Lu.viii.b. not, leſt the lyght of the goſpell of the glory
Iohn.xii.f. of Chriſt (which is ẏ ymage of God) ſhulde
Act.xxviii.f. ſhyne vnto them.
B ✠ For we preache not oure ſelues, but
Chriſt Ieſus to be the Lorde, and oure ſelues
youre ſeruauntes, for Ieſus ſake. For it is
Gene.i.a. God, that * commaunded the lyght to ſhyne
out of darcknes, which hath ‡ ſhyned in oure
ii.Pet.i.d. hertes, for to geue the lyght of the knowled-
ge of the glory of God, in the face of Ieſus
Chriſt.
But we haue thys treaſure in * erthen
ii.Cor.v.a. veſſels, ẏ the excellency of the power myght
be Gods, and not oures. We are troubled on
euery ſyde, yet are we not without ſhyft. We
are in pouertye: but not vtterly wythout C
ſom what. We ſuffre perſecucyon: but are not
forſaken therin. We are caſt downe: neuer-
theleſſe we periſhe not. We all wayes * beare *Gala.vi.d.
aboute in the bodye, the dyinge of the Lorde
Ieſus, that the lyfe of Ieſu myght alſo ap-
peare in oure bodye. ⊢
* For we which lyue, are alwayes dely- *Rom.viii.e
uered vnto deeth for Ieſus ſake, that the lyfe
alſo of Ieſu myght appere in oure mortall
fleſhe. So then, deeth worketh in vs, but
lyfe in you. ⊢ ✠ But ſeynge that we haue
the ſame ſprete of fayth (accordynge as it is
wrytten: * I beleued, and therfore haue I *pſal.cxvi.b
ſpokē.) We alſo beleue, and therfore ſpeake.
For we knowe, that he whych rayſed vp the
Lorde Ieſus, ſhall rayſe vp vs alſo by the D
meanes of Ieſus, and ſhall ſett vs with you.
For all thynges do I for youre ſakes * that *i.Cor.i.a.
the plenteous grace by thanckes geuen of
many, maye redounde to the prayſe of God.
Wherfore, we are not weried. But though
oure vtwarde man peryſhe, yet the inwarde
man is renewed daye by daye. * For oure *Pſal.xxx.b
tribulacyon which is momētany and lyght, Rom.viii.d.
prepareth an excedige & an eternall wayght
of glorye vnto vs, whyle we loke not on the
thynges which are ſene, but on the thynges
whych are not ſene. For the thynges whych
are ſene, are temporall: but thynges whych
are not ſene, are eternall. ⊢

¶The.v.Chapter.

¶The rewarde for ſuffrynge trouble.

For we knowe that yf oure A
* erthy mancyō of this dwel- *ii.cor.iiii.b
lynge were deſtroyed, we ha-
ue a buyldige of God, an ha-
bitacyon not made with hā-
des, but eternall in heauen.
For * therfore ſyghe we, de- *Rom.viii.d
ſyrynge to be clothed wͭ oure manſion which
is from heauen: ſo yet, yf that we be founde
clothed, & not naked. For we that are in this
* tabernacle, ſyghe & are greued becauſe we *ii.Pet.i.c.
wolde not be vnclothed, but wolde be * clo- *Apo.iii.d.
thed vpon, that mortalite myght be ſwalo-
wed vp of lyfe. He that hath ordeyned vs for
this thynge, is God: * which very ſame hath *Rom.viii.c
geuen vnto vs the erneſt of the ſprete. ii.Cor.i.d.
Therfore, we are alwaye of good cheare,
and knowe, that as longe as we are at home
in the body, we are abſent frō God. For we
walke in fayth, not after outwarde appea-
raunce. Neuertheleſſe, we are of good com- B
forte, & had leuer to be abſent from the body,
and to be preſent with God. Wherfore, whe-
ther we be at home or from home, we ende-
uoure oure ſelues, to pleaſe hym. * For we *
muſt all appeare before the iudgement ſeate
of Chriſt, that euery man maye receaue the
workes of hys body accordynge to that he

hath done, whether it be good or bad.

✠ Seynge then that we knowe, howe the Lorde is to be feared, we fare fayre wyth men. For we are knowen well ynough vnto God. I truſt alſo yͭ we are knowen in youre conſciences.

For we prayſe not oure ſelues agayne vnto you, but geue you an occaſyon to reioyce of vs, that ye maye haue ſome what agaynſt them, whych reioyce in the face, and
C not in the herte. For yf we be to feruent, to God are we to feruent. Or If we kepe meaſure, for youre cauſe kepe we meaſure. For the loue of Chriſt conſtrayneth vs, becauſe we thus iudge, that yf one dyed for all, then
*i. Thes. [illegible] c. were all deed, and * he dyed for all: that they whych lyue, ſhulde not hence forth lyue vnto them ſelues, but vnto him whych dyed for them, and roſe agayne. ✠

Wherfore, hence forth knowe we no man
D after the fleſſhe. In ſo moch though we haue knowen Chriſt after the fleſſhe, nowe yet hẽce forth knowe we him ſo nomoare. Therfore yf eny mã be in Chriſt, he is a newe creature. Olde thinges are paſſed awaye, beholde all thynges are become * newe. Neuertheleſſe, all thynges are of God, which hath ‡ reconcyled vs vnto him ſelfe by Jeſus Chriſt, and hath geuen to vs yͤ offyce to preache the attonement. For * God was in Chriſt, and made agrement betwene the worlde and him ſelfe, & imputed not their ſynnes vnto them, and hath commytted to vs the preachinge of the attonement. Nowe then are we meſſengers in the rowme of Chriſt euen as though God dyd beſeche you thorowe vs. So praye we you in Chriſtes ſtede, that ye be reconcyled vnto God: for * he made hym to ☞ be ſynne for vs, which knewe no ſynne, that we by his meanes ſhulde be that ryghteweſnes, whych before God is alowed.

*[illegible] / Apo. xxi. a. / ‡Roma. [illegible] / Coloſſ. i. c. / *Coloſſ. ii. c / [illegible] ☞

¶ The. vj. Chapter. ✠

¶ An exhortacyon to receaue yͤ worde of God wyth thankefulneſſe and amendement of lyfe. The diligence of Paul in the Goſpell, & howe he warneth them to exchewe the company of the Heathen.

A WE alſo as helpers exhorte you yͭ ye receaue not the grace of God in vayne. For he ſayth: * I haue heard the in a tyme accepted: and in the daye of ſaluacyon, haue I ſuckered the. Beholde, nowe is that accepted tyme: beholde, nowe is that daye of ſaluacyon. Let vs geue no occaſyon of euyll, that in oure offyce be founde no faute: but in all thynges let vs behaue oure ſelues * as the mynyſters of God.

*[illegible] c / *i. Cor. iiii. a / ✠

In moch pacience, in affliccyons, in neceſſyties, in anguyſſhes, in ſtrypes, in preſonmentes, in ſtryfes, in labours, in watchynges, in faſtynges, in purenes, in knowledge, in longe ſuffrynge, in kyndenes, in the holy ghoſt, in loue vnfayned, in the worde of trueth, in the power of God, by the armoure of ryghteweſnes of the ryght hande and on the lyfte be honoure and diſhonoure: be euyll reporte & good reporte: as diſceauers, and yet true, and vnknowen, and yet knowen: as dyinge, and beholde, we lyue: as chaſtened, and not kylled: as ſorowynge, & yet alwaye merye: as poore, and yet make many ryche: as hauynge nothynge, and yet poſſeſſynge all thynges. ✠

O ye Corynthyans, oure mouth is open C vnto you. Oure hert is made large: ye are in no ſtrayte in vs, but are in a ſtrayte in youre awne bowelles: I promyſe vnto you lyke rewarde, as vnto chyldren. Set your ſelues at large, and ✠ * beare not ye yͤ yoke with yͤ vnbeleuers. For what felowſhyp hath ryghteweſnes with vnryghteweſnes? Or what company hath lyght wᵗ darknes? * Or what concorde hath Chriſt wyth Beliall? Ether what parte hath he yͭ beleueth, wyth an infidell? Or howe agreeth the temple of God wᵗ Images? for † ye are the tẽple of the lyuinge God (as ſayde God) † I wyll dwell amonge them, and walcke amonge them, and wyl be their God: & they ſhalbe my people. Wherfore * come out from amonge them, and ſeparate youre ſelues frõ them (ſayeth the Lord) and touche none vncleane thynge: ſo will I receaue you, and wyl be a father vnto you, and ye ſhalbe my ſonnes & daughters, ſayth the Lorde allmyghty.

*Deut. vii. / *Mat. vi. / †i. Cor. iii. d. and. vi. d. / †Exo. xxix. / Leui. xxvi. / Eze. xxxvii. / *Eſa. lii. c.

¶ The. vij. Chapter.

¶ He exhorteth thẽ to receaue the promyſes of God thankfully. The Corynthyans are commended for their obedyence & loue towarde Paul.

SEynge that we haue ſoche promyſes (dearely beloued) A let vs clenſe oure ſelues frõ all fylthynes of yͤ fleſſhe and ſpirete, and growe we vp to full holynes wyth the feare of God. Underſtande vs we haue hurte no mã: we haue corrupte no mã: we haue defrauded no mã. I ſpeake not thys to condemne you: for I haue ſhewed you before, yͭ ye are in oure hertes to dye & lyue wᵗ you: I am very bolde ouer you, I reioyce greatly in you. I am fylled wyth comforte, and am exceadynge ioyouſe in all oure tribulacyon. For when we were come into Macedonia * oure fleſſhe had no reſt, but we were troubled on euery ſyde. Outwarde was fyghtyng, inward was feare. Neuertheleſſe * God that comforteth the abiecte, comforted vs by the commynge of Titus.

*Act. xvi. c. / *ii. Cor. i. a.

And not by his commynge onely: but al- B ſo by the conſolacyon whych we receaued of you: when he tolde vs youre deſyre, youre feruent mynde for me: ſo that I reioyced the more. For though I made you ſory with a letter, I repent not: though I dyd repent. For I perceaue, that the ſame epiſtle made

you

of th

not tha

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ſpecially y

you ſoꝛye, though it were but foꝛ a ceaſon. But J nowe reioyce, not that ye were ſoꝛy, but that ye ſo ſoꝛowed that ye repented. Foꝛ ye ſoꝛowed godly: ſo yͭ in nothynge ye were hurte by vs. Foꝛ godly ſoꝛowe cauſeth repentaunce vnto ſaluacyon, not to be repented of, cōtrary wyſe, *woꝛldely ſoꝛowe cauſeth deeth. * Ecc.xxx.c

C For beholde, what diligēce this godly ſoꝛowe that ye toke, hath wꝛought in you: yee it cauſed you to cleare your ſelues. It cauſed indignacion, it cauſed feare, it cauſed deſire, it cauſed puniſſhment. Foꝛ in all thynges ye haue ſhewed your ſelues, that ye were cleare in that matter. Wherfoꝛe, though J wꝛote vnto you, J dyd it not foꝛ his cauſe that had done the hurt, nether foꝛ his cauſe that was hurte: but yͭ youre good mynde foꝛ vs might appeare amonge you in the ſyght of God.

D Therfoꝛe, we are comfoꝛted, becauſe ye are cōfoꝛted: yee, and exceadingly the moꝛe ioyed we, foꝛ the ioye that Titus had: becauſe hys ſpꝛete was refreſſhed of you all. J am therfoꝛe not nowe aſhamed, though J boaſted my ſelfe to hym of you. Foꝛ as all thynges which we ſpake vnto you are true, euen ſo, oure boaſtinge that J made vnto Titus is founde true. And his inwarde affeccion is founde aboundant towarde you, whā he remembꝛeth the obedience of you all: howe wͭ feare ⁊ tremblinge ye receaued hym. J reioyce yͭ J maye be bolde ouer you in all thinges.

The .viij. Chapter.

He putteth them in remembꝛaunce to helpe the pooꝛe ſaynctes at Jeruſalem, accoꝛdynge as the Macedonians dyd.

A I Certifye you bꝛethꝛen, of the grace of God, which was geuen in yͤ congregacyons of Macedonia, howe that the aboundaunce of theyꝛ reioyſynge is, that they are tryed with moche tribulacyon. And though they were exceadynge pooꝛe, yet haue they geuen exceading rychely, and that in ſingleneſſe. Foꝛ to theyꝛ powers, J beare them recoꝛde, yee, ⁊ beyōde theyꝛ power, they were wyllynge of theyꝛ awne accoꝛde, and pꝛayed vs with great inſtaunce, yͭ we wolde receaue their benefyte, and ſuffre them to be partakers with other *in minyſtrynge to the ſaynctes. And thys they dyd, not as we loked foꝛ: but gaue their awne ſelues fyꝛſt to the Loꝛd, and after vnto vs by the wyll of God: ſo that we coulde not but deſyꝛe Titus, to accomplyſhe the ſame beneuolence amonge you alſo, euen as he had begonne. * Actes.xi.d Coꝛ.xvi.a Coꝛ.ix.a. Rom.x

B *Nowe therfoꝛe, as ye are riche in all parties, in faythe, in woꝛde, in knowled, in all feruentnes, and in loue, which ye haue to vs: euen ſo, ſe that ye be plenteous in thys beneuolence alſo. Thys ſaye J, not commaundynge: but becauſe of feruẽtnes. J do alowe the vnfaynedneſſe of youre loue towarde other men. Foꝛ ye knowe the liberalytie of oure Loꝛd Jeſus Chꝛiſt, that though he was *ryche, yet foꝛ youre ſakes he became pooꝛe that ye, thoꝛowe hys pouertye, myghte be made ryche. * Rom.x.a

And J geue counſell hereto. Foꝛ thys is expedient foꝛ you, which beganne, not to do onely, but alſo to wyll a yeare ago. Nowe therfoꝛe, perfoꝛme the thynge whiche ye beganne to do: that as there was in you a redynes to will, euen ſo, ye maye perfoꝛme the dede‡ of that which ye haue. Foꝛ *yf there be fyꝛſt a wyllynge mynde, it is accepted accoꝛdinge to that a man hath, ⁊ not accoꝛding to that he hath not. C ‡ i.Pet.iiii.c Prouer.iii.b. * Mar.xii.d. Luke.xxi.a

It is not my mynde that other be ſet at eaſe, and ye bꝛoughte into combꝛaunce: but that ther be egalnes nowe at this tyme: and that your aboūdance maye ſucker their lacke: and that theyꝛ aboundance maye ſupply youre lacke: that there maye be equalyte, agreynge to that which is wꝛytten: *He that had moche, had not the moꝛe aboundance: ⁊ he that had a litle, had neuer the leſſe. Thankes be vnto God, whiche put the ſame good mynde foꝛ you in the herte of Titus, whiche accepted the requeſte: yee, rather he was ſo well wyllynge, that of his awne accoꝛde, he came vnto you. * Exo.xvi.b.

D We haue ſente with hym the bꝛother, whoſe laude is in the Goſpell thoꝛowout all the congregacyons: and not that onely, but is alſo choſen of the congregacyons to be a felowe wyth vs in oure ioꝛney, concerninge this beniuolence that is miniſtred by vs vnto the pꝛayſe of the ſame Loꝛde, and to ſtere vp youre pꝛompte mynde.

For thys we exchewe, that any mā ſhuld rebuke vs in this plenteous diſtribucyon, * that is miniſtred by vs (to the gloꝛy of the Loꝛd) and make pꝛouiſyon foꝛ honeſt thinges: not onely in the ſyght of the Loꝛde: but alſo in yͤ ſyght of men. * Rom.xii.c.

We haue ſent wͭ them a bꝛother of oures, whome we haue ofte tymes pꝛoued diligent in many thynges: but nowe moch moꝛe diligent. The great confidence which J haue in you, hath cauſed me thys to do: partelye foꝛ Titus ſake, which is my felowe and helper as concernyng you: partely becauſe of other which are our bꝛethꝛen, and the meſſengers of the congregacyons, ⁊ the gloꝛy of Chꝛiſt. Wherfoꝛe, ſhewe ye vnto them the pꝛoffe of youre loue, and of oure *boaſtynge of you in the ſyght of the congregacyons. * i.Thes.i.b.

The .ix. Chapter.

In thys chapter doth he the ſame that he dyd in the chapter goynge befoꝛe, that is, he moueth them to helpe the pooꝛe bꝛethꝛen at Jeruſalem.

Jame

*Actes.xi.d
i.Cor.xvi.a.
ii.Cor.viii.a.
Roma.xv.f.

A Of the miniſtringe to yͤ ſaynctes, it is but ſuperfluous for me to write vnto you: for I know the redynes of your mynde, wherof I boaſt my ſelfe vnto them of Macedonia, that Achaia was prepared a yeare ago: and your enſample hath prouoked many. Neuertheleſſe, yet haue I ſent theſe brethren, leſt oure boaſtinge which I make of you, ſhulde be in vayne, in thys behalfe, that ye (as I haue ſayde) maye prepare your ſelues: leſt parauenture yf they of Macedonia come with me, and fynde you vnprepared, we (I wyll not ſaye ye) ſhulde be aſhamed in thys matter of boaſtynge.

B Wherfore, I thought it neceſſarye to exhorte the brethren, to come before hande vnto you, and to prepare youre good bleſſynge promyſed afore, that it myght be ready, ſo yͭ it be a bleſſynge, and not a defraudynge.

*Prou.xi.d.
Gala.vi.b

*Exo.xxv.a.
and.xxxv.a.
Eccl.xxxv.a.

✠ This yet I ſaye: he which ſoweth lytell, ſhal reape lytell: ⁊ * he yͭ ſoweth (in geuyng) largelye and frelye, ſhall reape plenteouſlye: And let euery man do, accordynge as he hath purpoſed in hys herte, not groudgyngly, or of neceſſyte. * For God loueth a chearfull geuer.

*Pſal.cxii.b

C God is able to make you riche in all grace that ye in all thynges hauynge ſuffycient vnto the vtmoſt, maye be riche vnto all maner of good workes, as it is wrytten: * He hath ſparſed abroade, and hath geuen to the poore, . hys ryghteweſneſſe remayneth for euer. He that mynyſtreth ſeed vnto yͤ ſower, mynyſtre breed alſo for fode: and multyplye youre ſeede, and increaſe the frutes of youre ryghteweſneſſe, ✠ that on all partes, ye
☞ maye be made ryche ☞ into all ſynglenes,
D which cauſeth thorowe vs, that thankes are geuen vnto God.

For the offyce of thys mynyſtracion, not onely ſupplyeth the nede of the ſaynctes: but alſo is aboundaunt therin, that for thys laudable mynyſtringe, thankes might be geuen to God of many, whiche prayſe God for the obedience of youre conſentynge to the Goſpell of Chriſte, and for youre ſyngleneſſe in diſtrybutyng to them, and to all men, and in theyr prayers for you, which lōge after you, for the aboundaunt grace of God in you. Thankes be vnto God, for hys vnſpeakeable gyfte.

¶ The.x. Chapter.

¶ He toucheth the falſe Apoſtles, and defendeth hys auctoryte and callynge.

A I Paul my ſelf beſeche you by yͤ mekeneſſe ⁊ ſoftenes of Chriſt, which whā I am preſent amōg you, am of no reputacyō: but am bolde towarde you beynge abſent. I beſeche you, yͭ I nede not to be bolde whan I am preſente, with that ſame boldneſſe, wherewith I am ſuppoſed to haue bene bolde, agaynſte ſome, which repute vs as though we walked carnally. For though we walke in yͤ fleſhe, yet
B we do not warre fleſhly. * For the weapēs of oure warrefare are not carnall thynges, but thynges myghty in God, to caſt downe ſtronge holdes, wherewith we ouerthrowe counſels and euery hye thynge that exalteth it ſelfe agaynſt the knowledge of God, and brynge into captiuite all ymaginaciō to the obediēce of Chriſt, ⁊ are ready to take vengeaunce on all diſobedience, when your obedience is fulfylled. Loke ye on thynges after the vtter appearaunce?

*Ephe.vi.c.

C Yf any man truſt in hym ſelfe, that he is Chriſtes, let hym conſyder thys agayne of hym ſelfe, that as he is Chriſtes, euen ſo, are we Chriſtes. For though I boaſte my ſelfe ſomwhat more of oure auctorite (which the Lorde hath geuen vs * to edifye, and not to deſtroye you) it ſhall not be to my ſhame: leſt I ſhulde ſeme as though I wente aboute to make you afrayde with letters. For yͤ epiſtles (ſayth he) are ſore, and ſtronge: but hys bodely preſence is weake, and hys ſpeache rude. Let hym that is ſoche thynke on thys wyſe: that as we are in wordes by letters, when we are abſent, ſoche are we in dedes, when we are preſent.

*ij.cor.xiii.

D For we cānot fynde in our hertes to make oure ſelues of the nomber of them, or to cōpare oure ſelues to them, which prayſe thē ſelues. Neuertheleſſe, whyle they meaſure them ſelues wᵗ them ſelues, and compare thē ſelues with them ſelues, they vnderſtande nought. But we will not reioyce aboue meaſure: but accordynge to the meaſure of the rule, which God hath diſtributed vnto vs, a meaſure to reache euen vnto you. For we ſtretch not out our ſelues beyonde meaſure, as though we reached not vnto you. For euen to you alſo haue we come wᵗ the goſpell of Chriſt, and we boaſt not our ſelues out of meaſure of other mennes labours. Yee, and we hope it wyll come to paſſe, yͭ when your faith is increaſed amōge you, we ſhalbe magnifyed accordynge to oure meaſure more largely, and that I ſhall preache the Goſpell in thoſe regions which are beyōde you: ⁊ not to boaſt of thoſe thynges, which by another mans meaſure are prepared all ready. But let hym that reioyſeth, reioyſe in the Lorde: For he yͭ prayſeth hym ſelfe, is not alowed but he whom the Lorde prayſeth.

¶ The.xi. Chapter.

¶ Paul (vnder ſufferaunce) commendeth him ſelfe, and defendeth hys auctorite agaynſte the falſe prophetes.

A Wold to God, ye could haue ſuffred me a lytell in my folyſhnes: yee, ye do alſo forbeare me. For I am gelous ouer you wᵗ godly gelouſye. For I haue coupled you to one man, that ye ſhulde make your ſelues a chaſte virgin vnto Chriſt,

to Chriſt. But I feare leſt it come to paſſe yͭ
ene.iii.a. as the ſerpent * begyled Eue thorowe hys
ſubteltye, euen ſo your wittes ſhulde be corrupte
frō the ſynglenes that ye had towarde
Chriſt. For yf he yͭ cōmeth preache another
B Ieſus then hym whom we preached: or yf ye
receaue another ſprete then yͭ which ye haue
receaued, ether another Goſpell then that ye
haue receaued, ye might right well haue ben
content. For I ſuppoſe that I was not, behynde
the chefe Apoſtles. But though I be
rude in ſpeakinge, yet I am not ſo in knowledge.
Howbeit amonge you, we haue bene
well knowē to yͤ vtmoſt what we are in all
thinges. Dyd I therin ſynne, becauſe I ſubmytted
my ſelfe, that ye might be exalted: &
becauſe I preached to you yͤ Goſpell of God
fre? I robbed other cōgregaciōs, & toke wages
of them, to do you ſeruyce. And when I
Actes.xx.g. was preſent wͭ you, & had nede * I was chargeable
Cor.xii.d. to no man: for yͭ which was lackinge
vnto me, the brethrē which came frō Macedonia,
ſupplied, and in all thinges I kept my
ſelfe ſo that I ſhuld not be chargeable to any
man, and ſo wyll I kepe my ſelfe.

C Yf the trueth of Chriſte be in me, thys reioyſyng
ſhal not be taken from me in the regions
of Achaia. Wherfore? Becauſe I loue
you not? God knoweth. Neuertheles, what
I do, that wyll I do, to cut a waye occaſyon
from thē which deſyre occaſion: yͭ they might
be founde lyke vnto vs, in that wherin they
reioyce. For ſoch falſe apoſtles are diſceatful
workers, and faſſyon them ſelues lyke vnto
the apoſtles of Chriſt. And no maruayle: for
Satan him ſelfe is chaunged into the faſſyō
of an angell of light. Therfore it is no greate
thynge though hys mynyſters faſſyon them
D ſelues, as though they were the miniſters of
ryghtewesnes: whoſe ende ſhalbe accordyng
to theyr dedes.

I ſaye agayne, leſt any man thynke that
I am folyſſhe: or els euē nowe take ye me as
a foole, that I alſo maye boaſt my ſelfe a lytell.
That I ſpeake, I ſpeake not after the
Lorde: but as it were folyſſhly, in thys matter
of boaſtinge. Seynge that many reioyce
after the fleſſhe, I wyll reioyce alſo. ✠ For
ye ſuffre foles gladly, ſeynge ye youre ſelues
are wyſe. For ye ſuffre yf a mā bryng you into
bondage, yf a man deuoure, yf a mā take
E yf a mā exalte him ſelfe, yf a man ſmyte you
on the face. I ſpeake as cōcerning rebuke, as
☞ though we had bene weake, ☞ (in thys behalfe.)

Howbeit, wherinſoeuer any man dare be
bolde (I ſpeake folyſſhly) I dare be bolde alſo.
hil.iii.a. * They are Ebrues, euen ſo am I. They
are Iſraelites, euē ſo am I. They are yͤ ſeede
of Abraham, euen ſo am I. They are yͤ myniſters
of Chryſt (I ſpeake as a foole) I am
more. In labours more aboundāte: In strypes
aboue meaſure: In preſon more plēteouſly:
In deeth ofte. * Of the Iewes fyue tymes * Deu.xxv.a.
receaued I euery tyme .xl. ſtryppes ſaue
one. ‡ Thryſe was I beaten wͭ roddes, * I ‡ Act.xvi.e. * Actes.xiiii.c
was once ſtoned, ‡ I ſuffered thryſe ſhypwracke. ‡ Act.xxvii.g.
Nyght and daye haue I bene in the F
depe ſee. In iorneying often: in parels of waters:
in parels of robbers: in ieopardyes of
myne awne nacion: in ieopardyes among yͤ
hethen: * in parels in yͤ citie: in parels in wildernes: * Act.x.d.
in parels in the ſee: in parels amonge
falſe brethren: in laboure & trauayle: in watchinges
often: in hōger and thyrſt: in faſtynges
often: in colde and nakednes: beſyde the
thinges which outwardly happen vnto me.
I am combred daylye, and do care for all cōgregacions. * i.Cor.ix.a.
* ☞ Who is weake, and I am ☜
not weake? who is offended, & I burne not?
Yf I muſt nedes boaſt, I wyll boaſte of the
thynges that concerne myne infirmyties.

¶ The .xij. Chapter.

¶ Paul is taken vp into the thyrde heauen, and heareth wordes not to be ſpoken.

The God & father of our Lorde Ieſus A
Chriſt, which is bleſſed for euermore
knoweth that I lye not:

✠ In the cytie of Damaſcon, the gouerner
of yͤ people vnder king Aretas, layde watch
in the cytie of the Damaſcens, and wold haue
caught me: and * at a windowe was I let * Actes.ix.d.
downe in a baſket thorowe the wall, and ſo
ſcaped I his handes. Doutles, it is not expedient
for me to boaſt, I wyll come to viſiōs
and reuelacions of the Lord, I knowe a mā
in Chriſt aboue fourtene yeares ago (whyther
he were in the body, I can not tell, or
whyther he were out of the body, I can not
tell, God knoweth) howe that he was takē B
vp into the thyrde heauen. And I knowe the
ſame man (whither in the body or out of the
body. I can not tell, God knoweth) howe yͭ
he was taken vp into Paradyſe, and hearde
ſecret wordes, which no man can vtter. Of
thys man wyll I boaſt, but of my ſelfe wyll
I not boaſt, except it be of myne infirmities
For though I wolde boaſt, I ſhall not be a
foole: for I wolde ſaye the trueth. Neuertheleſſe,
I ſpare you: leſt any man ſhulde thinke
of me, aboue that which he ſeeth me to be, or
that he heareth of me.

And * leſt I ſhulde be exalted out of meaſure * Iob.ii.b
thorowe yͤ excellēcye of the reuelacions:
there was gyuen vnto me vnquyetnes thorowe
the fleſſhe, euen the meſſenger of Satā
to buffet me, becauſe I ſhulde not be exalted
out of meaſure. For this thinge beſought I
the Lorde thryſe, that it might departe from
me. And he ſayde vnto me: my grace is ſufficient
for the. For my ſtrength is made parfect C
thorow weaknes. Very gladly therfore
wyll I reioyce of my weaknes, yͭ yͤ ſtrength
of Chriſt maye dwell in me. ✠ Therfore,
haue I delectaciō in infirmities, in rebukes,

in neceſſites, in perſecucyons, in anguyſhes for Chryſtes ſake. For when I am weake, then am I ſtronge.

I am become a foole in boaſting my ſelfe: ye haue compelled me: for I oughte to haue *i.Cor.xi.a bene commended of you.* For in nothynge was I inferior vnto ỹ cheke apoſtles, though I be nothing, yet ỹ tokẽs of an apoſtle were wrought amonge you with all paciẽce, and ſignes and wõders, and myghty dedes. For D what is it, wherin ye were inferyors vnto other congregacions, except it be herin, that I was not chargeable vnto you. Forgeue me thys wronge. Beholde, nowe the thyrde tyme I am ready to come vnto you: and yet *Actes.xx.g. ii.Cor.xi.c. Ecc.xlvi.c i Reg.xij.a. wyll I not be chargeable vnto you. For * I ſeke not youres, but you. For the chyldren ought not to laye vp for the fathers and mothers, but the fathers and mothers for the chyldren.

I will very gladly beſtowe, and wylbe beſtowed for youre ſoules, though the more I loue you, the leſſe I am loued agayn. But be it, that I was not chargeable vnto you: neuertheles, when I was crafty, I toke you with gyle. Dyd I pyll you by any of them, whom I ſent vnto you? I deſyred Titus, & with hym I ſent a brother. Dyd Titus defraude you of any thynge? walked we not in E one ſprete? Walked we not in lyke ſteppes? Agayne, thynke you ỹ we excuſe our ſelues vnto you? we ſpake in Chriſt in the ſyght of God: but we do all thinges (dearly beloued) for youre edifyinge. For I feare, leſt it come to paſſe, that yf I come, I ſhall not fynde you ſoch as I wolde: & ỹ I ſhalbe foũde vnto you ſoch as ye wolde not. I feare, leſt ther *Gala.v.d. be amõge you *debates, enuyinges, wrath, ſtryfes, bakbytynges, whyſperinges, ſwellynges, & ſedicyons: and that when I come agayne, God brynge me lowe among you, & I be conſtrayned to bewayle many of them which haue ſynned all ready, & haue not *i.Cor.v.a. repented of the *vnclẽnes: and fornicaciõ and wantonnes which they haue commytted.

¶ The.xiij.Chapter.

He promyſeth to come vnto them and exhorteth them ſo to ordre them ſelues that he maye fynde them parfecte, and of one mynde.

A *Deu.xix.d. Mat.xviij.c John.viij.c Heb.x.f. NOwe come I the thyrd tyme vnto you: *in the mouth of two or thre witneſſes ſhal euery worde be ſtablyſhed. I tolde you before, & tell you before: and as I ſayd when I was preſent wyth you the ſeconde tyme, ſo wryte I nowe beynge abſente, to them whiche in tyme paſte haue ſynned, and to all other: that yf I come agayne, I wyll not ſpare, ſeynge that ye ſeke experiẽce of Chriſt * which *Math.x.d. ſpeaketh in me, which among you is not weake but is myghtye in you. For though he was crucifyed in weaknes, yet liueth he thorowe the power of God. And we (no doute) are weake in hym: but we ſhall lyue wyth hym: B by the myght of God amonge you.

*Examen your ſelues, whether ye are in *i.Co. Eccle.xi the fayth or not. Proue youre awne ſelues. Knowe ye not youre awne ſelues, howe that Jeſus Chriſte is in you? excepte ye be caſtawayes, I truſt ye ſhall knowe that we are not caſtawayes. I deſyre before God that ye do none euyll, not that we ſhulde ſeme cõmendable: but that ye ſhuld do that which is honeſte: & let vs be counted as caſtawayes. We can do nothinge agaynſt the trueth: but C for ỹ trueth. We are glad whẽ we are weake and ye ſtronge. This alſo we wyſhe for, euẽ youre perfectneſſe. Therfore wryte I theſe thynges beynge abſent, leſt whan I am preſent, I ſhulde vſe ſharpeneſſe, accordynge to the power * which the Lorde hath geuen me *ii.Cor.x.f. to edifye, and not to deſtroye. Finallye brethren, fare ye wel, be parfect, be of good conforte, be of one mynde, lyue in peace, and the God of loue and peace ſhalbe with you.

*Grete one another in an holy kyſſe. *i.C All the ſaynctes ſalute you. The grace of oure Lord Jeſus Chriſte, and the loue of God, and the felyſhyppe of the holy gooſt be with you all. Amen.

¶ The ende of the ſeconde epiſtle to the Corinthyans.

¶ Sent from Philippos a cytie in Macedonia, by Titus and Lucas.

¶ The Epiſtle of ſaynct Paul the Apoſtle to the Galathians.

¶ The fyrſt Chapter.

¶ Paul rebuketh them, becauſe they were fallen awaye from the Goſpell, ſheweth hys awne conuerſyon, magnifyeth hys office and apoſtleſhyp, and declareth hym ſelfe to be equall with the hye Apoſtles.

PAul an apoſtle, not of men, A nether by man: but by Jeſus Chriſte, and by God the father, which raysed him vp from deeth: and all the brethren which are with me.

Unto the congregacions of Galacia. * Grace be with you, and peace *i.Co. ii.Co. from God the father, & from oure Lorde Jeſus Chriſt, which gaue hym ſelfe for our ſynnes to delyuer vs frome thys preſente euyll worlde, accordynge to the wyll of God oure father, to whom be prayſe for euer and euer Amen.

I maruayle, that ye are ſo ſoone turned (frõ Chriſt which called you by grace) vnto

to another Goſpell which is nothinge elles,
but that there be ſome which trouble you, ⁊
*Act.xv.a *intende to peruerte the Goſpell of Chriſt.
Neuertheleſſe, though we oure ſelues, or an
angell from heauen, preache any other Goſpell
B vnto you, then yͤ whiche we haue preached
vnto you, let hī be acurſed. As we ſayd
before, ſo ſaye I nowe agayne, yf any man
preache any other Goſpell vnto you, then yͤ
ye haue receaued, let hym be acurſed. Do I
now perſwade men, or God? Other do I ſeke
*Iob.xxxi.d to pleaſe men? * For yf I had hytherto
ſtudyed to pleaſe mē, I were not the ſeruaūt
of Chriſt.

✠ I certifye you brethren, that the Goſpell
which was preached of me, was not after
C the maner of men. For I nether receaued
it, nor learned it of man, but by the reuelacyon
of Jeſus Chriſt. For ye haue hearde of
my conuerſacion in tyme paſt, in the Jewes
*Act.viii.a. waye, howe that beyonde meaſure, * I perſecuted
x.a xxii.a. the congregacyon of God, and ſpoyled
nd.xxvi.b. it, and preuayled in the Jewes waye aboue
.Cor.xv.b many of my cōpanions in myne awne
*Phili.iii.a. nacyon‡ beynge a very feruent mayntener
of the tradicyons of the elders.

But when it pleaſed God, which ſeperated
*Act.ix.c. me from my mothers wombe, and *called
me here vnto by his grace, for to declare
hys ſonne by me, that I ſhulde preache hym
amonge the Heathen: immediatly I cōmened
not of the matter with * fleſh ⁊ bloude,
mat.xvi.c nether returned to Jeruſalem, to thē which
were apoſtles before me: but wēt my waies
D into Arabia, and came agayne vnto Damaſco.
Then after thre yeare, I returned to Jeruſalem
to ſe Peter, and abode with hym
fyftene dayes. Other of the apoſtles ſawe I
none, ſaue James the Lordes brother. The
thinges therfore whiche I wryte vnto you:
beholde, before God I lye not.

Acte.xxii.d. *After that I came into yͤ coaſtes of Siria
and Cilicia, and was vnknowen as touchinge
my perſon vnto the congregacions of
Jewry, which were in Chriſt. But this they
hearde onely, that he which perſecuted vs in
tyme paſt, nowe preacheth the fayth, which
before he deſtroyed. And they glorified God
in me. ✠

❡ The.ij.Chapter.

He withſtondeth Peter in the face, and proueth that the lawe and circumciſion are not neceſſary to ſaluacyon.

A Then fouretene yeares therafter, I wēt
Act.xv.a. vp agayne to Jeruſalem * with Barnabas,
⁊ toke Titus with me. I went
vp alſo by reuelacyō, and cōmened with thē
of the Goſpel whiche I preache amonge the
Gentyls (but ſpecially) wͭ them which were
counted chyefe, leeſt I ſhulde runne or had
rūne in vayne. Alſo Titus which was with
me, though he were a Greke, yet was not cōpelled
to be circumciſed: and that becauſe of
incommers beynge falſe brethren, which came
in preuely to ſpye out oure libertie which
we haue in Chriſt Jeſu, yͤ they myght bringe
vs in to bōdage: To whō we gaue no rowme,
no not for the tyme (by waye of ſubieccyon)
becauſe that the trueth of the Goſpell
myght contynue with you.

Of them whiche ſemed to be ſomwhat, B
what they were in tyme paſſed it maketh
no matter to me. * God loketh on the outwarde *ii.par.xix.c
appearaunce of no man. Neuertheles Roma.ii.b
they whiche ſemed greate, added nothynge Actes.x.e.
to me. But contrary wyſe, when they ſawe Ephe.vi.b
yͤ the goſpell ouer yͤ vncircūciſiō was cōmitted Collo.iii.d
vnto me, as yͤ goſpell ouer yͤ circumciſyō Eccl.xxxv.b
was committed vnto Peter. For he that
was myghty in Peter in the Apoſtleſhyppe
ouer the circūciſyon, the ſame was myghtye
in me amonge the Gentyls. When they perceaued
the grace that was geuen vnto me,
then James, Cephas ⁊ John, whiche ſemed
to be pyllers, gaue to me and Barnabas the
ryght handes of that felowſhyppe, that we
ſhulde be Apoſtles among the Heythen, and
they in the circumciſion: onely that we ſhuld
remember the poore. * Wherin alſo I was *Actes.xi.d
diligent to do the ſame. ii.Cor.ix.a

But when Peter was come to Antioche C
I withſtode him opēly, becauſe he was worthy
to be blamed. For yer that certayne cam
from James, he dyd eate with the Gentyls.
But whē they were come, he withdrue and
ſeparated hym ſelfe from them, fearynge thē
which were of the circūſyon. And the other
Jewes diſſembled as well as he: in ſomoche
that Barnabas alſo was brought into their
ſimulaciō. But when I ſawe that they went
not the right waye after the trueth of yͤ Goſpell,
I ſayde vnto Peter before them all: yf
thou beynge a Jewe, lyueſt after the maner
of the Gentyls, and not as do yͤ Jewes: why
cauſeſt thou the Gentyls to lyue as do the
Jewes? For we which are * Jewes by nature, *Philip.iii.a
and not ſynners of the Gētyls, knowe
that a man + is not iuſtifyed by the dedes of +Roma.iii.c
the lawe, but by the fayth of Jeſus Chriſt:
And we haue beleued on Jeſus Chryſt, that
we might be iuſtifyed by the faith of Chriſt,
and not by the dedes of the lawe: becauſe by
the dedes of the lawe no fleſhe ſhalbe iuſtifyed.

Yf whyle we ſeke to be made ryghtewes D
by Chriſt, we our ſelues are founde ſynners,
is then Chriſt yͤ miniſter of ſynne? God forbyd.
For yf I buylde agayne the thynges
which I deſtroyed, then make I my ſelfe a
treſpaſſer. For ☞ I (thorowe yͤ lawe) haue
bene deed to the lawe, yͤ I myght lyue vnto ☜
Chriſt. I am crucified wͭ Chriſt. Neuertheles

I lyue: yet nowe not I, but Chriſt lyueth in
me. The lyfe which I nowe lyue in ẏ fleſſhe,
*Ephe.v.a. I lyue by ẏ fayth of ẏ ſonne of God * whiche
loued me, and gaue hym ſelfe for me. I deſpyſe
not the grace of God. For * yf ryghteweſnes
*Rom.iij.c. come of the lawe, then Chriſt is deed
in vayne.

¶ The.iij. Chapter.

¶ He rebuketh the vnſtedfaſtneſſe of the Galathyans ſhewynge the vnperfectneſſe of the law, and declareth neuertheles that it was not geuen for naught.

A O ye folyſhe Galathyās: who hath
bewitched you, that ye ſhulde not
beleue ẏ trueth? To whom Jeſus
Chriſt was deſcribed before ẏ eies
and amonge you crucifyed. This only wold
I learne of you whether ye receaued the ſpirite
by ẏ dedes of the lawe or by ẏ preaching
of the fayth? Are ye ſoche fooles, that after
ye haue begonne in the ſprete, ye nowe ende
in the fleſſhe? So many thynges ye haue ſuffred
in vayne, yf it be alſo in vayne. Moreouer,
he that miniſtreth to you the ſprete, &
worketh myracles amonge you, doeth he it
thorowe the dedes of the lawe, or by preachyng
*Gene.xv.b. of the fayth? * Euen as Abrahā beleued
Roma.iiii.a. God, & it was aſcribed to hym for ryghteweſneſſe.
Jacob.ii.d Ye knowe therfore, ẏ they which
are of fayth, ẏ ſame are ẏ chyldrē of Abrahā.

B For the ſcripture ſeinge afore hande, that
God wold iuſtifye ẏ Hethen thorow fayth,
ſhewed before hande glad tydynges vnto
*Gene.xij.a. and.xxij.b. Abraham ſayinge: * In the ſhal all nacions
be bleſſed. So then, they which be of fayth,
are bleſſed with faythfull Abraham. For as
many as are of the dedes of the lawe, are
ſubiecte to the curſe. For it is written: * curſed
*Deu.xxvii.d be euery one that contynueth not in all
thinges which are written in the boke of the
lawe to fulfyll them. That no man is iuſtifyed
by the lawe in the ſyghte of God, it is
euydent. * For the iuſte ſhall lyue by fayth.
*Abac.ii.a. Roma.i.c. Hebre.x.g. The lawe is not of fayth: ‡ but the man that
‡Le.xviii.a. Eze.xx.b. Roma.x.a fulfilleth the thinges (contayned in the lawe) ſhal
lyue in them. Chriſt hath deliuered vs frome
the curſe of the lawe, in as moche as he was
*Deu.xxi.d made accurſed for vs: For it is written: *
curſed is euery one, ẏ hangeth on tree, that
the bleſſynge of Abraham myghte come on
the Gentyls thorowe Jeſus Chriſt, that we
myght receaue the promes of the ſprete thorowe
fayth.

C Brethren, I ſpeake after ẏ maner of mē.
Though it be but a mans teſtamēt, yet yf it
be alowed, no mā deſpyſeth it: or addeth eny
thynge therto. ✠ To Abraham and hys
ſeede were the promyſes made. He ſayth not
in the ſeedes, as many: but in thy ſeede, as of
one, which is Chriſt. Thys I ſaye, that the
*Gene.xv.c. Exo.xii.f. Judith.v.b. Actes.vii.a. lawe which beganne afterwarde, beyonde
* foure hundred and thyrtye yeares, doeth
not diſanull the teſtamēt, that was confermed
afore of God vnto Chriſt ward, to make
‡Rom.iiij.c. the promes of none effecte. ‡ For yf the inheritaūce
come of the lawe, it commeth not
nowe of promeſſe. But God gaue it vnto
Abraham by promes.

*Rom.v.e and.vij.b. Wherfore then ſerueth the lawe? * It
was added becauſe of tranſgreſſion (tyll the
ſeed came, to whom the promes was made)
*Acte.vii.g. and it was ordeyned * by angels in the hand
of a mediator. A mediator is not a mediator
*Rom.vii.c. i.Timo.i.b. of one, but God is one. * Is the lawe then
agaynſt the promes of God? God forbyd.
For yf ther had bene a lawe geuen whiche
coulde haue geuen lyfe: then no doute ryghteweſnes
ſhulde come by the lawe. But the
ſcripture concluded al thynges vnder ſynne,
D that the promes by ẏ fayth of Jeſus Chriſte
ſhulde be geuen vnto them that beleue. ✠
But before that fayth came, we were kepte
vnder the lawe, and were ſhut vp vnto the
fayth which ſhulde afterwarde be declared.

Wherfore, the lawe was oure ſcolemaſter
vnto Chriſt, that we ſhulde be iuſtifyed
by fayth. But after that fayth is come, we
are no lenger vnder the ſcolemaſter: For ye
*Roma.vi.a are all chyldren of God, becauſe ye beleue in
Chriſt Jeſu. For * all ye that are baptyſed
haue put on Chriſt. There is no Jewe, nether
Gentyll: there is nether bonde, ner fre:
there is nether man, ner woman. For ye are
*Joh.xvii. all * one in Chriſt Jeſu. Yf ye be Chriſtes,
then are ye Abrahams ſeede, and heyres accordynge
to the promes.

¶ The.iiij. Chapter. ✠

¶ Paul ſheweth that thorowe Chriſt we be delyuered from the lawe, and rebuketh the vnthankfulnes of the Galathians.

A AND I ſaye, that ẏ heyre (as
longe as he is a chylde) differeth
not from a ſeruaunt,
though he be Lord of all, but
is vnder tuters and gouerners,
vntyll the tyme that
the father hath appoynted.
Euen ſo we alſo, when we were chyldren,
were in bondage vnder the ordynaunces of
the worlde. But when the tyme was ful come,
*Luke.xx. John.iii.b Roma.viii. God * ſent hys ſonne, made of a womā,
and made bonde vnto the lawe, to redeme
them which were bonde vnto the lawe: that
we (thorowe eleccion) might receaue the inheritaunce
that belongeth vnto the naturall
*Rom.viii ſonnes. Becauſe ye are ſonnes, * God hath
ſent the ſprete of hys ſonne into oure hertes,
cryinge: Abba father. Wherfore nowe, thou
art not a ſeruaunt: but a ſonne. Yf thou be a
ſonne, thou arte alſo an heyre of God, thorowe
Chriſt. ✠

*i.cor.viii Notwithſtandynge, when ye knewe not
God, ye dyd ſeruyce vnto them * whiche by
nature

nature are no Goddes. But nowe after that
ye haue knowen God (yee rather are knowē
of God) how is it that ye tourne agayn unto
*Colo.ij.b the weake and * beggarly ordinaunces,
wherunto agayne ye deſyre afreſhe to be in
bondage? Ye obſerue dayes, and monethes,
and tymes, and yeares. I am in feare of you
leſte I haue beſtowed on you laboure in
vayne.

Brethrē, I beſeche you, be ye as I am: for
I am as ye are. Ye haue not hurt me at al. Ye
knowe how thorowe infirmitie of ẏ fleſhe,
I preached ẏ Goſpell unto you at the fyrſt.
And my tēptaciō which was in ẏ fleſhe, ye
deſpyſed not, nether abhorred: but receaued
me as an angell of God: euē as Chriſt Jeſꝰ.
What is then youre felicyte? for I beare you
record, ẏ yf it had bene poſſible ye wold haue
plucked out your awne eyes, and haue geuē
them to me. Am I therfore become your enemy,
because I tell you the trueth?

C They are geldus ouer you amyſſe: Yee,
they intende to exclude you, that ye ſhuld be
feruent to them ward. It is good alwayes
to be feruent in a good thinge, and not onely
whan I am preſent with you.

My lytell chyldren, of whom I trauayle
in byrth agayne, untill Chriſt be faſhyoned
in you, I wolde I ware with you now, and
coulde chaunge my voyce: for I ſtande in a
doubte of you. Tell me: ye that deſyre to be
under the lawe, do ye not heare of the lawe?
✠ For it is wrytten, that Abrahā had two
*Gene.xvi.a ſonnes * the one by a bonde mayde, † ẏ other
†Gene.xxi.a. by a fre womā. Yee, and he which was born
Hebre.xi.a of the bonde woman, was borne after the
fleſh: but he which was of ẏ fre womā, was
borne by promeſſe. Whiche thynges are spoken
by an allegorye. For theſe are two testamentes,
the one frome the mounte Syna,
which gendreth unto bondage, which is Agar.
For mounte Syna is Agar in Arabia,
and bordreth vpon the cytie, which is nowe
called Jeruſalē, and is in bondage with her
chyldren.

D But * Jeruſalem, which is aboue, is fre:
*Apoc.xxi.a. which is the mother of vs al. For it is written.
*Eſa.liiij.a. * Reioyce thou baren, that beareſt no
chyldren: breake forth and crye, thou ẏ trauayleſt
not. For the deſolat hath many moo
chyldren, then ſhe whiche hath an huſbande.
Brethren, we are after Iſaac, the chyldren
of promes. But as then he that was borne
after the fleſhe, perſecuted hym that was
borne after the ſprete, euen ſo is it now. Neuertheleſſe,
*Gene.xxi.b what ſayth the ſcripture: * put
a waye the bonde womā and her ſonne. For
the ſonne of the bonde woman ſhall not be
heyre with the ſonne of the fre woman. So
then brethren, we are not chyldren of ẏ bōde
woman: but of the fre. ✠

¶ The.v.Chapter.

¶ He laboureth to drawe them awaye from circumciſyon,
ſheweth them the batayll betwixte the ſprete
and the fleſhe, and the frutes of them both.

STande faſt therfore in the liberty A
wherwith Chriſte hath made vs
fre, and wrappe not youre ſelues
agayne in * the yoke of bondage. *Eſa.ix.a
Beholde, I Paul ſaye unto you,
that * yf ye be circumciſed, Chriſt ſhall profyte *Acte.xv.b.
you nothynge at all. I teſtifye agayne
to euery man which is circumciſed, that he
is bounde to kepe the whole lawe. Chriſt is
become but in vayne unto you. As many of
you as are iuſtifyed by the lawe are fallen
frō grace. We loke for, and hope in the ſprete
to be iuſtifyed thorowe fayth. * For in Jeſu *Gala.vi.a.
Chriſt, nether is circumcyſyon any thynge
worth, nether yet uncircumciſion but fayth
* which worketh by loue. Ye dyd rūne well: *i.Cor.xiii.a
who was a let unto you, that ye ſhulde not
beleue the trueth? (conſent unto no man,) Euen
the counſel which came not of hym that calleth
you. * A lytell leuen doth leuē ẏ whole *i.Cor.v.a.
lompe of dowe.

✠ I haue truſt towarde you in ẏ Lorde, B
that ye ſhalbe none otherwyſe minded. But
he that troubleth you, ſhall beare his iudgement
whatſoeuer he be. Brethren, yf I yet
preach circumciſyon, why do I then yet ſufre
perſecucyon? Then is the ſlaunder of the
croſſe ceaſed. I wolde to God, they were ſeparated
from you, which trouble you. Brethren,
ye were called into libertye: only * let *Ro.xiiii.a.
not youre lybertye be an occaſion unto the i.Cor.viii.a.
fleſhe: but by loue (of the ſprete) ſerue one another.
For all the lawe is fulfylled in one
worde, which is this: * thou ſhalt loue thyne *Mat.xxii.d
neyghboure as thy ſelfe. If ye byte and deuoure Mar.xii.c.
one another: take hede, leſt ye be lykewyſe Leui.xix.d
conſumed one of another. ✠ Roma.xiii.c. Jacob.ii.b.

✠ I ſaye: walke in the ſprete, and fulfyl C
not the luſt of the fleſhe. For the fleſhe luſteth
contrary to the ſprete, and * the ſprete *[illegible]
contrary to the fleſhe. Theſe are contrarye
one to the other, ſo that ye cannot do whatſoeuer
ye wolde. But and yf ye be led of the
ſprete, then are ye not under the lawe. The
dedes of the fleſhe are manyfeſt, whiche are
theſe: aduoutery, fornicaciō, unclennes, wātōnes,
worſhypping of ymages, witchcraft
hatred, variaunce, zele, wrathe, ſtryfe, ſedycyons,
ſectes, enuyinge, murther, dronckennes,
glottonye, and ſoche lyke: of the whiche
D I tell you before as I haue told you in tyme
paſt, that * they which commyt ſoch thinges *[illegible]o.vi.b.
ſhall not be inheritours of the kyngdome of E[illegible].v.a
God. Contrarely, the frute of the ſprete is,
loue, ioye, peace, longe ſufferinge, gētylnes,
goodnes, faythfulnes, mekenes, temperaūcye.
* Agaynſt ſoche there is no lawe. They
trulye that are Chriſtes, haue crucifyed the *i.Timo.i.b
fleſhe with the affeccions and luſtes. ✠

✠ Yf we lyue in the ſprete, let vs walke

Same

in the ſprete. Let vs not be deſirous of vayn
glorye, prouokinge one another, enuyinge
one another.

¶ The .vi. Chapter.

¶ He exhorteth them to brotherly loue, and one to beare with another. In the ende he warneth them to beware of circumciſion.

A Brethren, yf a man alſo be takẽ in any
faute, ye whiche are ſpirituall, helpe
to amende hym in the ſprete of meaknes:
conſyderynge thy ſelfe, leſt thou alſo be
*Rom.xv.a. tempted. *Beare ye one an others burthen,
and ſo fulfyll the lawe of Chriſt. For yf any
man ſeme to hym ſelfe that he is ſomwhat,
when in dede he is nothinge, the ſame deceaueth
hys awne mynde. Let euery man proue
hys awne worke, and then ſhall he haue reioyſinge
onely in hys awne ſelfe, and not in
Ro.xiiii.c. another. For euery man ſhall beare hys
awne burthen.
*Roma.xv.f. i.Cor.ix.b. *Let hym that is taught in the worde, miniſter
vnto him that teacheth him in al good
thinges. Be not deceaued, God is not mocked.
Iob.iiii.b For whatſoeuer a man ſoweth, that
B ſhall he alſo reape. For he that ſoweth in his
fleſhe, ſhall of the fleſhe reape corrupcyon:
But he that ſoweth in the ſprete, ſhall of the
*ii.The.iii.b ſprete reape lyfe euerlaſtynge. * Let vs not
be wery of well doinge. For when the tyme
is come, we ſhall reape without weryneſſe.
Whyle we haue therfore tyme, let vs do
good vnto all men, and ſpecially vnto them
which are of the houſholde of fayth. ⁋
Ye ſe howe large a letter I haue wryttẽ
vnto you with myne awne hande. As many
as deſyre with vtwarde apperaũce to pleaſe
carnally, the ſame conſtrayne you to be circũciſed,
onely leſt they ſhulde ſuffre perſecutiõ
for the croſſe of Chriſt. For they them ſelues
which are circũcyſed, kepe not ỹ lawe, but deſyre
to haue you circumcyſed, ỹ they myghte
C reioyce in youre fleſhe.
God forbyd that I ſhulde reioyce, but in
the croſſe of oure Lorde Jeſu Chriſt, wherby
the worlde is crucifyed vnto me, & I vnto ỹ
Galat.v.a. worlde. For in Chriſt Jeſu nether circũcyſion
auayleth any thynge at all: nor vncircũciſion:
but a newe creature. And as many as
walke accordynge to thys rule, peace be on
thẽ and mercy, & vpon Iſraell, that pertayneth
to God. From hence forth, let no mã
*i.Cor.iiii.c put me to buſynes. * For I beare in
my body the markes of the Lorde
Jeſu. Brethren, the grace of
oure Lorde Jeſu Chriſt
be with youre ſprete:
Amen.

¶ The epiſtle vnto the Galathyans
that was ſent frome Rome.

¶ The Epiſtle of ſaynct Paul the Apoſtle to the Epheſyans.

¶ The fyrſt Chapter.

¶ The euerlaſtynge ordinaunce and eleccyon of God in ſauynge all men thorowe Chriſte Jeſus hys ſonne, we are ordeyned vnto good workes, the dominyon of Chriſt.

Paull an Apoſtle of Jeſus A
Chriſt, by the wyll of God.
To the ſayncte s whiche
are at Epheſus, and to them
which beleue on Jeſꝰ Chriſt
*Grace be with you, & peace *Roma.i.a.
from God our father, and i.Cor.i.a
from the Lorde Jeſus Chriſt. * Bleſſed be ii.Cor.i.a
God the father of oure Lorde Jeſus Chriſt, i.Pet.i.a.
which hath bleſſed vs with all maner of ſpirituall Gala.i.a.
bleſſing in heuenly thinges by Chriſt ii.Pet.i.a
accordinge as he had choſẽ vs in hym, before
the foundacyons of the worlde were layde,
that we ſhulde be holy, and withoute blame
before hym, thorowe loue: Which ordeyned
vs before thorow Jeſus Chriſt to be heyres
vnto hym ſelfe, accordinge to the good pleaſure
of hys wyl, to the prayſe of the glory of
hys grace, wherwith he hath made vs accepted
thorowe the beloued. B
* By whome we haue redempcion thorowe *Colo.i.b
his bloude, euen the forgeuenes of ſynnes,
accordinge to ỹ ryches of his grace: wherof
he hath miniſtred vnto vs aboundantlye
in all wiſdome and prudence. And hath opened
vnto vs the myſtery of hys wyll, accordynge
to hys good pleaſure, whiche he had
purpoſed in hym ſelfe, to haue it declared * *Gala.iiii.a
when the tyme was full come, that he myght C
ſet vp all thynges perfectly by Chriſt (both
the thynges which are in heuẽ, and the thynges
which are in earth) euen by hym, by whõ
we are made heyres, and were therto predeſtinate
accordynge to the purpoſe of hym by
whoſe power all thynges are wroughte accordinge
to the purpoſe of hys awne wyll: ỹ
we (which before beleued in Chriſt) ſhuld be
vnto the prayſe of hys glory.
In whom alſo we beleue, for aſmoche as
we haue hearde the worde of trueth, euen the
Goſpell of youre ſaluacyon: wherin, whan
ye had beleued *ye were ſealed with the holy *Rom.viii.b
ſprete of promes which is ỹ erneſt of oure inheritaunce; ii.Cor.i.d
for the recouerynge of the purchaſſed and.v.a.
poſſeſſyon, vnto the prayſe of hys D
glory.
Wherfore I alſo, after that I hearde of ỹ
fayth, which ye haue in ỹ Lorde Jeſu, & loue
vnto

*Roma.i.b vnto all the ſaintes) *ceaſe not to geue thãkes
Philip.i.b for you, makynge mencion of you in my
Colo.i.a. prayers: that the God of oure Lorde Jeſus
ii.Theſ.i.a Chriſte, the father of glorye, may geue vnto
you the ſprete of wyſedome and reuelacion,
by the knowlege of hym ſelfe, and lyghten the
eyes of youre myndes, that ye maye knowe
*Roma.xv.c what the * hope is, where vnto he hath called
you, and howe ryche the glorye is of hys
inheritaunce vpon the ſayntes, and what is
the excedynge greatnes of hys power to vs
warde, which beleue accordynge to the workynge
of that hys myghty power, whych he
wrought in Chriſt, whan he rayſed hym frõ
*Pſal. cx. a the deed, *and ſet hym on his ryght hande in
*Dan.vij.d heauenly thynges, aboue *all rule, & power,
and myght, and dominion, and aboue euery
name that is named, not in thys worlde only,
*Pſal.viii.b Hebre.ii.d but alſo in the worlde to come: and *hath
i.Corin.xv.d put all thynges vnder hys fete, & hath made
‡Ephe.v.c hym aboue all thynges ‡ the heed of the congregacion,
Colo.i.c whych is his body and the fulnes
of hym, that fylleth all in all.

¶The .ii. Chapter.

¶Paule ſheweth them what maner of people they were before theyr conuerſion, and what they are nowe in Chriſt.

A AND you hath he quykned where
as ye were deed in treſpaſſes &
ſynnes, in the whyche *in tyme
*Roma.v.a Colo.i.c paſſed ye walked, accordyng to
the courſe of thys worlde, euen
after the gouerner that ruleth in ỹ ayer, the
ſprete that nowe worketh in the chyldren of
vnbelefe * amonge whome we all had oure
*Colo.iii.a conuerſacion alſo in tyme paſt, in the luſtes
of oure fleſhe, and fulfylled the wyll of the
fleſhe and of the mynde: and ☞ were by nature
☜ the chyldren of wrath, euen as well as
other.

But God which is rych in mercy (for his
great loue wherwyth he loued vs, euen whẽ
we were deed by ſynnes) quyckened vs toge
ther in Chriſt (* by grace are ye ſaued) & ray
*Eſay.xxv.d ſed vs vp together wyth hym and made vs
B ſyt together wyth hym amonge them of hea
uen in Chriſt Jeſu. That in tymes to come,
he myght ſhewe the exceadyng ryches of his
grace, in kyndnes to vs ward thorow Chriſt
Jeſu. For by grace are ye made ſafe thorowe
fayth, and that not of your ſelues. It is the
gyfte of God, and commeth not of workes,
leſt any man ſhulde boaſt hym ſelfe. For we
are hys workmanſhyppe, create d in Chriſte
*Titus.i.d Jeſu vnto *good workes, which God ordey
ned that we ſhulde walke in them.

C Wherfore, remember that ye beynge in tyme
paſſed Gentyls in the fleſhe, were called
vncircumciſion from that whyche is called
*Philip.iii.a Colo.ii.b *circumciſion in the fleſhe, whyche circumciſion
is made by handes: remember (I ſaye)
that at that tyme ye were wythout Chriſte,
beynge aliauntes from the comen wealth of
Iſraell, and ſtraungers from the teſtamentes
of the promes hauynge no hope, and beynge
wythout God in thys worlde. But
nowe by ỹ meanes of Chriſt Jeſu, ye which
ſomtyme were farre of, are made nye by the
bloude of Chriſt.

For he is our peace, whych hath made of
both one, and hath broken downe the wall
that was a ſtoppe betwene vs, and hath alſo
put awaye thorowe hys fleſhe, ☞ the cauſe
of hatred, euen the lawe of commaundementes ☜
conteyned in ỹ lawe wryttẽ, for to make
of twayne one newe man in him ſelfe, ſo makynge
peace, & to reconcyle both vnto God
in one body thorowe the croſſe, and ſlewe ha
tred therby: and came, and preched peace to
you whych were afarre of, and to them that
were nye. For thorow him we both haue an D
intraunce, in one ſprete vnto the father.

✠ Nowe therfore, ye are not ſtraũgers,
and foreyners: but cyteſins wyth the ſaintes
& of the houſholde of God: and are built vpõ
the * foundacion of the Apoſtles and Prophetes,
‡ Jeſus Chriſte hym ſelfe beynge the *i.Cor.iii.b ‡Eſa.xxviii.d
heed corner ſtone, in whom what buyldynge Actes.iiij.b
ſoeuer is coupled together, it groweth vnto Roma.ix.f Pſa.cxviii.c
an holy tẽple in the Lorde, in whome ye alſo Math.xxi.d
are buylte together, to be an habitacion of Actes.iiij.c
God thorowe the *(holy) gooſt. ✠ i.Pet.ii.b

¶The .iij. Chapter.

¶He ſheweth the cauſe of his preſonment, deſyreth them not to faynt becauſe of hys trouble, and prayeth God to make them ſtedfaſt in hys ſprete.

FOr thys cauſe, I Paul am a preſoner A
of Jeſus Chriſt for you Heythen: Yf
ye haue herde of the myniſtracion of
the grace of God * whych is geuen me to you *Act.xiii.a
warde. For ‡ by reuelaciõ ſhewed he the myſtery ‡Gala.i.a
vnto me, as I wrote afore in few wordes
wherby when ye reade, ye maye vnderſtãde
my knowlege in the myſtery of Chriſt
whych miſtery in tymes paſſed was not ope
ned vnto the ſonnes of men, as it is nowe de
clared vnto hys holy Apoſtles and Prophetes
by the ſprete: that the Gentyls ſhulde be
inheritours alſo, and of the ſame bodye, and
partetakers of hys promes in Chriſt, by the
meanes of the Goſpell, wherof I am made a
miniſter, accordynge to the gyft of the grace
of God which is geuen vnto me after ỹ workynge
of hys power;

Unto me the * leaſt of all ſayntes is thys B
grace geuen, that I ſhulde preache amonge *i.Cor.xv.a
the Gẽtyls ỹ vnſearcheable ryches of Chriſt
and to make all men ſe, what the felowſhyp
of the myſterye is, whyche from the begynnynge
of the worlde hathe bene hyd in God
which made al thinges thorow Jeſus Chriſt
to the intent, that nowe vnto the rulers and
powers in heuẽly thinges, myght be knowẽ

Jame

by the cõgregacion, the manyfold wyſdome
of God, accordynge to the eternall purpoſe,
whych he wrought in Chriſt Jeſu our Lord,
by whome we haue boldneſſe and entraunce
with the confidence which is by the fayth of
him. ✠ Wherfore I deſyre, that ye faint not
*Colo.i.d becauſe of my tribulaciõs * that I ſuffre for
your ſakes: whych is your prayſe.

C For this cauſe I bowe my knees vnto the
father of our Lorde Jeſus Chriſte, whych is
father ouer al that is called father in heauen
and in erth, that he wolde graunt you accordynge
to the ryches of hys glorye, that ye
may be ſtrengthed wyth myght by his ſpret
in the inner man, that Chriſt maye dwell in
youre hertes by fayth, that ye beynge roted
and grounded in loue, myght be able to comprehende
with al ſaintes, what is the bredth
and length, deepth and heygth: & to knowe
the excellent loue of the knowlege of Chriſt
that ye myght be fulfylled wyth all fulnes,
whych commeth of God.

Unto hym that is able to do exceadynge
aboundauntly aboue al ỹ we aſke or thynke
accordynge to ỹ power that worketh in vs,
be prayſe in the congregacion by Chriſt Jeſus,
thorowe out all ages worlde wythout
ende. Amen. ⊢

The .iiij. Chapter. ✠

He exhorteth them vnto mekenes, to laye aſyde the olde conuerſacion of gredy luſtes, & to walke in a newe lyfe.

A I Therfore (whych am a preſoner
of the Lordes) exhorte you, *that
*i.Cor. vii.d ye walke worthy of the vocacion
wherwith ye are called, wyth all
lowlyneſſe and mekeneſſe, wyth
humblenes of mynde, forbearynge one another
thorow loue, and be diligent to kepe the
vnitie of the ſprete thorow ỹ bonde of peace,
beynge one bodye, and one ſprete, euen as ye
are called in one hope of your callynge. One
Lorde, one fayth, one baptime, one God and
father of all, whych is aboue all and thorow
all, and in you all. ⊢

B ✠ *Unto euery one of vs is geuen grace,
*Rom. xii b i.Cor.xii.d accordynge to the meaſure of the gyfte of
+pſal.lxviii.d Chriſt. Wherfore he ſayeth: +when he wente
vp an hye, he led captiuitie captiue, and gaue
gyftes vnto men. That he aſcended: what
meaneth it? but that he alſo deſcended fyrſte
*Joh.iii.d into the loweſt partes of the erth? * He that
deſcended, is euen the ſame alſo that aſcended
vp, aboue all heauens, to fulfyl al thynges.

C And the very ſame made * ſome Apoſtles,
*i.Cor.xii.d Math.x.a Luke.ix.a ſome Prophetes, ſome Euangeliſtes,
ſome Shepherdes and Teachers: to the edifyenge
of the ſayntes, to the worke and mynistracion,
euen to the edifyenge of the body
of Chriſte, tyll we all come to the vnitie of
fayth, and knowlege of the ſonne of God,
vnto a perfecte man, vnto the meaſure of
the full perfyte age of Chriſte. ⊢ That we
*Collo.ii.b hence forth ſhulde be nomore chyldrẽ, * wauerynge
& caryed about wyth euery wynde
of doctrine, by the wylynes of men, thorow
craftynes, wher by they laye a wayte for vs
to deceaue vs. But let vs folowe the trueth
D in loue, and in all thynges growe in hym,
*Ephe.i.d and.b.e Collo.i.c *which is the heed, euen Chriſt, in whom yf
all the bodye be coupled and knet together
+Rom.xii.b i.Cor.xii.b. thorow out euery ioynt wher with +one myniſtreth
to another (accordynge to the operacion
as euery parte hath hys meaſure) he increaſeth
the bodye, vnto the edifyenge of it
ſelfe thorowe loue.

✠ This I ſaye therfore, and teſtifye thorowe
the Lorde, that ye hence forth walke
*Roma.i.d i.Petr.iiii.a not, *as other Gentyls walke, in vanitie of
theyr minde, whyle they are blinded in theyr
vnderſtandynge, beynge farre from a godly
lyfe, by the meanes of the ignorauũcy that is
in them, and becauſe of the blindnes of theyr
hertes: which beynge paſt repentaunce, haue
geuen them ſelues ouer vnto wantonnes, to
E worke all maner of vnclennes, euẽ wyth gredynes.
But ye haue not ſo learned Chriſt.
Yf ſo be that ye haue herde of hym, and haue
be taught in hym, as the trueth is in Jeſu:
(as concernynge the conuerſacion in tyme
paſt) to laye from you that olde man, which
is corrupte, accordynge to the deceauable luſtes.
⊢ ✠ To be renued alſo in the ſprete of
your mynde, and *to put on that newe man,
*Roma.vi.a Colo.iii.a whych after God is ſhapen in ryghteouſnes
and true holynes.

*Leui.xix.c Wherfore, *put awaye lyenge, & ſpeake
euery man truth vnto his neighboure, for as
muche as we are members one of another.

☞ * Be angrye, and ſynne not: let not the
☞ *Pſal.iiii.a Sonne go downe vpon your wrath, nether
geue place vnto ỹ backbyter. * Let hym that
*Leui.xix.c xii.The.iii.b ſtole, ſteale nomore + but let hym rather laboure
wᵗ his handes ỹ thinge which is good,
that he may geue vnto hym that nedeth. ⊢

Let no fylthy communicaciõ procede out
of youre mouth: but ỹ whych is good to edifye
wᵗ all, as oft as nede is: ỹ it may myniſter
grace vnto the hearers. And greue not ye the
holy ſprete of God * by whome ye are ſealed
*Rom.viii.c ii.Cor.i.c. vnto the daye of redẽpcion. Let all bytternes
& fearſnes & wrath & rorynge & curſed ſpeakynge,
be put awaye from you, with al maliciouſnes.
Be ye courteous one to another,
mercyfull, forgeuynge one another, euen as
God for Chriſtes ſake hath forgeuen you.

The .v. Chapter. ✠

He exhorteth them vnto loue, warneth them to beware of al vnclennes. He teacheth howe wemẽ ſhuld obeye theyr huſbandes, and louingly men ought to intreate theyr wyues.

A BE ye * therfor folowers of god as
*i.Petr.ii.d Joh.xiii.d deare chyldren, & walke ye in loue
+Gala ii.d euẽ as +Chriſt loued vs, and gaue
hym ſelfe for vs an offerynge and
a ſacrifice

*Exo.xxiiii.b a ſacrifice of a ſwete ſauer to God. *As for
fornicacion and all vnclennes, or couetouſnes
let it not be once named amonge you, as
it becommeth ſayntes, or fylthynes, or foolyſh
talkynge, or ieſtynge, which are not cõly:
but rather geuynge of thankes. For thys
*Gala.v.a i.Cor.vi.b ye knowe that *no whoremonger, ether vncleane
perſone, or couetous perſone, (whych
is a worſhypper of ymages) hath any enheritaunce
in the kyngdome of Chriſt & of God.

B *Let no man deceaue you wyth vayne
*mat.xxiiii.a wordes. For becauſe of ſuche thynges commeth
Collo.ii.b the wrath of God, vpon the chyldren
Mar.xiii.a of diſobedience. Be not ye therfore companyons
Luke.xxi.b of them. Ye were ſomtyme darkenes,
but now are ye lyght in the Lorde.

C *Walke as chyldren of lyght. (For yͤ frute
*John.xii.e. of the ſprete conſyſteth in all goodnes, and
i.Theſſa.v.a. ryghteouſnes and trueth.) ✠ Searchynge
what is acceptable vnto yͤ Lorde. And haue
no felowſhyppe wyth the vnfrutefull workes
of darkenes: but rather rebuke thẽ. For
it is ſhame euẽ to name thoſe thinges which
are done of them in ſecrete: but all thynges,
when they are brought forth by the lyghte,
are manyfeſt. For whatſoeuer is manyfeſt,
that ſame is lyght. Wherfore, he ſayeth: awake
thou that ſlepeſt, and ſtande vp from
deeth, and Chriſt ſhall geue the lyght.

✠ Take hede therfore howe ye walke circumſpectly:
D not as vnwyſe, but as wiſe mẽ:
redemynge the tyme, becauſe the dayes are
euyll. Wherfore, be ye not vnwyſe, but vnderſtande
what the wyl of the Lorde is, and
be not dronke wyth wyne wherin is exceſſe:
but be fylled wyth the ſprete, ſpeakynge vnto
youre ſelues *in ſpalmes and hymnes, &
*pſa.xxxiii.a Colo.iii.c ſpiritual ſonges, ſyngynge and makyng melodye
to the Lorde in your hertes, gyuynge
thankes alwayes for all thynges, vnto God
the father in the name of oure Lorde Jeſus
Chriſt, ſubmyttynge your ſelues one to another
in the feare of God. ✠

E Ye wemẽ, ſubmyt your ſelues vnto your
owne huſbandes, as vnto the Lorde. For
*Gene.ii.d *the huſbande is the wyues heed, euen as
i.Cor.xi.a Chriſt is *the heed of the congregacion, and
Ephe.i.d. the ſame is he that miniſtreth ſaluacion vnto
the body. Therfore, as the cõgregacion is in
ſubieccion to Chriſt, lykewyſe let the wyues
alſo be in ſubieccion to theyr huſbandes in al
thynges. Ye huſbandes, loue youre wyues,
euen as Chriſt alſo loued the congregacion,
and gaue hym ſelfe for it, to ſanctifye it, and
F clenſed it in the fountayne of water thorow
the worde, to make it vnto hym ſelfe a glorious
cõgregacion, wythout ſpot or wrynkle,
or any ſuche thynge: but that it ſhulde be holy,
and wythout blame: So ought men to
loue theyr wyues, as theyr owne bodyes. He
that loueth hys wyfe, loueth hym ſelfe. For
no man euer yet hated hys owne fleſhe: but
noryſheth and cheryſheth it, euen as yͤ Lord
doth the cõgregacion. For we are members
of hys body, of hys fleſhe, and of hys bones.
*For thys cauſe ſhall a man leaue father & *Gene.ii.d
mother, and ſhalbe ioyned vnto hys wyfe, & Mat.xix.a
of two ſhalbe made one fleſhe. Thys is a Marke.x.a
greate ſecrete, but I ſpeake of Chriſte and of i.Corin.vi.d
the cõgregacion. Neuertheleſſe, do ye ſo, that Ephe.v.g
euery one loue hys wyfe euen as hym ſelfe, &
let the wyfe reuerence her huſbande.

¶The.vi.Chapter.

¶Howe chyldren ſhulde behaue themſelues towarde
theyr parentes. Seruauntes towarde theyr mayſters.
An exhortacion to the ſpirituall battayll.

Chyldren, obeye your fathers A
and mothers in the Lorde: for *Collo.iii.d
that is ryght. *Honoure thy father *Exod.xx.d
and mother, (the ſame is yͤ
fyrſt cõmaundement in the promes)
that thou mayſt proſpere, & liue longe
on earth. Ye fathers moue not your chyldren
to wrath: but *brynge them vp thorowe *Deut.iiii.b
the doctrine and informacion of the Lorde.
Ye ſeruauntes, obeye them that are your bodely
mayſters, wyth feare and tremblynge,
euen wyth the ſynglenes of youre herte, as
vnto Chriſte: not doynge ſeruice vnto yͤ eye,
as they that go aboute to pleaſe men: but as
the ſeruauntes of Chriſte, doynge the wyll
of God from the herte wyth good wyll, ſeruynge
the Lorde and not men. Knowynge B
thys, that whatſoeuer good thinge any man
doeth, the ſame ſhall he receaue agayne of
God, whether he be bonde or fre. And ye
mayſters, do euen the ſame thynges vnto
them, puttynge awaye threatenynges:
Knowynge, that your maſter alſo is in heauen,
*nether is ther any reſpecte of perſone *ii.par.xix.c
wyth hym. Actu.x.e

✠ Fynally my brethren, be ſtronge thorowe Rom.ii.b
the Lorde and thorowe the power of Eccle.xxxv.b
hys myght. Put on all the armoure of God, Colo.iii.e
that ye maye ſtande agaynſt the aſſautes of
yͤ deuell. For we wreſtle not agaynſt bloude
and fleſhe: but agaynſt rule, againſt power,
againſt worldly rulers, euen gouerners of yͤ
darkenes of thys worlde, agaynſt ſpirituall
craftynes in heauenly thynges.

Wherfore, take vnto you yͤ whole armoure C
of God, that ye maye be able to reſyſt in the
euel daye, and ſtande perfyte in all thynges.
Stande therfore, *and your loynes gyrde
wyth the trueth, hauynge on the breſt plate *Luke.xii.d
of ryghteouſnes, and hauyng ſhoes on your i.Pet.i.c
fete, that ye maye be prepared for the Goſpel
of peace. Aboue all, take to you the ſhylde of
fayth, wherwith ye may quench al the fyrye
dartes of the wycked. And take the helmet
of ſaluacion, and the ſwearde of the ſprete,
which is the worde of [illegible]
alwaye wyth all [illegible]

Not that

plicacyon in the ſprete: and watche ther vnto with all inſtance and ſupplycacyon for all ‡Colo.iiii.a ſayncteſ and for me, ‡that vtteraunce maye be geuen vnto me ỹ I maye open my mouth frely, to vtter ỹ ſecretes of my Goſpel (wher of I am meſſenger in bondes) that therin I maye ſpeake frely, as I ought to ſpeake.

D But that ye maye alſo knowe what condicyon I am in, and what I do, Tichicus the deare brother and faythfull mynyſter in the Lorde, ſhall ſhewe you of all thynges, whom I haue ſent vnto you for ỹ ſame purpoſe, ỹ ye myght knowe what caſe we ſtãde in, and that he myght comforte your hertes. Peace be vnto the brethren and loue wyth fayth, from God the father and from the Lorde Jeſus Chriſte. Grace be with al them whych loue our Lorde Jeſus Chriſte ſyncerely. Amen.

¶ Sent from Rome vnto the Epheſians by Tichicus.

¶ The epiſtle of ſaynt Paule the Apoſtle vnto the Philippians.

¶ The fyrſt Chapter.

¶ He exhorteth them to encreaſe in loue, in knowlege, and experience of Godly lyuynge.

A Paule and Tymothe the ſeruauntes of Jeſu Chriſt. To all the ſayntes in Chriſte Jeſu, whyche are at Philippos with the Byſſhops and Deacons. Grace be vnto you and peace from God oure father, and from the Lorde Jeſus Chriſt.

✠ I thanke my God wyth all remembraunce of you *alwayes in all my prayers for you, and praye wyth gladnes: becauſe ye are come into the felowſhyp of the Goſpell from the fyrſte daye vnto nowe ✠ and am ſurely certifyed of thys, that he whyche hath begonne a good worke in you, ſhall performe it vntyll the daye of Jeſus Chriſte, as it becommeth me, ſo iudge I of you al, becauſe I haue you in my herte: for aſmuche as ye al are companions of grace wyth me, euen in my bondes, and in the defendynge and ſtablyſſhynge of the Goſpell. *Roma.i.b Colo.i.a.

B For God is my recorde, howe greatly I longe after you all, from the very herte rote in Jeſus Chriſte. *And thys I praye, that youre loue may encreaſe yet more and more in knowledge, and in all vnderſtandynge, that ye maye accepte the thynges that are [illegible] to a perfecte maye be pure, & such as offende no man vntyll the daye of Chriſt: beynge fylled wyth the frute of ryghteouſnes, whych cõmeth by Jeſus Chriſt vnto the glorye aud prayſe of God. ✠ *Ephes.i.d.

I wolde ye ſhulde vnderſtande (brethrẽ) that the thynges whych happened vnto me chaunced vnto the great furtheraunce of the Goſpell: So that my bandes in Chriſte, are manyfeſt thorowe out all the iudgement hal and in all other places: In ſo muche that many of the brethren in the Lorde beynge encoraged thorow my bandes, dare more boldly ſpeake the worde wythout feare. Some preache Chriſt of enuye and ſtryfe, & ſome of good wyll. The one parte preache Chriſte of ſtryfe and not ſyncerely, ſuppoſynge to adde more aduerſitie to my bandes. Agayne the other part preach of loue, becauſe they know that I am ſet to defende the Goſpell.

What then? So that Chriſte be preached any maner of waye, whether it be by occaſion, or of true meanynge, I am glad therof, ye and wyll be glad. C For I knowe, that this ſhal chaũce to my ſaluacion, *thorowe your prayer and miniſtrynge of the ſprete of Jeſu Chriſte accordynge to my expectacion, and hope, that in nothyng I ſhalbe aſhamed: but that wyth all boldneſſe, (as alwayes euen ſo nowe alſo) Chriſte ſhalbe magnifyed in my body, whether it be thorowe lyfe, or thorowe deeth. For Chriſt is to me lyfe, & deeth is to me auauntage. *ii.Cor.i.b

Yf it chaunce me to lyue in the fleſhe, that thynge is to me frutefull for the worke, and what I ſhall choſe I wote not. For I am cõſtrayned of theſe two thynges. *I deſyre to be looſed, & to be with Chriſt which is much & farre better. Neuertheleſſe, to abyde in the fleſhe is more nedefull for you. And thys am I ſure of, that I ſhall abyde, and continue wͭ you all, for your furtheraunce & ioye of your fayth, that your reioyſynge may be the more aboundaũt thorowe Jeſus Chriſt in me, by my commynge to you agayne. *ii.Cor.v.a

D Onely let youre conuerſacion be, *as it becommeth the Goſpell of Chriſt: that whether I come & ſe you, or els be abſent, I may yet heare of your condicion, that ye continue in one ſprete, and in one ſoule, labouryng as we do, to maintaine the fayth of the Goſpel, and in nothynge fearyng your aduerſaries, which is to them a cauſe of perdicion, but to you of ſaluacion, and that of God: for vnto you it is gyuen for Chriſt, that not onely ye ſhulde beleue on hym: but alſo that ye ſhulde ſuffre for hys ſake, hauyng euẽ ſuch a fyght, as ye ſawe in me, and nowe heare of me. *Ephe.iiii.a

¶ The ii. Chapter.

¶ He exhorteth them to vnite and brotherly loue, and to beware of ſtryfe and vayne glorye. And for a ſure enſample, he layeth Chriſt before them.

Yf ther

A If there be therfore any conſolacion
in Chriſt, yf ther be any comforte of
loue, yf ther be any felowſhyppe of
the ſprete, yf ther be any compaſſiō
and mercy: fulfyl ye my ioye, that ye be lyke
mynded, hauynge one loue, beynge of one accorde,
and of one mynde, that nothynge be
done thorowe ſtryfe or of vayne glorye, but
in mekenes of mynde, let euery man eſteme
*i.Cor.x.e another better then hym ſelfe. *Loke not ye
and.xiii.b euery man on hys owne thynges, but euerye
man on the thynges that are other mens.
✠ Let the ſame mynde be in you whyche
was in Chriſt Jeſu: whyche when he was in
the ſhape of God, thought it no robbery to
be equal wyth God. Neuertheleſſe he made
hym ſelfe of no reputacion, takynge on him
*Hebr.v.a the ſhape of a ſeruaunt, and * became lyke
vnto men, and was founde in hys apparell
as a mā. He humbled hym ſelfe, and became
B obediēt vnto deeth, euen the deeth of ẏ croſſe.
Wherfore, god alſo hath exalted him on hye,
and geuen hym a name whyche is aboue all
Mathe.i.c names: that in * the name of Jeſus ‡ euerye
Roma.iiii.c knee ſhulde bowe, both of thynges in heauē
Eſay.xlv.e and thynges in earth and thynges vnder the
earth, and that all tonges ſhulde cōfeſſe, that
*Actes.ii.f Jeſus Chriſt is the * Lorde, vnto the prayſe
Rom.xiiii b of God the father. ✠
Wherfore, (my dearly beloued) as ye haue
alwayes obeyed, not when I was preſente
onely, but now much more in myne abſence,
euen ſo worke out your owne ſaluaciō with
*ii.Cor.iii.b feare and tremblyng. *For it is God which
worketh in you, both the wyll and alſo the
dede, euen of good wyll.
‡ Do all thynge wythout murmurynge,
i.Pet.iiii.b and dyſputynge, that * ye maye be ſuche as
*i.Petr.ii.b no man can cōplayne on: and vnfayned ſonnes
of God wythout rebuke, in the myddes
of a croked & peruerſe nacion: amōge whom
ſe that ye ſhyne as lyghtes in the world, holdynge
faſte the worde of lyfe, that I maye
ii.Cor.i.e * reioyce in the daye of Chriſte, howe that I
Theſſa.ii.c haue not runne in vayne, nether haue laboured
in vayne.
Yee, and though I be offred vp vpon the
offerynge & ſacrifice of your fayth: I reioyce
and reioyce wyth you al. For the ſame cauſe
alſo do ye reioyce, and reioyce wyth me.
*Actes.xvi.d I truſt in the Lorde Jeſus, for to * ſende
i.Theſ.iii.b Timotheus ſhortly vnto you, ‡ that I alſo
maye be of good comforte, when I knowe
what caſe ye ſtande in. For I haue no man
that is ſo lyke mynded to me, whych with ſo
pure affeccion wyll care for youre matters.
For all other ſeke theyr owne, and not the
thynges which are Jeſus Chriſtes. Ye know
the proffe of hym, how that as a ſonne with
the father, ſo hath he wyth me beſtowed hys
ſeruice in the Goſpell. Hym therfore I hope
to ſende, aſſone as I knowe howe it wyll go
with me. I truſt in the Lord, that I alſo my
ſelfe ſhall come ſhortly.
But I ſuppoſed it neceſſary to ſende brother
Epaphroditus vnto you, my companiō D
in laboure and felowe ſouldyer, youre Apoſtell,
which alſo miniſtreth vnto me at nede.
For he longed after you all, and was full of
heuynes, becauſe that ye had herde ſay, that
he had ben ſycke. And no doute he was ſycke
in ſo much that he was nye vnto deeth. But
God had mercy on hym: and not on hym only,
but on me alſo, leſt I ſhulde haue ſorowe
vpon ſorowe. I ſente hym therfore the more
diligently: that when ye ſe hym, ye maye reioyce
agayne, and that I maye be the leſſe
ſorowfull. Receaue hym therfore in the
Lorde wyth all gladneſſe, and *make much *Rom.xv.d
of ſuch: becauſe that for the worke of Chriſte i.Theſſa.v.c
he wente ſo farre, ẏ he was nye vnto deeth,
and regarded not hys lyfe: to fulfyll that,
whych was lackyng on your parte towarde
me.

¶ The.iij. Chapter.

¶ He warneth them to beware of falſe techers, whō he calleth dogges and enemyes of Chriſt, and reproueth mannes owne ryghteouſnes.

Moreouer, (brethren) reioyce ye in A
the Lorde. It greueth me not to
wryte one thynge often to you.
For to you it is a ſure thynge. Beware
of dogges, beware of euyll workers.
Beware of diſſenſion. *For we are circumciſion, *Rom.ii.d
whyche ſerue God ‡ in the ſprete, and Ephe.ii.c
reioyſe in Chriſt Jeſu, and haue no confidēce ‡John.iiij.c.
in the fleſhe: though I myght alſo reioyſe in Roma.i.a
the fleſh. Yf any other man thynketh that he
hath wherof he myght truſte in the fleſhe: I
haue more: beynge circūciſed the eyght day,
of the kynred of Iſraell, of the trybe of Benjamin
*an Ebrue borne of the Ebrues ‡ as cō *ii.Cor.xi.a
cernynge the lawe, a Phariſee: as cōcernyng ‡Actu.xxii.b
feruentneſſe, I perſecuted the congregacion, and.xxvi.b.
as touchynge the ryghteouſnes whych is in
the lawe, I was vnrebukable.
* But the thynges that were vauntage B
vnto me, thoſe I counted loſſe for Chriſtes *Mat.xiii.f
ſake. Yee, I thynke al thynges but loſſe for ẏ
excellencye of the knowlege of Chriſte Jeſu
my Lorde. For whome I haue counted all
thynge loſſe, and do iudge thē but vyle, that
I maye wynne Chriſte, and be founde in him
not hauynge myne [illegible] ryghteouſnes of owne
the lawe: but that whych is thorow ẏ fayth
of Chriſt: euen the ryghteouſnes whych cometh
of God thorowe fayth: that I maye
knowe hym and the vertue of hys reſurreccion,
and felowſhyp of hys paſſions, whyle
I am conformable vnto hys (deeth) yf by
any meanes I might attayne vnto the reſurreccion
of the deed.

C Not that I haue attayned vnto it already, or that I am alreadye perfyte: but I folowe, yf that I maye cõprehende that, wherin I am comprehended of Chriſt Ieſu. Brethren, I counte not my ſelfe that I haue gotten it as yet, but thys one thynge I ſaye: I forget thoſe thynges whyche are behynde, & endeuoure my ſelf vnto thoſe thinges which are before, and (accordynge to the marke appoynted) I preace to the rewarde of the hye callynge of God thorowe Chriſt Ieſu. Let vs therfore as many as be perfyte, be thus wyſe mynded, and yf ye be otherwyſe mynded, God ſhall open the ſame alſo vnto you. Neuertheleſſe vnto that whych we haue attayned vnto, let vs procede by one rule, that we maye be of one accorde.

D ✠ *Brethren, be folowers together of me, and loke on them whych walke euen ſo, as ye haue vs for an enſample. For many walke (of whome I haue tolde you oftẽ and nowe tell you weppynge) that they are yͤ enemyes of the croſſe of Chriſt, *whoſe ende is damnacion, whoſe God is theyr belly & glory to theyr ſhame, whych are worldly mynded. But our conuerſacion is in heauen, frõ whence we loke for the ſaueour, euen yͤ Lord Ieſus Chriſt, which ſhal *chaunge our vyle bodye, that he maye make it lyke vnto hys glorious body, accordynge to the workynge wherby he is able alſo to ſubdue al thynges vnto hym ſelfe. ✠

*i.Cor.iiii.c and.x.d

*Rom.xvi.d

*i.Cor.xv.g

¶The.iiii.Chapter.

¶He ſaluteth certayne of them, exhorteth them to be of honeſt conuerſacion, and thanketh thẽ becauſe of the prouiſion, that they made for hym beynge in preſon.

A Therfore my brethren (dearly beloued & longed for) my ioye and crowne, ſo cõtinue in the Lorde ye beloued. I praye Euodias, and beſeche Sintiches, yͭ they be of one accorde in the Lorde. Yee, and I beſeche the faythfull yockfelow, helpe the wemẽ which laboured wyth me in the Goſpell, and wyth Clement alſo, and wyth other my labour felowes *whoſe names are in the boke of lyfe. ✠ *Reioyce in the Lorde alwaye & agayne I ſaye reioyce. Let your ſoftenes be knowen B vnto all men: The Lorde is euen at hande. ☞ Be carefull for nothynge: but in all prayer and ſupplicacion let youre peticions be manifeſt vnto God wyth geuynge of thankes. And the peace of God (whych paſſeth all vnderſtandynge) kepe youre hertes and myndes thorowe Chriſt Ieſu. ✠

*Luke.x.c Apoca.xvii.b ii.Theſ.v.d

Furthermore, brethren, whatſoeuer thinges are true, whatſoeuer thinges are honeſt, whatſoeuer thynges are iuſte, what ſo euer thynges are pure, whatſoeuer thynges are cõueniẽt, what ſo euer thynges are of honeſt reporte: Yf ther be any vertue, yf ther be any prayſe, (of learnynge) thoſe ſame haue ye in youre mynde, whyche ye haue both learned and receaued, herde alſo and ſene in me thoſe thynges do, & the God of peace ſhalbe wyth you. C I reioyce in yͤ Lorde greatly, that now at the laſte youre care is reuyued agayne for me in that wherin ye were alſo careful, but ye lacked oportunite. I ſpeake not becauſe of neceſſitie. For I haue learned in whatſoeuer eſtate I am, *therwyth to be content. I knowe howe to be lowe and I know how to excede. Euery where and in all thynges I am inſtructed, both to be full and to be hõgrye, bothe to haue plenty and to ſuffre nede I can do all thynges thorowe Chriſt which ſtrengtheneth me. Notwythſtãding ye haue well done, that ye bare parte wyth me in my tribulacion.

*i.Tim.vi

Ye of Philippos know alſo that in the begynnynge of the Goſpell, when I departed from Macedonia, no congregacion bare parte with me, as concernyng geuynge and receauynge, but ye onely. For when I was in Theſſolonica, ye ſent once and afterward againe vnto my neceſſite: not yͭ I deſyre gyftes: but I deſyre aboundaunt frute on your D parte. Neuertheles I receaued all, and haue plentye. I was euen fylled after that I receaued of Epaphroditus yͤ thinges which were ſente from you, an odoure of a ſwete ſmell a *ſacrifice accepted and pleaſaunt to God. My God ſhall ſupplye all youre nede thorow his glorious ryches by Ieſu Chriſt. Vnto God & our father be prayſe for euermore: Amen. Salute all the ſayntes in Chriſt Ieſu. The brethren whyche are wyth me, grete you. All the ſayntes ſalute you, mooſt of all they which are of the Emperours houſhold The grace of our Lorde Ieſu Chriſt be with you all: Amen.

*Roma.xii Hebre.xiii.c

¶Thys Epiſtle was wrytten from Rome by Epaphroditus.

¶The epiſtle of ſaynt Paul the Apoſtle to the Colloſſians.

¶The fyrſt Chapter.

¶He geueth thankes vnto God for theyr fayth, loue and hope: prayeth for theyr increaſe and ſheweth howe we are the kyngdome of God, optayned by Chriſt, whych is the heed of the congregacyon.

A Paule an Apoſtle of Ieſu Chriſte by the wyll of God, & brother Timotheus. To yͤ ſaĩtes which are at Coloſſa & brethrẽ yͭ beleue in Chriſt. *Grace be vnto

*Gala.i.a Ephe.i.a.

you and peace from God our father, and frō
the Lorde Jeſu Chriſt.

‡ We geue thankes to God the father of
lip. i. a. ſſa.i.a oure Lorde Jeſus Chriſte * al wayes for you
ms.i.b in our prayers. For we haue herde of youre
p.i a fayth in Chriſt Jeſu, and of ẏ loue whych ye
i.d beare to all ſayntes, for ẏ hopes ſake whych
is layd vp in ſtoare for you in heuē, of whych
hope, ye herd before by the true worde of the
Goſpell, whych is come vnto you: euen as it
i.vi.b is into al ẏ world, & is frutefull ⁂ (and groweth)
as it is alſo amōge you, from the daye in the
whyche ye herde of it, and had experience in
the grace of God thorow the trueth, as ye lerned
lo.iiii.c of * Epaphra our deare felowe ſeruaūt,
which is for you a faithful miniſter of Chriſt
which alſo declared vnto vs your loue which
ye haue in the ſprete.

✠ * For thys cauſe we alſo, ſence ẏ day
B we herd of it, haue not ceaſed to pray for you,
he.i.d & to deſyre, that ye myghte be fulfylled wyth
the knowlege of hys wyll, in all wyſedome
and ſpiritual vnderſtādynge, that ye myght
walke worthy of the Lorde, that in al thynges
.xv.c ye maye pleaſe * beynge frutefull in all
good workes, and encreaſynge in the knowlege
of God, ſtrengthed wyth all myght, thorowe
hys glorious power, vnto all pacience
and longe ſufferynge wyth ioyfulnes ⁋ geuynge
thankes vnto the father, whych hath
made vs mete to be partakers of the inheritaunce
of ſayntes in lyght.

Whych hath delyuered vs from the power
of darkenes, and hath tranſlated vs into the
kyngdome of hys deare ſonne * by whom we
he.i.b C haue redempcion thorow his bloude, euen ẏ
r.iiii.a forgeuenes of ſynnes ‡ which is ẏ ymage of ẏ
inuiſible God, fyr[illegible]gotten of al creatures.
* For by hym wer[illegible]ll thynges created, that
.i.a are in heauen, and that are in earth: vyſible &
inuiſible, whether they be maieſtye or lordeſhyp,
eyther rule or power. Al thynges were
created by hym and for hym, and he is before
all thynges, & by hym all thynges haue theyr
beynge.

And * he is the heed of the bodye, euen of
he.i.d the congregacion: he is the begynnynge and
or.xv.c † fyrſt begotten of the deed, that in all thynges
he myght haue the preeminence. For it
pleaſed the father, that in hym ſhulde all fulnes
ma.iii.d dwell, & by hym to * reconcyle al thinge
r.v.d vnto hym ſelfe, & to ſet at peace by hym thorowe
the bloude of hys croſſe, both thynges
in heauen and thynges in earth.

And you * which were ſomtyme farre of
ma. v. a and enemyes, becauſe your myndes were ſet
.ii.a in euell workes hath he nowe yet reconciled
.ii.a in the bodye of hys fleſhe thorowe deeth, to
make you holy, and vnblameable, and wyth
out faute in hys owne ſyghte, yf ye continue
grounded and ſtablyſhed in the fayth, and be
not moued awaye from the hope of the Goſpell,
wherof ye haue herde, howe ẏ it is preached
amonge all creatures whyche are vnder
heauen, wherof I Paule am made a miniſter

D Nowe ioye I * in my ſufferinges ‡ for you * ii. Cor.i.a
and fulfyl that whych is behynde of the paſſions ‡ Ephe.iii.b
of Chriſte in my fleſhe, for hys bodyes
ſake, whych is the congregacion: wherof I
am made a myniſter, accordynge to the ordynaunce
of God, whyche ordinaunce was geuen
me vnto you warde to fulfyll the worde
of God, that * myſtery whych hath bene hyd * Ephe.iii.b
ſence the worlde beganne, and ſence the begin
nynge of generacions: ‡ but nowe is opened ‡ Mat.xi.d
to hys ſayntes, to whome God wolde make ii.Cor.ii.c.
knowen what ẏ glorious ryches of thys miſtery Ephe.i.b
is amonge the Gentyls, whyche ryches
is Chriſt in you, the hope of glory, whom we
preache, warnynge all men, and teachynge al
men in all wyſedome, to make all men perfyte
in Chriſt Jeſu. Wherin I alſo laboure &
ſtryue, euen as farreforth as hys ſtrength
worketh in me myghtely.

¶ The.ii. Chapter.

¶ What great care Paule toke for al congregacions. He exhorteth them to be ſtedfaſt in Chriſte to beware of falſe teachers and worldly wyſedome, and deſcrybeth the falſe prophetes.

A For I wolde that ye knewe howe
great care that I haue for you and
for them that are at Laodicia, and
for as many as haue not ſene my
perſone in the fleſhe, that theyr hertes myght
be comforted when they are knyt together in
loue, and in al ryches of ful vnderſtandynge,
for to knowe the myſtery of God the father,
and of Chriſt, in whome are hyd all the treaſures
of wyſedome and knowlege. * Thys * Ephe.v.a
I ſaye, leſt any man ſhulde begyle you wyth
entyſynge wordes. For though I be abſent
in the fleſh, yet am I wyth you in the ſprete,
ioyenge and beholdynge youre order, & your
ſtedfaſt fayth in Chriſt Jeſu. As ye haue therfore
B receaued Chriſte Jeſu the Lorde, euen ſo
walke ye in hym, ſo that ye be rooted & buylt
in hym, and ſtablyſhed thorowe fayth, as ye
haue learned: and therin be plenteous wyth
gyuynge thankes.

✠ * Beware, leſt any man ſpoyle you * Mat.xxiiii.a
thorowe philoſophye and diſceatful vanitie, Mar.xiii.a
after the tradicion of men, and after the ordinaunces Luke.xxi.b
of the worlde, and not after Chriſt. Ephe.v.b
For in hym dwelleth all the fulnes of ẏ godheed
bodely, & ye are complete in hym: whych
is the heed of all rule and power, by whome
alſo ye are * circumciſed wyth circumciſion * Roma.ii.d
which is done wythout handes, for aſmuche Ephe.ii.c
as ye haue put of the ſynfull body of the fleſh Collo.ii.b
thorowe the circumciſion that is in Chriſt, in
that ‡ ye are buryed wyth hym thorowe baptime, ‡ Roma.vi.a
in whom ye are alſo ryſen agayne thorowe Gala.iii.d
fayth, that is wrought by the operaciō
C of God, whych rayſed hym from deeth.

And ye

*Roma.ii.a Ephe.ii.a Collo.i.c *And ye when ye were deed thorow ſinne and thorow the vncircumciſion of your fleſhe, hath he quyckened wyth him, and hath forgeuen vs all our treſpaſſes ✠ and hath put out the hande wryttynge that was agaynſt vs, contayned in the lawe wryttẽ: and that hath he taken out of the waye, and hath faſtened it to hys croſſe, and hath *ſpoyled rule & power, and hath made a ſhewe of them openly, and hath triumphed ouer them in hys owne perſone. *Ephe.iii.c Luke.xi.c Iohn.xii.e

Let no man therfore trouble your conſcience about meate and drynke or for a pece of an holy daye, or of the newe moone, or of the Sabboth dayes, *whyche are ſhadowes of thynges to come: but the body is in Chriſt. *Hebr.viii.a ix.f.a

D Let no mã make you ſhote at a wrõge marke by the humblenes and holynes of anngels, in the thynges whych he neuer ſaw, beynge cauſeles puft vp wyth hys fleſhelye mynde, and holdeth not the heed, wherof all the bodye by ioyntes and couples receaueth noryſhment & is knet together, and encreaſeth wyth the increaſynge that commeth of God.

Wherfore, yf ye be deed with Chriſt frõ ÿ *ordinaũces of the worlde, why as thoughe ye yet lyued in the worlde, are ye led with tradicions? Touche not, taſt not, handell not: whyche all peryſh thorowe the verye abuſe: after the commaundemẽtes and doctrines of men. whych thynges outwardly haue the ſimilitude of the wyſdome by ſuperſticion and humblenes of mynde, and by hurtinge of the body, and in that they do the fleſhe no worſhyppe vnto the nede therof. Gala.iiii.b

¶ The.iii.Chapter. ✠

¶ He putteth them in remembraunce of the ſpirituall reſurreccion, to laye aſyde all maner of corrupte lyuynge, to be frutefull in al godlyneſſe and vertue, and ſheweth all degrees theyr dutye.

A If ye be then ryſen againe with Chriſt ſeke thoſe thynges whych are aboue, where Chriſte ſytteth *on the ryghte hande of God. Set youre affeccion on heauenly thynges, and not on erthy thynges. For ye are deed, and youre lyfe is hyd wyth Chriſt in God. When ſoeuer Chriſt (whyche is our lyfe) ſhall ſhewe hym ſelfe, then ſhall ye alſo appeare wyth hym in glorye. ✠ *Ephe.i.d. Hebr.i.a v.c.xii.a

☞ ☞ Mortifye therfore youre erthy members: fornicacion, vnclennes, vnnatural luſt, euell concupiſcence, and couetouſnes, whych is worſhyppynge of ydoles: for whych thynges ſake the wrath of God vſeth to come on the diſobediente chyldren *amonge whome ye walked ſomtyme, when ye lyued in them. *Ephes.ii.a

But nowe put ye alſo a waye frõ you all ſuch thinges: wrath, fearſnes, maliciouſnes, B curſed ſpeakynge, fylthy communicacion out of your mouth. Lye not one to another, ſeynge that ye haue put of the olde man wyth hys workes, and haue *put on the newe mã whych is renued into the knowlege & ymage of hym that made hym, *where is nether Gentyll nor Iewe, circumciſion nor vncircumciſion, Barbarous or Sythian, bonde or fre: but Chriſt is all in all thynges.

✠ Therfore as electe of God, holy & beloued put on tender mercy, kyndnes, humblenes of mynde, mekenes, longe ſuffrynge, forbearynge one another, and forgeuynge one another, yf any man haue a quarell agaynſt another: as Chriſt forgaue you, euẽ ſo do ye. Aboue all theſe thynges put on *loue whych is the bonde of perfectnes. And the peace of God rule in youre hertes: to the whych peace ye are called in one body. And ſe that ye be thankfull. Let the worde of Chriſte dwell in you plenteouſly wyth all wyſedome. Teach and exhorte youre owne ſelues, *in Pſalmes and hymnes, and ſpirituall ſonges ſyngynge wyth grace in youre hertes to the Lorde. And *what ſo euer ye do (in worde or dede) do all in the name of the Lorde Ieſu, geuynge thankes to God the father by hym. ✠

*Ye wyues, ſubmytte youre ſelues vnto youre owne huſbandes, as it is comely in the Lorde: D Ye huſbandes, loue youre wyues and be not bytter vnto them. *Ye chyldren, obey youre fathers and mothers in al thynges, for that is well pleaſynge vnto the Lorde. Ye fathers, prouoke not youre chyldrẽ, *(to anger) leſt they be of a deſperate mynde. *Ye ſeruauntes be obedient vnto them that are youre bodely maſters in al thynges: not wyth eye ſeruice as men pleaſers, but in ſynglenes of hert fearynge God. And whatſoeuer ye do, do it hertely, as thoughe ye dyd it to the Lorde, and not vnto men: knowynge, that of the Lorde ye ſhall receaue the rewarde of inheritaũce, for ye ſerue ÿ Lorde Chriſt. But he that doth ſynne, ſhall receaue for hys ſynne. *Neyther is ther any reſpecte of perſones *(wyth God.)

¶ The.iiii.Chapter.

¶ He exhorteth them to be feruent in prayer, to walke wyſely vnto them that are not yet come to the true knowlege of Chriſt, and ſaluteth them.

A M*Aſters, do vnto youre ſeruauntes that whych is iuſt and equal knowynge, that ye alſo haue a maſter in heauen.

*Cõtinue in prayer, & watche in the ſame with thankes geuynge, prayenge alſo for vs *that God maye open vnto vs the dore of vtteraunce, that we maye ſpeake the miſtery of Chriſt (wherfore I am alſo in bondes) that I maye vtter it, as it becommeth me to ſpeake. *Walke wyſely towarde them that are without, and loſe no oportunite. Let youre ſpeache be alwayes well ſauored & powdred with *ſalt, that ye maye knowe, howe ye ought to anſwere euery mã.

Of all my buſynes ſhall ye be certifyed by
Tichicus, the beloued brother and faythfull
myniſter and felowe ſeruaunt in the Lorde,
whō I haue ſent vnto you for the ſame purpoſe,
that he myght knowe what ye do, and
that he myght confort youre hertes, wyth
one Oneſymus a faythfull and beloued brother,
whych is one of you. They ſhall ſhewe
*Act.xxvii.a you of all thynges, whyh are a doynge here.
C *Ariſtarchus my preſon felowe ſaluteth
*ii.Ti.iiii.b you, and ‡Marcus Barnabas ſyſters ſonne:
touchynge whom, ye receaued commaundementes.
If he come vnto you, receaue hym:
& Jeſus whych is called Juſtus, whych are
of the circumciſyō. Theſe only are my worke
felowes vnto ẏ kyngdome of God, which
*Collo.iii.a. haue bene vnto my conſolacyō. *Epaphras
the ſeruaūt of Chryſt, (which is one of you)
ſaluteth you, and allwayes laboureth feruently
for you in prayers, that ye maye ſtāde
perfect and full in all ẏ wyll of God. For
D I beare hym recorde, that he hath a feruent
mynde for you and them that are of Laodicia
and them that are of Hierapolis. Deare
*ii.Ti.iiii.c Lucas the Phiſycion greteth you, and *Demas.
Salute the brethrē whych are of Laodicea,
and ſalute Nymphas, and the congregacyon,
whych is in hys houſe. And whē the
Epiſtle is reed of you, make that it be reed
alſo in the congregacyon of the Laodicians:
& that ye lykewyſe reade the Epiſtle of Laodicia.
And ſaye to Archyppus: take hede
to the offyce that thou haſt receaued in the
Lorde, that thou fulfyll it. The ſalutacyon
by the hande of me Paul: remember my bōdes,
ẏ grace *(of oure Lorde Jeſu Chryſt) be wyth
you. Amen.

Sent from Rome by Tychichus
and Oneſymus.

The fyrſt epiſtle of Saynct Paul the Apoſtle to the Theſſalonyans.

The fyrſt Chapter.

He thanketh God for them, that they are ſo ſtedfaſt in fayth and good workes, and receaue the Goſpell wyth ſoche earneſtnes.

A PAul and Syluan⁹ & Timothe.
Vnto the congregacyon
of ẏ Theſſalonyans, in God
the father, and in the Lorde
Jeſus Chryſt.
*Roma.i.a. i.Cor.i.a. ii.Cor.i.a. Gala.i.a. Ephe.i.a. *Grace be vnto you, and
peace from God our father,
and from the Lorde Jeſus Chryſt.
‡Roma.i.d Philip.i.a. Ephe.i.d. Collo.i.a. We gaue God thankes ‡ al wayes for you
all: makynge mencyō of you in oure prayers
without ceaſynge, & call you to remēbraunce
because of the worke of youre fayth, and *i.Tes.iiii.b
laboure in * loue, and because ye haue contynued ‡i.Tim.i.a.
in ẏ hope ‡ of oure Lorde Jeſus Chriſt, B
in ẏ ſyght of God our father. ✠ We knowe
brethren (beloued of God) howe that ye are
electe. For oure Goſpell came not vnto you
by * worde onely, but alſo by power, and by *i.Cor.ii.a
the holy gooſt, and by moch certayntye, as
*ye knowe, after what maner we behaued *i.Thes.ii.a
oure ſelues amonge you, for your ſake. And C
ye became folowers of vs and of the Lorde,
receauynge the worde with moche affliccyō,
wyth ioye of the holy gooſt: ſo that ye were
an enſample to all that beleue in Macedonia
and Achaia. For from you ſounded out the
worde of the Lorde, not in Macedonia and
in Achaia onely: but youre fayth alſo which
ye haue vnto God, ſpred her ſelfe abroade in
all quartars, ſo ẏ it nedeth not vs to ſpeake D
eny thynge at all. For they them ſelues ſhewe
of you, what maner of entrynge in we
had vnto you and howe ye tourned to God
from ymages, for to ſerue the lyuynge and
true God, and for to loke for hys ſonne *frō *Actes.i.b.
heauen, whom he rayſed from deeth: ✠ euē
Jeſus, whych delyuereth vs frō ‡ the wrath ‡John.iii.d.
to come.

The .ij. Chapter.

He putteth them in mynde of the godly conuerſacyon that he led amōge them (when he preached the Goſpell vnto them) thanketh God that they receaue hys worde ſo frutefully, and excuſeth his abſence.

FOr ye your ſelues (*brethrē) A
knowe of oure entraunce in *i.Thes.i.b.
vnto you, howe that it was
not in vayne: but euen after
that we had ſuffred before, &
were * ſhamfully entreated *Actes.xvi.d
at Philippos (as ye knowe)
then were we bolde in oure God, to ſpeake
vnto you the Goſpell of God, in * moch ſtryuynge. *Act.xvii.b
For oure exhortacyon was not to
brynge you to errour, nor yet to vnclennes,
nether was it with gyle: but as we were alowed
of God, that the Goſpell ſholde be committed
vnto vs: euen ſo we ſpeake, not as
they ẏ * pleaſe men, but God, whych tryeth *Gala.i.b.
oure hertes.
B Nether led we oure cōuerſacyon at eny tyme
with flatterynge wordes, as ye knowe:
nether by occaſyō of coueteouſnes. *God is *Philip.i.a
recorde: nether ſought we prayſe of men nether
of you, nor yet of eny other, when we
myght haue bene in auctorite, as ẏ Apoſtles
of Chriſt, but we were tender amonge you,
euen as a norſſe cheryſheth her chyldren, ſo
were we affeccyoned to warde you: our good
wyll was to haue dealte vnto you, not the
Goſpell of God onely: but alſo oure awne
ſoules, because ye were deare vnto vs.

✠ Ye remember brethren oure laboure, and
*Act.xx.g. trauayle. * For we laboured daye & nyght
ij.Theſ.iij.b. becauſe we wolde not be chargeable vnto
i.Cor.ix.b. eny of you, and preached vnto you the Goſpell
of God. Ye are witneſſes, and ſo is God
howe holyly & iuſtly & vnblameably we behaued
oure ſelues amonge you that beleued,
as ye knowe, howe that we bare ſoche affeccyon
vnto euery one of you, as a father doth
vnto chyldren, exhortynge, cōfortynge, and
beſechynge you, that ye wolde walke worthy
of God, whych hath called you vnto his
kyngdome and glorye:

For this cauſe thāke we God alſo without
ceaſſynge, becauſe that whē ye receaued
of vs the worde (wherwyth ye learned to
know God) ye receaued it not as the worde
of man: but euē as it was in dede, the worde
of God, whych worketh alſo in you that beleue.
⊢ For ye brethrē became folowers of
D the congregacyons of God whych in Jewry
are in Chryſt Jeſu: for ye haue ſuffred lyke
thynges of youre kynſmen, as we oure ſelues
haue ſuffered of the Jewes. Whych as
they kylled the Lord Jeſus, and theyr awne
Prophetes, euen ſo haue they perſecuted vs,
and God they pleaſe not, and are contrary to
all men, and hynder vs, that we ſhulde not
ſpeake vnto the Gentyls, that they myght
be ſaued, to fulfyll their ſynnes alwaye. For
*Luke.xxi.e. * the wrath of God is come on them, euē to
the vtmoſt.

For as moch brethren as we are kept frō
you for a ſeaſon, as concernynge the bodyly
preſence (but not in the herte) we enforſed yͤ
more to ſe you perſonally with great deſyre.
And therfore we wold haue come vnto you,
‡Dani.x.c. I Paul once and agayne: ‡ but Satan withſtode
vs: for what is our hope of ioye or crowne
*ii.Cor.i.c and.viii.d. of reioyſynge? * are not ye it in the preſence
of oure Lorde Jeſus Chryſt at his commynge?
yes, ye are oure glory and ioye.

¶ The.iij. Chapter.

¶ He ſheweth howe greatly he reioyſed, when
Tymothe tolde hym of theyr fayth and loue.

A WHerfore, ſence we coulde no lenger
forbeare, we thought it good to remayne
at * Athens alone, and ſent
*Act.xvii.d. Timothe oure brother and mynyſter
of God, and the helper forth of oure laboure
in the Goſpell of Chryſt, to ſtablyſhe
you: and to conforte you concernynge oure
*Ephe.iii.c. fayth * that no man ſhulde be moued in theſe
‡John.xv.c Act.xiiii.d. afflıccyōs, For ‡ ye youre ſelues knowe, that
pſal.xxxiii.d we are euen apoynted there vnto.
prou.xxiiii.b For when we were wyth you, we tolde
ii.Tim.iii.c. you before, that we ſhulde ſuffre tribulacyon,
euen as it came to paſſe, & as ye knowe,
For thys cauſe when I coulde no lenger forbeare,
I ſent that I myght haue knowledge
of youre fayth, leſt by ſome meanes the tempter
had tempted you, and leſt oure laboure
had bene beſtowed in vayne.

But nowe lately, when Timothe came B
frō you vnto vs, and declared to vs youre
fayth and youre loue, and howe that ye haue
good remembraunce of vs allwayes, deſyrynge
to ſe vs, as we alſo deſyre to ſe you:
Therfore brethren we receaued conſolacyō
by you, in all oure aduerſyte and neceſſyte,
through your fayth. For nowe are we alyue
yf ye ſtāde ſtedfaſt in the Lorde. For what
thankes can we recompence to God agayne
for you, ouer all the ioye, yͭ we ioye for youre
ſakes before oure God: prayinge nyght and
daye exceadingly, that we myght ſe you preſently,
and myght fulfyll the thinges which
are lackynge vnto your fayth?

God hym ſelfe oure father, & oure Lorde C
Jeſus Chryſt ſhall gyde our iorney vnto
you: the Lorde alſo ſhall increace you and
make you flowe ouer in loue one toward another,
and towarde all men, euen as we do
towarde you, that he maye make youre hertes
ſtable & vnblameable, in holynes before
God oure father, at the commynge of oure
Lorde Jeſus Chryſt wyth all ſaynctes.

¶ The.iiij. Chapter. ✠

¶ He exhorteth them to ſtedfaſtneſſe, to kepe them
ſelues from ſynne & vncleanly conuerſacyon to loue
one another: rebuketh ydelnes, and ſpeaketh of the
reſurreccyon.

FUrthermore, we beſeche you (brethren) A
and exhorte you by the Lorde
Jeſus, that ye increace more & more
euē as ye haue receaued of vs, how
ye ought to walcke and to pleaſe God. For
ye knowe, what cōmaundementes we gaue
you by oure Lorde Jeſu Chryſt. For thys is
the wyll of God * euē youre holynes, that ye *Rom.xii.a.
ſhulde abſtayne from fornicaciō, & that euery Ephe.v.a.
one of you ſhulde knowe ‡ how to kepe his ‡i.Cor.vii.a
veſſell in holynes and honoure, & not in the
luſt of concupiſcēce * as do the hethen whych *Roma.i.c.
knowe not God, that nomā oppreſſe and defraude
hys brother in bargaynynge: becauſe B
that the Lord is the auenger of all ſoch thinges,
as we tolde you before, and teſtifyed.
For God hath not called vs vnto vnclennes
but vnto holynes. ⊢ * He therfore yͭ deſpyſeth, *Luke.x.c.
deſpyſeth not mā, but God, which hath
ſent ‡ hys holy ſprete amonge you. ⊢
✠ But as touchynge brotherly * loue, ye ‡i.Cor.iii.b and.vi.d.
nede not, yͭ I wryte vnto you. ‡ For ye are *i.Theſ.i.a.
taught of God, to loue one another. Yee, and C
that thynge verely ye do vnto al the brethrē ‡John.xiii.d and.xv.d.
which are in all Macedonia. We beſeche you i.John.iiii.b
brethren, that ye encreace more & more, and
that ye ſtudye to be quyet, & to medle wyth
youre awne buſynes, and * to worke wyth *Act.xx.g.
youre awne handes, as we cōmaunded you: i.Cor.ix.c.
that ye maye behaue youre ſelues honeſtly ij.Theſ.iii.b.
towarde them that are wythout, and that
nothynge be lackynge vnto you. ⊢

✠ I wolde

D ✠ I wolde not brethren that ye ſhulde be
ignoraunt cõcernynge them whych are fal-
len aſlepe, that ye ſorowe not as other do,
*Sap.iij.a.b. which haue * no hope. For yf we beleue, that
Jeſus dyed, & roſe agayne: euen ſo them alſo
whych ſlepe by Jeſus, wyll God brynge a-
gayne wyth him. For this ſaye we vnto you
in the worde of the Lorde, that we whych
*i.Cor.xv.g. ſhall * lyue, & ſhall remayne in the cõmynge
of the Lorde, ſhall not come yet they whych
ſlepe. For the Lorde hym ſelfe ſhall deſcende
from heauẽ wyth a ſhowte and the voyce of
*Mat.xxiiij.c the * Archaungell and trompe of God. And
Daniel.xij.a. the deed in Chriſte ſhall aryſe fyrſt: then we
whych ſhall lyue (euen we whych ſhall re-
mayne) ſhall be caught vp wyth thẽ alſo in
the cloudes, to mete the Lorde in the ayer.
And ſo ſhall we euer be wyth yͤ Lord. Wher-
fore, comforte your ſelues one another with
these wordes. ⸸

The. v. Chapter.

He enfourmeth them of the daye of dome, and
commynge of the Lorde, exhorteth thẽ to watch,
and to regarde ſoche as preache Gods worde a-
monge them.

A Finally, of the tymes and ſea
ſons (brethren) it is no nede
that I wryte vnto you: for
*Mat.xxiiij.d ye youre ſelues knowe per-
ij.Pet.iii.c. fectly, that * the daye of the
Apo.iii.a Lorde ſhall come, euen as a
and.xv.c. thefe in the nyght. For whẽ
*Iere.xv.b. they ſhall ſaye, peace & all thynges are ſafe,
then ſhall * ſoden deſtruccyon come vpõ thẽ
(as ſorowe cometh vpon a womã traua-
lynge wyth chylde) and they ſhall not ſcape.
*Iohn.xii.c But * ye brethren are not in darcknes, that
Ephe.v.c. that daye ſhulde come on you as a thefe.
✠ Ye are all the chyldren of lyght, and the
chyldren of the daye. We are not of the nyght
nether of darknes.
B * Therfore let vs not ſlepe as do other:
*Rom.xiii.d but let vs watch, & be ſober. For they that
ſlepe in the nyght: & they that be drõcken, are
drõcken in the nyght. But let vs whych are
*Ephe.vi.b. of the daye, be ſober * armed wyth the breſt
plate of fayth and loue, and with hope of ſal
uacyon for an helmet. For God hath not ap-
poynted vs to prouoke wrath vnto our ſel-
ues, but to obtayne ſaluacyõ by the meanes
*ii.Cor.v.c. of oure Lorde Jeſu Chryſt * whych dyed for
vs: that whether we wake or ſlepe, we ſhuld
lyue together wyth hym.
Wherfore, comforte your ſelues together,
& edifye euery one another, euen as ye do. ⸸
C We beſeche you brethren, that ye knowe
*Gala.vi.b. them * whych laboure amonge you, and ha-
i.Tim.v.c. ue the ouerſyght of you in the Lorde, & geue
Philip.ij.d. you exhortacyon, that ye haue them in hye re
putacyon thorowe loue, for theyr workes
ſake, and be at peace wyth them.
✠ We deſyre you (brethrẽ) warne them yͭ
are vnruly, comforte the feble mynded, lyft
vp the weake, be pacient towarde all men.
* Se that none recompence euyll for euyll *Mat.v.g.
vnto eny man: but euer folowe that whych
is good, both amonge your ſelues, and to all D
men. ‡ Reioyce euer. ☞ * Praye contynual- ‡Phil.iiii.a
ly. In all thynges geue thankes. For thys is ☞
the wyll of God thorowe Chryſt Jeſu tow- *Luk.xviii.a
arde you.
Quẽche not the ſprete. * Deſpyſe not pro- i.Cor.xiiij.g.
pheſynges. Examen all thynges, kepe that
whych is good. Abſtayne from all euell ap-
pearaunce. The very God of peace ſanctifye
you thorowe out. And I praye God yͭ youre
whole ſprete, and ſoule and body, maye be
preſerued: ſo that in nothyng ye maye be bla
med in the commynge of oure Lorde Jeſus
Chryſt.
* Faythfull is he which called you, whych *Nu.xxiii.c.
wyll alſo do it. Brethrẽ, praye for vs. ‡ Gre- i.Cor.i.b.
te all the brethrẽ with an holy kyſſe. I charge and.x.c.
you in the Lorde, that this Epiſtle be red ‡Rom.xvi.c.
vnto all the holy brethren. * The gra- i.Cor.xv.c.
ce of the Lorde Jeſus Chryſt be ii.Cor.xiii.c.
wyth you. Amen. *ii.Tes.iii.d

The fyrſt Epiſtle vnto the Theſ-
ſalonyans was wrytten from
Athens.

The ſeconde epiſtle
of Saynct Paul the Apoſtle to the Theſſalonyans.

The fyrſt Chapter.

He thanketh God for theyr fayth and loue, and
prayeth for the encreaſe of the ſame.

Paul and Syluanus and Ti A
motheus.
Unto the congregacyon
of the Theſſalonyãs in God
oure father, and in the Lord
Jeſus Chryſt.
* Grace be vnto you and *Roma.i.a.
peace from God our father, & from the Lord i.Cor.i.a.
Jeſus Chryſt. Ephe.i.a.
We are bõude to ‡ thanke God allwayes ‡Rom.i.b.
for you brethren (as it is mete) becauſe that Philip.i.b.
youre fayth groweth excedyngly, and euery Collo.i.a.
one of you ſwymmeth in loue towarde ano- Ephe.i.a.
ther betwene youre ſelues, ſo that we oure
ſelues boaſt of you in the congregacyons of
God, ouer youre pacience & fayth in all your B
perſecucyons & tribulacyons, that ye ſuffre,
whych is a token of the ryghtewes iudge-
ment of God, that ye are counted worthy of
the kyngdome of God, for whych ye alſo ſuf
fre. It is verely a ryghtewes thynge wyth
God that he recompence tribulacion to them
that trouble you: and to you whych are trou C
bled, reſt wyth vs, whẽ the Lord Jeſus ſhall

ſhewe hym ſelfe from heauen wyth the Angels of hys power, wͭ flamynge fyre, whych ſhall rendre vengeaunce vnto thē that kno-
*Roma.ii.b. we not God, * and that obeye not the Goſ-
D pell of our Lord Jeſus Chryſt * whych ſhal-
*Sap.v.c. be punyſhed wyth euerlaſtynge damnacyō, from the preſence of the Lorde, and from the
*Mat.xxv.c glory of hys power, * when he ſhall come to be gloryfyed in hys ſaynctes, and to be come maruelous in all them that beleue: becauſe our teſtimonye that we had to you, was be-
*Collo.i.a. Philip.i.b. leued euen the ſame daye. * Wherfore, alſo we praye all waes for you, yͭ oure God wyll make you worthy of thys callynge, and fulfyll all delectacyon of goodnes and the worcke of fayth, wͭ power: that the name of oure Lorde Jeſus Chryſt maye be gloryfyed by you, and ye by hym, accordynge to the grace of oure God, and of the Lorde Jeſus Chriſt.

¶ The.ij.Chapter. ✠

¶ He ſheweth them, yͭ the daye of the Lorde ſhall not come, tyll the departynge frō the fayth come fyrſt: and therfore he exhorteth them not to be diſceaued, but to ſtande ſtedfaſt in the thynges that he hath taught them.

A WE beſeche you (brethren) by the cōmynge of oure Lorde Jeſu Chriſt, and in that we ſhall aſſemble vnto hym, yͭ ye be not ſodenly moued frō youre mynde, ner be troubled, nether by ſprete, nether by wordes, nor yet by letter whych ſhulde ſeme to come from vs, as though the daye of Chryſt were at hande. Let no man deceaue you by eny meanes, for the Lord ſhall not
*Dani.ix.g. i.Tim.iiii.a. come excepte ther come * a departinge fyrſt, and that that ſynfull mā be opened, the ſonne of perdicion, whych is an aduerſarye: and is exalted aboue all, that is called God, or yͭ
*i.Cor.iii.d. and.vi.d. is worſhypped: ſo that he doth ſyt * in the tēple of God, boaſtynge hym ſelfe to be God.

B Remember ye not, that when I was yet wyth you, I tolde you theſe thynges? And nowe ye knowe what withholdeth: euē that
*i.John.ii.c he myght be vttered at hys tyme. * For the miſtery of yͭ iniquitie doeth all readye worcke: tyll he whych nowe onlye letteth, be takē out of the waye. And then ſhall that wy-
*Esa.xi.a. cked be vttered, * whom the Lorde ſhall conſume with the ſprete of his mouth, and ſhall deſtroye wyth the appearaunce of hys commynge ✠ euē hym whoſe commynge is after the workynge of Satā, wyth all lyinge
*Mat.xxiiii.c power * ſygnes and wonders and wyth all deceauablenes of vnryghtweſnes, amonge them that periſhe: becauſe they receaued not the loue of the trueth, that they myght be ſa-
*Roma.i.d. ued. * And therfore, God ſhall ſende them
C ſtronge deluſyon, that they ſhulde beleue lyes: that all they myght be dāned, whych beleued not the trueth: but had pleaſure in vnryghteweſnes.

But we are boūde to geue thākes alwey to God for you (brethrē beloued of the Lord) for becauſe that God hath from the begynnynge choſen you to ſaluacyō, thorowe ſanctifyinge of the ſprete, & thorowe beleuynge of the trueth, wher vnto he called you by our Goſpell, to obtayne the glorye of oure Lord Jeſu Chryſt.

✠ Therfore brethren ſtande faſt, & kepe D
the ordinaūces which ye haue learned: whether it were by oure preachynge, or by Epiſtle. Oure Lorde Jeſu Chryſt hym ſelfe, and God and oure father (whych hath loued vs, and hath geuen vs euerlaſtynge conſolaciō, and good hope thorowe grace) cōforte your hertes and ſtablyſhe you in all good sayēge and doynge.

¶ The.iij.Chapter.

¶ He deſyreth them to praye for hym, that the Goſpell, maye proſpere, and geueth them warnynge to reproue the ydle: & yf they wyll not laboure wyth theyr hādes, that they ſhall not eate.

FUrthermore brethren praye A
ye for vs, ‡ that the worde of ‡ Epheſ.vi.c. Collo.iiii.a
God maye haue paſſage, & be gloryfyed, as it is alſo wͭ you: & that we maye be delyuered from vnreaſonable & frowarde men. For all men haue not fayth: but the Lorde is faythfull, which ſhall ſtablyſhe you, and preſerue you from euyll. We haue confydence thorowe the Lord to you warde, that ye both do, and wyll do the thynges which we commaunde you. And the Lorde guyde your hertes to the loue of God and to the pacyence waytynge for Chryſt. ✠

✠ We require you brethren by the name B
of oure Lord Jeſu Chriſt * yͭ ye wythdrawe *i.Cor.v.b
youre ſelues from euery brother, yͭ behaueth him ſelfe inordinatly, & not after yͭ inſtituciō which he receaued of vs. For ye youre ſelues know, howe ye ought to folowe vs. For we behaued not oure ſelues inordinatly amōge you: Nether toke we breed of eny man for
naught: but * wrought wͭ laboure & ſweate *Actes.xx.g. i.Cor.ix.c. i.Theſ.ii.c. and.iiii.c.
nyght & daye, becauſe we wolde not be chargeable to eny of you: not but yͭ we had auctorite: but to make our ſelues an enſample vn- C
to you to folowe vs. For when we were wͭ you, thys we warned you of, yͭ yf eny wolde not worcke, the ſame ſhulde not eate.

For we haue hearde ſaye that ther are ſome whych walke amonge you inordinatly, workige not at all, but beinge buſybodyes. Them that are ſoche, we commaūde and exhorte, by oure Lorde Jeſu Chryſt, that they worcke with quietnes, and eate theyr awne
breed: * Brethren be not ye wery in well *Gala.vi.b.
doynge. ✠ If eny man obey not oure say- D
inge, ſende vs worde of hym by a letter: and
* haue no cōpanye wyth hym, that he maye *ii.Teſ.iii.b
be aſhamed. And coūt him not as an enemy: but warne hym as a brother.

* i. Theſ. v. d
Philip. iiii. d

The very Lorde of peace geue you peace allwayes, by all meanes. The Lord be with you all. The ſalutacyō of me Paul, with myne awne hande. This is the token in all Epiſtles. So I wryte. *
The grace of oure Lorde
Jeſus Chryſt be wyth
you all. Amen.

¶ Sent from Athens.

¶ The fyrſt Epiſtle of Saynct Paul vnto Timothe.

¶ The fyrſt Chapter.

¶ He exhorteth Timothe to wayte vpon hys offyce: namely, to ſe that nothynge be taught but Gods worde. He ſheweth alſo wherfore the lawe is good, & telleth that Chryſt Jeſus came in to the worlde, to ſaue ſynners.

A
* Act. ix. c.
* i. Theſ. i. a.
‡ Act. xvi. a

PAull an Apoſtle of Jeſus Chriſt, * by the commyſſyon of God our ſauyour, & Lord Jeſus Chriſt, which is * our hope.

Vnto ‡ Timothe hys naturall ſonne in the fayth.

* i. Cor. i. a.
Gala. i. a.

* Grace mercy & peace frō God oure father, & frō the Lord Jeſus Chryſt our Lord.

* Act. xix.
and. xx. d.
* ii. Tim. ii. c
Titus. iii. c
i. Tim. iiii. a.
B
* Rom. xiii. c
‡ Actes. xv. b.

As I beſought the to abyde ſtyll at Epheſus (whē I departed into * Maccdonia) euē ſo do, that thou commaunde ſome, that they folowe no ſtraūge doctrine, nether geue hede * to fables & endles genealogyes, whych brede doubtes more then Godlye edifying, whych is by fayth, for the ende of the cōmaundement is, * loue out of a ‡ pure herte, and of a good conſcience, and of fayth vnfayned: frō the which thynges, becauſe ſome haue erred, they are turned vnto vayne iāgelynge, becauſe they wolde be doctours of the lawe, and yet vnderſtande not what they ſpeake, nether wherof they affyrme.

* Rom. vii. b
Gala. iii. c.
‡ Gala. v. d.
* Leui. xxi. b.
Roma. i. d.

✠ We knowe, that * the lawe is good, yf a man vſe it lawfully: knowynge thys, ‡ howe that the lawe is not geuē vnto a ryghteous man, but vnto the vnryghteous and diſobedient, to the vngodly and to ſynners, to vnholy and vncleane: to murtherers of fathers and murtherers of mothers, to manſlears, to * whoremongers: to them that defyle them ſelues whyth mankynde: to māſtealers: to lyars, to periured, and yf ther be eny other thynge that is contrary to the holſome doctryne, accordynge to the Goſpell of the glory of the bleſſed God, whych Goſpell is commytted vnto me.

C
* Act. ix. a.
and. xxii. a.
i. Cor. xv. b.
Gala. i. c.

And I thanke Chryſt Jeſus oure Lorde, whych hath made me ſtrōge: for he counted me true, and put me in office where as before I was a blaſphemer, * and a perſecuter, and a Tyraunt. But yet I obtayned mercy, becauſe I dyd it ignorauntly thorowe vnbelefe. Neuertheleſſe, the grace of our Lord was exceadynge aboundaunt with fayth and loue, whych is by Chryſt Jeſu. ✠

* Mat. ix. b.
Mar. ii. c.
Luke. xix. a.
John. iii. c

✠ This is a true ſayinge (and by all meanes worthy to be receaued of vs) yͤ * Chryſt Jeſus came into yͤ worlde, to ſaue ſynners, of whom I am chefe. Notwythſtandynge for this cauſe optayned I mercy, that Jeſus Chriſt ſhulde fyrſt ſhewe on me all longe paciēce, to declare an enſample vnto thē whych ſhulde beleue on hym vnto eternall lyfe. So then vnto God, kynge euerlaſtynge, immortall * inuiſyble, wyſe onely, be honoure and prayſe for euer and euer. Amen:

D
* Colo. i. c.

☜

Thys commaundement commyt I vnto the ſonne Timotheus ☞ accordynge to the prophesyes, whych in tyme paſt were pphesyed of the, that thou in them ſhuldeſt fyght a good fyght, hauynge fayth and good conſcience: whych ſome haue put awaye from them, and as concernynge fayth haue made ſhypwracke. Of whoſe nombre is * Hymeneus and ‡ Alexander whom * I haue delyuered vnto Satā, that they maye lerne not to blaſpheme:

* ii. Tim. ii. c
‡ ii. Ti. iii. c.
* Mat. xviii. c
i. Cor. v. a.

¶ The. ij. Chapter. ✠

¶ He exhorteth to praye for all men. He wyll not haue wemen to be ouer coſtly aparelled, nor to teach in the congregacyon, but to be in ſylence, & to obeye theyr huſbandes.

A
* Iere. xxix. c
Baruch. i. c.

I Exhorte therfore, that aboue all thynges, prayers, ſupplicacyons, interceſſiōs, and geuynge of thākes be had for all men: * for kynges, & for all that are ī auctorite, that we maye lyue a quyet and a peaceable lyfe, with all Godlynes and honeſtye. For yͭ is good ād accepted in the ſyght of God oure ſauyoure, whych ☞ wyll haue all mē to be ſaued, and to come vnto the knowledge of yͤ trueth. For ther is * one God, and one ‡ mediator betwene God and man, euen the man Chriſt Jeſus, whych gaue hym ſelfe a raunſome for all mē, that it ſhulde be teſtifyed at hys tyme, * where vnto I am ordayned a preacher and an Apoſtle. I tell the trueth in Chriſt and lye not: beynge the teacher of the gentyls wyth fayth and verytye.

☜
* Job. xvii. c
‡ Heb. ix. d.
Gala. iii. c
* Rom. i. c.
and. xi. c.
ii. Timo. i. c.

B
* John. iiii. c

I wyll therfore that the men * praye euery where, lyftynge vp pure handes wythout wrath, or doubtinge. Lykewiſe alſo the wemen, that they araye them ſelues in comlye apparell wyth ſhamfaſtnes and diſcrete behaueoure, not wͭ broyded heare, ether golde or pearles, or coſtly araye: but as becōmeth wemen, that profeſſe godlyneſſe thorowe good workes. * Let the womā learne in ſylence wyth all ſubieccyon. But I ſuffre not a woman to teach, nether to vſurpe auctoryte ouer the man: but to be in ſylence. For

* i. Cor. xiiii. c

Adam was fyrſt fourmed, & then Eue. Adã alſo was not deceaued, but the womã was deceaued, and was ſubdued to the tranſgreſſyon. Notwythſtãdynge thorowe bearynge of chyldren ſhe ſhalbe ſaued, yf they contynue in faypth and loue, and holynes, wyth diſcrecyon.

¶ The .iii. Chapter.

¶ What maner of man a byſhoppe or preſte ought to be. The propertyes alſo requyred in a deacon or mynyſter.

A This is a true ſayinge: If a mã deſyer the offyce of a Byſſhoppe, he deſyreth an honeſt worke. A Biſſhoppe therfore muſt be blameles, the huſbãde of one wyfe, diligent, ſober, diſcrete, a keper of hoſpitalite: apte to teach: not geuẽ to ouer moch wyne, no fyghter, not gredy of fylthye lucre: but gẽtle, abhorrynge fyghtynge, abhorryng coueteouſnes, one ẏ ruleth well his awne houſe, one ẏ hath chyldren in ſubieccyon with all reuerẽce. For yf a man cãnot rule his awne houſe, howe ſhall he care for the congregacyon of God? He maye not be a yonge ſcoler, leſt he ſwell and fall into the iudgemẽt of the euyll ſpeaker. He muſt alſo haue a good reporte of them which are wythout, leſt he fall into rebuke, and ſnare of the euyll ſpeaker.

B * Actes.vi.a. Lykewyſe muſt the mynyſters be * honeſt, not double tonged, not geuẽ vnto moch wyne, nether gredy of fylthy lucre: but holdynge the myſtery of the faypth wyth a pure conſciẽce. And let them fyrſt be proued, and then let thẽ mynyſter ſo, that no man be able to reproue them.

Euen ſo muſt theyr wyues be honeſt, not euyll ſpeakers: but ſober and faythfull in all thinges. Let the Deacons be the houſbandes of one wyfe, and ſuch as rule theyr chyldren well, and their awne houſholdes. For * they that minyſter well, get them ſelues a good degre & greate lybertye in the fayth, whych is in Chryſt Jeſu. * Mat.xxv.b

C These thynges wryte I vnto the truſtinge to come ſhortely vnto the: but and yf I tarie longe, that then thou mayſt yet haue knowledge, howe thou oughteſt to behaue thy ſelfe in the houſe of God, whych is the congregacyon of the lyuynge God, the pyllar & grounde of trueth. And wythout doute great is that myſtery of godlynes: * God was ſhewed in the fleſſhe, was ☞ iuſtifyed in the ſprete, was ſene amonge the Aungels, was preached vnto the gentyls, was beleued on in the worlde, and receaued vp in glory. * John i.b. ☞

¶ The .iiij. Chapter.

¶ He prophecyeth of the latter dayes, and exhorteth Timothe to be diligẽt in readynge of the holy ſcrypture.

A * Actes.xx.f. ii.Tim.iii.a. ii.Pet.ii.a. and.iii.a. Jude.i.c. ‡ ii.Theſ.ii.a The ſprete ſpeaketh euydently, that * in the later tymes ſome ſhall ‡ departe from the faypth, and ſhall geue hede vnto ſpretes of erroure, and deuelyſſhe doctrines of them whych ſpeake falſe thorowe ypocriſye, & haue theyr cõſciẽces marked wt an hote yrõ, forbyddynge to mary, & cõmaũdynge to abſtayne frõ meates * whych God hath created to be receaued ‡ wyth geuynge thãckes, of them whych beleue, & knowe the trueth. For * all the creatures of God are good, & nothynge to be refuſed, yf it be receaued with thãkes geuynge. For it is ſãctified by the worde of God & prayer. If thou put ẏ brethrẽ in remẽbraũce of theſe thynges thou ſhalt be a good mynyſter of Jeſu Chryſt * whych haſt bene noriſſhed vp in ẏ wordes of ẏ fayth & of good doctryne, whych thou haſt cõtinually folowed. But * caſt awaye vngoſtly and olde wyues fables. * Gene.i.d. ‡ Mat.xxvi.c. Act.xxvii.f. * Gene.i.d. Eccle.xxxix.e Mat.vii.d. Roma.xiiii.c Titus.i.d * ii.Tim.ii.d * i.Tim.i.a ii.Timo.ii.c. Titus.iii.c.

Exercyſe thy ſelfe rather vnto godlynes. B For ‡ bodely exercyſe profyteth lytell: but godlynes is profytable vnto all thynges, as a thynge which hath promiſes of ẏ lyfe that is nowe, & of the lyfe to come. This is a ſure ſayinge, & by all meanes worthy to be alowed. For therfore we bothe laboure and ſuffre rebuke, becauſe we haue a ſteadfaſt hope in the lyuynge God, which is the ſaueoure of all men, ſpecially of thoſe that beleue. Soche thynges commaunde & teache. * Let no man deſpyſe thy youth ‡ but be vnto them that beleue, an enſample, in worde, in conuerſacyõ, in loue, in ſprete, in faypth, in purenes. ‡ Collo.ii.b. * Titus.ii.e ‡ Titus.ii.b. i.Pet.v.a ii.Timo.i.c.

Tyll I come, geue attẽdaũce to readynge, C to exhortacyon, to doctrine. Deſpyſe not the gyfte that is in the, which was geuẽ the thorowe prophecye, with the * layinge on of hãdes by ẏ auctorypte of preſthode. Theſe thinges exercyſe, and geue thy ſelfe vnto them, that it maye be ſene, howe thou profeteſt in all thynges. Take hede vnto thy ſelfe, & vnto learnynge, & continue therin. For yf thou ſhalt ſo do, thou ſhalt ſaue thy ſelfe, and thẽ that heare the. * Act.vi.b. viii.c.xiii.a. and.xix.a. Num.xxvii.d ii.Tim.i.b.

¶ The .v. Capter.

¶ He teacheth hym howe he ſhall behaue hym ſelfe in rebukynge of all degrees. An ordre concernynge wyddowes.

Rebuke not an elder, rygorouſly * A but exhorte him as a father: the yõger men, as brethren: the elder wemen, as mothers: the yonger as ſyſters, wt all purenes. Honoure wyddowes, which are true wyddowes. If eny wyddow haue chyldrẽ or neuewes, let thẽ learne fyrſt to rule their awne houſes godly * & to recompenſe theyr elders. For ẏ is good & acceptable before God. She ẏ is a true * wyddowe & frẽdeleſſe, putteth her truſt in God, & cõtynueth in ſupplicacions and prayers nyght & daye. But ſhe ẏ lyueth in pleaſure, is deed, euen yet alyue. And theſe thynges cõmaũde that they maye be wythout rebuke. But yf eny prouide not for his awne (& ſpecially for thẽ of his houſholde) the ſame hath denyed the faypth, and is worſſe then an infydell. * Leui.xix.g. Ecci.iii.b.c. * Luke.ii.f.

Let no

B Let no wyddowe be choſen vnder threſcore yeare olde, & ſoche a one as was the wyfe of one mã, & well reported of men, in good workes: yf ſhe haue brought vp chyldrẽ. * yf ſhe haue lodged ſtraungers, yf ſhe haue weſhed the ſayncteſ fete, yf ſhe haue mynistred vnto them whych were in aduerſytie, yf ſhe haue bene contynually geuẽ vnto all maner of good worckes. The yonger wyddowes refuſe. For whẽ they haue begone to wexe wãtõ agaynſt Chriſt, they wyll mary, hauynge damnacyon, becauſe they haue caſt awaye their fyrſt fayth. And alſo they learne to goo from houſe to houſe ydle. yee, not ydle onely but alſo tatlers and buſybodyes, ſpeakynge thynges whych are not comly.

*Gene.ix.a
Actes.x.c.
i.Pet.iiij.b.
Roma.xii.c.
Heb.xiij.a.

I wyll therfore that the yonger wemen * mary, to beare chyldrẽ, to guyde the houſe, and geue none occaſyon to the aduerſary to ſpeake euyll. For many of them are all ready turned backe, and are gone after Satã. And yf eny man or woman ỷ beleueth haue wyddowes, let them mynyſter vnto them, and let not the congregacyon be charged: ỷ there maye be ſuffycyent for them that are wyddowes in dede.

*i.Cor.vii.b

C

The elders that rule well, are worthy of double honoure, moſt ſpecially they which laboure in the worde & teachynge. For the ſcripture ſayth: * thou ſhalt not mooſel ỷ mouth of the oxe that treadeth out the corne. And ‡ ỷ labourer is worthy of hys reward. Agaynſt an elder, receaue none accuſaciõ: but * vnder two or thre wytneſſes. ☞ Thẽ that ſynne, rebuke openly, that other alſo maye feare.

* Deu.xxv.b
i.Cor.ix.a.
‡ Mat.x.b.
* Deu.xix.d.
☞

I teſtyfye before God & the Lorde Jeſus Chryſt & the electe aũgels, that thou obſerue theſe thynges wythout haſtyneſſe of iudgement, & do nothĩge parcially. * Laye hãdes ſodẽly on no mã, nether be partaker of other mẽs ſynnes: kepe thy ſelfe pure. Dryncke no lenger water, but ‡ vſe a lytell wyne for thy ſtõmakes ſake and thyne often dyſeaſes.

* Nu.xxvii.d
Act.vi.b.
vii.c.xiii.a.
and.xix.a.
i.Tim.iiii.d.
ii.Timo.i.b.
‡ Eccl.xxxi.d

Some mennes ſynnes are opẽ before hãde and go before vnto iudgemẽt: & ſome mẽnes ſynnes folowe after. Lykewyſe alſo good workes are manifeſt before hande, and they that are other wyſe, cannot be hyd.

¶ The. vj. Chapter.

¶ The dutye of ſeruauntes towarde theyr maſters. Agaynſt ſoche as are not ſatiſfyed wyth the worde of God. Agaynſt couetouſnes. A good leſſon for ryche men.

A LEt as many * ſeruauntes as are vnder the yoke, counte theyr maſters worthy of all honoure, that the name of God & his doctrine be not euyll ſpokẽ of. Se that they whych haue beleuynge maſters, deſpyſe thẽ not becauſe they are brethrẽ: but rather do ſeruyce, for as moche as they are beleuynge and beloued, & partakers of the benefyte.

*i.Cor.vii.c.
Ephe.vi.a.
Collo.iii.d.
Titus.ii.b.
i.Pet.ii.d

These thynges teache & exhorte. * If eny man folowe other doctrine, and enclyne not vnto the wholſome wordes of oure Lorde Jeſu Chriſt, and to the doctrine which is accordynge to Godlynes, he is pufte vp, and knoweth nothynge: but waſteth hys braynes about queſtyõs and * ſtryfe of wordes, wherof ſprynge enuye, ſtryfe, raylynges, euyll ſurmiſynges, vayne diſputacion of mẽ that haue corrupte myndes, & that are ‡ robbed of the trueth: whych thynke, that lucre is godlynes. From them that are ſoch ſeparate thy ſelfe. Godlynes is greate ryches. * If a man be content with that he hath. * For we brought nothynge into the worlde, nether maye we cary any thynge out.

*Gala.i.a.
* i.Timo.i.a
Titus.iij.c
*ii.Thes.ii.c
B
* Eccl.xxix.b
Heb.xiii.a.
* Job.i.d
Eccle.v.b

But when we haue fode and raymẽt we muſt therwith be content. They that wylbe ryche, fall into temptacyon and ſnares, ☞ (of the deuyll) & into many folyſſhe & noyſome luſtes, whych drowne mẽ into perdicyon & deſtruccyon. For couetouſnes of money is the rote of all euyll: which whyle ſome luſted after, they erred from the fayth, & tanglyd thẽ ſelues with many ſorowes. But thou man of God, flye ſoch thynges. Folowe ryghteweſnes, godlynes, fayth, loue, paciẽce, meakenes. Fyght the good fyght of fayth. Laye hande on eternall lyfe, wher vnto thou art alſo called, and haſt profeſſed a good profeſſyon before many wytneſſes.

☞

C

I geue ỷ charge in ỷ ſyght of God, * which quickneth all thynges, & before Jeſu Chryſt (which vnder Poncius Pylate wytneſſed a good wytneſſyng) ỷ thou kepe ỷ cõmaundemẽt, & be without ſpotte and vnrebukeable, vntyll the appearynge of oure Lorde Jeſus Chryſt, * which appearyng (in hys tyme) he ſhall ſhewe, that is bleſſed & myghty onely, kynge of kynges, & Lorde of Lordes, whych onely hath immortalite, and dwelleth in the lyght that no man can attayne, * whom no man hath ſene, nether can ſe, vnto whom be honoure and rule euerlaſtynge. Amen.

* Act.xvii.f
5
* Apo.xvii.c.
and.xix.b.
* Exo.xxxiii.d
John.i.c.
and.vi.c.
i.John.iiii.b
D

Charge thẽ which are ryche in this world, that they be not hye mynded, ner * truſt in vncertayne ryches, but in the louynge God (which geueth vs aboundantly all thynges to enioye thẽ) that they do good: that they be riche in good workes: that they be redy to geue & gladly to diſtribute, * laying vp in ſtore for thẽ ſelues a good fõdaciõ agaĩſt ỷ tyme to come, ỷ they maye obtayne eternall lyfe.

* Mat.vi.c
Luke.xii.d.
Eccl.xxix.b.
* Mat.vi.c.

O Timothe, ſaue that whych is geuẽ the to kepe, and a voyde vngoſtly vanytyes of voyces and oppoſycyons of ſcience falſly ſo called: whych ſcience whyle ſome profeſſed, they erred as concernynge the fayth. Grace be wyth the. Amen.

¶ Sent from Laodicea, whych is
the chefeſt cytie of Phrigia.
Pacaciana.

¶ The ſecōde Epiſtle of Saynct Paul the Apoſtle vnto Timothe.

¶ The fyrſt Chapter.

¶ Paul exhorteth Timothe to ſtedfaſtneſſe and pacyence in perſecucyon, and to contynue in the doctryne that he had taught hym. A commendacyon of Oneſyphorus.

A Paull an Apoſtle of Jeſꝰ Chriſt,
by the wyll of God, accordynge
to the promes of lyfe whych is
in Chryſt Jeſu.
To Timothe hys beloued
ſonne.
Grace mercy and peace from God the father,
and from Jeſu Chryſt oure Lorde.
*Act. xxii.a. I thāke God, * whom I ſerue from myne
Roma.i.a. elders with pure conſciēce, that wythout
Philip.iij.b. anye ceaſynge I make mencyon of the in my
prayers nyght and daye, deſyringe to ſe the,
myndefull of thy teares: ſo that I am fylled
wyth ioye, when I call to remembraūce the
vnfayned fayth that is in the, whych dwelt
fyrſt in thy graund mother Lois, and in thy
mother Eunica: & I am aſſured that it dwelleth
in the alſo.
B Wherfore I warne the that thou ſtere vp
i.Timo.iiij.d the gyfte of God whych is in ẏ * by the put-
‡Rom.viij.c. tynge on of my handes. ‡ For God hath not
geuē to vs the ſprete of feare: but of power,
and of loue, and of ſobrenes. * Be not thou
*Roma.i.b therfore aſhamed of the teſtimony of oure
‡Ephes.iii.a Lorde, nether be aſhamed of me ‡ whych am
his preſoner: but ſuffre thou aduerſytie with
the Goſpell, accordynge to ẏ power of God,
*Titus.iii.c whych * ſaued vs, and called vs wyth an holy
Ephes.i.a. callynge, not accordynge to our dedes, but
accordynge to his awne purpoſe and grace,
whych was geuen vs thorowe Chriſt Jeſu
(before the worlde beganne) but is nowe declared
C openly by the appearynge of oure ſauyour
*i.Cor.xv.b Jeſu Chryſt * which hath put awaye
Heb.ii.d. deeth, and hath brought lyfe and immortalite
‡Roma.i.a. vnto lyght thorowe the Goſpell, ‡ wherunto
and.xi.c. I am apoynted, a preacher & Apoſtle,
i.Tim.ij.b. and a teacher of the Gentyls: for the whych
cauſe I alſo ſuffre theſe thynges: Neuertheleſſe,
I am not aſhamed. For I knowe, and
am ſure, that he (in whom I haue put my
truſt) is able to kepe that whych I haue cōmicted
to hys keppynge, agaynſt that daye.
*i.Ti.iiii.b. * Se that thou haue the enſample of the
Titus.ii.b. holſome wordes, whych thou haſt hearde of
i.Pet.v.a. me with fayth and loue that is in Chryſt Jeſu.
That good thynge, whych was committed
D to thy keppynge, holde faſt thorowe ẏ holy
gooſt, which dwelleth in vs. This ẏ knoweſt,
howe that all they whych are in Aſia,
be turned frō me: of whych ſorte are Phigelus
and Hermogenes. The Lorde geue mercye
vnto the houſholde of Oneſyphorus for
he ofte refreſhed me, * & was not aſhamed *Mat.xxv.c
of my chayne: but when he was at Rome, he Roma.i.b.
ſought me out very diligently, & founde me.
The Lorde graunt vnto hym that he maye
fynde mercye wyth the Lorde at that daye:
And in howe many thinges he miniſtred vnto
me at Epheſus, thou knoweſt very well.

¶ The.ij.Chapter. ✠

¶ Lyke as in the fyrſt Chapter, ſo here he exhorteth hym to be conſtant in trouble, to ſuffre manly, and to abyde faſt in the wholſome doctryne of oure Lorde Jeſus Chryſt.

Thou therfore my ſonne, be ſtronge A
in the grace (that is thorowe Chriſt
Jeſu) and in the thynges that thou
haſt hearde of me by many wytneſſes.
The ſame commytte thou * to faythfull *Titus.i.b
men, whych ſhalbe apte to teache other alſo.
Thou therfore ſuffre afflyccyons as a good
ſoudier of Jeſu Chryſt. No man that warreth,
entāglyth hym ſelfe wyth worldly buſynes,
and that becauſe he maye pleaſe hym,
whych hath choſen hym to be a ſoudier. And
though a man ſtryue for a maſtery, yet is he
not crowned, except he ſtriue laufully * The *i.Cor.ix.a.
huſbandman that laboureth, muſt fyrſt receaue
of the frutes. Conſydre what I ſaye.
The Lorde geue the vnderſtandynge in all
thynges. ✠
Remēber that Jeſus Chryſt * of the ſede B
of Dauid, roſe agayne from deeth accordinge *Mat.i.a.
to my Goſpell, wherin I ſuffre trouble as Roma.i.a.
an euyll doar, euen vnto bōdes. But ẏ worde
of God was not boūde. Therfore * I ſuffre *Actes.xx.c.
all thynges, for ẏ electes ſakes, that they
myght alſo obtayne ẏ ſaluacyon, whych is
in Chryſt Jeſu, wyth eternall glory.
It is a true ſayinge * for yf we be deed wt *Roma.vi.b
hym, we ſhall alſo lyue wyth hym. ‡ If we ‡Rom.viij.c.
be pacient, we ſhall alſo raygne wyth hym.
* If we denye hym, he alſo ſhall denye vs. *Luke.xii.b.
If we beleue not, ‡ yet abydeth he faythfull. ‡Roma.iij.a
He cannot denye him ſelfe. Of theſe thinges Num.xxiii.c. C
put them in remembraunce, and teſtifye before
the Lorde, that they folowe no contencyous
wordes: which are to no profet, but to
the peruertynge of the hearers.
Study to ſhewe thy ſelfe laudable vnto
God, a workmā ẏ nedeth not to be aſhamed
diſtributynge the worde of trueth iuſtly. * *i.Tim.i.a
As for vngooſtly vanityes of voyces, paſſe and.vi.b.
thou ouer them. For they wyll encreace vnto
greater vngodlynes, & theyr wordes ſhall
fret euen as doeth the deſeaſe of a cancre: of
whoſe nōbre is * Hymeneus and Philetus, *i.Tim.i.d.
whych (as concernynge the trueth) haue erred,
ſayinge, that the reſurreccyon is paſt all
redy, and do deſtroye the fayth of ſome.
But ẏ ſure grounde of God ſtandeth ſtyll,
and hath this ſeale: * ẏ Lorde knoweth them *John x.c.

D that are hys. And let euery man that calleth of the name of Chriſt, departe from iniquite. Notwythſtandynge * in a greate houſe are not onely veſſels of golde, and of ſyluer but alſo of wood and of erthe: ſome for honoure, and ſome vnto dyſhonoure. Yf a man therfore pourge him ſelfe frō ſuche men, he ſhalbe a veſſell ſanctifyed vnto honoure, mete for the vſes of the Lorde, and prepared vnto all good workes.

*Roma. ix. d

Luſtes of youth auoyde, but folowe ryghtweſnes, fayth, loue and peace, wyth thē that call on the Lorde with a pure herte. * Folyſhe and vnlearned queſtyons put from the, knowynge, that they do but gendre ſtryfe. The ſeruaunt of the Lorde muſt not ſtryue: but be gentle vnto all men * apte to teache, and one yͭ can ſuffre the euyll with meaknes, and can ‡ informe thē that reſyſt (the truth) yf that God at eny tyme wyll geue them repentaunce, for to knowe the trueth: and that they maye come to them ſelues agayne out of the ſnare of the deuyll, which are holden captyue of him at his will.

*1 Timo. i. a. & iv. d. vi. b.
*i. Tim. iij. a
‡ Gala. vi. a.

¶ The. iij. Chapter.

¶ He prophecyeth of the parlous tymes, ſetteth oute ypocrytes. Perſecucyon for the Goſpell.

A This knowe, that * in the laſt dayes ſhall come parelous tymes. For men ſhalbe louers of their awne ſelues, coueteous, boaſters, proude curſed ſpeakers, dyſobediēt to fathers and mothers, vngodly, vnkynde, trucebreakers, falſe accuſars, riatours, fearce, deſpyſers of thē which are good, traytours, heady, hye mynded, gredy vpon volupteouſnes more then the louers of God, hauynge a ſimilitude of godlyneſſe, but haue denyed the power therof: B and ſoche abhorre. For of this ſorte are they * whych intre into houſes, and brynge into bondage wemen laden with ſynne, whych wemen are led with diuers luſtes, euer learnynge, and neuer able to come vnto the knowledge of the trueth.

*Act. xx. f. i. Tim. iiij. a. ij. Pet. ij. a. Jude. i. c.
*Titus. i. c.

* As James & Jambres withſtode Moſes, C euen ſo do theſe alſo reſyſt the trueth: men they are of corrupt myndes, and lewde as concernynge the fayth: but they ſhall preuayle no lenger. For their madnes ſhalbe vttered vnto all men euen as theirs was. but thou haſt ſene the experience of my doctryne, faſſyon of lyuynge, purpoſe, fayth, longe ſufferynge, loue, paciēce, perſecucyōs, and afflicc yons whych happened vnto me at Antioche, at Iconium, and at Lyſtra: which perſecutyons I ſuffered paciētly. And from them all, the Lorde delyuered me. Yee, and * all they that wyll lyue godly in Chriſt Jeſu ſhall ſuffre perſecucyon. But the euyll men and diſceauers ſhall waxe worſſe and worſſe, whill they deceaue and are deceaued them ſelues.

*Exo. vij. b.
*Act. xiiij. d. Pſa. xxxiiij. d Pro. xxiiij. b. Eccle. ij. a.

D But contynue thou in the thinges which thou haſt learned, which alſo were commytted vnto the, knowynge of whom thou haſt learned them, and for as moche alſo as * of a chylde thou haſt knowen the holy ſcriptures which are able to make the lerned vnto ſaluacyō thorowe the fayth which is in Chriſt Jeſu. * All ſcripture geuen by inſpiracyon of God, is proffitable to teache, to improue, to amende and to inſtruct in ryghtewesnes, that the man of God maye be perfecte & prepared vnto all good workes.

*i. Ti. iij. a.
ij. Pet. i. d.

¶ The. iiij. Chapter.

¶ He exhorteth Timothe to be feruēt in yͤ worde & to ſuffre aduerſyte, maketh mencyon of his awne death, & byddeth Tymothe come vnto hym.

A I Teſtifye therfore before God, and before the Lord Jeſu Chriſt, which ſhall iudge the quycke and deed at hys apearynge in hys kyngdoom, preache thou the worde, be feruēt, in ſeaſon, & oute of ſeaſon. Improue, rebuke, exhorte, with all longe ſufferynge and doctryne. For the tyme wyll come, whē they ſhall not ſuffer wholſome doctryne: but after their awne luſtes ſhall they (whoſe eares ytche) gett thē an heepe of teachers, and ſhall withdrawe their eares from the trueth, and ſhalbe turned vnto fables. But watche yͧ in all thynges, ſuffre afflicc yōs, do the worke thorowlye of an Euāgeliſt, fulfyll thyne offyce vnto the vtmoſt. (Be ſober)

B For I am nowe ready to be offered, and the tyme of my departynge, is at hande. I haue fought a good fyght, I haue fulfylled my courſe, I haue kepte the fayth. Frō hēce forth ther is layde vp for me * a crowne of ryghtewesnes, whych the Lorde (that is a ryghteous iudge) ſhall geue me at that daye: not to me onely, but vnto all them alſo that loue his cōmynge. Do thy diligēce that thou mayeſt come ſhortly vnto me.

*i. Cor. ix. d. i. Pet. v. d.

For Demas hath forſaken me, and loueth thys preſent worlde, and is departed vnto Theſſalonica. Creſcens is gone to Galacia, Titus vnto Dalmacia. C Onely Lucas is with me. Take * Marke, and bringe him with the, for he is proffytable vnto me for the miniſtracyō. And Tichycus haue I ſent to Ephesus. The cloke that I lefte at Troada with Carpus, (when thou cōmeſt) brynge with the, and the bokes, but ſpecially the partchement. Alexander the copperſmyth dyd me moche euyll: the Lord rewarde hym accordynge to hys dedes, of whom be thou ware alſo. For he hath greatly wythſtande oure wordes.

*Collo. iiij. c

At my fyrſt anſwerynge, no man aſſiſted
me, but all forſoke me. I praye God,
that it maye not be layde to their charges:
✠ Not wythſtandynge the Lorde, aſſyſted
me, and ſtrengthed me, that by me the preachynge
D ſhulde be fulfylled to the vtmoſt, and
that all ẏ Gentyls ſhulde heare. And I was
delyuered out of the mouth of the lyon. And
the Lorde ſhall delyuer me from all euyll
doynge, and ſhall kepe me vnto hys heuenly
kyngdom. To whom be prayſe for euer and
*Act. xviii.a euer. Amen. ⊢
Rom. xvi.a. Salute Priſca and * Aquila, & the houſholde
*ii. Tim.i.d. of * Oneſiphoras, Eraſtus abode at
*Actes.xx.d. Corinthum. * Trophimus haue I lefte at
and.xxi.c. Myletum ſycke. Do thy diligence, that thou
mayeſt come before winter. Eubolus greteth
the, and ſo doth Pudens, and Lynus,
Claudia, and all the brethren. The Lorde
Jeſus Chriſt be with thy ſprete. Grace be
with you: Amen.

¶The ſeconde Epiſtle vnto Tymothe, was wrytten from
Rome, when Paul was
preſented the ſeconde
tyme vnto the
Emperoure
Nero.

¶The Epiſtle of Saynct Paul vnto Titus.

¶The fyrſt Chapter.

¶Paul exhorteth Titus to ordeyne preſtes or byſſhoppes in euery cytie, & declareth what maner of men they ought to be that are choſen to that offyce, & chargeth Titus to rebuke ſoche as withſtande the Goſpell.

A Paul the ſeruaũt of God, and
apoſtle of Jeſu Chriſt accordinge
to the fayth of goddes
electe, and accordynge to the
knowledge of the trueth,
whych is after godlynes in
ẏ hope of eternall lyfe, which
*Rom. ii.a. * God (that cãnot lye) promyſed before the
worlde beganne: but hath opened his worde
at the tyme appoynted thorowe preachinge,
whych is commytted vnto me, accordynge
to the commaundement of God oure ſaueoure.
*ii.cor.viii.c To * Titus hys natũrall ſonne after
the commen fayth.
*i Timo.i.a. * Grace mercy & peace frõ God the father
ii.Tim.i.a. & from the Lorde Jeſu Chriſt oure ſaueoure.
B For this cauſe left I the in Creta, ẏ thou
ſhuldeſt refourme the thynges that are vnperfect,
*ii.Tim.ii.a & ſhuldeſt * ordeyne elders in euery
cytie, as I had appoynted the. If eny be blameleſſe,
the huſband of one wyfe, hauynge
faythfull chyldren, whych are not ſlaundred
*i.Tim. iii.a of ryote, nether are diſobedient. * For a byſhope
muſt be blameſſe, as the ſtewarde of
God: not ſtubborne, not angrye * not geuen *Leui.x.b. Ephe.v.d.
to moche wyne, no fyghter, not geuẽ to fylthy
lucre: but a keper of hoſpitalite, one that
loueth goodnes, ✻ (prudent) ſobre, ryghteous
godly, temperat, and ſuche as cleueth vnto
the true worde of doctryne, that he maye be
able alſo to exhorte by wholſome learnynge
& to improue them that ſaye agaynſt it.
For ther are many vnruly and talkers C
of vanite, and diſceauers of myndes, ſpecially
they that are of the circumciſyon, whoſe
mouthes muſt be ſtopped * whych peruert *ii.tim.iii.b.
whole houſes, teachinge thinges which they
ought not, becauſe of filthy lucre. One of thẽ
ſelues (euẽ a prophete of their awne) ſayde:
The Cretyãs are allwayes lyars, euyll beaſtes,
ſlowe belyes. Thys wytnes is true:
wherfore rebuke thou thẽ ſharply, that they
maye be ſounde in ẏ fayth, not takynge hede
to Jewes fables and commaundementes of D
men that turne awaye the trueth. * Unto ẏ *Ro.xiiii.d.
pure, are all thynges pure: but vnto thẽ that
are defyled and vnbeleuynge, is nothynge
pure: but euen the mynde and conſcyence of
them is defyled. They cõfeſſe ẏ they knowe
God: but with the dedes they denye hym, ſeinge
they are abominable and diſobedient, &
vnapte vnto euery good worcke.

¶The.ij.Chapter.

¶He telleth hym howe he ſhall teache all degrees to behaue them ſelues.

But ſpeake thou the thinges which A
become wholſome learnige. That
ẏ elder mẽ be ſober, ſage, diſcrete,
ſounde in the fayth, in loue, in pacience:
the elder * wemẽ lyke wyſe, that they *i.Tim.ii.b.
be in ſoche rayment as becommeth holynes,
not beynge falſe accuſars, not geuẽ to moche
wyne, but that they teache honeſt thynges,
to make the younge wemen ſobre mynded,
to loue their huſbandes, to loue their chyldren,
to be diſcrete, chaſt, huſwyfly good,
obedient vnto their huſbandes, ẏ the worde
of God be not euyll ſpoken of. Yonge mẽ lykewyſe
exhorte, that they be ſobre mynded.
* In all thynges ſhewe thy ſelfe an enſample B
of good worckes in the doctryne, *i.tim.iiii.b. i.Pet.v.a.
with honeſtye, grauitie, and with the wholſome
worde whych cannot be rebuked: that
he which withſtandeth, maye be aſhamed,
hauynge no euell thynge to ſaye of you.
* Exhort ſeruauntes, to be obedient vnto *Ephe.vi.a.
their awne maſters, and to pleaſe thẽ in all i.Pet.ii.d.
thynges, not anſwerynge agayne, nether to Collo.iii.d.
be pickers, but ẏ they ſhewe all good faythfulnes, i.Timo.vi.a.
that they maye do worſhyppe to the
doctryne of God oure ſaueoure in all thynges.
✠ For the grace of God, that bryngeth
ſaluacyon vnto all men, hath appeared and
teacheth vs that we ſhulde denye vngodlynes
and * wordly luſtes, and that we ſhulde *i. Iohn.ii.c
lyue ſoberly, and ryghteouſly, and godly in
thys

thys preſent worlde, lokynge for that bleſſed hope and appearynge of the glory of the greate God, ⁊ of oure ſauioure Jeſu Chriſt, *Rom.viij.a Gala.i.a. which * gaue him ſelfe for vs, to redeme vs ‡Ephe.v.c. from all vnryghtewesnes, and ‡ to pourge *Ephe.ij.b. vs a peculyer people vnto him ſelfe * feruently geuen vnto good workes. These thynges ſpeake, and exhorte, ✝ and rebuke, with all *i.Tim.iiij.b ferventnes of commaundynge. * Se that no man deſpyſe the.

¶ The.iij.Chapter.

¶ Of obedience to ſoche as be in auctoryte. He warneth Titus to beware of folyſſhe and vnprofitable queſtyons.

A *Rom.xiij.a i.Pet.ij.c. VArne the̅ * that they ſubmytte them ſelues to rule ⁊ power: that they obey yͤ officers: that they be ready vnto euery good worke: that they ſpeake euyll of no man: yͭ they be no fyghters, but ge̅tle, ſhewynge all mekenes vnto all men. For we oure ſelues alſo were ſomtyme foolyſſhe dyſobedient, deceaued, ſeruinge diuerſe luſtes, and volupteouſnes, lyuynge in malicyouſnes and enuye, full of hate, hatynge one another.

B ✠ But after that the kyndnes and loue of our ſaueoure God to man warde appeared, *ij.Tim.i.b. * not by yͤ dedes of rightewesnes which we wrought, but accordynge to hys mercye ‡Iohn.iij.a. he ſaued vs ‡ by the fountayne of the newe byrth, and renuinge of the holy gooſt, which he ſhed on vs aboundantly, thorowe Jeſus *Act.xv.b. Ephe.ii.b. Chriſt oure ſaueoure, that we iuſtifyed * by his grace, ſhulde be made heyres accordynge to yͤ hope of eternall lyfe. ✝ Thys is a true ſayinge.

C Of theſe thynges I wyll that thou certifye, that they which beleue in God, myght be diligent to go forwarde in good workes. For theſe thynges are good and profitable *i.Tim.i.a. ii.Tim.ij.c. vnto men, * folyſſhe queſtyons, and genealogies, and braulynge, thorowe ſtryuinges aboute yͤ lawe, auoyde: for they are vnprofitable and ſuperfluous. A man that is an *Mat.xviij.c auctor of ſectes, * after the fyrſt and the ſeconde admonicyon auoyde: knowynge, that he (that is ſoche) is peruerted ⁊ ſynneth euen damned by hym ſelfe.

D When I ſhall ſende Artemas vnto the, or Tychicus, be dilige̅t, to come to me vnto Nichopolis: For I haue determined there to winter. Bringe Zenas the lawear ⁊ Apollos on their iorney diligently, that nothynge be lackynge vnto the̅. And let oures alſo learne to excell i̅ good workes, as farforth as nede requyreth, that they be not vnfrutefull. All yͭ are w̅ me, ſalute the. Grete the̅ that loue vs in the fayth. Grace be with you all. Amen.

¶ Wrytten from Nychopolis a
cytie of Macedonia.

¶ The Epiſtle of
Saynct Paul vnto
Philemon.

¶ He reioyſeth to heare of the fayth and loue of Philemon, whom he deſyreth to forgeue hys ſeruaunt Oneſimus, and louyngly to receaue hym agayne.

PAul yͤ preſoner of Jeſu chriſt A and brother Timothe.

Unto Philemon the beloued, and oure helper, and to the beloued Appia, and to Archippus oure felowe ſoudier and to the co̅gregacyon that is of thy houſe.

* Grace be vnto you and peace, fro̅ God *i.Cor.i.a. ii.Cor.i.a. Gala.i.a. oure father, ⁊ from the Lorde Jeſus Chriſt.

I thanke my God, makynge mencyon allwayes of the in my prayers, whe̅ I heare of thy loue ⁊ fayth, which thou haſt toward the Lorde Jeſu, and towarde all ſaynctes, ſo that the fellyſhyppe of thy fayth is frutefull B in the knowledge of euery good (worke) which is in you towarde Jeſus Chriſt. For we haue great ioye and conſolacyon in thy loue: becauſe that by the (brother) the ſayntes hertes are comforted.

Wherfore, though I myght be bolde in Chriſt to commaunde the that, whych was thy dewtye to do: yet for loues ſake I rather beſeche the, though I be as I am, euen olde Paul, ⁊ nowe a preſoner of Jeſu Chriſt. I beſeche the for my ſonne * Oneſimus who̅ *Collo.iiii.b I haue begotten in my bondes, (whych in tyme paſſed was to yͤ vnprofitable but nowe profitable both to the ⁊ to me) whom I C haue ſent home agayne. Thou therfore receyue him, yͭ is to ſaye myne awne bowels, who̅ I wolde fayne haue retayned with me yͭ in thy ſteade he myght haue minyſtred vnto me in the bondes of the Goſpell. Neuertheleſſe, without thy mynde wolde I do nothynge, yͭ the good which thou doeſt, ſhulde not be as it were of neceſſite, but willingly:

For hapely he therfore departed for a ſeaſon, that thou ſhuldeſt receaue him for euer, not nowe as a ſeruau̅t: but aboue a ſeruau̅t, euen a brother beloued, ſpecially to me: but howe moche more vnto the, both in yͤ fleſſhe, D and alſo in the Lord? If thou count me therfore a felowe, receaue him as my ſelfe. If he haue done the anye hurt, or oweth yͤ ought, that laye to my charge. (I Paul haue writte̅ it with myne awne hande) I wyll reco̅pence it. So that I do not ſaye to the, howe that thou oweſt vnto me euen thyne awne ſelfe alſo. Eue̅ ſo brother, let me enioye the in the Lorde: Comforte my bowels in the Lorde. Truſtynge in thyne obedie̅ce, I wrote vnto the, knowynge, that thou wylt alſo do more then I ſaye. Moreouer, prepare me lodginge for I truſt that thorowe the helpe of youre prayers, I ſhalbe geuen vnto you. Ther ſalute the, Epaphras my felowe preſoner in Chriſt Jeſu, Marcus, Ariſtarcus, Demas, Lucas, my helpers. The grace of oure Lorde Jeſu Chriſt be with your ſprete: Amen.

¶ Sent from Rome by Oneſimus a ſeruaunt.

The Epiſtle of ſaynct Paul the Apoſtle vnto the Hebrues.

¶ The fyrſt Chapter. ✠

¶ Howe God dealt louyngly wyth them of the olde tyme in ſendynge them hys prophetes, but moche more mercy hath he ſhewed vs in that he ſent vs hys awne ſonne. Of the mooſt excellent glory of Jeſus Chriſt, whych in all thynges is lyke to hys father.

A GOd in time paſt diuerſly and many wayes, ſpake vnto the fathers by Prophetes: but in theſe laſt dayes he hath ſpoken vnto vs by his awne ſōne, whō he hath made heyre of all thynges * by whō alſo *Collo.i.c. ‡Sapié. vij.d he made the worlde. ‡ Whych (ſonne) beinge the bryghtnes of hys glory, and the very ymage of his ſubſtance rulynge all thynges wyth the worde of hys power, hath by hys awne perſon pourged oure ſynnes, and ſytteth on the ryghthande of the maieſtye on hye: beynge ſo moche more excellent then the aungels, as he hath by inheritaunce obteyned a more excellent name then they.

B For vnto which of the aūgels ſayde he at *Pſal.ij.a. Actes.xiij.e. ‡ij. Re.vij.b. eny tyme: * Thou art my ſonne, thys daye haue I begotten the? And agayne ‡ I wyll be hys father, and he ſhalbe my ſonne. And agayne, when he bryngeth in the fyrſt be-✠gotten ſonne into the worlde, he ſayth. And *Pſa.xcvij.a ‡Pſal.ciiij.a. * let all the aungels of God worſhippe him. And vnto the aūgels he ſayth: ‡ He maketh hys aungels ſpretes, and hys mynyſtres a flamme of fyre. But vnto the ſonne he ſayth *Pſal.xlv.b. * Thy ſeate (O God) ſhalbe for euer and euer. The ſcepter of thy kingdome is a ryght ſcepter. Thou haſt loued ryghtewesnes, and hated iniquyte. Wherfore, God, euē thy God hath anoynted the with the oyle of gladnes aboue thy felowes. ·d·

*Pſal.cij.b. * And thou Lorde in ÿ begynnynge haſt C layde ÿ foundacyon of the erth. And the heauens are the workes of thy handes. They ſhall peryſhe, but thou endureſt, and they all ſhall were olde alſo as doth a garment: & as a veſture ſhalt thou chaunge them, & they ſhalbe chaunged. But thou art euē the ſame and thy yeres ſhal not fayle. ✠ Unto which of ÿ aungels ſayde he at eny tyme: * Syt on *Pſal.cx.a. Mat.xxij.d. i.Cor.xv.d. my ryght hande, tyll I make thyne enemyes thy fote ſtole? Are they not all mynyſtringe ſpretes, that are ſent to mynyſter, for theyr ſakes whych ſhalbe heyres of ſaluacyon?

¶ The.ij. Chapter.

¶ He exhorteth vs to be obedient vnto the newe lawe whych Chriſt hath geuen vs and not to be offended at the infirmyte & lowe degree of Chriſt because it was neceſſary that for oure ſakes he ſhulde take ſoche an humble ſtate vpō hym, that he myght be lyke vnto hys brethren.

WHerfore, we ought to geue A the more erneſt hede to the thynges that are ſpokē vnto vs, leaſt at any tyme we peryſhe. For yf the worde whych was ſpoken by aungells was ſtedfaſt: And euery tranſgreſſyon and diſobedience receaued a iuſt recompēce of rewarde, howe ſhall we eſcape, yf we deſpyſe ſo great ſaluacyon, whych at the fyrſt began to be preached of the Lorde him ſelfe, and was confyrmed vnto vs warde, by them that hearde it? * God *Mar.xvi.d. bearynge wytnes therto, both with ſygnes and wonders alſo and with dyuers myracles, & gyftes of the holy gooſte, accordynge to hys awne wyll:

For vnto the aūgels hath he not ſubdued the worlde to come, wherof we ſpeake, but one in a certayne place wytneſſed, ſayinge, * what is man: that thou art myndfull of *Pſal.viij.a and.cxliij.a. him? Or the ſonne of man, that thou viſiteſt B hym? Thou madeſt hym a lytle lower then the aūgels: thou haſt crowned him with honour & glory, and * haſt ſet hym aboue the *Pſal.viij.b i.Cor.xv.d. workes of thy handes. Thou haſt put all thynges in ſubieccyō vnder his fete. In that he put all thynges vnder hym, he lefte nothinge that is not put vnder him. Neuertheleſſe, we ſe not yet all thinges ſubdued vnto hym: but hym that was made leſſe then the aungels, we ſe that it was Jeſus, whych is crowned with glory and honour for the ſufferynge of death: that he by the grace of God, ſhulde taſt of deeth for all men.

For it became him, for whō are all thynges C and by whō are all thynges (after that he had brought many ſonnes vnto glory) that he ſhulde make the Lord of their ſaluacyon perfecte thorowe affliccyons. For both he that ſanctifyeth and they whych are ſanctifyed, are all of one. For which cauſes ſake he is not a ſhamed to call them brethren, ſayinge: I wyll declare thy name vnto my * brethren, in the myddes of the congrega- *Pſal.xxii.b John.xx.d. cyon wyll I prayſe the. And agayne: I wyll put my truſt in hym. And agayne: beholde, here am I and the chyldrē whom God hath geuen me.

For as moche then as ÿ chyldren are partetakers of fleſhe and bloud, he alſo him ſelfe lyke-

D fe lykewyſe toke parte with them that (thorowe deeth) he myght expell hym that had lordſhyppe ouer deeth, that is to ſaye ẏ deuyll, and that he myght delyuer thē, whych thorowe feare of deeth were all theyre lyfe tyme ſubdued vnto bondage. For he in no place taketh on him the aungels: but the ſeed of Abraham taketh he on hym. Wherfore, in all thynges it became hym to be made lyke vnto his brethren, ẏ he myght be mercyfull, and a faythfull hye Preſte in all thynges concernynge God, for to pourge the peoples ſynnes. For in that it fortuned hym ſelfe to be tempted, he is able to ſucker thē alſo that are tempted.

¶ The.iij.Chapter.

¶ He requyreth vs to be obedyent vnto the worde of Chriſt, whych is more worth then ẏ ceremoniall lawe of Moſes. The punyſhement of ſuche as will nedes harden their hartes.

A Wherfore holy brethrē, partakers of the celeſtiall callynge conſyder the ambaſſadour and hye preſte of oure profeſſyon Chriſt Jeſus, howe ẏ he is faythfull vnto hym ẏ put him in the offyce, euen as was Moſes in all hys houſe. For loke howe moche honoure he (ẏ hath buylded a houſe) hath more then the houſe it ſelfe, ſo moche honour is he counted worthy of more then Moſes. For euery houſe is buylded of ſome man. But he ẏ ordeyned all thynges is God. And Moſes verelẏ was faythfull in all hys houſe, as a mynyſter, to beare witnes of thoſe thynges whych were to be ſpoken afterwarde. But Chriſt as a ſonne, hath rule ouer the houſe, whoſe houſe are we, yf we holde faſt the cōfydence and * the reioyſynge of that hope, vnto the ende. *Roma.v.a.

Wherfore (as the holy gooſt ſayth:) to daye yf ye wyll heare hys voyce, harden not ☞ youre hertes, ☞ as in the prouokynge, in B the daye of temptacyon in the wyldernes, where youre fathers tēpted me, proued me, and ſawe my workes.xl.yeare. Wherfore I was greued with ẏ generacyon, and ſayde: They do all waye erre in their hertes: they verely haue not knowen my wayes, ſo ẏ I ſware in my wrath: they ſhall not enter into my reſt: Take hede brethrē, leſt at anye tyme ther be in anye of you a frowarde herte ſubiect vnto vnbelefe, ẏ he ſhulde departe from the lyuynge God: but exhorte ye one another dayly, whyle it is called to daye. leſt eny of you were harde harted thorowe the deceytfulneſſe of ſynne.

C We are made partetakers of Chriſt, yf ☞ we kepe ſure (vnto the ende) the ☞ begynnynge of the ſubſtāce, ſo longe as it is ſayde: to daye yf ye wyll heare hys voyce, harden not youre hertes, as in the prouokynge, for ſome when they hearde, dyd prouoke: howe be it not all ẏ came out of Egypt by Moſes. But wt whō was he deſplayſed.xl.yeares? Was he not deſpleaſed with them that had ſynned, whoſe carkaſes were ouerthrowen in the deſert? To whom ſware he that they ſhulde not enter into his reſt, but vnto them that were not obediēt? And we ſe, that they coulde not enter in, becauſe of vnbelefe.

¶ The.iiij.Chapter.

¶ The Sabboth or reſt of the Chriſten: punyſhement of vnbeleuers: the nature of the worde of God.

Let vs feare therfore, leſt eny of A you (forſakynge ẏ promes of entringe into hys reſt) ſhulde ſeme at anye tyme to haue bene diſapoynted. For vnto vs is it declared, as well as vnto them. But it proffyted not thē, that they hearde the worde: becauſe they whych hearde it, coupled it not with fayth. For we which haue beleued, do enter into his reſt, as he ſayde. Euē as I haue ſworne ĩ my wrath: they ſhall not enter into my reſt. And that ſpake he verely longe after that the workes were made, and the foundacyō of the worlde layde. For he ſpake in a certayne place of the ſeuenth daye, on thys wyſe. * And God dyd reſt the ſeuenth daye from all hys workes. *Gene.ii.a. And in thys place agayne: They ſhall not enter into my reſt.

Seynge therfore it foloweth, that ſome B muſt enter therinto, and they (to whom it was firſt preached) entred not therin for vnbelefes ſake, he appoynteth a certayne daye after ſo longe a tyme ſayinge in Dauid (as it is rehearſed) this daye yf ye wyll heare hys voyce, harden not your hertes. For yf Joſue had geuē them reſt, then wolde he not afterwarde haue ſpoken of another daye. There remayneth therfore yet a reſt to the people of God. For he that is entred into hys reſt hath ☞ ceaſed alſo from his awne workes, ☞ as God dyd from hys.

Let vs ſtudy therfore to entre into that C reſt, leſt eny man fall after the ſame enſample of vnbelefe. For the worde of God is quycke, and myghty in operacion, and ſharper then eny two edged ſwearde: & entreth through, euen vnto the diuidynge a ſonder of the ſoule and the ſprete, and of the ioyntes and the mary: and is a diſcerner of ẏ thoughtes and of the intentes of the herte: nether is ther eny creature that is not manifeſt in the ſyght of him: But all thinges are naked and open vnto the eyes of him, of whōm we ſpeake.

Seynge then, that we haue a great hye D preſt which is entred into heauen (euen Jeſus the ſonne of God) let vs holde the profeſſyō. ☞ (of oure hope) For we haue not an hye ☞ preſte, which cannot haue cōpaſſyon on oure infirmites: but * was in all poyntes tempted, lyke as we are: but yet with out ſynne. *Philip.ii.a Let vs therfore go boldely vnto the * ſeate *Exo.xxv.b. of grace, of grace, that we maye obtayne mercy, and fynde grace to helpe in tyme of nede.

¶ The. v. Chapter. ✠

¶ Chriſt is oure hye preſte, and ſeate of grace, and more excellent then yͤ hye preſtes of the olde lawe.

A For euery hye preſte that is taken from amõge men, is ordeyned for men, in thynges pertaynynge to God * to offer gyftes and ſacrifyces for ſynne, which can haue compaſſyon on the ignoraunt, and on them that erre out of the waye, for as moche as he him ſelfe alſo is compaſſed with infirmytie. And for the ſame infirmyties ſake he is bounde to offer for ſynnes, as well for hym ſelfe, as for the people. And no man taketh honour vnto hym ſelfe, but he yͭ is called of God, as was Aaron.

*Leui.ix.b.

B Euẽ ſo Chriſt alſo glorifyed not him ſelfe, to be made the hye preſte: but he that ſayde vnto hym, * thou art my ſonne, thys daye haue I begoten the, glorifyed hym. As he ſayeth alſo in another place: * thou art a Preſte for euer after the order of Melchiſedech ✠ which in yͤ dayes of his fleſhe, whã he had offered vp prayers and ſupplicaciõs, with ſtronge cryinge and teares (vnto hym that was able to ſaue him from deeth) and was hearde becauſe of his reuerence, though he were yͤ ſonne ☞ (of God) yet learned he obedience, by thoſe thynges whych he ſuffered: & he beynge perfecte, was the cauſe of eternall ſaluacyon vnto all them that obeyed hym: and is called of God an hye Preſte, after the order of Melchiſedech.

*Pſal.ij.b.
Actes.xiij.e.
Heb.i.b.
*Pſal.cx.b.

C Wherof we wolde ſpeake many thinges but they are harde to be vttered: ſeynge ye are dull of hearynge. For when as concernynge the tyme, ye ought to be teachers, yet haue ye nede agayne, that we teache you the firſt principles of the worde of God: and are ☞ become ſoche as ☞ haue nede of * mylke: and not of ſtrõge meate: for euery man that is fed with mylke, is inexperte in the worde of ryghteouſnes. For he is but a babe. But ſtronge meate belongeth to them that are perfecte euen thoſe, which (by reaſon of vſe) haue their wittes exerciſed to diſcerne both good and euyll.

*I.Cor. iij.a.

¶ The. vj. Chapter.

He goeth forth with the thynge that he began in the latter ende of yͤ fyfte chapter, and exhorteth them not to faynt, but to be ſtedfaſt & pacyent: for ſo moche as God is ſure in hys promeſſe.

A Wherfore, leauynge the doctryne yͭ pertayneth to the begynnynge of Chriſten men, let vs go forth vnto perfeccyon, not layenge agayne the foundacyon of repentaunce from deed workes and of fayth towarde God, of baptyſynges, of doctryne, and of layinge on of handes, and of reſurreccyon from deeth, and of eternall iudgement. And ſo wyll we do * If God permytte.

*Act.xix.b.
and.xviij.c.

☞ For it can not be that they whych were once lyghted, and haue taſted of the heauenly gyfte, & were become partakers of the holy gooſt, and haue taſted of the good worde of God, and of the power of yͤ worlde to come: * yf they fall awaye (and as concernynge thẽ ſelues crucifie the ſonne of God a freſſhe, and make a mocke of hym) that they ſhulde be renued agayne by repentaunce. ☜

* Mat.xii.d.
ii.Pet.ii.d.
Hebre.x.d.

B For the erth whych drynketh in yͤ rayne that cõmeth oft vpon it, and bryngeth forth herbes mete for thẽ that dreſſe it, receaueth bleſſynge of God. But that grounde whych beareth thornes and bryars, is reproued, & is nye vnto curſynge: whoſe ende is to be burned. Neuertheleſſe (deare frendes) we truſt to ſe better of you, and thynges whych accõpany ſaluacyõ, though we thus ſpeake.

C For God is not vnryghteous * yͭ he ſhulde forget youre worke and laboure that procedeth of loue, whych loue ye ſhewe in hys name, which haue mynistred vnto yͤ ſayncte. and yet mynister. Yee, and we deſyre, yͭ euery one of you ſhewe the ſame diligence, to the full ſtablyſſhinge of hope, euen vnto yͤ ende, that ye faynt not, but be folowers of them, which thorowe fayth and pacience receaue the enheritaunce of the promyſe.

*Mat.xxv.c.

For when God made promes to Abrahã becauſe he had no greater to ſweare by * he ſware by him ſelfe, ſayinge: Surely I wyll bleſſe the, and multiplye the in dede. And ſo after that he had taried paciẽtly, he enioyed the promes.

*Gene.xii.c.

D For men verely ſweare by hym that is greater then them ſelues, and * an othe to confyrme the thynge, is to them an ende of all ſtryfe. So God wyllinge very aboundantly to ſhewe vnto the heyres of promes, the ſtablenes of his counſayl, added an oth: that by two immutable thynges (in whych it was vnpoſſible that God ſhulde lye) we myght haue a ſtronge conſolacyon. which hitherto haue fled, for to holde faſt the hope that is ſet before vs, whych hope we holde as an ancre of the ſoule both ſure and ſtedfaſt, whych hope alſo entreth in, into thoſe thynges whych are with in the vayle, where the fore runner is for vs entred, euen Jeſus, that is made an * hye preſte for euer, after the order of Melchiſedech.

*Exo.xxij.c.

*Heb. viii.a

¶ The. vij. Chapter.

¶ He compareth the preſthode of Chriſt vnto Melchiſedech, but to be farre more excellent.

A This Melchiſedech kynge of * Salem (which beynge preſte of yͤ moſt hye God, met Abraham, as he returned agayne from the ſlaughter of the kynges and bleſſed him: to whom alſo Abraham gaue tythes of all thynges) fyrſt is called by interpretacyõ kynge of ryghteweſnes: after that, kynge of Salem (that is

*Gen. xiiij.d

to ſaye, kynge of peace) wythout father
without mother, without kynne, and hath
nether begynnynge of dayes, nether yet ende
of lyfe: but is likened vnto the ſonne of God
and contynueth a preſte for euer. Conſyder
what a man this was, vnto whom alſo the
patriarcke Abrahã gaue tythes of the ſpoyles.
*Nu.xviij.d. i.Par.xxxi.d. And verely * thoſe chyldren of Leuy,
which receaue the offyce of the preſtes, haue
a commaundement to take (accordynge to
ẏ lawe) tythes of the people, that is to ſaye,
of their brethren, yee: though they ſpronge
out of the loynes of Abrahã. But he whoſe
kynred is not counted amonge them, receaned
B tythes of Abraham, and bleſſed hym ẏ
had the promiſes. And no man denyeth, but
that he which is leſſe, receaueth bleſſynge of
hym whych is greater. And here men that
dye, receaue tythes. But there he receaueth
tythes, of whom it is wytneſſed, that he lyueth.
And to ſaye the trueth, Leuy hym ſelfe
alſo which vſeth to receaue tythes payed tythes
in Abrahã. For he was yet in the loynes
of hys father whan Melchiſedech met
Abraham.

*Roma.ij.c. Gala.iij.c. * If nowe therfore perfeccyon came by ẏ
preſthod of ẏ Leuytes (for vnder that preſthod
the people receaued the lawe) what neded
it furthermore, that another preſt ſhulde
ryſe to be called after the order of Melchiſedech,
and not after the order of Aaron? For
yf the preſthod be tranſlated, then of neceſſitie
muſt the lawe be tranſlated alſo.

For he of whom theſe thynges are ſpokẽ
pertayneth vnto another trybe, of whõ neuer
man ſerued at the aultare. For it is euident
*Mat.i.a. C that oure Lorde ſpronge * of the trybe
of Juda, of whych trybe ſpake Moſes nothinge
concerninge preſthod. And it is yet a
more euident thynge, yf after the ſimilitude
of Melchiſedech there aryſe another preſte,
whych is not made after the lawe of the carnall
commaundement: but after ẏ power of
ẏ endleſſe lyfe. (For after thys maner doth
*Pſal.cx.b. Hebr.iiij.c. he teſtifie * thou art a preſt for euer, after the
☞ order of Melchiſedech) ☞ Then ẏ cõmaũdemẽt
that went afore, is diſanulled, becauſe
of weaknes and vnproffytablenes. For
*Rom.viij.a Gala.iij.c. * the lawe brought nothynge to perfeccion:
but was an introduccyõ to a better hope, by
ẏ which we drawe nie vnto God. And therfore
is it a better hope, becauſe ẏ thyng was
not done without an othe. For thoſe preſtes
were made without an othe, but thys preſte
with an othe, by him that ſayde vnto hym.
*Pſal.cx.a. * The Lorde ſware, and wyll not repent:
Thou art a preſt for euer after the order of
D Melchyſedech. And for ẏ cauſe was Jeſus
a ſtablyſſher of a better teſtament.

And amonge them many were made preſtes,
becauſe they were not ſuffred to endure
by the reaſon of deeth. But this mã (becauſe
he endureth euer) hath an euerlaſtẽge preſthode:
Wherfore, he is able alſo euer to ſaue
them to the vttermoſt, that come vnto God
by him, ſeynge he euer lyueth * to make intercesſyon
for vs. *i.Tim.ii.a. i.Joh.ij.a.

For ſoche an hye Preſte it became vs to
haue, whych is holy, harmleſſe, vndefyled,
ſeparate from ſynners, made hyer then heauen.
Which nedeth not dayly (as yonder hye
preſtes) * to offer vp ſacrifyce, fyrſt for hys *Leui.ix.b.
awne ſynnes, and then for ẏ peoples ſynnes.
For ẏ dyd he once, when he offered vp hym
ſelfe. * For the lawe maketh men preſtes, Hebr.v.a.
which haue infirmytie: but the worde of the
oth ẏ came ſence the lawe, maketh the ſonne
preſte, whych is perfecte for euermore.

¶The.viij.Chapter.

¶The offyce of Chriſt is more worthy then the preſtes offyce of the olde lawe, whyche was vnperfecte, and therfore abrogate.

Of the thynges whych we haue ſpoken, A
thys is ẏ pyth that * we haue *Hebr.vi.d. and.x.c.
ſoche an hye preſte as ſytteth on the
ryght hãde of the ſeate of maieſtye
in heauẽ, and is a minyſter of holy thynges,
and of ẏ true tabernacle, which God pyght,
and not man. For euery hye preſte is ordeyned
to offer gyftes and ſacrifyces: wherfore
it is of neceſſyte, that thys man haue ſome
what alſo to offer. For he were not a preſte,
yf he were on the erth where are preſtes,
that accordynge to the lawe offer gyftes
whych ſerue vnto the enſample, and * ſhadowe *Collo.ii.c. Hebr.x.a.
of heauenly thynges: euen as the anſwere
of God was geuen vnto Moſes, whẽ
he was about to fynyſſhe the tabernacle.
* Take hede (ſayde he) that thou make all *Exo.xxv.d. Actes.vii.f.
thynges accordynge to the patrone whych
is ſhewed to the in the mount.

But nowe hath he obtayned a preſthode B
ſo moche the more excellent, as he is the mediator
of a better teſtament, whych was cõfyrmed
in better promyſes. For yf that fyrſt
teſtament hath bene ſoche, ẏ no faute coulde
haue bene founde in it, then ſhulde no place
haue bene ſought for the ſeconde. For in rebukynge
them, he ſayth vnto them. * Be- *Jere.xxxi.f
holde the dayes come (ſayth the Lorde) and
J will fynyſſhe vpõ the houſe of Jſrael, and
vpon ẏ houſe of Juda, a newe teſtamẽt: not
lyke the teſtamẽt that J made with their fathers
in that daye, when J toke them by the
handes, to leade them out of the lande of Egypte.
For they contynued not in my teſtamẽt,
and J regarded thẽ not ſayth ẏ Lorde.

For this is the teſtament, ẏ J wyll make C
with the houſe of Jſrael: After thoſe dayes
(ſayth ẏ Lord) J will put my lawes in their
myndes, & in their hertes J wyll wryte thẽ,
and J wylbe their God, and they ſhalbe my
people. And they ſhall not teache euery man
hys

hys neyghboure, and euery mã his brother, ſayinge: knowe ẏ Lorde: for they ſhall knowe me, from the leaſt to the moſte of them: For I will be mercyfull ouer their vnryghtewesnes, and their ſynnes & their iniquities will I thinke vpõ nomore. In that he ſayth a newe teſtamẽt, he hath worne out ẏ olde: For that whych is worne out & wexed olde, is redy to vanyſhe awaye.

¶ The.ix. Chapter.

¶ The proſpyte & worthyneſſe of the olde teſtament and howe farre the newe excelleth it.

A The olde teſtament then had verely ordinaunces, and ſeruinges of God, and wordly holynes. ✠ *Ex.xxv.c. For * there was a fore tabernacle made, wherin was the lyght, and the table, and the ſhewe breed, which is called holy. But wythin the ſeconde vayle was there a tabernacle, which is called holyeſt of all, which had the goldẽ ſenſer, and the arcke of the teſtamẽt ouerlayde round about B with golde, wherin was ẏ golden pot with *Exo.xvi.g. ‡Leui.xvii.a *Exo.xl.c. * Manna, and ‡ Aarons rodde, that ſprõge and * the tables of the teſtament. Ouer the arcke were the Cherubins of glory, ſhadowynge the ſeate of grace. Of which thynges we cannot nowe ſpeake particularly.

When theſe thynges were thus ordeyned, the preſtes went alwayes into the fyrſt tabernacle, whych executed the ſeruyce of the holy thynges. But into the ſecõde went the *Exo.xxx.b. ‡Leui.xvi.b. hye preſte alone * once euery yeare: not with C out bloud ‡ whych he offered for him ſelfe, & for the ignoraũces of the people. Wherwith the holy gooſt this ſignifyed, that the waye of holy thynges was not yet opened, whyll as yet the fyrſt tabernacle was ſtandynge. which was a ſimilitude for ẏ tyme then preſent, in which were offered gyftes and ſacrifyces, that coulde not make ẏ minyſter parfecte, as pertaynynge to the cõſcyence, with onely meates & drynckes, & diuers waſhinges and iuſtifyinges of ẏ fleſhe. which were ordeyned vntyll the tyme of reformacyon.

*Hebre.vi.d and.vii.a. ✠ Bnt * Chriſt beynge an hye Preſte of good thynges to come, came by a greater and a more perfecte tabernacle, not made D with hãdes: that is to ſaye, not of this buyldynge, nether by the bloude of goates and *i.Pet.i.d. calues: but * by his awne bloude he entred in once into the holy place, and founde eternall redempcyon. ✠

*Leui.xvi.c. For yf the * bloud of oxen and of gotes & the aſſes of a yonge kowe, when it was ſprynckeled, purifyeth the vnclene, as touchynge ẏ purifyinge of ẏ fleſhe: howe moch moare ſhall the bloude of Chriſt (which thorowe ẏ eternall ſprete, offered him ſelfe without ſpot to God) pourge youre conſcience frõ deed workes, for to ſerue the lyuynge God?

*i.Tim.ii.a. And for this cauſe is he the * mediator of the newe teſtament, ẏ thorowe deeth which chaunſed, for the redempcyon of thoſe tráſgreſſions that were vnder ẏ fyrſt teſtament they whych are called, myght receaue ẏ promes of eternall inheritaunce. ✠ For where E as is a teſtamẽt, ther muſt alſo (of neceſſite) be the deeth of hym ẏ maketh the teſtament. For the teſtament taketh auctoryte when mẽ are deed: for it is yet of no value, as lõge as he that maketh the teſtamẽt is a lyue: for whych cauſe alſo nether the fyrſt teſtament was ordeyned without bloude. For when Moſes had declared all the cõmaundement to all the people accordynge to the lawe, he toke the bloud of calues and of goates, with water & purple wolle, and yſope, & ſprynckled both the boke, & all the people, ſayinge: * thys is the bloude of the teſtament, which *Ex.xxiiii.b. God hath appoynted vnto you. Moreouer, he ſprynckled ẏ tabernacle wᵗ bloud alſo, and all the minyſtringe veſſels. And almoſt all thinges are by ẏ lawe purged with bloud, & without ſheadinge of bloud is no remiſſyõ.

It is nede then, ẏ the ſimilitudes of heauenly thynges be purifyed with ſoche thynges: but that the heauẽly thynges them ſelues be purifyed with better ſacrifyces then are thoſe. * For Chriſt is not entred into the *Actes.vii.f. and.xvii.f. holy places that are made wᵗ handes (which are ſymilitudes of true thynges) but is entred into very heauen, for * to appeare nowe *i.John.ii.a in the ſyght of God for vs: not to offer hym ſelfe often * as the hye preſte entreth into the *Leui.xvi.g. holy place euery yeare with ſtraunge bloud, for then muſt he haue often ſuffred ſence the worlde began. But nowe in the ende of the worlde, hath he appeared once, to put ſynne to flyght by the offerynge vp of hym ſelfe. And as it is apoynted vnto all mẽ that they ſhall once dye, and then commeth the iudgement * euen ſo Chriſt was once offered, to *Roma.v.b. i.Pet.iii.d. take awaye the ſynnes of many, & vnto thẽ that loke for hym ſhall he appeare agayne without ſynne vnto ſaluacyon.

¶ The.x. Chapter.

¶ The olde lawe had no power to clenſe awaye ſynne, but Chriſte dyd it with offerynge of hys body once for all. An exhortacyõ to receaue thys goodneſſe of God thanckfully with pacience and ſtedfaſt fayth.

A For the lawe (hauynge the * ſhadowe of good thynges to come, & *Collo.ii.c. Heb.viii.a. not ẏ very faſſhion of the thynges them ſelues) can neuer with thoſe ſacrifyces whych they offer, yeare by yeare continually make the cõmers therunto parfayt. For wolde not then thoſe ſacrifyces haue ceaſed to haue bene offred, becauſe that the offerers once purged ſhulde haue had no more conſcience of ſynnes? Neuertheleſſe, in thoſe ſacrifyces, is there mencyon made of ſynnes euery yeare. * For ẏ bloude of oxen *Leui.xvi.c. and of goates cannot take awaye ſynnes.

B Wherfore, when he cõmeth into ẏ worlde
*Pſal.xl.b. he ſayth: * Sacryfyce and offerynge ẏ woldeſt
not haue: but a bodye haſte ẏ ordeyned
me: Burnt offerynges alſo for ſynne haſte ẏ
not alowed. Then ſayde I lo, I am here. In
the begynnynge of the booke it is written of
me, that I ſhuld do thy wyl, o God. Aboue,
whẽ he ſayeth: ſacrifice & offerynge, & burnt
ſacryfyces and ſynne offerynges ẏ woldeſt
not haue, nether haſt ẏ alowed thẽ (whyche
yet are offered by ẏ lawe) then ſayde he: Lo,
I am here, to do thy wyll, o God: he taketh
awaye the fyrſte to ſtablyſſhe the latter, by
which wil we are made holy, euyn by ẏ offeryng
of ẏ body of Jeſu Chriſte once for all.
C And euery preſt is ready dayly miniſtring
and offryng often tymes one maner of oblacion,
which can neuer take awaye ſynnes.
But thys man after he hath offered one ſacrifice
*Ephes.i.d. Colo.iii.a Hebr.i.a and.xii.a. for ſynnes, is ſet downe for euer * on
the ryght hãd of God, & from hẽce forth taryeth
tyll his foes be made his fote ſtole.
For wͭ one offeringe hath he made parfecte
for euer, them that are ſanctifyed. The holy
gooſt him ſelf alſo beareth vs recorde, euen
when he tolde before: Thys is ẏ teſtamẽt ẏ
I wyll make vnto them: after thoſe dayes
(ſayth ẏ lorde) I will put my lawes in their
hertes, & in their myndes will I write them,
& their ſynnes & iniquities will I remember
nomore. And where remiſſion of theſe thynges
is, there is nomore offerynge for ſynne.
Seyng therfore brethren, ẏ by ẏ meanes
D of ẏ blond of Jeſu * we haue libertye to enter
*John.x.a and.xiiii.a Roma.v.a. Hebre.ix.b. into ẏ holy place, by ẏ new & lyuig waye
whiche he hath prepared for vs, through ẏ
vayle (that is to ſaye, by his fleſſhe.) And
ſeyng alſo ẏ we haue an hye preſt whyche is
ruler ouer ẏ houſe of God, let vs drawe nye
wͭ a true herte in a ſure fayth, ſprynckeled in
our hertes & the euyll conſcience put awaye
& weſſhed in our bodyes wͭ pure water: let
vs kepe ẏ profeſſion of our hope, wͭout waueryng
(for he is faithfull ẏ promyſed) & let
vs cõſider one another, to ẏ intẽt ẏ we maye
prouoke vnto loue, & to good workes, not
forſakynge ẏ felyſhyppe ẏ we haue amonge
our ſelues, as the maner of ſome is: but let
vs exhorte one another, & ſo moch the more,
because ye ſe that the daye draweth nye.
E * For yf we ſynne wylfully after ẏ we
*Math.xii.d Heb.vi.a ii.Pet.ii.d haue receaued the knowledge of the trueth,
ther remayneth nomore ſacryfice for ſynnes
but a fearfull lokyng for iudgement, & violent
fyre, which ſhall deuoure the aduerſaries.
He ẏ deſpiſeth Moſes law, dyeth without
*Deu.xix.d. Mat.xviii.c. ii.Cor.xiii.a. mercy * vnder two or thre witneſſes:
how moch ſorer (ſuppoſe ye) ſhall he be puniſhed
which treadeth vnder fote ẏ ſonne of
God: and coũteth the bloude of ẏ teſtament,
wherwith he was ſanctifyed, as an vnholy
F thing, & doth diſhonoure to ẏ ſprete of grace.

For we knowe hym that hath ſayd: * It belongeth *Deu.xxxii.d Pſal.xciiii.a. Roma.xii.d.
vnto me to take vẽgeaunce. I wyll
recõpence ſayth ẏ Lord. And agayne: ẏ Lord
ſhall iudge his people. It is a fearfull thyng
to fall into the handes of the lyuyng God.
Call to remẽbraunce the dayes that are
paſſed, in the whyche after ye had receaued
lyght, ye endured a greate fyght of aduerſities,
partly whyle all men wondred and gaſed
at you for the ſhame and tribulacyon ẏ
was done vnto you: partly, whyle ye became
cõpanyons of them which ſo paſſed their
tyme. For ye became partakers alſo of the
afflyccions whych happened thorow my bõdes,
& toke in worth the ſpoylynge of youre
goodes, & that wyth gladnes: knowynge
in your ſelues, how that ye haue iu heauen
a better & an enduring ſubſtaunce. Caſt not
awaye therfore your cõfydence, whych hath
a great recompence of rewarde. For ye haue
nede of pacience, that after ye haue done the
wyll of God, ye myghte receaue the promes.
For yet a very lytell whyle, & he ẏ ſhal come
wyll come, & wyll not tary. But * the iuſte *Abac.ii.a. Roma.i.c. Gala.iii.b
ſhal lyue by faith. And yf he withdrawe him
ſelfe, my ſoule ſhall haue no pleaſure in him.
It is not we ẏ withdrawe our ſelues vnto
dampnacion, but we partayne vnto fayth,
to the wynnynge of the ſoule.

¶ The.xi. Chapter.

¶ What fayth is, and a commendacion of the ſame.
The ſtedfaſt beleue of the fathers in olde tyme.

A FAyth is a ſure confydence of thynges,
whyche are hoped for, & a certayntye
of thynges whych are not ſene. For
by it the elders obtayned a good reporte.
Thorowe fayth we vnderſtande, that * the *Gene.i.a.
worlde was ordeyned by ẏ worde of God,
and that thinges which are ſene, were made
of thynges * whych were not ſene. ‡ By *Actz.xiii.c. Ro.i.c ‡Gene.iiii.a.
fayth Abel offered vnto God a more plenteous
ſacryfyce then Cayn: by whych he obteyned
witnes that he was righteous, God teſtyfyinge
of his gyftes: by whych alſo he beynge
deed, yet ſpeaketh.
By fayth was * Enoch tranſlated, ẏ he *Gene.v.g. Sapi.iiii.b Eccl.xliiii.b & iu.x.ix.c
ſhulde not ſe deeth: nether was he foũde: for
God had takẽ him awaye. For afore he was
takẽ awaye, he obteyned a good reporte, ẏ
he pleaſed God: but without fayth it can not
be ẏ any man ſhuld pleaſe him. For he ẏ commeth
to God, muſt beleue that God is, & that
he is a rewarder of them that ſeke hym.
B By fayth ‡ Noe beynge warned of God, ‡Gene.vi.d. Eccle.xliiii.b
eſchued the thynges which were as yet not
ſene, and prepared the Arke to the ſauynge
of hys houſholde, thorow the whiche Arke,
he * condempned the worlde, & became heyre *Mat.xii.d.
of the ryghtewſnes which is accordyng to
fayth.
By fayth * Abrahã, when he was called *Gene.xii.a. Actes.vii.a.

obeyed, to go out into a place, which he ſhuld afterwarde receaue to inheritaũce: & he wẽt out, not knowinge whether he ſhuld go.

By fayth he remoued into ẏ lande of promes, as into a ſtraũge countre, whan he had dwelt in tabernacles: & ſo dyd Iſaac and Iacob heyres wᵗ hym of the ſame promes. For he loked for a cytie hauynge a foundacyon, whoſe buylder and maker is God.

*Gen.xxi.a

* Thorowe fayth Sara alſo receaued ſtrength to conceaue and be with chylde, and was delyuered of a chylde whẽ ſhe was paſt age, becauſe ſhe iudged hym faithfull which had promyſed.

*Gene.xv.a.

And therfore ſprãge ther of one (euẽ of one whyche was as good as deed) * ſo many in multitude as are ẏ ſtarres of ẏ ſkye, & as the ſand, ẏ which is by ẏ ſee ſhore, innumerable.

☞ *Ioh.viii.g

‡Gen.xlvii.b i.par.xxix.d. Pſal.xxxix.c.

These all dyed accordig to fayth, ☞ whã they had not receaued the promiſes: but * ſawe them a farre of, and beleued them, & ſaluted them, and confeſſed, ‡ that they were ſtraungers and pilgrems on the erthe. For they that ſaye ſoch thynges, declare, ẏ they ſeke a countre. Alſo yf they had bene myndfull of ẏ countre, frõ whence they came out, they had leaſure to haue returned agayne: but now they deſyre a better (ẏ is to ſaye) a heauenly. Wherfore God him ſelfe is not aſhamed * to be called theyr God, for he hath prepared for them a citye.

*Exo.iii.c

‡Gen.xxii.a. Eccle.xliiii.c.

‡ By fayth Abraham offered vp Iſaac, when he was proued, and he offered him beyng his only begottẽ ſonne, in whom he had receaued the promyſes. And to hym it was ſayde, in Iſaac ſhall thy ſeed be called: for he conſydered, that God was able to rayſe vp agayne frõ deeth. Therfore, receaued he him alſo for an enſample of the reſurrectiõ * By fayth dyd Iſaac bleſſe Iacob and Eſau, concernynge thynges to come.

*Ge.xxvii.d.

*Gen.xlix.a.

* By fayth Iacob when he was a dying, bleſſed both the ſonnes of Ioſeph, & bowed hym ſelfe towarde the toppe of hys ſcepter.

*Gene.l.d

E

*Exod.ii.a Actes.vii.a.

* By fayth Joſeph when he dyed, remembred the departing of the childrẽ of Iſraell, & gaue commaundement of hys bones. * By fayth Moſes when he was borne was hyd thre monethes of his father & mother becauſe they ſawe he was a proper chylde, nether feared they the kynges commaundement.

*Exo.ii.b.

* By fayth Moſes when he was great, refuſed to be called the ſonne of Pharaos daughter, & choſe rather to ſuffre aduerſitie wyth the people of God, then to enioye the pleaſures of ſynne for a ceaſon, and eſtemed the rebuke of Chriſt greater ryches then the treaſures of Egypt. For he had reſpect vnto the rewarde.

*Exo.xii.f

* By fayth he forſoke Egipt, & feared not the fearcenes of ẏ kyng. For he endured, euẽ as though he had ſene hĩ which is inuiſible.

*Exo.xii.b.

F

* Thorow fayth he ordeyned ẏ paſſeouer & the effuſyon of bloud, leſt he ẏ deſtroyed the fyrſt borne, ſhulde touch them.

*Exo.xiiii.c.

* By faith they paſſed thorow the reed ſee as by drye lande: which when the Egypciãs had aſſayed to do, they were drowned.

*Ioſu.vi.e

* By fayth ẏ walles of Iericho fell downe after they were cõpaſſed about ſeuen dayes.

*Ioſu.ii.a. and.vi.c.

* By fayth ẏ harlot Raab periſhed not wᵗ thẽ that were diſobedient, when ſhe had receaued the ſpyes to lodgyng peaſeably.

‡Iudic.vii.a. * Iud.iiii.d. ‡Iud.xiiii.a. *Iud.xi.a ‡i Reg.vii.f.

☞

*i.Reg.xii.a ‡i.reg.xvii.a. Dan.vi.f *Dan.iii.c.

And what ſhall I more ſaye: for ẏ tyme wyll be to ſhorte for me to tell of Gedeon, of ‡ Barach, & of * Sãpſõ, & of ‡ Iephthae, * of Dauid alſo ‡ & Samuel, & of ẏ Prophetes: ✠ Which thorow faith ſubdued kĩgdomes wrought righteouſnes: ☞ obteyned ẏ promyſes: * ſtopped ẏ mouthes of lyõs: ‡ quenched ẏ violẽce of fyre: * eſcaped ẏ edge of the ſwearde: ‡ out of weakneſſe, were made ſtrõge: waxed valient in fyght: turned to flighte the armyes of the alientes * the wemen receaued theyr deed rayſed to lyfe agayne.

‡Dan.ii.e *ii.reg.xix.x.

F

☞

Other were racked, & wolde not be delyuered, ẏ they myghte inherete ☞ a better reſurrectiõ. Agayne, other were tried wᵗ mockynges & ſcourgiges, moreouer, wᵗ bondes & preſonment: * were ſtoned, were hewẽ aſunder, were tempted, were ſlayne wᵗ ſwearde, walked vp & downe in ſhepe ſkynnes, and goates ſkynnes, being deſtitute, troubled & vexed: which mẽ ẏ worlde was not worthy of: they wandred in wilderneſſes: & in mountaynes, and in dennes, and caues of erth.

*iii.reg.xxi.b Ec.xxxviii.b. iii.reg.viii.c. iii.reg.iiii.d.

And theſe all thorowe faith obtained good reporte, ✠ & receaued not ẏ promes, becauſe God had prouided a better thĩg for vs, that they wᵗout vs ſhuld not be made perfecte.

¶ The.xij. Chapter.

¶ An exhortacyon to be pacient & ſted faſt in trouble and aduerſite, vpon hope of euerlaſtynge rewarde. A commendacyon of the newe Teſtament aboue the olde.

A

*Ephe.iiii.a Colo.iii.a i.Petr.ii.a

Wherfore, let vs alſo (ſeynge ẏ we are compaſſed with ſo great a multitude of wytneſſes) * laye awaye all that preſſeth downe, and the ſynne ẏ hangeth ſo faſt on, let vs runne with pacience vnto the battayle that is ſet before vs, lookyng vnto Ieſus the captayne & finiſher of our fayth, which (for the ioye ẏ was ſet before hym) abode the croſſe, & deſpiſed the ſhame, & is ſet downe * on the ryght hande of the throne of God. Conſyder therfore, how ẏ he endured ſuche ſpeakinge agaynſt hym of ſynners leſt ye ſhuld be weryed and faynte in your mindes. For ye haue not yet reſiſted vnto bloud ſtryuynge agaynſte ſynne. And haue forgotten the exhortacyon, whiche ſpeaketh vnto you as vnto children: my ſonne, deſpyſe not thou the chaſtenynge of the Lorde, nether faynt, when thou arte rebuked of hym: for whom the Lord loueth, hym he chaſteneth:

*Ephe.i.d Colo.iii.a Heb.i.a.&.x.c

yet

yee, he ſcourgeth euery ſonne ẏ he receaueth.

Yf ye endure chaſtening, God offereth him ſelfe vnto you as vnto ſonnes. What ſonne is he whom the father chaſteneth not? Yf ye B be not vnder correccion (where of al are part takers) then are ye baſtardes, and not ſonnes. Therfore ſeynge we haue had fathers of oure fleſhe which corrected vs, ⁊ we gaue them reuerence: ſhall we not moche rather be in ſubieccion vnto the father of ſpirites, ⁊ lyue? And they verely for a fewe dayes, nurtred vs after theyr awne pleaſure: but he nurtreth vs for our profyt, to the intẽt that he maye myniſter of hys holynes vnto vs. No maner chaſtiſynge for the preſent tyme ſemeth to be ioyous, but greuous: neuertheles afterwarde, it bringeth the quyet frute of ryghteweſnes, vnto thẽ which are exercyſed therby.

*eſa.xxxv.a. *Stretch forth therfore ẏ handes which C were let downe, and the weake knees: and ſe that ye haue ſtrayght ſteppes vnto youre fete, leſt any haltinge turne you oute of the waye: yee, let it rather be healed. Folowe peace with al men and holynes: without the which no man ſhall ſe ẏ Lorde: And loke, ẏ no man be deſtitute of the grace of God, leſt any roote of bytternes ſpryng vp and trouble, ⁊ therby many be defyled: that ther be no *Gen.xxv.d fornicator, or vncleane perſon, as Eſau * which for one meaſe of meate ſolde his byrthryght. For ye knowe how that afterwarde when he wolde by enheretaunce haue optayned bleſſyng, he was put by, for he founde no place of repentaunce, though * he ſought *Gen.xxvij.f it with teares.

D ‡Exo.xix.b For ye are not come vnto the ‡ mounte ẏ is touched, ⁊ vnto burnynge fyre, nor vnto ſtorme, ⁊ darcknes, and tempeſtes of wedder, and ſounde of a trõpe, and the voyce of *Exo.xx.c wordes: which * voyce, they (that hearde it) wyſhed awaye, that the communycacyon ſhuld not be ſpoken to thẽ, For they coulde not abyde that which was commaunded: *Exo.xix.b * Yf a beaſt touche the mountayne, it ſhall be ſtoned, or thruſt thorow with a darte: ſo terrible was the ſight which appeared. Moſes ſayde: I feare ⁊ quake. But ye are come vnto the mount Syon, and to the citye of ẏ lyuynge God, the celeſtiall Ieruſalem: and to an innumerable ſyght of Angels, ⁊ vnto the congregacion of the fyrſt borne ſonnes, whych are wrytten in heauen, and to God, the iudge of all, and to the ſpretes of iuſt and parfecte men, and to Ieſus the mediator of *i.Pet.i.a. the new teſtament, ⁊ to the * ſprincklyng of Hebre.ix.d bloud that ſpeaketh better then the ‡ bloud of ‡Gene iiij.b Abel.

E Se that ye deſpyſe not hym, ẏ ſpeaketh. For yf they eſcaped not, which refuſed hym that ſpake on erth: moche more ſhall we not eſcape, yf we turne awaye frome hym, that ſpeaketh frome heauen: whoſe voyce then ſhoke the erth, and nowe hath declared ſayinge: yet once more will I ſhake, not ẏ erthe onely, but alſo heauen. Where as he ſayth: yet once more, it ſignifyeth the remouynge awaye of thoſe thynges whiche are ſhaken as of thinges which haue ended their courſe that the thinges whiche are not ſhakẽ, maye remayne. Wherfore, yf we receaue the kyngdome whiche can not be moued, we haue grace, wherby we maye ſo ſerue God, ⁊ that we maye pleaſe hym with reuerence ‡ and ‡Deut.iiij.d godly feare. For oure God is a conſumynge fyre.

¶ The .xiij. Chapter.

¶ He exhorteth vs vnto loue, to hoſpitalyte, to thynke vpon ſoch as be in aduerſite, to mayntayne wedlocke, to auoyde couetouſneſſe, to make moch of them that preach Gods worde, to beware of ſtraung learnyng: to be content to ſuffre rebuke with Chriſt, to be thankfull vnto God, and obedient vnto ſoch as be in auctorite.

LEt brotherly loue continue. * Be not A *Rom.xii.c forgetfull to lodge ſtraungers: For Acte.x.c. therby haue dyuers men ‡ lodged an- i.Pet.iiii.b.‡ gels vnwares. i.Timo.iiii.b ‡Gene.xix.a. Remember them that are in bondes, euen as though ye were boũde with them your ſelues. Be myndfull of thẽ which are in aduerſyte, as ye whiche are yet in the bodye. Wedlocke is to be had in honoure amonge all men, and the bed vndefyled. As for whore kepers and aduoutrers God ſhal iudge them. Let your conuerſacyon be without coueteouſnes and * be content with ſoch *Eccl.xxix.d i.Timo.vi.b. thynges as ye haue all ready. For he hath ‡Joſu.i.a ſayd: ‡ B I wyll not fayle the, nether forſake the: ſo that we maye boldly ſaye: the Lorde is my helper, and I will not feare what man maye do vnto me. Remember them whyche haue the ouerſyght of you, whiche haue ſpoken vnto you the worde of God. Whoſe fayth ſe that ye folowe, and conſider ẏ ende of theyr conuerſacyon.

Ieſus Chriſt yeſterdaye and to daye, and the ſame continueth for euer. ✠ Be not caryed aboute with diuers and ſtraũge learnynge. For it is a good thynge that ẏ herte be ſtabliſhed with grace, and not with meates, which haue not proffeted them that haue had theyr paſtyme in them. We haue an aulter, wherof they maye not eate, whiche ſerue in the tabernacle. * For the bodyes of thoſe *Num.xix.a C beaſtes whoſe bloud is broughte into ẏ holy place by the hye preſte to purge ſynne, are burnt without the tentes. Therfore Ieſus alſo to ſanctifye the people with hys awne bloud, ſuffered * without the gate. *John.xix.d Let vs go forth therfore vnto him, out of the tentes and ſuffer rebuke wyth hym. For here haue we no continuynge cytie: but we ſeke one to come.

By hĩ therfore do we offer ſacrifice of laude alwayes to God: that is to ſaye, the frute of thoſe lippes, which confeſſe hys name. To do

*Eccl'.xxxv.a
Actes.x.a.
Roma.xij.a
Philip.iiij.d.

good & to diſtribute, forget not, for * wᵗ ſuch ſacrifices God is pleaſed. ⸸ ✠ Obeye thẽ that haue the ouerſyghte of you, & ſubmyt your ſelues vnto them, for they watche for your ſoules, euen as they that muſte geue a comptes: that they maye do it wyth ioye, & not with grefe. For that is an vnproffitable thyng for you. Praye for vs. For we truſt we haue a good conſcience amonge all men, and deſyre to lyue honeſtly: But I deſyre you yͤ more, that ye ſo do, that I maye be reſtored to you the ſoner.

D
*Ez.xxxiiij.b
Joſu.x.a
i.Petr.v.a.

The God of peace that brought agayne from deeth our Lord Jeſus* the great ſhepherde of the ſhepe, thorowe the bloude of the euerlaſtyng teſtament, make you parfect in all good workes, to do hys wyll, and bryng to paſſe, that the thyng whiche ye do, maye be pleaſaunt in hys ſyghte thorowe Jeſus Chriſt. To whom be prayſe for euer whyle the worlde endureth. Amen. ⸸

I beſeche you brethren, ſuffre the worde of exhortaciõ: for we haue written vnto you in feawe wordes. Ye knowe our brother Timothe, that he is at libertye: with whom (yf he come ſhortly) I wyll ſe you. Salute thẽ that haue the ouerſyghte of you, and all the ſaynctes. They of Italy ſalute you; Grace be with you all. Amen.

¶Sent from Italy by
Timotheus.

¶The Epiſtle of
Saynct James.

¶He exhorteth to reioyce in trouble, and thankfully to receaue the worde of God, trewe relygyon or deuocion what it is.

¶The fyrſt Chapter.

A

IAmes the ſeruaunte of God & of the Lorde Jeſus Chriſt, ſendeth gretinge to yͤ twelue trybes whiche are ſcattered abroade. ✠ My brethren, counte it for an excedynge ioye, whẽ ye fall into diuers temptacyons: knowynge thys, that * the tryinge of your fayth gendreth pacience: & let pacience haue her parfecte worcke, that ye maye be parfecte and ſounde, lackyng nothynge.

*Job.xiii.a.
Sapien.iii.a.
Roma.v.a.

*Job.xviii.a
Eccle.vii.c.
Math.xii.a
Luke.xi.b.

Yf any of you lacke wyſdome, ‡let hym aſke of him that geueth it: euen God, which geueth to all men indifferentlye, and caſteth no man in the teeth: and it ſhalbe geuen him. But let him aſke in fayth, and wauer not, For he that douteth, is lyke a waue of the ſee, which is toſt of the wyndes and caryed with violence. Nether let that man thynke, that he ſhall receaue any thyng of the Lord. A wauerynge mynded man, is vnſtable in all hys wayes. Let the brother whiche is of lowe degre reioyce whã he is exalted. Again let hym that is riche, reioyce whã he is made lowe. *For euen as the flower of the graſſe, ſhall he paſſe awaye. For as the ſunne ryſeth with heat, & the graſſe wythereth, & hys flower falleth awaye, and the beautie of the faſſhion of it periſſheth: euen ſo ſhall the ryche man periſſhe in hys wayes.

B
*Eſa.xl.b.
Eccle.xiiii.b.
i.Petr.i.d

Happy is the man that endureth temptacion: for when he is tryed, he ſhall receaue yͤ crowne of lyfe, which the Lorde hath promyſed to them that loue hym. ⸸

*Gene.xxii.a

Let no man ſaye when he is tempted, that he is tempted of God, for as God can not be tempted with euill, ſo nether he hym ſelfe tempteth any man. But euery man is tempted, whan he is drawne awaye, & entyſed of hys awne concupiſcence. Then, when luſte hath conceaued, ſhe bryngeth forth ſynne: & ſynne when it is fynyſſhed, bryngeth forth deeth. Do not erre my deare brethren, * ✠ Euery good gyfte, and euery parfect gyft, is from aboue, and commeth downe frõ the father of lyghtes with whom is no variablenes, nether is he chaunged vnto darcknes.

*i.Cor.iiii.b

*i.John.i.a.
and.iii.d

* Of hys awne wyll begat he vs with the worde of trueth, that we ſhulde be the fyrſt frutes of hys creatures.

C
‡Pro.xvij.d
Ecc.v.a

Wherfore (deare brethren) ‡ let euery mã be ſwyfte to heare, ſlowe to ſpeake, ſlowe to wrath. For the wrath of man worketh not that which is ryghteous before God.

*Rom.xiij.d
Colo.iij.a.

* Wherfore laye a parte all fylthynes & ſuperfluyte of maliciouſnes, and receaue wᵗ mekenes, the worde that is graffed in you, which is able to ſaue your ſoules. ⸸

‡Roma.ii.b.
*Math.vij.d.
Luke.xi.g
D

✠ And ‡ ſe that ye be doars of the worde & not hearers onely, deceauing your awne ſelues. For * yf any man heare the worde and declareth not the ſame by hys workes, he is lyke vnto a man beholding hys bodely face in a glaſſe. For aſſone as he hath loked on hi ſelfe, he goeth his waye, & forgetteth immediatly what hys faſſhyon was. * But who ſo loketh in the perfect lawe of libertye and contynueth therin (yf he be not a forgetfull hearer, but a doar of yͤ worke) yͤ ſame ſhalbe happye in his dede.

*Mat.vii.d.

Yf any man amõg you ſeme to be deuoute and, refrayneth not hys tong, but deceaueth hys awne hert, thys mannes deuocyon is in vayne. Pure deuocion and vndefyled before God the father, is this: to viſyt the fatherleſſe & wyddowes in theyr aduerſyte, and to kepe hym ſelfe vnſpotted of the worlde. ⸸

¶The.ij. Chapter.

¶He forbyddeth to haue any reſpect of perſonnes, and not to boaſt of fayth where no dedes are.

A My brethren, eſteme not the fayth of
our Lorde Jeſus Chriſt the Lorde
*Leui.xix.c of glory * wᵗ reſpecte of perſons.
For yf there come into youre company
a man wearynge a goldē ryng, clothed
in goodly apparell, and there come in alſo a
poore man in vyle rayment, ⁊ ye haue a reſpecte
to him that weareth the gaye clothing
and ſay vnto hym: Syt thou here in a good
place: and ſaye vnto the poore: ſtande yͧ there
or ſit here vnder my fote ſtole: are ye not parciall
in youre ſelues, and haue iudged after
euyl thoughtes?

Harken my deare beloued brethrē. Hath
not God choſen the poore of thys worlde,
ſoch as are ryche in fayth, and heyres of the
kyngdome, whyche he promyſed to thē that
B loue hym? But ye haue deſpyſed the poore.
Do not rych men execute tyrannye vpō you,
and draw you before the iudgement ſeates.
Do not they ſpeake euyl of that good name
which is called vpon ouer you?

Yf ye fulfyll the royall lawe, accordynge
‡Leui.xix.d. Math.xxij.d. to the ſcripture. ‡ (Thou ſhalte loue thyne
Marc.xij.c Ro.xiij.c neyghbour as thy ſelfe) ye do wel. But yf ye
Gala.v.b regarde one perſon more then another, ye cōmyt
ſynne, and are rebuked of the lawe, as
tranſgreſſours. Whoſoeuer ſhall kepe the
*Math.v.c whole lawe, ⁊ * yet fayle in one poynte, he is
C gyltie of all. For he yͭ ſayd: Thou ſhalt not
commyt adulterye, ſayd alſo: thou ſhalt not
kyl. Though thou do none adulterye, yet yf
thou kyll, thou arte become a tranſgreſſor
of the lawe. So ſpeake ye, and ſo do, as they
that ſhalbe iudged by the lawe of libertye.
For he ſhall haue iudgemēt without mercy
*that ſheweth no mercy: ⁊ mercy reioyſeth
*mat.xviii.b agaynſt iudgement. ✠

What auayleth it my brethren, though a
man ſaye he hath faith, yf he haue no dedes?
Can fayth ſaue hym? Yf a brother or a ſyſter
be naked ⁊ deſtitute of daylye fode, ⁊ one of
you ſaye vnto them: departe in peace, God
ſend you warmnes ⁊ fode, notwᵗſtādynge ye
geue thē not thoſe thinges whiche are nedefull
to the body, what ſhall it helpe? Euen ſo
fayth, yf it haue no dedes: is deed in it ſelfe:

But ſome mā wyll ſaye: yͧ haſt fayth, ⁊ I
haue dedes: ſhew me thy fayth by thy dedes
⁊ I wyll ſhewe the my fayth by my dedes.
Beleueſt thou that ther is one God? Thou
doeſt well. The deuyls alſo beleue, ⁊ trēble.

D But wilt yͧ vnderſtande. (O thou vayn
man) yͭ fayth without dedes is deed? Was
not Abraham oure father iuſtifyed thorowe
*Gen.xxii.b. workes, whē he had * offered Iſaac his ſōne
vpon the aulter? Thou ſeeſt, how that faith
wrought wᵗ hys dedes, ⁊ through the dedes
was the fayth made parfecte: ⁊ the ſcripture
*Gene.xv.b. was fulfylled, which ſayth: * Abrahā beleued
Rom.iiii.a God, and it was reputed vnto hym for
Galat.iii.a. ryghteweſnes: ⁊ he was called yͤ frende of
God. ✠ Ye ſe then how that of dedes a man
is iuſtifyed, and not of fayth onely. Lykewyſe
alſo, was not Raab the harlot iuſtyfyed
thorow workes, * when ſhe had receaued *Ioſu.ii.a.
the meſſengers, and had ſent them out another
waye? For as the body, without the
ſprete is deed, euen ſo faith without workes
is deed alſo. ✠

¶ The.iij. Chapter.

¶ What goed and euell commeth thorow the tonge. The dutie of ſoche as be lerned. The difference betwixte the wyſdome of the Goſpell, ⁊ the wyſdome of the worlde.

My brethren, * be not euery man a maſter, A
knowing how yͭ we ſhall receaue *Mat.xxiii.c
the greater damnacion: for in many
thinges we ſynne all. ‡ Yf a man ſynne not ‡Pro.xvii.a.
in worde, yͤ ſame is a perfecte mā, ⁊ able alſo
to tame all yͤ body. Beholde, we put bittes
in to the horſes mouthes, that they maye obeye
vs, ⁊ we turne aboute all the body of
thē. Beholde alſo yͤ ſhyppes, whych though
they be ſo great, ⁊ are dryuē of fearce wyndes,
yet are they turned about wyth a very
ſmall helme whyther ſoeuer yͤ violence of yͤ
gouerner will. Euen ſo the tonge is a lytell
member alſo, and boaſteth great thynges.

Beholde, how great a thynge a lytell fyre B
kyndleth, and the tonge is fyre, euē a world
of wyckednes. So is the tonge ſet amonge
oure membres, yͭ it defyleth the whole body,
and ſetteth a fyre all that we haue of nature
and is it ſelfe ſet a fyre euen of hell.

All the natures of beaſtes, and of byrdes
and of ſerpentes, ⁊ thynges of yͤ ſee are meked
and tamed of the nature of man: But yͤ
tonge can no man tame. It is an vnruely
euyll, ful of deedly poyſon. Ther with bleſſe C
we God the father, and therwith curſſe we *Gene.i.d
men, * which are made after the *(ymage and) *c
ſymilitude of God. Out of one mouth proceadeth
bleſſinge and curſynge. My brethrē,
theſe thinges ought not ſo to be. Doth a fountayne
ſende forth at one place ſwete water ⁊
bytter alſo? Can the fygge tree (my brethrē)
beare olyue beries: ether a vyne beare fygges?
So can no fountayn geue both ſalt water
⁊ freſhe alſo. Yf any man be wyſe ⁊ endued
with knowledge amōge you, let hym
ſhewe his workes out of good conuerſacion
with mekenes of wyſdome.

D But yf ye haue bytter enuyeng ⁊ ſtryfe in
your herte, reioyce not: nether be liars agaīſt
the trueth: For ſoche wyſdome deſcendeth
not from aboue: but is erthy, naturall, and
diueliſhe. For wher enuyēg ⁊ ſtryfe is, ther
is vnſtablenes, ⁊ al manner of euyl workes.
But the wyſdome that is frō aboue, is firſt
pure, thē peaſable, gētle, ⁊ eaſy to be entreated,
full of mercy and good frutes, withoute
iudgyng, without ſimulacion: yee, ⁊ yͤ frute

of ryghtewesnes is ſowen in peace, of them
that mayntene peace.

¶ The.iiij.Chapter.

¶ Warre and fyghtynge commeth of volup'tous
neſſe. The frendſhyppe of the worlde is enmytie be-
fore God An exhortacyon to flye ſclaūder and the
vanytie of thys lyfe.

A FRom whence cōmeth warre, and
fyghtyng amōge you? come they
not here hence? euen of youre lu-
ſtes, that fight in your membres?
Ye luſt, and haue not. Ye enuye ⁊
haue indignacyon, ⁊ can not obtayne. Ye
fight ⁊ warre. Ye haue not becauſe ye aſke
not. Ye aſke and receaue not, becauſe ye aſke
amyſſe: euen to conſume it vpō your luſtes.
Ye aduouterars, and wemen yͭ breke matri-
*Gala.v.b i.Joh.ij.c. monye: knowe ye not how that * the frend-
ſhyp of the worlde, is enmytie wͭ God? who-
ſoeuer therfore wylbe a frende of the worlde,
is made the enemye of God. Ether do ye
thynke yͭ the ſcripture ſayth in vayne? The
ſprete yͭ dwelleth in vs, luſteth euen contra-
ry to enuy: but geueth more grace (wherfore
he ſayeth: God reſiſteth the proude, but geueth grace vnto
the lowely.)
B Submit your ſelues therfore to God: but
*i.Petr.v.b *reſyſt yͤ deuyll, and he will flye from you.
Drawe nye to God, and he will drawe nye
to you. Clēſe your hādes ye ſinners, ⁊ pourge
your hertes ye waueryng mynded. Suffre
afflictions: and mourne, and wepe. Let your
laughter be turned to mournyng, and youre
*i.Petr.v.a ioye to heuynes. * Humble youre ſelues in yͤ
ſight of yͤ Lord, ⁊ he ſhal lyft you vp. Back-
byte not one another, brethren. He yͭ backby
teth his brother, ⁊ he yͭ iudgeth hys brother,
backbyteth the lawe, and iudgeth the lawe.
But ⁊ yf thou iudge yͤ lawe, thou art not an
obſeruer of yͤ lawe: but a iudge. Ther is one
lawe geuer (and iudge) whiche is able to ſaue
*Rom.xiiij.a and to deſtroye. * What art thou that iud-
C geſt another? Go to now ye that ſaye: ‡ to
‡Eze.xviii.a Luke.xij.b daye and to morow let vs go into ſoche a ci-
tye, and continue there a yeare, and bye and
ſell, and wynne: ⁊ yet can not ye tell, what
ſhal happen on the morow. For what thing
is youre lyfe? It is euen a vapour, that ape-
reth for a lytell tyme, and then vaniſheth
*Acte.xviii.c. Hebre.vi.a. awaye. For that ye oughte to ſaye: * yf the
Lord will, and yf we lyue, let vs do thys or
that. But now ye reioyce in youre boaſtyn-
ges. All ſoch reioyſynge is euyll. Therfore
‡Luke.xij.b. ‡ to hym that knoweth how to do good, and
doth it not, to hym it is ſynne.

¶ The.v.Chapter.

¶ He threateneth the wycked ryche men, exhorteth
vnto paciēce, to beware of ſwearing. One to know
ledge his fautes to another, one to pray for another
and one to laboure to bring another to the trueth.

A GO to now ye ryche men. Wepe ⁊
howle on your wretchednes yͭ ſhal
come vpō you. Your ryches is cor-
rupte, your garmentes are moth-
eaten. Youre golde ⁊ ſyluer is cankred and
the ruſt of thē ſhalbe a wytnes vnto you, ⁊
ſhall eate youre fleſhe as it were fyre.
Ye haue heaped treaſure together ☞ (euen ☞
wrath to your ſelues) in your laſt dayes: Beholde *Leui.xix.c. Deu.xxiiii.c. Tobie.iiii.c.
* the hyre of labourers whiche haue reaped
downe youre feldes (whiche hyre is of you
kept backe by fraude) cryeth: ⁊ the cryes of
thē which haue reaped, are entred in to yͤ ea-
res of yͤ Lord Sabaoth. Ye haue lyued in
pleaſure on the erth, and ben wantō. Ye haue
noryſhed youre hertes, as ☞ in a daye of ☞
of ſlaughter. Ye haue condempned and kyl- B
led the iuſt, and he hath not reſiſted you.
✠ Be paciēt therfore brethren, vnto yͤ com-
mynge of yͤ Lord. Beholde, yͤ huſbāde man
wayteth for yͤ precyous frute of the earthe, ⁊
hath longe pacience ther vpon, vntyll he re-
ceaue the early ⁊ the latter rayne. Be ye allſo
pacient therfore, and ſettle youre hertes, for
the commynge of the Lorde draweth nye.
Grudge not one agaynſte another brethren
leſt ye be dampned. Beholde, yͤ iudge ſtādeth
before the dore. Take (my brethren) yͤ Pro-
phetes for an enſample of ſufferinge aduer-
ſytie, and of pacience, which ſpake in yͤ name
of the Lorde. ✠ Beholde, * we counte them *Math.v.a.
happy which endure. Ye haue heard of yͤ pa-
cience of Job, and haue knowen what ende yͤ
Lorde made. For the Lord is very pitieful ⁊
mercyfull. C
But aboue all thynges my brethren * ſwe- *Mat.v.f
are not, nether by heauē, nether by earth, ne-
ther any other othe. Let your yee be yee, and
your naye naye: leſt ye fall into ypocriſy. Yf
any of you be vexed, let him praye. Yf any of
you be mery, let hym ſynge Pſalmes. Yf any
be diſeaſed amonge you, let hym call for the
elders of the congregacion, and let thē praye
ouer hym, and * anoynte hym with oyle in yͤ *Mar.vi.b.
name of the Lorde, and the prayer of fayth
ſhall ſaue the ſycke, and the Lorde ſhal rayſe
hym vp: and yf he haue commytted ſynnes,
they ſhalbe forgeuen hym.
✠ Knowledge your fautes one to ano- D
ther: and praye one for another, yͭ ye maye be
healed. For the fernēt prayer of a ryghteous
man auayleth moch. Helyas was a man vn
der infirmities euē as we are, and he prayed
in his prayer that it myght not rayne: * and *iii.regum. xvii.a. Luke.iiii.e
it rayned not on the earth by the ſpace of thre
yeares ⁊ ſyxe monethes. And he prayed a-
gayne, and the heauen gaue rayne, and the
earth brought forth her frute.
Brethren, yf any of you do erre from the
trueth and another conuert him, let the ſame
knowe that he which conuerteth the ſynner
from goyng a ſtraye out of hys waye, ſhall
ſaue a ſoule from deeth, and ſhal hyde yͤ mul
titude of ſynnes.

¶ The ende of the epiſtle of
Saynct James.

¶ The

¶ The fyrſte Epiſtle of ſaynct Peter the Apoſtle.

¶ The fyrſt Chapter.

¶ He ſheweth that thorow the aboundant mercy of God we are begotten agayn to a lyuely hope, ⁊ how fayth muſt be tryed: how the ſaluaciō in Chriſt is no newes, but a thing prophecied of olde. He exhorteth them to a godly conuerſacyon, for ſo moche as they are now borne a new by the worde of God.

A PEter an Apoſtle of Jeſu
Actes.viij.a Chriſt, to them that dwell
here and there as ſtraungers
thorowout Pontus, Gala-
cia, Capadocia, Aſia, and
Bethinia, electe accordinge
to yͤ forknowledge of God
the father thorow yͤ ſanctifying of the ſprete
*Hebre.ix.d. vnto obediēce and *ſprincklinge of yͤ bloud
and.xij.d of Jeſus Chriſt.
‡Roma.i.a ‡Grace be with you and peace be multiplied
i.Cor.i.a *Bleſſed be God yͤ father of oure Lorde Je-
ii.Cor.i.a. ſus Chriſt, which according to hys aboūdāt
Galat.i.a. mercye begat vs agayne vnto a lyuely hope
* ii. Cor.i.a. (by that that Jeſus Chriſt roſe agayne from
Ephe.i.a. deeth) to an inheritaunce immortall ⁊ vnde-
fyled, ⁊ that periſſheth not, reſerued in hea-
uen for you, which are kept by the power of
God thorow fayth, vnto ſaluacyō, which is
B prepared already to be ſhewed in the laſt ty-
me, in the which ye reioyce, though now for
a ſeaſon (yf nede require) ye are in heuynes,
thorowe manifolde tēptacyons, that yͤ triall
of your faith bring moch more precious then
*Iob.xxiij.b gold yͭ periſſheth (though it be *tried wᵗ fyre)
Sapi.iii.a myght be foūde vnto laude, glory ⁊ honoure
Iaco.i.a at yͤ apperyng of Jeſus Chriſt, whō ye haue
Roma.v.a. not ſene, ⁊ yet loue hym, in whom euē now,
‡Ioh.xx.g ‡though ye ſe hym not, yet do you beleue, ⁊
reioyce with ioye vnſpeakable ⁊ glorious re-
ceauynge the ende of youre fayth, euen yͤ ſal-
uacion of youre ſoules.
Of which ſaluacion haue *the Prophetes
*Acte.x.g enquyred and ſearched, which propheſied of
Eſa.ix.a. the grace that ſhuld come vnto you, ſearchīg
Dan.ij.g when or at what tyme the ſprete of Chriſte
Agg.ij.b. (which was ī thē) ſhuld ſignify, which ſpret
teſtified before, the paſſions that ſhuld hap-
pen vnto Chriſt, ⁊ the glory that ſhulde fo-
low after, vnto which Prophetes it was al-
ſo declared, that not vnto thē ſelues, but vn-
to vs, they ſhuld miniſter yͤ thīges which are
now ſhewed vnto you of them, whiche (by yͤ
*Actes.ij.a. holy gooſt *ſent downe frō heauen) haue in
C the goſpell preached vnto you the thynges,
which the angels deſyre to beholde.
‡Luke.xij.e. Wherfore *gyrde vp the loynes of your
Ephe.vi.c mynde, be ſober, ⁊ truſt perfectly on yͤ grace
that is brought vnto you (by yͤ declaryng of
Jeſus Chriſt) as obedient chyldren, yͭ ye ge-
ue not your ſelues ouer vnto your olde luſtes
by which ye were led, whā as yet ye were ig-
noraunt of Chriſt: but as he which called you
is holy, euen ſo be ye holy alſo in al maner of
conuerſacion, becauſe it is writtē. ‡Be ye ho- ‡Leui.xi.g
ly, for I am holy. and.xix.a.
And yf ſo be that ye cal on yͤ father, which
without reſpect of perſon iudgeth ‡accordīg ‡Mat.xvi.d
to euery mannes worke, ſe that ye paſſe the Pſal.xviii.c.
tyme of youre pilgremage in feare. ✠ For Roma.ii.b
as moch as ye knowe, how that ye were not D
redemed with corruptible thynges (as ſyl-
uer ⁊ golde) from your vayne conuerſacion,
which ye receaued by the tradicion of the fa-
thers: but *wᵗ the precyous bloude of Chriſt, *Heb.ix.d
as of a lambe vndefyled, and without ſpot, i.Ioh.i.b.
which was ordeyned before hande, euen be- Apoc.i.b
fore yͤ worlde was made: but was declared
in the laſt tymes ‡for your ſakes, whiche by ‡Eſay.ix.b.
his meanes do beleue on God, yͭ rayſed hym Luke.ii.b.
vp from deeth, ⁊ *glorifyed hym, yͭ ye myght *Philip.ii.b.
haue fayth and hope towarde God: euen ye
which haue purified your ſoules thorow the
ſprete, in obeynge the trueth with brotherly
loue vnfayned, ſe that ye loue one another wᵗ
a pure hert feruētly: for ye are borne a newe,
not of mortall ſeed, but of immortall, by the
worde of God, whych lyueth and laſteth for
euer.
*For all fleſſhe is graſſe, and all the glo- *Eſay.xl.b.
ry of man is as yͤ floure of graſſe. The graſſe Eccle.xiiii.b.
wyddereth, ⁊ the floure falleth a waye, but yͤ Iaco.i.b.
worde of the Lord endureth euer. ✠ And
this is the worde, whiche by yͤ Goſpell was
preached vnto you.

¶ The.ij. Chapter.

¶ He exhorteth men to laye aſyde all vice, to abſtey-ne from fleſhly luſtes, and to obeye worldly rulers. How ſeruauntes ſhulde behaue them ſelues toward their maſters. He exhorteth to ſuffre after the enſample of Chriſt.

WHerfore laye aſyde all mali- A
cious nes ⁊ al gyle, ⁊ fayned-
neſſe ⁊ enuye ⁊ all backby-
tinge: ⁊ *as newe borne ba- *mat.xviii.a
bes, deſyre ye yͤ mylke (not
of the body but of the ſoule)
which is wᵗout diſceate: yͭ ye
maye growe ther by *(vnto ſaluacion) Yf ſo be
yͭ ye haue taſted, how gracious the Lord is, *C
to whō ye come, as vnto a liuīge ſtone, diſa-
lowed of mē, but choſē of god ⁊ precious: ⁊ ye
as lyuīge ſtones, are made a ſpiritual houſe
an holy preſthode, for to offer vp ſpiritual ſa-
crifices, acceptable to God by Jeſus Chriſt. B
Wherfore it is cōtayned alſo in yͤ ſcripture: ‡ *Eſa.xxviii.b
beholde I put ī Siō a ſtone to be layed ī yͤ che- Actes.iiii.b.
fe corner, electe ⁊ precious, ⁊ he yͭ beleueth on Roma.ix.f
hī ſhall not be confoūded. Unto you therfore
which beleue he is precious: but vnto them
which beleue not ‡ yͤ ſtone which yͤ buylders ‡pſal.cxviii.c
refuſed, the ſame is begōne to be yͤ heed of yͤ Math.xxi.d.

corner, and a ſtone that men ſtomble at, and
a rocke wherat they be offended which ſton=
ble at the worde, and beleue not that, where
on they were ſet. But ye are a choſen genera
*Exo.xix.a cion, a royall *preſthode, ‡an holy nacion, a
‡Deu.vii.a. people which are wõne: that ye ſhuld ſhewe
the vertues of hi, ẏ called you out of darck=
*Osee ii.d. nes into hys maruelous lyght, * which in ty
*Roma.ix.c me paſt were not a people, but are nowe the
people of God: which ſome tyme had not op=
tayned mercy, but now haue optained mer=
cye. ✠

C ✠ ‡ Dearly beloued, I beſeche you as
‡Gala.v.c Ro.xiii.d ſtraungers and pilgrems, abſtayne * frome
fleſhly luſtes, which fight agaynſt the ſoule,
& ſe that ye haue honeſt conuerſacion amõge
the Gentyls, that where as they batkbyte
*Math.v.b. you as euell doars * they maye ſe your good
☞ workes, and prayſe God ☜ in the daye of
viſitacion.

‡Rom.xiii.a Tit.iii.a ‡ Submyt youre ſelues therfore vnto all
maner ordinaũce of man for the lordes ſake,
whether it be vnto the Kynge, as vnto the
chefe heed: other vnto rulars, as vnto them
that are ſent of him, for the puniſhement of
euyll doars, but for the laude of them, that
do well. For ſo is ẏ wyll of God, that with
well doyng ye maye ſtoppe the mouthes of
fooliſh & ignoraunt men: as fre, & not as ha=
uige the lybertye for a cloacke of malicious=
*Rom.xii.c nes, but euen as the ſeruaũtes of God * Ho=
noure all men. Loue brotherly feleſhyppe.
Feare God, honoure the kynge.

‡Ephe.vi.a. Collo.iii.d 1.Timo.vi.a. Tit.ii.b. *Math.v.a ‡Seruauntes, obey your maſters with feare
not onely yf they be good & courteous: but
alſo though they be froward. * For it is thã
ke worthye ✠ yf a mã for cõſciẽce towarde
God endure grefe, & ſuffer wrõg vndeſerued.
For what prayſe is it, yf when ye be buffe=
ted for your fautes, ye take it paciẽtly? But
& yf when ye do well, ye ſuffer wrõge & take
it paciently, then is ther thãke with God.

For here vnto verely were ye called: for
*John.xiii.b Ephes.v.a ✠ Chriſt alſo ſuffered for vs * leauynge vs
an enſample, that ye ſhulde folowe hys ſtep=
D pes, whiche dyd no ſynne, nether was there
gyle found in his mouth: which whẽ he was
reuyled, reuyled not agayne: when he ſuffe=
red, he threatened not: but cõmitted the ven=
geaunce to hi ẏ iudgeth righteouſly * which
*Mat.viii.c. Esa.liii.d. his awne ſelfe bare oure ſynnes in hys body
on the tree, that we being delyuered frõ ſyn=
ne, ſhuld lyue vnto ryghtewesnes. By who=
ſe ſtrypes ye were healed. For ye were as ſhe
pe goyng aſtraye: but are now turned vnto
the ſhepeherd & biſhope of your ſoules. ✠

¶ The .iij. Chapter.

¶ How wyues ought to ordre them ſelues towarde their huſbandes, & in their apparell. The dutye of men toward their wyues. He exhorteth all men to vnite & loue, and paciently to ſuffre trouble. Of baptyme.

LIkewyſe * ye wyues be in ſubiec A *Ephe.v.i. Collo.iii.c
cion to youre huſbandes, that euẽ
they whiche obeye not the worde,
maye withoute the worde be wõ=
ne by the conuerſacion of the wyues, whyle
they beholde youre chaſte conuerſacyon cou=
pled wyth feare. Whoſe apparel ſhall not be
outward with broydred heare, and hanging
on of golde, ether in puttyng on of gorgious
apparell: but let the hyd man which is in the
herte, be withoute all corrupcion, ſo that the
ſprete be at reſt and quyete: whiche ſprete is
before God a thinge moche ſet by. For after
this maner in the olde tyme dyd the holy we
men, whiche truſted in God, tyer them ſel= B
ues, and were obedient to their huſbandes,
euen as Sara obeyed Abraham, and called
hym Lorde: whoſe daughters ye are, as lõge
as ye do well, and are not afrayde for any
terrour.

Lykewyſe ye men, dwel with them accor
dynge to knowledge: geuyng honoure vnto
ẏ wyfe, as vnto ẏ weaker veſſell, & as vnto
them that are heyres alſo of the grace of lyfe
that youre prayers be not hyndred. ✠ In
concluſion, be ye al of one mynde, of one hart
loue as brethren, be petifull, be courteous
☞(meke) not rẽdrynge euyll for euyl, or rebu= ☜
ke for rebuke: but cõtrarywiſe, bleſſe: know= C
inge that ye are ther vnto called, euẽ that ye
ſhulde be heyres of the bleſſynge. * For he ẏ *Pſa.xxxiiii.c
doth longe after lyfe, and loueth to ſe good
dayes, let him refrayne hys tonge from euyl
& his lippes that they ſpeake not gyle. Le thẽ
eſchue euyll, & do good: let hym ſeke peace, &
enſue it. For the eyes of the Lorde are ouer ẏ
ryghteous, and hys eares (are open) vnto
their prayers. Agayne: the face of the Lorde
is ouer them that do euyll.

Moreouer, who is it that wyl harme you,
yf ye folowe ẏ whych is good? Yee * happy *Math.v.b.
are ye, yf any trouble happen vnto you for
ryghtewesneſſe ſake. ‡ Be not ye afrayed for ‡Esa.viii.c.
any terroure of them, nether be ye troubled Math.x.d.
but ſanctifye the Lorde God in youre her=
tes. ✠ Be ready alwayes to geue an anſwe
re to euery mã that aſketh you a reaſon of ẏ
hope that is in you, and that wyth meaknes
and feare: hauinge a good conſcience * that *i.Pet.ii.b.
where as they backbyte you as euyll doars, Tit.ii.a.
they maye be aſhamed, ẏ falſely accuſe your
good conuerſacion in Chriſt.

‡ For it is better (yf the wyll of God be ‡i.Pet.ii.b
ſo) that ye ſuffre for well doynge, then for Math.v.a
euyll doinge.

✠ * For as moch as Chriſt hath once ſuf= D
fered for ſynnes, ẏ iuſt for the vniuſt, to brĩg *Roma.v.a.
vs to God, and was kylled, as pertaynin=
ge to the fleſhe: but was quyckened in the
ſprete.

In which ſprete he alſo went and preached
vnto the ſpretes that were in preſon, whiche
ſome

ſome tyme had bene diſobedient, when the
longe ſufferynge of God was once loked for
*Gen. vi. a. in the dayes of Noe * whyle the Arcke was
‡ Gene. vii. c a preparynge: ‡ wherin fewe, that is to ſaye
☞ viii. ſoules, were ſaued by the water, like as
Roma. vi. a ☞ * baptyme alſo nowe ſaueth vs, not the
puttynge awaye of the fylthe of the fleſhe,
but in that a good cõſcience cõſenteth to God
by the reſurreccion of Jeſus Chriſte, whyche
is on the right hande of God: ✠ and is gone
*Hebr. i. b into heauen, * angels, powers, and myghte
and. ii. b. c ſubdued vnto hym.

The. iiii. Chapter:

He exhorteth men to ceaſſe from ſynne, and no man to ſuffre as an euell doer, but as Chriſten men.

A FOr as much then as Chriſt hath ſuffered
for vs in the fleſhe, arme ye your
ſelues lyke wyſe wyth yͤ ſame mynde
for he whych ſuffereth in the fleſh, ceaſeth frõ
ſynne that he hence forwarde ſhulde lyue (as
much tyme as remayneth in the fleſh) not after
the luſtes of mẽ, but after yͤ wyl of God.
For it is ſufficiẽt for vs, that we haue ſpent
the tyme that is paſt of the lyfe, after the wil
*Roma. i. b of the * Gentyls, walkynge in wantonnes,
Ephe. iiii. b luſtes, in exceſſe of wynes, in exceſſe of eatynhe,
↷* in exceſſe of drynkynge ↷*(in dronkeneſſe)
and abominable ydolatrye.

B And it ſemeth to them an inconuenient
thynge, that ye runne not alſo wyth thẽ vnto
the ſame exceſſe of riote, & therfore ſpeake
they euyl of you, which ſhal gyue accomptes
to hym, that is ready to iudge quicke & deed.
For vnto thys purpoſe verely was the goſpell
preached alſo vnto the deed, that they
ſhulde be iudged lyke other men in the fleſhe,
but ſhuld lyue before God in the ſprete. The
ende of all thynges is at hande.

✠ Be ye therfore ſober, and watch vnto
prayer. But aboue all thinges haue feruent
loue amõge your ſelues. For loue ſhall couer
*Gen. xix. a the multitude of ſynnes. * Be ye herberous
Actu. x. c one to another, ‡ wythout grudgynge. As
‡Philip. ii. b euery man hath receaued the gyfte, euen ſo
myniſter the ſame one to another, as good
C myniſters of the manyfold grace of God. Yf
any mã ſpeake, let hym talke as the wordes
*Rom. xii. b of God. * Yf any man myniſter, let hym do
‡ii. Cor. viii. c it as ‡ of the abilitie, whyche God miniſtreth
vnto hym. That God in all thynges maye
be glorifyed thorowe Jeſus Chriſte, ✠ to
whome be praiſe and dominion for euer and
euer. Amen.

Dearly beloued, maruayll not that ye are
proued by fyre (which thinge is to trye you)
as though ſome ſtraunge thynge happened
vnto you: but reioyce, in as muche as ye are
partakers of Chriſtes paſſions: that when
his glory appeareth, ye may be mery & glad.
*Mat. v. b * Yf ye be rayled vpon for yͤ name of Chriſt,
i. Pet. i. c happye are ye. For the glory and the ſprete
and. ii. c of God reſteth vpõ you. On theyr part he is
euell ſpoken of, but on youre parte he is glorifyed.

So that none of you be punyſhed as a murtherer, D
or as a thefe, or an euell doer, or as a
buſy body in other mẽs matters. Yf any mã
ſuffre as a chriſten man, let hym not be aſhamed:
but let him glorify God on this behalfe
For the tyme is come, that iudgement muſte
begynne at the houſe of God. Yf it fyrſt begynne
at vs, what ſhall the ende be of them,
which beleue not the Goſpell of God? And
* yf the ryghteous ſcacely be ſaued: where
ſhal yͤ vngodly & the ſynner appeare? Wherfore, *Prou. xi. d
let them that are troubled accordyng to
the wyl of God cõmpt theyr ſoules to him wt
well doynge, as vnto a faythfull creatoure.

The. v. Chapter.

A ſpeciall exhortacion for all byſſhoppes and preſtes He exhorteth yonge perſones to ſubmyt them ſelues to the elder, and euery one to loue another.

THe elders whyche are amonge you, I A
exhorte, which am alſo an elder, and a
wytnes of the afflictions of Chriſte, &
alſo a partaker of the glorye that ſhalbe opened:
* Fede ye Chriſtes flocke, aſmuch as ly *Actes. xx. f
eth in you, takynge the ouerſyght of them,
not as cõpelled therto, but wyllyngly: ↷*(after *○
a godly ſorte) not for the deſyre of fylthye lucre:
but of a good mynde, * not as though ye *ii. Cor. i. d
were lordes ouer the paryſhes: but ‡ that ye ii. Tim. iii. b
be an enſample to yͤ flocke ↷*(and that wyth good Titus. ii. b
wyll) And whẽ the chefe ſheperde ſhal appere, ii. Tim. i. c
ye ſhall receaue, * an incorruptible crowne *○
of glorye. Lyke wyſe ye yõger, ſubmyt your B
ſelues vnto the elder. Submyt youre ſelues *i. Cor. ix. d
euery man, one to another, knet your ſelues ii. Tim. iiii. b
together in lowlynes of mynde. For God reſyſteth
the proude, & geueth grace to yͤ hũble
✠ Submyt your ſelues therfore vnder the
myghty hande of God, that he maye exalte
you, when the tyme is come. * Caſt al youre *Mar. vi. d
care vpon hym: for he careth for you. Luk. xii. c

Be ſober and watch, for your aduerſarye C
the deuell as a roarynge Lyon * walketh about, *Iob. i. b
ſekynge whom he may deuoure: ‡ whõ ‡ Iaco. iiii. a
reſyſt ſtedfaſt in the fayth, knowyng, that yͤ
ſame afflicciones are apoynted vnto your brethren
that are in the worlde. But the God of
all grace whyche hath called vs vnto hys eternall
glory by Chriſt Jeſus, ſhal his owne
ſelfe (after that ye haue ſuffred a lytell affliccion)
make you perfyte: ſetle, ſtrẽgth and ſtablyſh
you. To hym be glorye and dominion
for euer, and euer. Amen. ✠

By Syluanus a faythfull brother vnto D
you (as I ſuppoſe) haue I wrytten breffely,
exhortynge and teſtifyenge, howe that thys
is the true grace of God, wherin ye ſtande.
The congregacion of them whych at Babilon
are companions of youre eleccion, salu-

teth you, and ſo doeth Marcus my ſonne. *Rom.xvi.c i.Cor.xvi.d *Grete ye one another wyth yͤ kyſſe of loue. Peace be wyth you all, whych are in Chriſte Jeſu. Amen.

The ſeconde epiſtle of of ſaynt Peter.

¶ The fyrſt Chapter.

¶ For ſo much as the power of God hath geuen vs all thynges pertaynynge vnto lyfe, he exhorteth vs to make our callynge knowen by good workes, & frutes of fayth He maketh mencyon of hys owne deeth.

A SYmon Peter a ſeruaũt, and an Apoſtle of Jeſus Chriſt, to thẽ which haue obtayned lyke precious fayth wyth vs thorowe the ryghteouſnes of our God and ſauiour Jeſus Chriſt.

*i.Petri.a *Grace be vnto you, and peace be multiplied thorowe the knowlege of God and of Jeſus our Lorde. Accordynge as hys godlye power hath geuen vnto vs all thynges that pertayne vnto lyfe and godlynes, thorowe the knowlege of hym that hath called vs by glorye, and vertue, by the whych are geuen vnto vs excellent and mooſt greate promyſes, that by the meanes therof ye myghte be *Joh.i.c Colo.ii.b *partakers of yͤ godly nature, yf ye flye the corrupcion of worldly luſt.

B And herunto geue all diligence: in youre fayth mynyſter vertue: in vertue knowlege: *i.Cor.viii.a *in knowlege temperaũce, in temperaunce pacience: in pacience godlynes: in godlynes brotherlye kyndnes, in brotherlye kyndnes loue. For yf theſe thynges be amonge you, and be plenteous, they wyll make you yͤ ye nether ſhalbe ydle nor vnfruteful in yͤ knowlege of our Lorde Jeſus Chriſt, But he that lacketh theſe thinges, is blynde and gropeth for the waye wyth hys hande, and hath forgotten, that he was pourged from hys olde ſynnes.

C Wherfore brethren, geue the more diligence ☞ for to make your calling & electiõ ſure ☜(by good workes.) For yf ye do ſuch thynges, ye ſhall neuer fall. Yee, and by thys meanes an entrynge in ſhalbe mynyſtred vnto you aboundauntly into yͤ euerlaſtyng kyngdome of our Lorde and ſauiour Jeſus Chriſt.

Wherfore, J wyl not be negligent to put you alwayes in remembraunce of ſuch thynges though ye knowe them your ſelues, and be ſtablyſhed in the preſent trueth. Notwithſtandynge J thynke it mete (as longe as J *ii.Cor.v.a am in *thys tabernacle) to ſtere you vp by puttyng you in remembraunce, for as much ‡Joh.xxi.d as J am ſure, that ſhortly J muſt put of this my tabernacle, ‡euen as oure Lorde Jeſus Chriſte ſhewed me. J wyll euer alſo geue my diligence, that ye maye haue wherwyth to ſtere vp the remembraunce of theſe thynges after my departynge. ✠ For we haue not folowed deceatfull fables, when we opened vnto you the power and commynge of oure Lorde Jeſus Chriſt, but *wyth our eyes we *i.Joh.i.a ſawe hys maieſtye: euen then verely whẽ he receaued of God the father honoure and glorye, and when ther came ſuch a voyce to him D from the excellent glorye. *Mat.xvii.d Mark.i.b. Luke.iii.d. *This is my dere beloued ſonne, in whom J haue delite. This voyce we herde come frõ heauen, whan we were wyth hym, in the holy mounte.

We haue alſo a ryght ſure worde of prophecye, wher vnto yf ye take hede, as vnto a *ii.cor.iiii.b ‡lyghte that ſhyneth in a darcke place, ye do well, vntyll the daye dawne, and the daye ſtarre aryſe in youre hertes. ✠ So that ye fyrſt knowe thys: that no prophecye in yͤ ſcripture hath any pryuate interpretacion. For the ſcripture came neuer by the wyll of man: but holy mẽ of God ſpake, as they were moued by the holy gooſt.

¶ The .ij. Chapter.

¶ He propheceyeth of falſe teachers, and ſheweth theyr punyſhment.

A THer were falſe prophetes alſo amõge the people euen as *Actes.xx.f i.Tim.iiii.a ii.Timo.iii.a ii.petr.iii.a Judic.i.e *there ſhalbe falſe teachers amonge you: whyche preuely ſhall brynge in damnable ſectes (euen denyenge the Lorde that hath bought them) & brynge vpon them ſelues ſwyft damnacion & many ſhall folowe theyr dãnable wayes, by whome the waye of trueth ſhalbe euell ſpoken of, and thorowe couetouſnes ſhall they with fayned wordes make marchaundyſe of you, whoſe iudgemente is nowe not farre of, and theyr damnacion ſlepeth not.

B For yf God ſpared not yͤ angels that ſynned, but caſt them downe into hell, and delyuered them into chaynes of darkenes ☞(to be punyſhed) to be kepte vnto iudgement: nether ſpared the olde worlde, but ſaued. *Gen.vii.a *Noe the eyght preacher of ryghteouſnes, & broughte in the floude vpon the worlde of the vngodly, and turned the cyties of Sodom and Gomor into aſhes: ouerthrewe them, damned them, and made on them an enſample vnto thoſe that after ſhulde lyue vngodly. And iuſt *Gene.xli. *Lot vexed wyth the vnclenly conuerſacion of the wycked, delyuered he. For he beynge ryghteous, and dwellyng amonge thẽ in ſeynge and hearynge, vexed hys ryghteous ſoule from daye to daye wyth theyr vnlawfull dedes. *Job.xv.b i.Cor.x.c. *The Lorde knoweth howe to delyuer the godly out of temptacion, & to reſerue the vniuſt vnto the day of iudgemẽt for to be punyſhed: but chefly thẽ that walke after the fleſhe in the luſte of vnclennes, and deſpyſe authoritie. Preſumpteous are they,

and ſtubborne, whyche feare not to ſpeake
C euyll of them that excell in worſhyp. When
the angels which are greater both in power
and might, receaue not of the Lorde raylyng
iudgement agaynſt them ſelues. But theſe
as brute beaſtes, naturally brought forth to
be taken and deſtroyed, ſpeake euel of ẏ thinges
that they vnderſtande not, and ſhall peryſh
in theyr owne deſtruccion, and receaue
the rewarde of vnryghteouſnes.

They count it pleaſure to lyue deliciouſly
for a ſeaſon. Spottes they are and fylthynes.
which lyue at pleaſure in theyr owne diſceauable
wayes, feaſtynge & ſcornyng you:
hauynge eyes full of aduoutry, and that can
not ceaſe from ſynne: begylyng vnſtable ſoules.
Hertes they haue exercyſed wyth robbery.
They are curſed chyldren whych haue forſaken
the ryght waye, and are gone aſtraye
*Nu.xxii.b folowynge the *waye of Balaam the ſonne
D of Boſor, whyche loued the rewarde of vnrighteouſnes:
but was rebuked of his iniquitie.
The tame & dōme beaſt, ſpeakyng wyth
mannes voyce, forbad the madneſſe of the
Prophete.

*Iud.i.d *Theſe are welles wythout water: cloudes
that are caryed wyth a tempeſt, to whō
the myſt of darknes is reſerued for euer. For
when they haue ſpoken the greate ſwellynge
wordes of vanitie, they entyſe thorowe luſtes
in the voluptuouſnes of the fleſhe, them
that were cleane eſcaped: euen thē that nowe
lyue in erroure: whyle they promes them lybertie,
where as they them ſelues are ẏ bōde
*Ioh.viii.d Roma.vi.c ſeruauntes of corrupcion. *For of whom a
man is ouercome, vnto ẏ ſame is he brought
‡Hebre.vi.a a.d.x.c in bondage. ‡For yf they (after they haue eſcaped
from the fylthynes of the worlde thorowe
the knowlege of the Lorde and the ſauiour
Ieſu Chriſte) are yet tangled agayne
therin, and ouercome *then is the latter ende
*Math.xii.d worſe wyth them then the begynninge. For
it had ben better for them, not to haue knowen
ẏ waye of ryghteouſnes, thē after they
haue knowen it, to turne from the holy commaundement
that was geuen vnto them.
But the ſame is happened vnto them that
is vſed to be ſpoken by the true prouerbe.
*Prou.xxi. *The dogge is turned to hys owne vomet
agayne, and ẏ ſow that was waſched is turned
agayne to her walowynge in the myer.

¶ The.iii.Chapter.

Of the daye of the Lorde, whoſe longe taryenge is ſaluaciō

A THys is the ſeconde epiſtle that I now
wryte vnto you dearly beloued, wher
wyth I ſtere vp your ſyncere mynde,
by puttynge you in remembraunce, that ye
maye be myndfull of the wordes (whyche
were told of before the holy Prophetes) and
alſo the commaundemēt of vs whych be Apoſtles
of the Lorde and ſauiour.

*Actu.xx.e ii.Pet.ii.a *Thys fyrſt vnderſtande, that ther ſhal
come in the laſt dayes, mockers *(in diſceatfulneſſe)
*c Iud.i.e i.Tim.iiii.e ii.Tim.iii. whych wyll walke after theyr owne luſtes,
and ſaye: Where is the promes of hys cōmynge?
For ſence the fathers dyed, all thynges
continue in the ſame eſtate wherin they
B were at the begynnyng. For this they know
not (and that wylfully) howe that the heauens
a great whyle ago were, and the earth
out of the water appeared vp thorowe the
water, by the worde of God: by the whych
thinges the worlde that then was, peryſhed
Iob.xiiii.b Eſay.li.b beynge ouerrunne wyth water. *But the
heauens and erth which are now, be kept by
hys worde in ſtore, and reſerued vnto fyre,
agaynſt the daye of iudgement and perdiciō
of vngodly men.

Dearly beloued, be not ignoraunt of this
one thynge, howe that *one daye is with the
*Pſal.xc.a i.Corin.vii.e Lorde as a thouſande yeare, and a thouſand
yeare as one yeare. The Lorde that hath promyſed,
as one days
is not ſlacke, as ſome men count ſlacknes:
but is pacient to vs warde: for aſmuche
as he wolde haue no man loſt, but wyll receaue
all men to repentaunce.

C Neuertheleſſe *the daye of the Lord wyl
*Mat.xxiiii.d i.Theſ.v.a Apoca.iii.a and.xvi.d come as a thefe in the nyghte, in the whyche
daye, the heauens ſhall paſſe awaye in maner
of a tempeſt, and the elementes ſhal melt
wyth heate: the earth alſo & the workes that
are therin, ſhall burne. Seynge then that all
theſe thynges ſhall peryſh, what maner perſons
oughte ye to be in holy conuerſacion, &
godlynes: lokynge for, and haſtynge vnto ẏ
comminge of the daye of God, by whom the
heauens ſhall peryſhe wyth fyre, and the elementes
ſhall melte wyth heate? *Neuertheleſſe,
*Apoc.xxi.a. we (accordynge to hys promes) loke
for a newe heauen and a newe earth, wherin
dwelleth ryghteouſnes.

Wherfore dearly beloued, ſeynge that ye
D loke for ſuch thynges, be diligēt that ye may
be founde of hym in peace, wythout ſpotte,
and vndefyled. And ſuppoſe that the longe
ſufferinge of the Lorde is ſaluacion, euen as
our derely beloued brother Paule alſo (accordynge
to the wyſedome geuen vnto hym)
hath wrytten vnto you, yee, almooſt in euery
epiſtle, ſpeakynge of ſuch thynges: amōge
whyche are many thynges harde to vnderſtande,
whych they that are vnlearned & vnſtable,
peruert, as they do alſo the other ſcriptures
vnto theyr owne deſtruccion. Ye therfore
beloued, (ſeynge ye be warned aforehande)
beware, leſt ye, wyth other men be alſo
plucked awaye thorowe the errour of the
wycked, and fall from youre owne ſtedfaſtnes:
but growe in grace, & in the knowledge
of oure Lorde and ſauioure Ieſus Chriſte.
To whome be glory both now and for euer.
Amen.

The fyrſte Epiſtle of
ſaynt Jhon the Apoſtle.

¶ The fyrſt Chapter.

¶ True wytneſſe of the euerlaſtyng worde of God. The bloude of Chriſt is the purgacion from ſynne. No man is wythout ſynne.

A That whych was from yͤ begynnynge,
whych we haue
herde, whych we haue ſene
wyth our eyes, whyche we
haue loked vpon, and oure
handes haue handled, of the
word of lyfe. And the lyfe appeared, and we
haue ſene and beare wytnes, and ſhewe vnto
you * that eternall lyfe, whych was with
*Mat.xvii.a the father, & appeared vnto vs. That which
we haue ſene and herd, declare we vnto you,
that ye alſo maye haue felowſhyp wyth vs,
and that our felowſhyp maye be with the father
and hys ſonne Jeſus Chriſte. And thys
wryte we vnto you, that (ye may reioyce, and that)
your ioye maye be full.

And this is the tydinges which we haue
B herde of hym & declare vnto you, that God
is lyght, & in him is no darkenes at al. Yf we
ſaye, that we haue felowſhyp wyth hym, &
walke in darkenes, we lye, & do not yͤ truth.
☞ But and yf we walke in lyght euen as
☞ he is in lyght, then haue we felowſhyp with
*Hebr.ix.d Apoca.i.b hym, and * the bloude of Jeſus Chriſte hys
ſonne clenſeth vs from all ſynnes.

*iii.re.viii.e ii.Par.vi.g * Yf we ſaye that we haue no ſynne, we deceaue
our ſelues, and the trueth is not in vs:
*Job.xiii.c Pſal.xxxii.b and.xciiii.c Luke.xv.d ‡ Yf we knowlege our ſynnes, he is faythful
and iuſt, to forgeue vs our ſynnes, & to clēſe
vs from all vnryghteouſnes. Yf we ſaye we
haue not ſynned, we make hym a lyar, & hys
worde is not in vs.

¶ The.ii.Chapter. ✠

¶ Chriſt is our aduocate. Of true loue, and how it is tryed.

A My lytell chyldren, theſe thynges
wryte I vnto you, that ye ſynne
not. And yf any man ſynne, we
haue an aduocate with the father,
Jeſus Chriſte, the ryghteous: & he it is that
obtayneth grace for our ſynnes, not for oure
ſynnes only: but alſo for the ſynnes of al the
worlde. ✠ And herby we are ſure that we
knowe hym, yf we kepe his cōmaundementes.
*John.xiii.d * He that ſayeth I knowe him, & kepeth
not hys commaūdementes is a lyar, and the
veritie is not in hym. But who ſo kepeth his
worde, in hym is the loue of God perfyte in
dede: hereby knowe we that we are in hym:
He that ſayeth he bydeth in hym, oughte to
walke euen as he walked. ✠

B Brethren, I wryte no newe cōmaundement
vnto you: but that olde commaundement,
which ye haue had frō the begynning.
The olde commaundemente is the worde,
which ye haue herde from the begynnynge.
Agayne, a newe commaundemente I wryte
vnto you, that is true in hym, and the ſame
is true alſo in you: for the darkenes is paſt,
and the true lyght nowe ſhyneth. ✠ He that
ſayth howe that he is in the lyghte, & yet hateth
hys brother, is in darkenes euen vntyll
thys tyme. He that loueth hys brother, abydeth
in the lyght, and there is none occaſyon
of euyll in hym. He that * hateth hys brother, *Leui.xix.d
is in darkenes, & walketh in darkenes:
& can not tell whether he goeth, becauſe that
darkenes hath blynded hys eyes.

Babes I wryte vnto you, howe yͭ youre
ſinnes are forgeuen you for his names ſake: C
I wryte vnto you fathers, howe yͭ ye haue
knowen hym that is from the begynnynge:
I wryte vnto you yonge mē, how yͭ ye haue
ouercome that wicked: I wryte vnto you lytell
chyldren, howe that ye haue knowen the
father. I haue wrytē vnto you fathers, how
that ye haue knowen hym that is frō the begynnynge.
I haue wrytten vnto you yonge
men, how that ye are ſtronge, and the word
of God abydeth in you, and ye haue ouercome
that wycked.

Se that ye loue not * the worlde, neyther *Job.xv.b
the thynges that are in the worlde. Yf any
man loue the world, the loue of the father is
not in hym. For all that is in the worlde
(as the luſte of the fleſhe, and the luſte of the
eyes, & the pryde of lyfe) is not of the father,
but of the worlde. And the worlde paſſeth awaye
and the luſte therof: but he that fulfylleth
the wyll of God, abydeth for euer.

Lytel chyldren, it is the laſt tyme, and as
D ye haue herde howe that Antichriſt ſhall come,
euen nowe are there many begonne to be
Antichriſtes alredy, wherby we know, that
it is the laſt tyme. * They wente out frō vs, *Actes.xx.e
but they were not of vs. For yf they had ben
of vs, they wolde no doute haue continued
wyth vs. But that it myght appeare, that
they were not of vs.

Neuertheleſſe, ye haue an oyntmēt of him
yͭ is holy, & ye knowe al thynges. ✠ I haue
not wrytten vnto you, as though ye knewe
not the trueth: but as though ye knewe it (&
knowe alſo) yͭ no lye cōmeth of trueth. Who
is a lyar, but he that denyeth that Jeſus is
Chriſt: the ſame is Antichriſte, that denyeth
the father and the ſonne. Whoſoeuer denyeth
the ſonne, the ſame hath not the father.
☞ (He that knowlegeth the ſonne, hath the father alſo.)
Let therfore abyde in you that ſame whych
ye herde from the begynnyng. Yf that which
ye herde from the begynnynge ſhal remayne
in you, ye alſo ſhall continue in the ſonne,
and in the father. And thys is the promes
that he hath promyſed vs, euen eternall
lyfe. ✠

These thynges haue I wryttē vnto you, cõcernynge them that diſceaue you. And the anoyntynge whych ye haue receaued of him dwelleth in you. And ye nede not, that any man teach you: but *as the anoyntynge teacheth you of all thynges, and is true, and no lye, and as it hath taught you, euen ſo byde therin. And now babes abyde in hym: that when he ſhal appeare, we may be bolde, and not be made aſhamed of him at hys cõmyng yf ye knowe that he is ryghteous, knowe al ſo that euery one whych doth ryghteouſnes, is borne of hym.

*Eſay.liiii.d
Joh.v.e.

The .iij. Chapter:

The ſynguler loue of God towarde vs: and how we agayne ought to loue one another.

A Beholde, what loue the father hathe ſhewed on vs, that we ſhuld be called *(& be in dede) yͤ* ſonnes of God. For thys cauſe yͤ worlde knoweth you not, becauſe it knoweth not hym. Dearly beloued, now are we the ſonnes of God, and yet it doth not appeare, what we ſhalbe But we knowe, that whan it ſhal appeare, we ſhalbe lyke hym. For we ſhall ſe hym as he is. And euery man that hath thys hope in hym, pourgeth hym ſelfe, euen as he alſo is pure. Whoſoeuer commytteth ſynne, cõmytteth vnryghteouſnes alſo, and ſynne is vnryghteouſnes. And ye knowe that he appeared, to take awaye our ſynnes, and in hym is no ſinne. As many as byde in him, ſinne not: whoſoeuer ſinneth, hath not ſene him, nether knowen hym.

*Luk.xx.f
Joh.i.b

Babes, let no man deceaue you. B He that doeth ryghteouſnes, is ryghteous, euen as he is ryghteous. He that commytteth ſynne, is of the deuell: *for the deuell ſynneth ſence the begynnynge. For thys purpoſe appered the ſonne of God, to looſe the workes of the deuell. Whoſoeuer is borne of God, ſynneth not: for hys ſede remayneth in hym, and he can not ſynne, becauſe he is borne of God. In thys are the chyldren of God knowen, & the chyldren of the deuell. Whoſoeuer doeth not ryghteouſnes, is not of God, neyther he that loueth not hys brother.

*Gene.iii.a.
Joh.viii.f

C For thys is the tydynges, that ye herde from the begynnynge, that ye ſhuld loue one another, not as *Cain whyche was of that wycked, and ſlewe hys brother. And wherfore ſlewe he hym? Becauſe hys owne workes were euel, & his brothers good. ✠ Maruayle not my brethren thoughe the worlde hate you. We knowe, that we are tranſlated from deeth vnto lyfe, becauſe we loue yͤ brethren. *He that loueth not hys brother, abydeth in deeth. Whoſoeuer hateth hys brother is a manſlayer. And ye knowe, that no man ſlear, hath eternall lyfe abydynge in hym.

*Gen.iiij.b

*Leui.xix.d

Herby perceaue we loue: becauſe he gaue hys lyfe for vs: & we ought to geue oure lyues for the brethren. But who ſo hath thys worldes good and *ſeyth hys brother haue nede: and ſhutteth vp hys compaſſion from hym: how dwelleth the loue of God in hym? My babes, let vs not loue in worde, neyther in tonge: but in dede & in veritie. ✠ Herby we knowe, yͭ we are of yͤ veritie & can quyet oure hertes before hym. For yf our herte condempne vs, God is greater then oure herte, and knoweth al thinges. D Dearly beloued, yf our herte condempne vs not, then haue we truſt to God warde: and *what ſo euer we aſke we receaue of hym, becauſe we kepe his cõmaundementes, & do thoſe thynges which are pleaſynge in hys ſyght.

*Deu.xv.b

*Mat.vii.a
and.xx.c
Joh.xv.b
and.xvi.f
Jaco.i.a.
i.Joh.v.c

And ‡this is his cõmaundement, yͭ we beleue on the name of his ſonne Jeſus Chriſte, and loue one another, as he gaue commaundement. And he that kepeth hys commaundementes, dwelleth in hym, & he in hym, and herby we knowe that he abydeth in vs, euen by the ſprete whych he hath geuen vs.

‡Joh.xiii.d

The .iiii. Chapter.

Difference of ſpretes & howe the ſprete of god may be knowen from the ſprete of erroure. Of the loue of god and of our neyghboures

A Derly beloued *beleue not euery ſprite: but proue the ſpretes, whether they are of God or not, for ‡ many falſe prophetes are gone out into yͤ worlde. Herby ſhall ye knowe the ſprete of God. Euery ſprete that confeſſeth that Jeſu Chriſt is come in yͤ fleſh is of God. And euery ſprete whyche confeſſeth not that Jeſus Chriſt is come in yͤ fleſhe, is not of God. And thys is that ſprete of Antichriſt, of whom ye haue herde, howe that he ſhuld come: & euen nowe already is he in the worlde.

*Mat.vii.c
Deute.xiii.a
‡mat.xxiiii.a
Marke.xiii.a
Luke.xxi.b

Lyttell chyldren, ye are of God, and haue ouercome them: for greater is he that is in you, then he that is in the worlde. They are of the worlde, therfore ſpeake they of the worlde, and the worlde heareth them. B We are of God. He that knoweth God, heareth vs: he yͭ is not of God, heareth vs not. Here by knowe we the ſpirite of veritie, and the ſprete of erroure.

Dearly beloued *let vs loue one another: for loue cõmeth of God. And euery one that loueth, is borne of God, and knoweth God. He that loueth not, knoweth not God: for ✠ God is loue. In thys appeareth yͤ loue of God to vs warde, becauſe yͭ *God ſente hys only begotten ſonne into the world, that we myght lyue thorow him. Herin is loue, not yͭ we loued God, but yͭ he loued vs, & ſent hys ſonne to be the agrement for our ſynnes.

*Joh.xiii.d
and.xv.b
i.Theſſa.i.d.

*Joh.iii.c
Roma.v.b

C Dearly beloued, yf God ſo loued vs, we ought alſo to loue one another. *No man hath ſene God at any tyme. Yf we loue one another, God dwelleth in vs, and hys loue is perfyte in vs. Herby know we yͭ we dwel in hym,

*Ex.xxxiii.d
Judic.v.e
Deu.iiii.b.
Jo.i.c.&.vi.e

in hym, and he in vs: becauſe he hath geuen vs of hys ſprete. And we haue ſene, and do teſtifye, that the father ſent the ſonne to be yͤ ſauiour of the worlde. Whoſoeuer confeſſeth that Jeſus is the ſonne of God, in hym dwelleth God, and he in God. And we haue knowen and beleued the loue yͤ God hath to vs.

D God is loue, & he that dwelleth in loue, dwelleth in God, and God in hym. Herein is the loue perfyte in vs, yͤ we ſhuld haue truſt in the daye of iudgement: For as he is, euen ſo are we in thys worlde. Ther is no feare in loue, but parfyte loue caſteth out feare, for feare hath painfulnes. He that feareth, is not parfyte in loue.

We loue hym, for he loued vs fyrſt. Yf a man ſaye, I loue God, and yet hate hys brother, he is a lyar. For how can he yͤ loued not hys brother whome he hath ſene, loue God whome he hath not ſene? And thys cõmaundement haue we of hym: yͤ he whyche loueth God, ſhulde loue hys brother allſo: ⊢

¶ The .v. Chapter.

¶ To loue God, is to kepe his cõmaundementes. Fayth ouercommeth the worlde. Euerlaſtynge lyfe is in the ſonne of God. Of the ſynne vnto deeth.

A Whoſoeuer beleueth yͤ Jeſus is Chriſt is borne of God. And euery one that loueth him which begat, loueth him allſo which was begotten of hym. *By thys we knowe, that we loue the chyldrẽ of God, when we loue God, and kepe hys commaundementes. For thys is the loue of God, that we kepe his commaundementes, and *hys cõmaundementes are not greuous. ✠ For all that is borne of God, ouercommeth the worlde. And thys is the *victory that ouercommeth the worlde, euen oure fayth. Who is it yͤ ouercõmeth the worlde: but he whych beleueth, that Jeſus is the ſonne of God?

*John. xiii. c
*Math. xi. d
B
*i. Cor. xv. g

Thys Jeſus Chriſt is he that came by water & bloude, not by water onely: but by water and bloude. And it is the ſprete that beareth wytnes, becauſe the ſprete is trueth.

(For there are thre that beare recorde in heauen, the father, the worde, and the holy gooſt. And theſe thre are one.)

⁘ And ther are thre which bear record ⁘ (in erth) the ſprete and water, and bloude, and theſe thre are one. Yf we receaue yͤ wytnes of men the wytnes of God is greater. For thys is yͤ wytnes of God ⁘ (that is greater) whyche he teſtifyed of hys ſonne. He that beleueth on the ſonne of God, hath yͤ wytnes in him ſelfe ⊢ He that beleueth not God, hath made hym a lyar becauſe he beleued not the record yͤ God gaue of hys ſonne. And thys is that recorde, C howe that God hath geuen vnto vs eternal lyfe, and thys lyfe is in hys ſonne. He that hath the ſonne hath life: and he that hath not the ſonne of God, hath not lyfe.

These thynges haue I wryttẽ vnto you that beleue on the name of the ſonne of God that ye may knowe, howe that ye haue eternall lyfe, and that ye maye beleue on the name of the ſonne of God. And thys is yͤ truſte that we haue in hym: that *yf we aſke any thynge accordynge to hys wyll, he heareth vs. And yf we know that he heare vs what ſoeuer we aſke, we knowe, that we haue the peticions, that we deſyre of hym.

*math. vii. a. and. xxi. c
Mar. xi. d.
Luke. xi. b.
Joh. xiiij. b
xv b. xvi. e
Jacob. i. c.
i. Joh. iii. d

D Yf any man ſe hys brother ſynne a ſynne not vnto death, let hym aſke, & he ſhall geue hym lyfe for them that ſynne not vnto deeth. Ther is a ſynne vnto deeth, for whych ſay I not yͤ a man ſhulde praye. All vnryghteouſnes is ſynne, & ther is ſynne not vnto deeth.

We knowe that whoſoeuer is borne of God, ſynneth not: but he that is begotten of God, kepeth hym ſelfe, and that wycked toucheth hym not. We knowe that we are of God, and yͤ worlde is altogether ſet on wyckednes. We knowe, that the ſonne of God is come, and hath geuen vs a mynde to knowe hym which is true: and we are in him that is true, through hys ſonne Jeſu Chriſt. Thys ſame is very God, and eternall lyfe. Babes kepe your ſelues from ymages. Amen.

The ſeconde epiſtle of Saynt Jhon.

¶ He wryteth vnto a certayne lady, reioyſeth that her chyldren walke in the trueth, exhorteth them vnto loue warneth them to beware of ſuche diſceauers as denye that Jeſus Chriſt came in the fleſhe, prayeth them to cõtinue in the doctrine of Chriſt, and to haue nothynge to do wyth them that brynge not thys learnynge

A The Elder to the electe lady and her chyldren, whom I loue in truth: and not I only, but alſo al that haue knowen the truth for yͤ truthes ſake which dwelleth in vs, and ſhalbe in vs for euer.

Wyth vs ſhalbe grace, mercy, and peace from God the father & from the Lorde Jeſus Chriſte yͤ ſonne of the father, in trueth & loue.

I reioyſed greatly, that I founde of thy chyldren walkynge in trueth, as we haue receaued a commaundemẽt of the father. And now beſech I yͤ lady, not as though I wrote a newe commaundement vnto the, but that B ſame whych we haue had frõ the begynning that we ſhulde *loue one another. And thys is the loue, that we ſhulde walke after hys commaundement.

*Joh. xiiii. c
i. Joh. v. a

Thys cõmaundement is (that as ye haue herde from the begynnyng) ye ſhulde walke in it. For many deceauers are entred into the worlde, whyche confeſſe not that Jeſus Chriſt is come in the fleſhe. Thys is a deceauer and an Antichriſt. Loke on youre ſelues that we loſe not that we haue wrought: but that we maye haue a full rewarde. Who C ſoeuer tranſgreſſeth ⁊ bydeth not in the doctrine C of Chriſt, hath not God. He that endureth in the doctrine of Chriſte, hath both the father and the ſonne. Yf ther come any vnto you, and brynge not thys learnynge, hym receaue not to houſe: nether byd him God ſpede For he that byddeth hym God ſpede is partaker ☞ of hys euyll dedes. ☞(Beholde, I haue tolde you befor, that ye ſhuld not be aſhmaed in yͤ day of the lord) I had many thynges to wryte vnto you, neuertheleſſe I wolde not wryte wyth paper and ynke: but I truſt to come vnto you, and ſpeake wyth you mouth to mouth, that oure ioye maye be full: the ſonnes of thy electe ſyſter grete the. Amen.

The thyrde Epiſtle of ſaynt Jhon.

¶ He is glad of Gayus, that he walketh in the trueth: exhorteth them to be louynge vnto the poore chriſten in theyr perſecucion, ſheweth the vnkynde dealynge of Diotrephes, and the good reporte of Demetrius.

A The Elder vnto the beloued Gaius whome I loue in the trueth. Beloued I wyſhe in all thynges that thou proſperedeſt, and faredeſt well, euen as thy ſoule proſpereth For I reioyſed greatly, when the brethren came, and teſtifyed of yͤ trueth that is in the, howe thou walkeſt in the trueth. B I haue no greater ioye, thē for to heare, howe that my ſonnes walke in verite. Beloued, thou doeſt faythfully, whatſoeuer thou doeſt to the brethren, and to ſtraungers, whych beare wytnes of thy loue before the congregacion. Whych brethren yf thou brynge forwardes of theyr iourneye (after a Godly ſorte) thou ſhalte do well, becauſe yͭ for thy names ſake they went forth. and toke nothynge of yͤ gentyls. C We therfore ought to receaue ſuch, that we myght be helpers to the trueth. I wrote vnto yͤ congregacion: but Diotrephes which loueth to haue the preeminence amonge thē, receaueth vs not.

Wherfore yf I come, I wyll declare hys dedes whyche he doeth, ieſtynge on vs wyth malicious wordes, nether is therwyth content. Not only he hym ſelfe receaueth not the brethren: but alſo he forbyddeth thē yͭ wolde and thruſteth them out of the congregacion.

D Beloued, folowe not that which is euel, but that whych is good. He that doeth well is of God: but he that doeth euell, ſeyth not God. Demetrius hath good reporte of al mē and of the trueth it ſelfe. Yee, and we our ſelues alſo beare recorde, ⁊ ye knowe, that our record is true. I had many thynges to wryte but I wyll not wyth ynke and penne wryte vnto the. I truſt I ſhall ſhortly ſe the and we ſhall ſpeake mouth to mouth. Peace be vnto the. The louers ſalute the. Grete the louers by name.

The Epiſtle of Saint Jude

¶ He rebuketh ſuch as beynge blynded wyth theyr awne luſtes, reſyſt the trueth. He exhorteth vs to edefye one an other, to praye in the holy gooſt to continue in loue to loke for the commynge of the Lorde.

IUdas the ſeruaunt of Jeſus A Chriſt yͤ brother of James. To them whych are called, and ſanctifyed in God the father, and preſerued in Jeſu Chriſt. Mercy vnto you and peace and loue be multiplyed.

Beloued, when I gaue all dylygence to wryte vnto you of the commen ſaluacion, it was nedeful for me to wryte vnto you, to exhorte you, that ye ſhuld cōtinually labour in the fayth, whych was once geuē vnto the ſayntes. For ther are certayne vngodly mē craftely crept in, of whyche it was wrytten afore tyme vnto ſuch iudgemēt. They turne the grace of our God vnto wantonnes, and denye God, (whych is the only Lorde) ⁊ our Lorde Jeſus Chriſt.

My mynde is therfore to put you in remembraunce, B for as much as ye once knowe thys, howe that the Lorde (after that he had delyuered yͤ people out of Egipte) deſtroyed them whych afterwarde beleued not. The angels alſo which kept not theyr firſt eſtate but lefte theyr owne habitacion, he hath reſerued in euerlaſtynge chaynes vnder darkenes vnto the iudgement of the greate daye: *euen as Sodome ⁊ Gomorre, and the cyties *Gen. xix. e aboute them (whych in lyke maner defyled them ſelues wyth fornicacion, and folowed ☞ ſtraunge fleſhe) are ſet forth for an ☞ enſample ⁊ ſuffre the payne of eternall fyre. Lykewyſe, theſe beynge diſceaued by dreames, defyle the fleſh, deſpyſe rulers ⁊ ſpeake euell of them that are in aucthorite.

Yet Michael the archāgell whē he ſtroue C agaynſt the deuell, and diſputed aboute the body of Moſes, durſt not geue raylynge ſentence, but ſayde: the Lorde rebuke the. But theſe ſpeake euell of thoſe thynges whyche they knowe not: and what thynges they know naturally (as beaſtes which are without reaſon) in thoſe thinges they corrupt thē ſelues. Wo be vnto them, for they haue folowed the waye of *Cain, ⁊ are vtterly geuen to yͤ errour of Balā for lukers ſake ‡⁊ peryſh *Gen. iiii. b Nu. xvi. c in yͤ treaſō of Core. Theſe are ſpottes which of youre kyndneſſe feaſt together, wythout feare, lyuing lawleſſe, and after theyr owne pleaſure. Cloudes they are wythout water, caryed aboute of wyndes, trees wᵗout frute at gatheat gatheryng tyme wythered, twyſe deed, & plucked vp by the rotes. They are yͤ ragyng waues of yͤ ſee, fomynge out theyr owne ſhame. They are wandrynge ſtarres, to whom is reſerued the myſt of darknes for euer.

Enoch the ſeuenth from Adam propheſyed before of ſuche, ſayenge: *Beholde, the Lorde ſhall come wyth thouſandes of ſayntes, to geue iudgement agaynſt all men, and to rebuke all that be vngodly amonge them of all theyr vngodly dedes, whych they haue vngodly commytted, and of all theyr cruell ſpeakynges, whyche vngodly ſynners haue ſpoken agaynſt hym.

*Apoca.i.b Eſa.iii.c

E These are murmurers, cõplayners, walkynge after theyr owne luſtes, whoſe mouthes ſpeake proude thynges. They haue mẽ in great reuerence becauſe of aduauntage. But ye beloued, remẽber the wordes whych were ſpoken before of the Apoſtles of oure Lord Jeſu Chriſt, howe that they tolde you *that there ſhulde be begylers in the laſt tyme, which ſhuld walke after theyr owne vngodly luſtes. These are makers of ſectes, fleſhly, hauynge no ſprete.

*Ac'es.xx.c i.Tim.i.ii.a ii.Tim.iii.a ii.Petr ii.a and.iii.a

But ye dearly beloued, edifye youre ſelues in your moſt holy faythe, prayenge in the holy gooſt, and kepe your ſelues in the loue F of God, lokynge for the mercy of oure Lorde Jeſus Chriſt, vnto eternall lyfe. And haue compaſſion of ſome, ſeparatynge them, and other ſaue wyth feare, pullynge them out of ☞ the fyre ☞(and haue cõpaſſion on the other) and hate the fylthy veſture of the fleſhe.

Unto hym that is able to kepe you fre frõ ſynne, & to preſente you faultleſſe before the ☞ preſence of hys glorye wyth ioye ☞(at the commynge of our Lorde Jeſus Chriſt) to God oure ſauiour, (thorowe Jeſus Chriſt our Lorde) whych onely is wyſe be glorye, maieſtye, dominion, and ☞ power, ☞(before all worldes) nowe & euer. Amẽ.

The Reuelacion of Saynt Jhon the diuine.

The fyrſt Chapter.

Happye are they that heare the worde of God & kepe it. He wryteth to the ſeuen congregacions in Aſia, ſeeth ſeuen candelſtyckes, and in the myddes of them, one lyk vnto the ſonne of man.

A The reuelaciõ of Jeſus Chriſt whych God gaue vnto him for to ſhew vnto his ſeruaũtes, thinges which muſt ſhortely come to paſſe. ✠ And whan he had ſent, he ſhewed by his Angel vnto his ſeruaũt Jhon, which bare recorde of the worde of God, and of the teſtimony of Jeſus Chriſt, and of al thinges that he ſawe. Happy is he that readeth, and they that heare the wordes of the propheſye, and kepe thoſe thynges whych are wrytten therin. For the tyme is at hande.

Jhon to the ſeuen congregacions in Aſia Grace be vnto you and peace, frõ him which is and which was, & whyche is to come, and from the ſeuen ſpretes whych are before hys trone, & frõ Jeſus Chriſt, whych is a faythfull wytnes, & fyrſt begottẽ of the deed: and B Lorde ouer the kynges of the earth. Unto him that *loued vs, and waſhed vs frõ our ſynnes in hys owne bloude, ✠ and made vs kynges and preſtes vnto God hys father, be glorye and dominion for euermore. Amen. ‡Beholde, he cõmeth wyth cloudes, and all eyes ſhall ſe hym, & they alſo whych pearſed hym. And all kynredes of the earth ſhall wayle. ☞(ouer him) Euen ſo: Amen. I am Alpha and Omega, the begynnynge & the endynge, ſayeth yͤ Lorde almyghty, whych is, and whych was, and whych is to come. ☞

*Hebr.xi.a i.Petr.ii.d i.Joh.i.b

‡mat.xxiiii.i and.xxv.c Dan.vii.d

I Jhon your brother, and companion in C tribulacion, and in the kyngdome & pacience in Jeſu Chriſte, was in the yle that is called Pathmos, for the worde of God, and for the wytneſſynge of Jeſu Chriſte: I was in the ſprete on a ſondaye, and herde behynde me a great voyce, as it had bene of a trompe, ſayeng: I am Alpha and Omega, the fyrſt and the laſt. That thou ſeyſt, wryte in a boke, & ſende it vnto the ſeuen cõgregacions whyche are in Aſia, vnto Epheſus, and vnto Smyrna and vnto Pergamos, and vnto Thiatira, and vnto Sardis, & vnto Philadelphia, and vnto Laodicia.

And I turned backe to ſe the voyce that D ſpake to me. And whẽ I was turned: I ſaw ſeuen golden candelſtyckes, and in the myddes of the candelſtyckes, one lyke vnto the ſonne of man, clothed wyth a lynnẽ garmẽte downe to the fete, and gyrd aboute the pappes wͭ a golden gyrdle. Hys heed, & hys heares were whyte, as whyte woll, & as ſnowe and hys eyes were as a flame of fyre: and his fete lyke vnto braſſe, as though they brente in a fornace, and hys voyce as the ſounde of many waters. And he had in his ryght hãde vii. ſtarres. And out of hys mouth wente a ſharpe two edged ſwearde. *And hys face ſhone, euen as the ſonne in hys ſtrength.

*Mat.xvii.a

And when I ſawe hym, I fel at hys fete, euen as deed. And he layde hys ryght hande vpõ me, ſayeng vnto me: feare not. *I am the fyrſt and the laſt, and am aliue, and was deed, And behold ‡I am alyue for euermore and haue the keyes of hell, & of deeth. Wryte therfore the thynges whych thou haſt ſene, and the thynges whych are, and the thinges which muſt be fulfylled here after: the myſtery of the. vii. ſtarres whyche thou ſaweſt in my ryght hande, and the ſeuen golden candelſtyckes. The. vii. ſtarres are the meſſangers of the. vii. cõgregacions. And the ſeuen candelſtyckes

*Eſa.xliiii.b

*Roma.vi.b

delſtickes which thou ſaweſt, are the ſeuen congregacyons.

¶ The.ii.Chapter.

¶ He exhorteth foure congregacyons to amende & ſheweth the rewarde of hym that ouercõmeth.

A Unto the meſſenger of the congregacyon of Epheſus wꝛyte: theſe thynges ſayth he, that holdeth the ſeuen ſtarres in hys ryght hande, and that walketh in the myddes of the ſeuen golden cãdelſtickes. I knowe thy woꝛkes, and thy labour, and thy pacience, and howe thou canneſt not foꝛbeare them whych are euell, and haſt examyned them, that ſaye they are Apoſtles, and are not: & haſt foũde them lyars, and haſt ſuffred. And haſt papacience: and foꝛ my names ſake haſt labored, and haſt not faynted. Neuertheleſſe, I haue ſumwhat agaynſt the, becauſe thou
B haſte lefte thy fyꝛſt loue. Remember therfoꝛe from whence thou art fallen, & repent, and do the fyꝛſt woꝛckes. Oꝛ elles I wyll come vnto the ſhoꝛtly, and wyll remoue thy candelſtycke out of his place, except thou repent. But thys thou haſt, becauſe thou hateſt the dedes of the * Nicolaytans, whych dedes I alſo hate. Let hym that hath eares, heare what the ſpꝛete ſayth vnto the cõgregacyons. To hym that ouercõmeth, wyll I geue to eate of the * tree of lyfe, whych is in the myddes of the Paradyſe of God.

* Actes.vi.b

* Gene.ii.b.

C And vnto the aungell of the cõgregacyon of Smyꝛna wꝛyte: Theſe thynges ſayth he that is fyꝛſt, and the laſte, which was deed, and is alyue. I know thy woꝛkes & tribulacyon and pouertye, but thou are ryche. And I knowe the blaſphemy of them, which call them ſelues Iewes & are not: but are the cõgregacyon of Sathan. Feare none of thoſe thynges, which thou ſhalt ſuffre. Beholde, the deuyll ſhall caſte ſome of you into preſon, to tẽpte you, & ye ſhall haue tribulacyon ten dayes. Be faythfull vnto the deeth, and I wyll geue the a croune of lyfe. Let hym ẏ hath eares, heare, what the ſpꝛete ſayth to ẏ congregacyons. He that ouercommeth, ſhall not be hurt of the ſeconde deeth.

And to the meſſenger of the cõgregacyon in Pergamos wꝛyte: This ſayth he, whych hath the ſharpe ſwearde with two edges: I knowe thy woꝛkes, & where thou dwelleſt, euen where Sathans ſeat is, and thou kepeſt my name, & haſt not denyed my fayth. And in my dayes Antipas was a faythfull wytnes of myne, whych was amonge you, where Sathan dwelleth. But I haue a fewe thynges agaynſt ẏ: becauſe thou haſt there, them that mayntayne the doctrine of Balam * which taught in Balake, to put occaſiõ of ſynne befoꝛe ẏ chyldꝛẽ of Iſrael, that they ſhulde eate of meate dedycat vnto ydoles, and commyt foꝛnicacyon. Euen ſo haſt thou them that mayntayne the doctryne of the Nycolaitãs, whych thynge I hate. But be conuerted, oꝛ elles I wyll come vnto the ſhoꝛtly, and wyll fyght agaynſt the wyth
E the ſwearde of my mouth. Let him that hath eares, heare, what the ſpꝛete ſayth vnto the congregacyõs. To hym that ouercommeth, wyll I geue to eate Manna that is hyd, and wyll geue him a whyte ſtone, and in the ſtone a newe name wꝛytten, which no mã knoweth, ſauynge he that receaueth it.

* Nu.xxxi.c.

And vnto the meſſenger of the congregatiõ of Thyatira wꝛyte. Thys ſayth the ſonne of God, which hath eyes lyke vnto a flãme of fyꝛe, & his fete are lyke braſſe: I knowe thy woꝛkes, & thy loue, ſeruyce, and fayth, and thy pacience, & thy dedes, whych are mo
F at the laſt then at the fyꝛſt. Notwythſtandynge I haue a feawe thynges agaynſt the, becauſe thou ſuffereſt that woman * Ieſabell, whych called her ſelfe a Prophetiſe, to teache & to deceaue my ſeruauntes, to make them commyt foꝛnicacyon, & to eate meates offered vp vnto ydoles. And I gaue her ſpace to repẽt of her foꝛnicacyon, & ſhe repented not. Beholde, I will caſt her into a bedd: and them that cõmyt foꝛnicacyon wyth her, into gret aduerſytie, excepte they turne frõ theyꝛ deades. And I wyll kyll her chyldꝛen wyth deeth. And all the congregacyons ſhall knowe, that * I am he whych ſearcheth the reynes & hertes. And I wyll geue vnto euery one of you accoꝛdynge vnto hys woꝛkes.

* iii.Re.xvi.g.
iiii.Re.ix.b.

* Iere.xvii.b.

G Unto you I ſaye, and vnto other of them of Thyatira, as many as haue not thys lernynge & which haue not knowen the depnes of Sathan (as they ſaye) I wyll put vpon you none other burthen, but ẏ whych ye haue already. Holde faſt tyll I come, and whoſoeuer ouercõmeth & kepeth my woꝛkes vnto the ende, to hym wyll I geue power ouer nacyõs, * and he ſhall rule them wt a rodde of yꝛon: & as ẏ veſſels of a potter, ſhall they be bꝛoken to ſheuers. Euẽ as I receaued of my father, ſo wyll I geue hym the moꝛnynge ſtarre. Let hym that hath eares, heare, what the ſpꝛete ſayth to the congregacyons.

* Pſal.ii.b.

¶ The.iij.Chapter.

¶ He inſtructeth and enfoꝛmeth the Angels of the congregacyons, declarynge alſo the rewarde of hym that ouercommeth.

A And wꝛyte vnto the meſſenger of the congregacyon that is at Sardis: thys ſayth he that hath the ſeuẽ ſpꝛetes of God and the ſeuen ſtarres. I knowe thy woꝛkes, thou haſt a name that thou lyueſt, and thou art deed. Be awake, and ſtrength the thynges whych remayne, ẏ are redy to dye. For I haue not founde thy woꝛkes perfayte
B before (my) God. Remember therfoꝛe, howe thou haſt receaued and hearde, & holde faſte, and repẽt. If thou * ſhalt not watche,

* i.Theſ.v.a.
ii.Pet.iii.c.

I wyll come on the as a thefe, and thou ſhalt
not knowe what houre I wyll come vpon
the. Thou haſt a feawe names in Sardys,
whych haue not defyled theyr garmentes, &
they ſhal walke wyth me in whyte, for they
are worthy. He that ouercommeth, ſhalbe
thus clothed in whyte araye, ād I wyll not
put out his name out of the boke of lyfe, and
I wyll confeſſe hys name before my father,
and before hys Aungels. Let hym that hath
eares, heare what the ſprete ſayth vnto the
congregacyons.

B And wryte vnto the aungell of the cōgregacyon
of Phyladelphia: thus ſayth he that
is holy and true, whych hath the keye of Dauid:
* Eſa.xxii.c. Iob.xii.c. * whych openeth and no man ſhutteth,
and ſhutteth, & no man openeth. I knowe
thy worckes. Beholde, I haue ſet before the
an open dore, & no man can ſhut it, for thou
haſt a lytell ſtrēgth, and haſte kept my ſayinges:
and haſt not denyed my name. Beholde,
I make them of the congregacyon of
Sathā, whych call them ſelues Iewes, and
are not, but do lye: Beholde, I wyll make
them that they ſhall come, and worſhyp before
thy fete: and ſhall knowe, that I haue loued
the.

Becauſe thou haſt kept the wordes of my
pacyence, therfore I wyll kepe the from the
houre of tēptacyon, whych wyll come vpon
all the worlde, to tempte them that dwell
C vpō the erth. Beholde, I come ſhortly. Holde
that whych thou haſt, that no man take
awaye thy crowne. Hym that ouercōmeth,
wyll I make a pyllar in the temple of my
God, & he ſhall go nomore out. And I wyll
wryte vpon hym, the name of my God and
the name of the cytie of my God, newe Ieruſalem:
whych commeth downe out of heauen
from my God, and I wyll wryte vpon
hym my newe name. Let hym that hath eares,
heare, what the ſprete ſayth vnto the cōgregacyons.

And vnto the meſſenger of the cōgregaciō
whych is in Laodicia, wryte: Thys ſayth
(Amen) the faythfull and true wytnes, the
beginnynge of the creatures of God. I know
thy workes, that thou art nether colde nor
hotte: I wolde thou were colde or hotte. So
then becauſe thou art betwene bothe, and
nether colde ner hote, I wyll ſpewe the out
D of my mouth, becauſe thou ſayeſt: I am ryche
& increſyd wyth goodes, and haue nede
of nothynge, & knoweſt not, howe thou art
wretched & myſerable, and poore, & blynde
and nakyd. I coūſell the to bye of me, golde
tryed in the fyre, that thou mayſte be ryche:
* ij.Cor.v.a. and whyte rayment, that thou mayſte be *
clothed, that thy fylthy nakednes do not appeare,
and anoynt thyne eyes with eye ſalue
that thou mayſte ſe.

* Prou.iij.b. Heb.xii.b. * As many as I loue, I rebuke, & chaſtē,
Be feruent therfore, and repent. Beholde, I
ſtāde at the dore, & knocke. If eny mā heare
my voyce, and open the dore, I wyll come in
to hym, and wyll ſuppe wyth hym, and he
wyth me. To hym that ouercommeth wyll
I graunte to ſyt wyth me in my ſeate, euen
as I ouercame, and haue ſyttē wyth my father
in hys ſeate. Let hym that hath eares
heare, what the ſprete ſayth vnto the congregacyons.

¶ The.iiij. Chapter.

¶ He ſeeth the heauen open, and the ſeate, and one
ſyttynge vpon it, and .xxiiij. ſeates aboute it wyth
xxiiii. elders ſyttynge vpon them, and foure beaſtes
praysynge God daye and nyght.

A✠Fter thys I loked, and beholde *A*
a dore was open in heauen, and
the fyrſt voyce whych I hearde,
was as it were of a trompet talkynge
wyth me, whych ſayde: come vp hyther,
and I wyll ſhewe the thynges: whych
muſt be fulfylled hereafter. And immediatly
I was in the ſprete: and beholde, a ſeate
was ſet in heauen, and one ſate on the ſeate.
And he that ſat, was to loke vpon, lyke vnto
a Iaſper ſtone and a Sardyne ſtone. And B
ther was a rayne bowe aboute the ſeate, in
ſyght lyke to an Emeralde. And aboute the
ſeate were .xxiiij. ſeates. And vpon the ſeates
.xxiiii. elders ſyttynge, clothed in whyte
rayment, and had on theyr heades crownes
of golde.

And out of the ſeate proceded lyghtnynges,
& thūdrynges, & voyces, and ther were
ſeuen lampes of fyre, burnynge before the
ſeate, whych are the ſeuen ſpretes of God,
And before yͤ ſeate ther was a ſee of glaſſe,
lyke vnto Criſtal, and in the myddes of the
ſeate, and rounde about the ſeate were foure C
beaſtes full of eyes before and behynde. And
the fyrſt beaſt was lyke a lyon, & the ſeconde
beaſte lyke a calfe, and the thyrde beaſt had
a face as a man, & the fourth beaſt was lyke
a flyinge Egle. And the foure beaſtes had
eche one of them .vi. wynges about him, and
they were full of eyes with in. And they had
no reſt daye nether nyght ſayinge. * Holy, *Eſa.vi.b.
holy, holy, lord God almyghty, which was,
and is, and is to come.

And when thoſe beaſtes gaue glory and
honoure and thākes to hym that ſate on the D
ſeate (whych lyueth for euer and euer) the
xxiiii. elders fell downe before hym that ſat
on the trone and worſhypped hym that lyueth
for euer ✠ & caſt theyr crounes before
the trone ſayinge: thou arte worthy o Lord
* (oure God) to receaue glory, and honoure, *
and power, for thou haſt created all thynges,
and for thy wylles ſake they are, & were
created.

¶ The.v. Chapter.

¶ He ſeyth the lambe openynge the boke, and therfore
the foure beaſtes, the .xxiiij. elders, & the aungels prayſe
the lambe, and do hym worſhyppe.

And I

A And I ſawe in the ryght hãde of hym that ſat in the trone, a boke wꝛytten wyth in & on the backſyde, ſealed wyth ſeuẽ ſeales. And I ſawe a ſtronge aungell, whych pꝛeached wͭ a lowde voyce: Who is woꝛthy to open the boke, & to loſe the ſeales therof. And no man in heauẽ ner in erth nether vnder yͤ erth, was able to open yͤ boke, nether to loke theron. And I wepte moch becauſe no man was founde woꝛthy to open & to reade the boke, nether to loke theron.

B And one of the elders ſayde vnto me wepe not: Beholde, a lyon of the trybe of Juda, the rote of Dauid, hath obtayned to open the boke, and to loſe the ſeuẽ ſeales therof. And I behelde, and lo, in the myddes of the ſeate, and of the foure beaſtes, & in the myddes of the elders, ſtode a lambe as though he had bene kylled, hauynge ſeuen hoꝛnes, and ſeuẽ eyes, whych are the ſeuẽ ſpꝛetes of God, ſent into all the woꝛlde. And he came, and toke the boke out of the ryght hande of hym that ſate vpon the ſeate.

C And when he had taken yͤ boke, the foure beaſtes and .xxiiii. elders fell downe befoꝛe the lãbe, hauynge (euery one of thẽ) harpes & golden vialles full of odoures, whych are the pꝛayers of ſaynctes, & they ſonge a newe ſonge, ſayinge: thou art woꝛthy to take the boke, & to open the ſeales therof: foꝛ yͧ waſt kylled, & haſt redemed vs by thy bloude out of all kynredes, & tõges, & people, & nacyõs, and haſt made vs vnto oure God, kynges, and pꝛeſtes, & we ſhall raygne on the erth.

D And I behelde, and I hearde the voyce of many aungels about the trone, & about the beaſte & the elders, and I hearde thouſande thouſandes, ſayinge wͭ a lowde voyce: Woꝛthy is the lambe that was kylled to receaue power, & ryches, & wyſdome, and ſtrength, and honour, & gloꝛy, & bleſſynge. And all the creatures whych are in heauẽ, and on yͤ erth & vnder the erth, & in the ſee, and all that are in them, herde I ſayinge, bleſſynge, honour, gloꝛy, and power be vnto hym that ſytteth vpon yͤ ſeate, & vnto the lãbe foꝛ euermoꝛe. And the foure beaſtes ſayde: Amen. And the .xxiiii. elders fell vpon theyꝛ faces, and woꝛſhypped hym that lyueth foꝛ euermoꝛe.

The. vi. Chapter.

The lambe openeth the .vi. ſeales, and many thynges folowe the openynge therof.

A And I ſawe, when the lambe opened one of yͤ ſeales, and I herde one of the foure beaſtes ſaye, as it were the noyſe of thonder: come and ſe: and I ſawe. And beholde ther was a whyte hoꝛſſe: and he that ſat on hym, had a bowe, and a crowne was geuen vnto hym, and he went foꝛth conquerynge & foꝛ to ouer come. And when he had opened the ſeconde ſeale, I herde the ſeconde beaſte, ſaye: come and ſe. And ther went out another hoꝛſſe that was redd, & power was geuen to hym that ſat theron, to take peace from the erth, and that they ſhulde kyll one another. * And ther was geuen vnto hym a great ſwearde. *Eſa.xxvii.a

B And when he had opened the thyꝛde ſeale I herde yͤ thyꝛde beaſte ſaye, come & ſe. And I behelde, & lo, a black hoꝛſſe: & he that ſate on hym, had a payꝛe of balãces in his hande: And I herde a voyce in yͤ myddes of yͤ foure beaſtes, ſaye: a meaſure of whete foꝛ a peny and thꝛe meaſures of barly foꝛ a peny & oyle & wyne ſe thou hurte not. And when he had opened the fourth ſeale, I herde the voyce of the fourth beaſte ſaye, come and ſe: & I loked. And beholde a pale hoꝛſſe: and his name that ſate on hym was deeth, & hell folowed after hym, and power was geuen vnto thẽ ouer the fourth parte of the erth, to kyll wͭ ſwearde, and wyth honger, and wyth deeth that commeth of vermen of the erth.

C And when he had opened the fyft ſeale, I ſawe vnder the aultre * the ſoules of them that were kylled foꝛ the woꝛde of God, & foꝛ the teſtymony whych they had, & they cryed with a lowde voyce, ſayinge: Howe lõge taryeſt thou Loꝛde, holy & true, to iudge & to auẽge oure bloud on them yͭ dwell on yͤ erth? *Job.xxx.b. And longe whyte garmẽtes were geuen vnto euery one of them. And it was ſayde vnto them, that they ſhuld reſte yet foꝛ a lytle ſeaſon vntyll the nomber of theyꝛ felowes, and bꝛethꝛen, & of them that ſhulde be kylled as they were, were fulfylled.

And I behelde, when he had opened the ſyxt ſeale: & lo, ther was a great erthquake and the ſunne was as blacke as ſacke cloth made of heere. And the mone wexed all, euẽ as bloud, and the ſtarres of heauen fell vnto the erth, euẽ as a fygge tree caſteth from her vntymely fygges, when ſhe is ſhaken of a myghty wynde. And heauen vaniſſhed awaye, as a ſcroll when it is rolled to gether. And all mountaynes and yles, were moued out of theyꝛ places. And the kynges of the erth, and the gret men, and the ryche men, & the chefe captaynes, and the myghty men, and euery bondmã, and euery free man, hyd them ſelues in dennes, and in rockes of the hylles: * and ſayde to the hylles and rockes: fall on vs, and hyde vs from the pꝛeſence of hym that ſytteth on the ſeate, and from the wꝛath of the lambe: foꝛ the grete daye of hys wꝛath is come, and who is able to endure? *Oſee.x.b. Luke.xxiii.d.

The. vii. Chapter.

He ſeeth the ſeruauntes of God ſealed in theyꝛ foꝛheades out of all nacyons and people, whych though they ſuffre trouble, yet the lambe fedeth them, ledeth them to the fountaynes of lyuynge water, and God ſhall wype awaye all teares from ther eyes.

A And after that, I ſawe.iiii.aũgels ſtãde on the.iiii.corners of the erth holdynge the foure wyndes of the erth, yͭ yͤ wynde ſhulde not blowe on yͤ erth, nether on yͤ ſee, nether on eny tree. ✠ And I ſawe another aũgell aſcende from the ryſynge of the ſunne, whych had yͤ ſeale of the lyuynge God, & he cryed wyth a loude voyce to the foure Aũgels (to whom power was geuẽ to hurte yͤ erth & the ſee) ſayinge: hurt not the erth nether the ſee, nether the trees, tyll we haue ſealed the ſeruauntes of oure God in theyr forheades.

B And I hearde yͤ nõbre of thẽ whych were ſealed, ãd ther were ſealed an.C.&.xliiii.M. of all the trybes of the chyldren of Iſrael. Of the trybe of Iuda were ſealed.xii.M. Of the trybe of Ruben were ſealed.xii.M. Of the trybe of Gad were ſealed.xii.M. Of the trybe of Aſer were ſealed.xii.M. Of the trybe of Nephtalim were ſealed.xii.M. Of the trybe of Manaſſes were ſealed.xii.M. Of the trybe of Simeon were ſealed.xii.M. Of trybe of Leuy were ſealed.xii.M. Of the trybe of Iſacar were ſealed.xii.M. Of the trybe of zabulon were ſealed.xii.M. Of the trybe of Ioſeph were ſealed.xii.M. Of the trybe of BenIamin were ſealed.xii.M.

C After this I behelde, & lo, a gret multitude (whych nomã coulde nõbre) of all nacyõs & people, & tõges, ſtode before the ſeate, & before the lãbe, clothed with lõge white garmẽtes, & palmes in theyr handes, & cryed wyth a lowde voyce, ſayinge: ſaluacyon be aſcribed to hym that ſytteth vpõ the ſeate of oure God, and vnto the lãbe. And all the aungels ſtode in the cõpaſe of the ſeate, & of the elders & of the foure beaſtes, & fell before the ſeat on their faces, and worſhypped God, ſayinge, Amen: Bleſſynge & glory & wyſdome & thãkes, and honour, & power, & myght, be vnto oure God for euermore. Amen. ✠

D And one of the elders anſwered, ſayinge vnto me: what are theſe which are arayed in longe whyte garmẽtes, & whẽce came they? And I ſayde vnto hym: Lorde thou woteſt. And he ſayde to me: theſe are they, whych came out of great tribulacyon, and made their garmentes large, & made them white by the bloude of the lambe: therfore are they in the preſence of the ſeate of God & ſerue him daye & nyght in hys tẽple, & he that ſytteth in the ſeate wyll dwell amonge them. They ſhall honger no more, nether thyrſt, nether ſhall yͤ ſunne lyght on them, nether eny heate. For the lambe whych is in the myddes of the ſeate, ſhall fede them, & ſhall leade them vnto fountaynes of lyuynge water, & God ſhall wype awaye all teares from theyr eyes.

¶ The.viij.Chapter.

¶ The ſeuenth ſeale is opened, there is ſylence in heauen, the foure aungels blowe theyr trõpettes, & greate plages folowe vpon the earth.

A And when he had opened the ſeuenth ſeale, ther was ſylẽce in heauen aboute the ſpace of halfe an houre. And I ſawe ✠(.vij.) aũgelles ſtãdynge before God, & to them were geuen ſeuẽ trompettes. And another aũgell came & ſtode before yͤ aultre, hauynge a golden ſenſer, & moch of odoures was geuen vnto him, that he ſhulde offre of the prayers of all ſaynctes vpon the golden aulter, whych was before the ſeate. And the ſmoke of the odoures whych cam of yͤ prayers of all ſaynctes aſcended vp before God B out of the Aungelles hande. And the Aungell toke the ſenſer, and fylled it with fyre of the aulter, and caſte it into the erth, and voyces were made, and thõdrynges and lyghtnynges, and erthquake.

And the ſeuen Aũgels whych had the ſeuẽ trompettes, prepared them ſelues to blowe. The fyrſt Aũgell blewe, & there was made hayle & fyre, which were myngled wͭ bloud: & they were caſt into yͤ erth: & yͤ thyrde parte ✠(of the erth was ſet on fyre, and the thyrde parte) of trees was burnt, and all grene graſſe was C brẽt. And yͤ ſecõde aũgell blewe: & as it were a gret mountayne burnynge wyth fyre was caſte into the ſee, and the thyrde parte of the ſee tourned to bloude, and the thyrde parte of the creatures whych had lyfe, dyed, & the thyrde parte of ſhyppes were deſtroyed.

And the thyrde Aungell blewe, & ther fell a gret ſtarre from heauen, burnynge as it were a lampe, & it fell into the thyrde parte of the ryuers, & into fountaynes of waters, & the name of the ſtarre is called wormwod. And the thyrde parte was turned to wormwod. And many mẽ dyed of the waters, becauſe they were made bytter. And the fourth Aungell blewe, and the thyrde parte of the ſunne was ſmytten, and the thyrde parte of the mone, and the thyrde parte of ſtarres: ſo that the thyrde part of them was darckned. And the daye was ſmytten, that the thyrde D parte of it ſhulde not ſhyne, and lykewyſe the nyght. And I behelde and herde an Aũgell flyinge thorowe the myddes of heauen, ſayinge wyth a lowde voyce: Woo, woo, to the inhabiters of the erth, becauſe of the voyces to come of the trompe of the thre Aũgels, whych were yet to blowe.

¶ The.ix.Chapter.

¶ The fyfth and ſyxt Aungell blowe theyr trompettes: the ſtarre falleth from heauen: the locuſtes come out of the ſmoke. The fyrſt wo is paſte: the foure aũgels that were bounde are loſed, and the thyrde parte of men is kylled.

A And the fyft Aungell blewe, and ſawe a ſtarre falle from heauen vnto the erth. And to hym was geuẽ the keye of the bottomleſſe pytt: And he opened the bottõleſſe pytt, & the ſmoke of the pytt aroſe as the ſmoke of a gret fornace. And the ſunne, and the ayer were darckned by the reaſon of the ſmoke of the pytt. And there came out of the ſmoke locuſtes vpon the erth, ⁊ vnto them was geuen power, as the ſcorpions of the erth haue power. And it was commaunded them, that they ſhulde not hurt the graſſe of the erth: nether eny grene thynge nether eny tree: but onely thoſe men which haue not the ſeale in theyr forheades. And to them was cōmaūded, that they ſhulde not kyll thē, but that they ſhulde be vexed. v. monethes, and theyr payne was as the payne yͤ commeth of a ſcorpiō, when he hath ſtonge a man. * And in thoſe dayes ſhall men ſeke deeth, ⁊ ſhall not fynde it, and ſhall deſyre to dye, ⁊ deeth ſhall fle from them.

* Eſa.ii.d. Oſee x.c. Luke.xxiii.d.

B And the ſymilitude of the lucuſtes was lyke vnto horſſes prepared vnto battayll, ⁊ on theyr heades were as it were crounes, lyke vnto golde, and theyr faces were as it had bene the faces of men. And they had heere as the heere of wemen. And theyr teethe were as yͤ teeth of lyons. And they had habbergions, as it were habbergions of yron. And the ſoūde of theyr wynges, was as the ſoūde of charrettes, when many horſſes rūne to gether to battayle. And they had tayles lyke vnto ſcorpiōs, and there were ſtynges in their tayles. And their power was to hurt mē. v. monethes. And they had a kynge ouer thē, whych is yͤ aungell of the bottōleſſe pytt, whoſe name in the Hebrewe tonge, is Abadon: but in the Greke tonge, Apollion yͤ is to ſaye: a deſtroyer. One wo is paſt, and beholde, two wooes come yet after thys.

C And the ſyxt Aungell blewe, and I herde a voyce from the. iiij. corners of the golden aultre, whych is before God, ſayinge to the ſyxt Aungell, which had the trōpe: Loſe the foure Aūgelles, which are boūde in the grete ryuer Euphrates. And the foure Aungelles were looſed, whych were prepared for an houre, for a daye, for a moneth, ⁊ for a yere, for to ſlee the. iii. part of men. And the nōbre of horſmen of warre were. xx. thouſande tymes. x. M. And I herde the nombre of them: ⁊ thus I ſawe yͤ horſes in a viſyon, ⁊ them yͤ ſate on them, hauynge fyrye habbergions of a Jacincte couloure, ⁊ brymſtone, ⁊ the heades of the horſes were as yͤ heades of lyons. D And out of their mouthes went forth fyre ⁊ ſmoke, ⁊ brymſtone. And of theſe thre was the thyrde part of mē kylled: that is to ſaye, of fyre, ſmoke, and brymſtone: which proceded out of the mouthes of them: For theyr power was in their mouthes ⁊ in theyr tayles, for theyr tayles were lyke vnto ſerpentes, ⁊ had heades, ⁊ with thē they dyd hurt: And the remnaunt of the men whych were not kylled by theſe plages, repēted not of the dedes of theyr handes that they ſhulde not worſhyppe deuyls, ⁊ ymages of golde and ſyluer, and braſſe, and ſtone, and of woode, whych nether can ſe, nether heare, nether go. Alſo they repēted not of theyr murther, and of theyr ſorcery, nether of theyr fornicacion, nether of theyr thefte.

¶ The. x. Chapter.

¶ The Aungell hath the booke open: he ſweareth ther ſhalbe nomore tyme: he geueth the booke vnto John, whych eateth it vp,

A AND I ſawe another myghtye aūgell come downe from heauen clothed wͭ a cloude, ⁊ the rayne bowe vpon his heed. And hys face as it were the ſunne, ⁊ his fete as it were pyllars of fyre, and he had in hys hande a lytell boke open, and he put his ryght fote vpon the ſee, ⁊ hys lyft fote on the erth. And cryed wyth a lowde voyce, as when a lyon roreth. And whē he had cryed, ſeuē thonders ſpake theyr voyces. And when the. vii. thōdres had ſpoken theyr voyces, I was about to wryte. And I herde a voyce from heauen, ſayinge vnto me: ſeale vp thoſe thynges whych the. vii. thondres ſpake, and wryte them not.

B And the Aūgell whych I ſawe ſtōde vpō the ſee, ⁊ vpon the erth, lyfte vp his hande to heauen, and ſware by hym that lyueth for euer more, whych created heauē, ⁊ the thynges that therin are * (And the erth and the thynges that therin are) and the ſee, ⁊ the thynges which therin are: yͤ there ſhulde be no lenger tyme but in the dayes of the voyce of the ſeuenth Aūgell, when he ſhall begyn to blowe: euen the myſtery of God ſhalbe fynyſſhed, as he preached by hys ſeruauntes the prophetes.

C And the voyce which I herde from heuē, ſpake vnto me agayne, ⁊ ſayde: * go ⁊ take the lytle boke which is open in the hande of the aungell whych ſtādeth vpon the ſee, and vpon the erth. And I wēt vnto the aungell, ⁊ ſayde to him: geue me the lytle boke, and he ſayde vnto me: take it, ⁊ eate it vp, ⁊ it ſhall D make thy belly bytter, but it ſhalbe in thy mouthe as ſwete as hony. * And I toke the lytle boke out of hys hande, ⁊ eate it vp, and it was in my mouth as ſwete as hony: ⁊ as ſone as I had eaten it, my belly was bytter. And he ſayde vnto me: thou muſt propheſye agayne amonge the people, and nacyōs, and tonges, and to many kynges.

* Eze.ii.c.
* Eze.iii.a.

¶ The. xi. Chapter.

¶ The temple is meaſured. The ſeconde wo is paſt.

A AND then was geuē me a rede, lyke vnto a rodd, ⁊ it was ſayd vnto me. Ryſe and meate the temple of God, ⁊ the aulter, and them that worſhyppe therin, and the queer whych is wythin the temple, caſt out and meate it not for it is geuen vnto Gētyles, and the holy cytie ſhall they treade vnder fote. xlii. monethes. And I wyll geue power vnto my two wytneſſes, and they ſhall propheſye a thouſande, two hundred and. lx.

An iii

dayes, clothed in ſacke clothe. Theſe are two
olyue trees, and two candelſtyckes, ſtãdyng
before the God of the erth.

And yf eny man wyll hurt thẽ, fyre ſhall
B proceds out of their mouthes, and conſume
theyr enemyes. And yf eny man wyll hurt
them, thys wyſe muſte he be kylled. Theſe
haue power to ſhut heauẽ, that it rayne not
in the dayes of theyr propheſying: and haue
power ouer waters to turne thẽ to bloude,
& to ſmyte the erth wyth all maner plages,
as often as they wyll.

And when they haue fynyſhed theyr teſtimony,
the beaſt that cam out of the bottõleſſe
pyt ſhall make warre agaynſt them, &
ſhall ouercome them, & kyll thẽ. And theyr
bodyes ſhall lye in the ſtretes of the greate
cytie, whych ſpiritually is called zodom and
Egypte, where oure Lorde was crucifyed.
And they of the people & kynredes, & tõges,
& they of the nacyons, ſhall ſe theyr bodyes
.iii. dayes and an halfe, & ſhal not ſuffer their
bodyes to be put in graues. And they that
dwell vpon the erth, ſhall reioyce ouer them,
and be glad, & ſhall ſende gyftes one to another,
for theſe two prophetes vexed them yͭ
dwelt on the erth.

And after .iii. dayes & an halfe, the ſprete
C of lyfe from God, entred into thẽ. And they
ſtode vp vpon theyr fete, and greate feare came
vpon them whych ſawe them. And they
herde a greate voyce from heauen, ſayinge
vnto them. Come vp hyther. And they aſcẽded
vp into heauẽ in a cloude, and theyr enemyes
ſawe them. And the ſame houre was
ther a great erthquake, and the tenth parte
of the cytie fell, and in the erthquake were
ſlayne names of men ſeuen. M. and the remnaunt
were feared, & gaue glory to the God
of heauen. The ſeconde woo is paſt, and beholde,
the thyrde woo wyll come anone.

And the ſeuẽth Aũgell blewe, & ther were
D made greate voyces in heauen, ſayinge: the
kyngdome of thys worlde are oure Lordes,
and his Chryſtes, & he ſhall raygne for euer
☞ more ☞ (Amen.) And the .xxiiii. elders, whych
ſyt before God on theyr ſeates, fell vpon
their faces, & worſhypped God, ſayinge: we
geue the thãkes O Lorde God almyghtye:
whych arte & waſt, & arte to come, for yͧ haſte
receaued thy great myght, and haſt raygned.
And the nacyõs were angry, and thy
wrath is come, & the tyme of the deed yͭ they
ſhulde be iudged and that yͧ ſhuldeſt geue reward
vnto thy ſeruauntes the Prophetes
and Sayncte, & to them yͭ feare thy name
ſmall & great & ſhuldeſt deſtroye thẽ, whych
deſtroye the erth. And the tẽple of God was
opened in heauen, & ther was ſene in his temple,
yͤ arche of his teſtament, & ther folowed
lyghtenynges, and voyces, and thondrynges
and erthquake, and moche hayle.

❡The .xii. Chapter.

❡The ſeuenth Aungell bloweth hys trompet. There apeareth in heauen a woman clothed wyth the Sonne: Michael fyghteth wyth the dragon, whych perſecuteth the woman.

AND ther appered a gret wonder A
in heauẽ: A womã clothed with
the ſonne, & the mone vnder her
fete, and vpon her heed a croune
of .xii. ſtarres. And ſhe was wͭ
chylde, & cryed trauaylynge in byrth, & payned
redy to be delyuered. And ther appered
another wõder in heauẽ, for beholde, a gret
red dragon hauynge .vii. heddes, & ten hornes B
& ſeuen crounes vpon hys heades: & hys
tayle drue the thyrde parte of the ſtarres
☞ (of heauen) and caſt them to the earth. ☞

And the dragon ſtode before the woman
whych was redy to be delyuered: for to deuoure
her chylde as ſone as it were borne.
And ſhe brought forth a man chylde, whych
ſhulde rule all nacyõs wyth a rodd of yron.
And her ſonne was takẽ vp vnto God, and
to hys ſeate. And the woman fleed into wyldernes,
where ſhe had a place, prepared of
God, that they ſhulde fede her there a .M. ii.
hundred and .lx. dayes.

And ther was a great battayll in heauẽ, C
Michael and hys aungels fought wyth the
dragon, & the dragõ fought & his Aũgelles,
and preuayled not, nether was theyr place
founde eny more in heauen. And the great
dragon, that olde ſerpent, called the deuyll &
Sathanas, was caſt out. Whych deceaueth
all the worlde. And he was caſt into the erth
and his aũgelles were caſt out alſo (with him)

And I hearde a lowde voyce ſayinge: in
heauen is nowe made ſaluacyon and ſtrẽgth
& the kyngdome of oure God, and the power
of hys Chryſt. For ☞ (the accuſer of oure brethren) ☞
is caſt downe, whych accuſed thẽ before (oure)
God daye and nyght. And they ouercame
hym by the bloude of the lambe, and by the
worde of theyr teſtimony, & they loued not
theyr lyues vnto yͤ deeth. Therfore reioyce D
heuens, & ye that dwell in them. Woo to the
inhabiters of the erth, and of the ſee: for the
deuyll is come downe vnto you, which hath
great wrath, becauſe he knoweth yͭ he hath
but a ſhort tyme.

And when the dragõ ſawe yͭ he was caſte
vnto the erth, he perſecuted yͤ womã, whych
brought forth the mã childe. And to the woman
were geuen two wynges of a great
Egle, yͭ ſhe myght flye into the wyldernes
into her place, where ſhe is norysſhed for a tyme,
tymes, & halfe a tyme, from the preſence
of the ſerpẽt. And the dragõ caſt oute of hys
mouth water after the womã as it had bene
a ryuer, becauſe ſhe ſhulde haue bene caught
of the floude. And the erth holpe the womã,
and yͤ erth opened her mouth & ſwalowed
vp the ryuer, which the dragõ caſt out of hys
mouth,

mouth. And the dragon was wroth wyth the woman: and went, & made warre wyth the remnaunt of hyr sede, whych kepe the cōmaundementes of God, and haue the testymony of Jesus Christe. And he stode on the see sande.

¶ The .xiii. Chapter.

¶ A beast ryseth out of the see wyth seuen heades and ten hornes. Another beast commeth out of the earth wyth two hornes.

A AND I sawe a beaste ryse out of the see, hauinge seuē heddes, & ten hornes, and vpon his hornes ten crounes, and vpon his heed, the name of blasphemy. And the beast whych I sawe, was lyke a catte of the mountayns, and hys fete were as the fete of a beare, & hys mouth as the mouth of a lyon. And the dragō gaue hym his power & hys seate, & gret auctorite: & I sawe one of his heedes as it were wounded to deeth, & hys dedly wounde was healed. And all the worlde wōdred at the beast, they worshypped the dragon, whych gaue power vnto the beast, and they worshypped the beast saying: who is lyke vnto the beast? who ys able to warre wyth hym?

B And there was geuen vnto hym a mouth, that spake great thynges & blasphemyes, & power was geuen vnto hym, to do .xlii. monethes. And he opened hys mouth vnto blasphemy agaynst God, to blaspheme hys name and hys tabernacle, & them that dwell in heauen. And it was geuē vnto hym to make warre wyth the Sayncte, and to ouercome

C them. And power was geuen hym ouer all kynred, and people, and tonge, and nacyon, and all y dwell vpon the erth worshypt him: whose names are not wrytten in the boke of lyfe of the lābe, whych was kylled from the begynnynge of the worlde. If eny man haue an eare let hym heare. He that leadeth into captyuite, shall go into captyuyte: * he y kylleth with a swearde, must be kylled with a swearde. Heare is the pacyence, & the fayth of the sayncte.

*Mat. xxvi. e Gene. ix. a.

And I behelde a nother beast cōmynge vp out of the erth, and he had two hornes lyke a lambe, & he spake as dyd the dragon. And he dyd all y the fyrste beast coulde do in hys presence, & he caused the erth, & them whych dwell therin, to worshyppe the fyrst beast, whose dedly woūde was healed. And he dyd gret wonders, so y he made fyre come doune from heauen in the syght of men. And deceaued them that dwelt on the erth, by the meanes of those sygnes whyche he had power to do in the syght of the beast, sayinge to them that dwelt on the erth: that they shulde make an ymage vnto the beast, which had the woūde of a swearde, and dyd lyue.

And he had power to geue a sprete vnto

D the ymage of the beast, & that the ymage of the beast shulde speake, & shulde cause, that as many as wolde not worshyppe y ymage of y beast, shulde be kylled. And he made all, both small & gret, ryche & poore, fre & bonde, to receaue a marke in theyr ryght handes or in theyr forheddes. And that no man myght by or sell, saue he that had the marke or the name of the beast, other the nōbre of hys name. Here is wysdome. Let hym that hath wytt, count the nōbre of the beast. For it is the nombre of a man, and hys nōbre is syxe hondred, threscore and syxe.

¶ The .xiiii. Chapter.

¶ The lambe standeth vpon the mount Syon, and the vndefyled cōgregacyon wyth hym. The aūgell exhorteth to the feare of God, and telleth of the fall of Babylon.

A AND I loked, and lo, a lābe stode on the moūt Syon, & with hym an C. & xliiii. thousande hauing hys (name and his) fathers name wrytte in theyr forheddes. And I herde a voyce frō heauen, as the sounde of many waters, & as the voyce of a gret thondre. And I herde the voyce of harpers harpynge with theyr harpes. And they songe as it were a newe songe, before y seate, & before the foure beastes, & the elders, & no man coulde learne y songe, but the hūdred & xliiii. M. whych were redemed frō the erth. These

B are they, whych were not defyled wt wemē, for they are virgyns. These folowe the lābe whyther soeuer he goeth. These were redemed frō men, beynge the fyrste frutes vnto God and to the lambe, and in their mouthes was foūde no gyle. For they are wyth oute spot before the trone of God.

And I sawe another aūgell flye in y myddes of heauē hauynge the euerlastynge Gospell, to preache vnto them y syt & dwell on the erth, & to all nacyons, kynreds, & tonges & people, sayinge wt a lowde voyce: * Feare God, & geue honour to hym, for the houre of his iudgement is come: and worshyp hym, y made heauen & erth, & the see, & fountaynes of water. And there folowed a nother aungell, sayinge: * Babylon is fallen is fallen that greate cytie, for she made all nacyons drncke of the wyne of her fornicacyon.

*Act. xiiii. c.

*Esa. xxi. c. Iere. li. a.

C And the thyrde aūgell folowed them sayinge wt a loude voyce: If any mā worshyppe the beast and his ymage, & receaue his marke in his forhed, or on hys hāde, y same shall drynke the wyne of y wrath of God, which is powred in the cup of hys wrath. And he shal be punysshed in fyre and brymstone, before the holy aungells, & before the lambe. And the smoke of their torment ascēdeth vp euermore. And they haue no rest daye nor nyght, whych worshyppe the beast and hys ymage, & whosoeuer receaueth the prynt of his name. Here is the pacyence of sayncte.

heare are they that kepe the commaūdemētes and the fayth of Jeſu.

And I hearde a voyce from heauen ſayinge vnto me: wryte. Bleſſed are the deed, which here after dye in the Lorde, euen ſo ſayth the ſprete: that they reſt frō theyr laboures, but theyr workes folowe them.

*And I loked, and beholde a whyte clowde, and vpon the clowde one ſyttynge lyke vnto the ſonne of man, hauynge on hys heed a golden crowne, and in hys hande a ſharpe ſykle. And another aungell came out of the temple, cryinge with a lowde voyce to hym yᵗ ſate on the clowde: *Thruſte in thy ſykle *Joel.iij.c.
D and repe, for thy tyme is come to repe, for the corne of the erth is rype. And he that ſate on the clowde, thruſt in hys ſycle on the earth, & the erth was reped.

And another aungell came out of the temple, which is in heauen, hauyng alſo a ſharpe ſykle. And another aūgell came out from the aultre, whych had power ouer fyre, and cryed with a lowde crye to hym that had the ſharpe ſykle, and ſayde: thruſt in thy ſharpe ſykle, and gaddre the cluſters of the erth, for her grapes are rype. And the aungell thruſt in hys ſharpe ſykle on the erth, & cut downe the grapes of the vyneyarde of the erth: and caſt thē into the great wynefate of the wrath of God, & the wynefate was trode without the cytie, & bloude came out of the fate, euen vnto the horſſe brydles, by yᵉ ſpace of a thouſande, and. vj. C. furlonges.

¶The.xv. Chapter.

¶The ſeuen Aungels, hauynge ſeuen vyalles full of wrath,

A And I ſawe another ſygne in heauē greet & meruellous, ſeuen Aūgels, hauynge the ſeuē laſte plages, for in them is fulfylled the wrath of God. And I ſawe as it were a glaſſye ſee, myngled wᵗ fyre, & them yᵗ had gotten victory of the beaſt, and of hys ymage, and of the nōbre of hys name, ſtande on the glaſſye ſee, hauynge the harpes of God, & they ſange the ſonge of Moſes the ſeruaunt of God, & the ſonge of the lambe, ſayinge: Greet and maruelous are thy workes: *Lorde God almyghtye, iuſte and true are thy wayes, thou kynge of Saynctes. Who ſhall not feare yᵉ Lorde, & glorify thy name? For thou only arte holy, and all gentyls ſhall come & worſhyppe before the, for thy iudgementes are made manyfeſte.
*Eſa.xxi.c. Jere.li.a.

B And after that, I loked, and beholde, the temple of the tabernacle of teſtimony was open in heauen, and the ſeuen Aūgels came out of the temple which had the ſeuen plages, clothed in pure and bryght lynnen, and hauynge theyr breſtes gyrded wyth golden gerdels. And one of the fowre beaſtes gaue vnto the ſeuen Aungels ſeuē goldē vyalles full of the wrath of God, whych lyueth for euermore. And the temple was full of the ſmoke of the glory of God & of hys power, and no man was able to entre into the temple, tyll the ſeuē plages of the ſeuen Aūgels were fulfylled.

¶The.xvi. Chapter.

¶The Aungels powre out theyr vyalles full of wrath.

A And I herde a great voyce out of the temple ſayinge to the ſeuen aūgels: go your wayes, powre out your vyalles of wrath vpō the erth. And the fyrſt Aungell went, and powred out hys vyall vpon the erth, & there fell a noyſome, and a ſore botche vpon the men whych had the marke of the beaſt, & vpon them whych worſhypped hys ymage. And the ſecōd Aungell ſhed out hys vyall vpon the ſee, and it turned as it were into the bloude of a deed man: and euery lyuynge thynge dyed in the ſee. And the thyrde Aūgell ſhed out hys vyall vpon the ryuers and fountaynes of waters, & they turned to bloude. And I herde an Aūgell ſaye: Lorde, B
whych arte and waſt, thou arte ryghteous and holy, becauſe thou haſt geuen ſoche iudgementes, for they ſhed out the bloude of ſainctes, and prophetes, & therfore haſt yᵘ geuē them bloude to drynke: for they are worthy. And I herde another ſaye: euen ſo Lord God almyghtye: true and ryghteous are thy iudgementes.

And the fourth Aungell powred out hys vyall on the ſunne, & power was geuē vnto him to vexe men wyth heat of fyre. And the men raged in greet heate: & ſpake euyll of the name of God, which hath power ouer thoſe plages, & they repēted not of theyr euyll dedes, to geue hym glory. And the fyft Aūgell powred out hys vyall vpon the ſeate of the beaſte, & his kyngdome wexed darke, & they gnewe theyr tōges for ſorowe, and blaſphemed the God of heauē for ſorowe & payne of theyr ſores, and repented not of theyr dedes.

And yᵉ ſyxt Aūgell powred out his vyall C
vpon the greet ryuer Euphrates, & the water dryed vp, yᵗ the wayes of the kynges of the eaſt ſhulde be prepared. And I ſawe thre vncleane ſpretes lyke frogges come out of the mouth of yᵉ dragon, & out of the mouth of the beaſt, & out of the mouth of the falſe Prophete. For they are the ſpretes of deuyls, wor[illegible]racles, to go out vnto the kynges of the erth and of the whole world, to gather them to the batayle of the great daye of God almyghtye. *Beholde, I come as a *Mat.xxiiij.d
thefe: Happy is he that watcheth, and ke- ij.Pet.iij.c.
peth hys garmentes, leſt he walke naked, i.Theſ.v.a.
and men ſe hys fylthyneſſe. And he gathe-

red them together into a place called in the Hebrue tonge Armagedon.

And the ſeuenth aungell powred out his vyall into the ayre. And ther cam a greate voyce out of heauen frõ the ſeate, ſayinge, it is done. And ther folowed, voyces, thõdrynges, and lyghtenynges, & ther was a greate erthquake, ſuche as was not ſence men were vpon the erth, ſo myghty an erthquake & ſo great. And the great cytie was deuyded in to thre partes, and the cyties of all nacyons fell. And greate Babylon came in remembraunce before God, to geue vnto hyr yͤ cup of the wyne of the fearcenes of hys wrathe. Euery yle alſo fled awaye, and yͤ mountaynes were not founde. And ther fell a greate hayle (as it had bene talentes) out of heauen vpõ the men, and the men blaſphemed God: becauſe of the plage of the hayle, for it was great, and the plage of it ſore.

¶ The xvii. Chapter.

¶ He deſcrybeth the woman ſyttinge vpon the beaſt wyth ten hornes.

A And ther came one of the ſeuen aũgels, whiche had the ſeuẽ vyalles: and talked with me, ſayenge vnto me: come, I wyll ſhewe vnto the, the iudgemẽt of the great whore that ſytteth vpon many waters, wyth whome haue commytted fornycacyon the kynges of the erthe, and the inhabyters of the erth are dronken wt the wyne of hyr fornicacyon. And the ſpreete caryed me awaye in to the wyldernes. And I ſawe a woman ſyt vpon a roſe colored beaſt, full of names of blaſphemye, whyche had ſeuẽ heades and ten hornes. B And the woman was arayed in purple & roſe coloure, and decked with golde, precious ſtone, and pearles, and had a cup of golde in her hande, full of abhominacyons and fylthynes of her fornicacyõ. And in her forheade was a name wrytten, a miſtery, greet Babylon the mother of whordom and abhominacyons of the erth. And I ſawe the womã dronken with the bloude of ſayncte s, and wyth the bloude of the wytneſſes of Ieſu. And when I ſawe her: I wõdred with great meruayle.

And the aũgell ſayde vnto me: wherfore marueyleſt thou? I wyll ſhewe the the myſtery of the womã, and of the beaſt that beareth her, whych hath ſeuen heades and ten hornes. The beaſt that thou ſeeſt, was, and is not, and ſhall aſcẽde out of yͤ bottomleſſe pyt, and ſhall go into perdicyon, & they that dwell on yͤ erth ſhall wondre (whoſe names are not wrytten in the boke of lyfe from the begynnynge of the worlde) when they beholde the beaſt yͤ was and is not. And here is a mynde that hath wyſdome.

C The ſeuen heades are ſeuẽ mountaynes, on whych the w[illegible]an ſytteth, they are alſo ſeuẽ kynges. Fyue are fallẽ, and one is, and another is not yet come. And when he commeth, he muſt cõtinewe a ſhorte ſpace. And the beaſt that was, and is not, is euen the eyght, and is one of the ſeuen, and ſhall go into deſtruccyon. And the ten hornes whych thou ſaweſt are ten kynges whych haue receaued no kyngdom as yet, but ſhal receaue power as kynges at one houre wyth the beaſt. Theſe haue one mynde, and ſhall geue theyr power and ſtrength vnto the beaſt. Theſe ſhall fyght wyth the lambe, and the lambe ſhall ouercome thẽ. *For he is Lord of Lordes, and kynge of kynges, and they that are on hys ſyde, are called, and choſen, and faythfull. *i.Tim.vi.c.

D And he ſayde vnto me: the waters whych thou ſaweſt, where yͤ whore ſytteth, are people and folke, & nacyõs, and tonges. And the ten hornes, which thou ſaweſt vpon yͤ beaſt, are they that ſhall hate the whore, and ſhall make her deſolate and naked, & ſhall eate her fleſhe, & burne her with fyre. For God hath put in theyr hertes to fulfyll hys wyll, & to do with one conſent, for to geue their kyngdome vnto the beaſt, vntyll the wordes of God be fulfylled. And the woman whych thou ſaweſt, is that great cytie, whiche raygneth ouer the kynges of the erth.

¶ The xviii. Chapter.

¶ The louers of the worlde are ſory for the fall of Babylon, but they that be of God haue cauſe to reioyſe for her deſtruccyon.

A And after that, I ſawe another aungell come from heauẽ, hauynge gret power, and the erthe was lyghtened wyth hys bryghtnes. And he cryed myghtely with a ſtronge voyce, ſayinge: *Great Babylon is fallen, is fallen, and is become the inhabitacyon of deuyls, and the holde of all fowle ſpretes, and a cage of all vncleane and hatefull byrdes, for all nacyons haue dronken of the wyne of the wrath of her fornicacyon. And the kynges of the earth haue commytted fornicacyon wyth her, and the merchauntes of the erth are wexed ryche of the aboundaunce of her pleaſures. *Eſa.xxi.c. Iere.l.c.

B And I herde another voyce from heauẽ, ſaye, come awaye from her my people, yͤ ye be not partakers of her ſynnes, and yͤ ye receaue not of her plages. For her ſynnes are gone vp to heauẽ, & God hath remẽbred her wyckednes. Rewarde her euẽ as ſhe rewarded you, & geue her double accordinge to her workes. And powre in double to her in the ſame cuppe which ſhe fylled vnto you. And as moche as ſhe glorifyed her ſelfe and lyued wantõly, ſo moche powre ye in for her of punyſhement and ſorowe, C for ſhe ſayde in her ſelfe: *I ſyt beynge a quene, & am no wydowe, and ſhall ſe no ſorowe. *Eſa.xlvii.b. Therfore ſhall her plages come in one daye, deeth, & ſorowe and honger, & ſhe ſhalbe brent wi[illegible] for ſtrõge is yͤ Lorde God which ſhall [illegible] her.

And the kynges of the erth ſhall be wepe
her and wayle ouer her, which haue cõmyt-
ted fornicacyõ with her, ⁊ haue lyued wan-
tonly with her, when they ſhall ſe the ſmoke
of her burnynge, ⁊ ſhall ſtande a farre of, for
*Iere.li.a. D feare of her punyſhement, ſayinge. *Alas,
Alas, that greet cytie Babylon, ẏ myghtye
citie: for at one houre is thy iudgemẽt come.
And the marchauntes of the erth ſhall wepe
and wayle in them ſelues, for no man wyll
bye theyr ware eny more, the ware of golde
⁊ ſyluer, ⁊ precious ſtones, nether of pearle,
and raynes, and purple, and ſkarlet, and all
thynne woode, ⁊ all maner veſſels of yuery,
⁊ all maner veſſels of moſt precious wodde,
v⁊ ⁊ of braſſe ⁊ yron, v⁊ (and marble) ⁊ ſynamon,
and odours, ⁊ oyntmẽtes, and frãckinſence,
⁊ wyne, ⁊ oyle, and fyne floure, and wheate,
beaſtes and ſhepe, and horſſes, and charettes,
and bodyes, and ſoules of men.

And ẏ apples that thy ſoule luſted after,
are departed frõ the. And all thynges which
were deyntie, and had in price, are departed
frõ the, ⁊ thou ſhalt fynde the nomore. The
marchauntes of theſe thynges whyche were
wexed ryche, ſhall ſtãde a farre of from hir,
for feare of ẏ punyſhement of her, wepynge
*Iere.li.b. and waylynge, ⁊ ſayinge: *Alas, Alas, ẏ
E greet cytie, that was clothed in raynes and
purple, and ſcarlet, and decked with golde,
and precious ſtones, and pearles: for at one
houre ſo great ryches is come to nought.

And euery ſhyppe gouerner, and all they
that occupied ſhyppes, and ſhypmen whych
worke in the ſee, ſtode a farre of, and cryed,
when they ſawe the ſmoke of her burnynge,
ſayinge: what cytie is lyke vnto thys greet
citie? And they caſt duſt on their heddes, and
*Iere.li.b. cryed wepinge, ⁊ waylinge, ⁊ ſayde: *Alas,
F Alas, that great cytie, wheryn were made
ryche all that had ſhyppes in the ſee, by the
reaſon of her coſtlynes, for at one houre is
ſhe made deſolate.

Reioyce ouer her thou heauẽ, and ye holy
Apoſtles and Prophetes: for God hath ge-
uen your iudgement on her. And a myghty
aungell toke vp a ſtone lyke a greet mylſtone
and caſt it into the ſee, ſayinge: with ſuche
violence ſhall that great cytie Babylon be
G caſt, and ſhalbe founde no more. And the
voyce of harpers, and muſicyons, and of py-
pers, and trompetters ſhalbe herde no more
in the: and no craftes man, of whatſoeuer
craft he be, ſhalbe founde eny more in the.
And the ſounde of a myll ſhalbe herde no
v⁊ more in the, v⁊ (and candell lyght ſhalbe nomore bur-
nynge in the) and the voyce of the brydegrom
and of the bryde, ſhalbe herde no more in the
for thy marchauntes were the greet men of the
erth. And with thyne inchauntment were de-
ceaued all nacyõs: and in her was founde the
bloud of the Prophetes, and of ẏ ſayntes,
and of all that were ſlayne vpon the erth.

¶The.xix.Chapter.

¶Prayſe is geuen vnto God for iudgynge the whore, and for auengynge the bloude of hys ſeruauntes. The Aungell wyll not be worſhypped. The foules and byrdes are called to the ſlaughter.

AND after that, I herde a greate voyce A
of moche people in heauẽ ſayinge: Al-
leluia. Saluacyon ⁊ glory ⁊ honour ⁊
power be aſcribed to the Lorde our God, for
true and ryghteous are hys iudgementes,
for he hath iudged the gret whore which dyd
corrupt the erth with her fornicacyõ, ⁊ hath
auenged the blood of hys ſeruauntes of hys
hãde. And agayne they ſayde: Alleluia. And
ſmoke roſe vp for euermore. And the .xxiiij.
elders, and the .iiij. beſtes fell downe, ⁊ wor-
ſhypped God that ſate on the ſeate, ſayinge:
Amen, Alleluia. And a voyce came out of
the ſeat, ſayinge: prayſe our Lorde God all
ye that are hys ſeruauntes, and ye that feare
hym both ſmall and great.

And I herde ẏ voyce of moche people euen
as the voyce of many waters, ⁊ as ẏ voyce
of ſtronge thõdrynges ſayinge: Alleluia, for B
the Lord our God omnipotẽt raygneth. Let
vs be glad and reioyce, and geue honoure to
him, for the mariage of the lambe is come,
and hys wyfe made her ſelfe ready. And to
her was graunted, that ſhe ſhulde be arayed
with pure and goodly raynes. For ẏ raynes
is ẏ ryghtewesnes of ſayntes. And he ſayde
unto me, wryte, * happy are they whyche *Mat.xxii.a. Luke.xiiii.a.
are called vnto the ſupper of the lambes ma-
riage. And he ſayde vnto me: theſe are ẏ true
ſayinges of God. And I fell at hys fete, to
worſhyppe hym. And he ſayde vnto me: ſe ẏ
do it not. For I am thy felow ſeruaũt, ⁊ one
of thy brethrẽ, euen of them ẏ haue the teſti-
mony of Jeſus. Worſhyppe God. For the te-
ſtimony of Jeſus is the ſprete of propheſy.

And I ſawe heauẽ opẽ, ⁊ beholde, a whyte C
horſſe: ⁊ he ẏ ſat vpon him was called fayth-
full ⁊ true, ⁊ in ryghtewesnes he doth iudge ⁊
make battayle. His eyes were as a flãme of
fyre: ⁊ on his heed were many crownes: ⁊ he
had a name wrytten, that no mã knewe but
he hym ſelfe. * And he was clothed with a Esa.lxiii.
veſture dipt in bloude, ⁊ his name is called ẏ
worde of God. And ẏ warriers which were
in heauẽ, folowed him vpon whyte horſſes,
clothed wyth whyte ⁊ pure raynes: and out
of hys mouthe wente a ſharpe two edged
ſwerde, that wyth it he ſhulde ſmyte the he-
then. And he ſhall rule them with a rodde of D
yron, and he trode ẏ wynefat of fearſnes and
wrath of almyghty God. And hath on hys
veſture and on hys thygh a name wrytten:
Kyng of Kynges, and Lorde of Lordes.

And I ſawe an aũgell ſtãde in the ſonne,
and he cryed with a loude voyce, ſayinge: to
all ẏ fowles that flye by the myddes of hea-
uen: come and gather youre ſelues to gether
unto

vnto the ſupper of the great God, ẏ ye maye eate fleſſhe of kynges, and the fleſſhe of hye captaynes, and the fleſſhe of myghty men, & the fleſſhe of horſſes, and of them that ſyt on them, and the fleſſhe of all free mē and bonde men and of ſmall and gret. And I ſawe the beaſt, and the kynges of the earth, and their warriers gathered together to make batayl agaynſt hym that ſat on the horſſe, and agaynſt hys ſoudyers.

And the beaſt was taken, and with hym that falſe prophet that wrought myracles before hym, with whych he deceaued them that receaued the beaſtes marke, and them that worſhypped hys ymage. Theſe both were caſt quycke into a ponde of fyre burnynge with brymſtome: and the remnaunt were ſlayne wyth the ſwearde of hym that ſat vpon the horſſe, whych ſwearde proceaded out of his mouth, and all ẏ foules were fulfylled wyth theyr fleſſhe.

¶ The.xx. Chapter.

¶ The dragon is bounde for a. M. yeres. The deed aryſe, and receaue iudgement.

A AND I ſawe an Aungell come downe from heauen, hauynge the kaye of the bottomleſſe pyt, and a greate chayne in his hāde. And he toke the dragon that olde ſerpente, whych is the deuyll & Satanas, & he bounde him a thouſande yeres: and caſt him into the bottomleſſe pyt, and he ſhutte hym vp, and ſet a ſeale on him, that he ſhulde deceaue the people nomore, tyll the thouſande yeres were fulfylled. And after that he muſt be loſed for a lytell ſeaſon.

B And I ſawe ſeates, and they ſat vpō thē, & iudgement was geuen vnto them: and I ſawe the ſoules of them that were beheaded for the wytnes of Jeſu, and for the worde of God: & which had not worſhipped the beaſt, nether his ymage, nether had takē his marke vpon their forheades, or in their handes: and they lyued, and raygned with Chriſt a. M. yere: but the other of the deed men lyued not agayne, vntyll the thouſande yere were fynyſſhed. This is ẏ fyrſt reſurreccyon. Bleſſed and holy is he, that hath parte in the firſt reſurreccyon: For on ſuche ſhall the ſeconde deeth haue no power, but they ſhalbe ẏ Preſtes of God and of Chriſt, and ſhall raygne with him a thouſande yere.

*Eze.xxxviij. and.xxxix.

C * And when ẏ thouſande yeres are expyred, Satan ſhalbe lowſed out of hys preſon and ſhall go out to deceaue the people, which are in the foure quarters of the erth, Gog & Magog, to gather thē together to battayle, whoſe nombre is as the ſonde of the ſee: and they went vp in the playne of the erth: & cōpaſſed the tentes of the ſayntes about, & the beloued citie. A[illegible]re came downe frō God out of heauen, and deuoured thē: and the deuyll that deceaued thē, was caſt into a lake of fyre and brymſtome, where the beaſt and the falſe prophetes ſhalbe tormented daye and nyght for euermore.

And I ſawe a great whyte ſeate, a[illegible] him that ſate on it, from whoſe face fleed [illegible]waye both ẏ erth and heauen, and their place was nomore founde. D And I ſawe the deed, both gret and ſmall ſtonde before God: And the bokes were opened, and another boke was opened, whych is the boke of lyfe, & the deed were iudged of thoſe thynges whych were wrytten in the bokes accordynge to their dedes: and the ſee gaue vp her deed which were in her, and deeth and hell delyuered vp the deed, whych were in them: & they were iudged euery mā accordynge to his dedes. And deeth and hell were caſt into the lake of fyre. This is the ſeconde deeth. And whoſoeuer was not founde wrytten in the boke of lyfe, was caſt into the lake of fyre.

¶ The.xxj. Chapter.

¶ In thys chapter is deſcrybed the newe and ſpirituall Jeruſalem.

A AND I ſawe a newe heauē and a newe earth. For the fyrſt heauen, and the fyrſt earth were vanyſhed awaye, and ther was nomore See. ✠ And I John ſawe that holy cytie, newe Jeruſalem come downe from God out of heauen, prepared as a bryde garnyſſhed for her huſbāde. And I herde a greate voyce out of heauē ſayinge beholde, the tabernacle of God is with men, and he wyll dwell wyth them. And they ſhall be his people, and God him ſelfe ſhalbe wyth them, and be theyr God. B * And God ſhall wype awaye all teares frō theyr eyes. And there ſhalbe nomore deeth, nether ſorowe, nether cryenge, nether ſhall ther be eny more payne, for the olde thynges are gone. And he that ſate vpō the ſeate, ſayde: * Beholde, I make all thynges newe. ✠ And he ſayde vnto me: wryte, for theſe wordes are faythfull and true.

Esa.lxv.d. and.lxvi. 2.Pet.iii.

*Esa.xxv

*Esa.xliii.d. 2.Cor.v.d.

And he ſayde vnto me: it is done, I am Alpha and Omega, the begynnynge & the ende. I wyll geue to him that is a thyrſt, of the well of ẏ water of lyfe, fre. He that ouercommeth ſhall enherete all thynges, and I wyll be hys God, and he ſhalbe my ſonne. C But the fearfull and vnbeleuynge, and the abhominable, & murdrers, & whoremōgers, and ſorcerers, and ydolaters, and all lyars ſhall haue their parte in the lake which burnyth wyth fyre and brymſtome, whych is the ſeconde death.

And there came vnto me one of ẏ ſeuē angels which had the ſeuen vyalles full of the ſeuē laſt plages: & talked wyth me ſayinge: come hyther, I will ſhewe the the b[illegible] the lambes wyfe. And he caryed me a[illegible] ſpirete to a great and an hye mountayne, and he ſhewed me the great cytie holy Jeruſalē, deſcendynge out of heauen from God: D hauynge the bryghtnes of God. And her ſhynynge was lyke vnto a ſtone moſte precious, euen lyke a Jaſper cleare as Criſtall: & had walles great & hye, & had.xii. gates and at the gates.xii. Aungels: and names wrytten, whych are the names of the.xii. trybes of Iſraell: on the Eaſt parte.iii. gates, and on the Northſyde.iii. gates, and towardes the South.iii. gates, and frō the weſt thre gates, and the wall of the cytie had.xii. foundacyons: and in them the twelue names of the lambes.xii. apoſtles.

E And he that talked with me, had a goldē reede to meaſure the cytie wyth all and the gates therof & the wall therof. And the cytie was buylt.iiii. ſquare, and the lēgth was as large as the bredth, and he meaſured the cytie with the (golden) rede.xii. M. furlonges: and the length & the bredth, and the heyth of it, were equall. And he meaſured the wall therof, an.cxliiii. cubytes: the meaſure that the aungell had, was after the meaſure that mā vſeth. And the buyldynge of the wall of it was of Jaſper. And the cytie was pure golde lyke vnto cleare glaſſe, and the foundacyons of the wall of the cytie were gar- F nyſhed with all maner of precious ſtones. The fyrſt foundacyon was Jaſpis, the ſeconde Saphyre, the thyrde a Calcedony, the fourth an Emeralde, the fyft Sardonix, the ſyxte Sardeos, the ſeuenth Chryſolite, the eyght Berall, the.ix. a Topas, the tenth a Cruſopraſos, the eleuenth a Jacynte, ỹ twelueth an Amatiſt.

The twelue gates were twelue pearles, euery gate was of one pearle, and the ſtrete of the cytie was pure golde, as thorowe ſhynynge glaſſe. And I ſawe no temple therin. G For the Lorde God almyghty and ỹ lambe are the temple of it. * And the cytie hath no nede of the ſonne, nether of the mone to lyghten it. For the bryghtnes of God dyd lyght it, and the lambe was ỹ lyght of it. And the people whych are ſaued ſhall walke in the lyght of it. And the kynges of the earth ſhall brynge theyr glory (And honoure) vnto it. * And the gates of it are not ſhut by daye. For there ſhalbe no nyght there. (And into it ſhall they brynge the glory & honoure of the nacions.) And there ſhall enter into it none vncleane thynge, nether whatſoeuer worketh abhominacyon or maketh lyes: but they only whych are wrytten in the lambes boke of lyfe.

*Eſa.lx.d.

*Eſa.lx.c.

¶ The.xxii. Chapter.

¶ The ryuer of the water of lyfe, the [illegible] and lyght of the cytie of God. The Lorde geueth euer hys ſeruauntes warnynge of thynges to come. [illegible] Aungell wyll not be worſhypped. To the [illegible] of God maye nothynge be added nor [illegible].

A And he ſhewed me a pure ryuer of water of lyfe, clere as Cryſtall: procedinge out of the ſeate of God, and of the lambe. In the myddes of the ſtrete of it, and of ether ſyde of the ryuer, was ther woode of lyfe: whych bare twelue maner of frutes: and gaue frute euery moneth: and the leues of the wood ſerued to heale the people wyth all. And ther ſhalbe no more curſſe, but the ſeate of God and the lambe ſhalbe in it: and hys ſeruauntes ſhall ſerue him. B And they ſhall ſe his face, and his name ſhalbe in their forheddes. * And there ſhall be no nyght there, and they nede no candle, nether lyght of the ſunne: for the Lord God geueth them lyght, and they ſhall raygne for euermore.

*Eſa.lx.d.

And he ſayde vnto me: theſe ſayinges are faythfull and true. And ỹ Lorde God of the holy Prophetes ſent hys Aungell to ſhewe vnto hys ſeruauntes, the thynges whyche muſt ſhortly be fulfylled. Beholde, I come ſhortly. * Happy is he ỹ kepeth the ſayinge of the propheſy of thys boke. I am John, which ſawe theſe thynges and herde them. C And whan I had herde & ſene, * I fell doune to worſhyppe before the fete of the aungell, whyche ſhewed me theſe thynges. And he ſayde vnto me: ſe thou do it not, for I am thy felowe ſeruaunt, & the felowe ſeruaunt of thy brethren the Prophetes, and of them whych kepe the ſayinges of (the prophecye of) thys boke. But worſhyppe God.

*Apoca.i.a.

*Apoc.xi.d.

And he ſayde vnto me: ſeale not ỹ ſayinges of the propheſy of this boke. For ỹ tyme is at hande. He that doeth euyll, let hym do euyll ſtyll: and he whych is fylthy, let him be fylthy ſtyll: and he ỹ is ryghteous, let hym be more ryghteous: and he ỹ is holy, let him be more holy. And beholde, I come ſhortly, and my rewarde is with me, to geue euery man accordynge as his dedes ſhalbe. I am Alpha and Omega, the begynnynge and the ende: the fyrſt and the laſt. Bleſſed are they that do hys commaundementes, that theyr power maye be in the tree of lyfe, and maye entre in thorowe the gates into the cytie. * For wythout ſhalbe dogges and inchaunters, and whoremōgers, and mortherers, and ydolaters, and whoſoeuer loueth or maketh leaſynges.

*Eſa.xliii.b Apoc.i.b.

D I Jeſus ſent myne Aungell, to teſtifye vnto you theſe thynges in the cōgregacyōs. I am the rote and the generacyon of Dauid and the bryghte mornynge ſtarre. And the ſpirete and the bryde ſaye come. And let hym that heareth, ſaye alſo: come. * And let hym that is a thyrſt: come. And let whoſoeuer wyll, take of the water of lyfe, fre.

*Eſa.lv.a. John.vii.c.

I teſtifye vnto euery man that heareth ỹ wordes of the propheſy [illegible] thys boke: * yf eny man ſhall adde vnto theſe thynges, God ſhall

*Deu.iiii.a. and.xii.d. Pro.xxx.a.

ſhall adde vnto hym the plages ỹ are wrytten in thys boke. And yf eny man ſhall mynyſhe of the wordes of the boke of this prophecy, God ſhall take awaye hys parte out of the boke of lyfe, & out of ỹ holy cytie, and from the thynges which are wrytten in this boke. He whych teſtifyeth theſe thynges ſayeth: be it. I come quyckly. Amen.

Euen ſo come Lorde Jeſu.
The grace of our Lord
Jeſu Chriſt be
wyth you
all.
Amen.

⁂

¶The ende of the newe Teſtament.

⁂

¶A table to fynde the

Epiſtles and Goſpels vſually red in the church, after Salyſbury vſe, wherof ỹ fyrſt lyne is the Epiſtle, & the other the Goſpell: whoſe begynnynge thou ſhalt fynde in ỹ boke marked with a croſſe ✠ and the ende wyth halfe a croſſe. ⸸ conteyned with in the letters,
A.B.C.D.&c.

⁂

¶On the fyrſt Sondaye in Aduent.	
Thys alſo we	Roma.xiii.c
And whan they drue nye	Math.xxi.a
¶On the wedniſdaye	
Be pacient therfore brethren	Jacob.v.b
The begynnynge of	Mar.i.a
¶On the frydaye	
Herken vnto me	Eſa.li.a
In thoſe dayes came John	Math.iii.a
¶On the ſeconde ſondaye in Aduent	
Whatſoeuer thynges	Roma.xv.a
And there ſhalbe ſygnes	Luke.xxi.c
¶On the wedniſdaye	
Thus ſayeth the Lorde	zacha.viii.a
Verely I ſaye vnto you	Math.xi.b
¶On the frydaye	
I haue ſet watchmen	Eſa.lxii.b
John beareth wytneſſe	John.i.b
¶On the thyrde ſondaye in Aduent	
Let a mã thys wyſe eſteme vs.	i.Cor.iiii.a
Whan John beynge	Math.xi.a
¶On the wedniſdaye	
Thys is the worde	Eſa.ii.a
And in the ſyxte moneth	[illegible]
¶On the frydaye	
There ſhall come a rod	Eſa.xi.a
And Mary aroſe in	Luke.i.d
¶On the.iiii.ſondaye in Aduent	
Reioyce in the Lorde	Philip.iiii.a
And thys is the recorde	John.i.b
¶On the wednyſdaye	
Be glad than	Joel.ii.f
And thys rumoure of	Luke.vii.c
¶On the frydaye	
Be glad and reioyce	zacha.ii.c
Take hede, beware	Mar.viii.b
¶On Chriſtmaſſe euen	
Paule the ſeruaunt	Roma.i.a
When hys mother Mary	Math.i.c
¶On Chriſtmaſſe nyght at the.i.maſſe	
For the grace of God	Titus.ii.b
And it chaunſed in thoſe	Luke.ii.a
¶At the ſeconde maſſe	
But after that the kyndneſſe	Titus.iii.a
The ſhepeherdes ſpake to	Luke.ii.c
¶At the thyrde maſſe	
God in tyme paſt	Hebre.i.a
In the begynnynge was	John.i.a
¶On ſaynct Steuens daye	
Steuen full of fayth	Actes.vi.c
Wherfore beholde I ſend	Math.xxiii.d
¶On S.John the Euãgeliſtes daye	
He that feareth God	Eccle.xv.a
Folowe me. Peter turnyd	John.xxi.f
¶On Chyldermaſſe daye	
And I loked and loo	Apocalyp.xiiii.a
An aungell of the Lorde	Math.ii.c
¶On the ſondaye after Chriſtmaſſe	
And I ſaye that the heyre	Gala.iiii.a
And hys father and mother	Luke.ii.f
¶On newe yeares daye	
For the grace of God	Titus.ii.b
And whan the eyght dayes	Luke.ii.c
¶On the twelfe euen	
For the grace of God	Titus.ii.b
But whan Herode was	Math.ii.d
¶On the twelfe daye	
Get the vp by tymes	Eſa.lx.a
When Jeſus was borne	Math.ii.a
¶On the fyrſt ſondaye after.xii.daye	
O Lorde I wyll thanke the	Eſa.lx.a
The nexte daye after John	John.i.d
¶On the.ii.ſondaye after.xii.daye	
And I beſeche you therfore	Roma.xii.a
When he was twelue	Luke.ii.f
¶On the.iii.ſondaye after.xii.daye	
Seynge that we haue	Roma.xii.b
And the thyrde daye	John.ii.a
¶On the.iiii.ſondaye after.xii.daye	
Be not wyſe in youre	Ro[illegible]
Whan Jeſus came	M[illegible]

The Table.

¶ On the .v. ſondaye after .xii. daye.	
Owe nothynge to any man	Roma.xiii.a
And whan he entred into	Math.viii.c
¶ On the .vi. ſondaye after .xii. daye	
P[illegible] on therfore	Colloſſ.iii.b
T[illegible]yngdome of heauen	Math.xiii.d
¶ On ſeptuageſima ſondaye	
Perceaue ye not howe that they	i.Cor.ix.d
The kyngdome of heauen	Math.xx.a
¶ On Sexageſima ſondaye	
Ye ſuffre fooles gladly	ii.Corin.xi.d
Whan moche people were	Luke.viii.a
¶ On Quinquageſima ſondaye	
Though I ſpake	i.Corin.xiii.a
Jeſus toke vnto hym the	Luke.xviii.d
¶ On Aſhwedniſdaye	
Nowe therfore ſayeth	Joel.ii.c
Moreouer whan ye faſt, be	Math.v.a
¶ On the frydaye	
Crye nowe as loude	Eſa.lviii.a
Ye haue hearde that it is	Math.v.g
¶ On the fyrſt ſondaye in lent	
We alſo as helpers	ii.Corin.vi.a
Then was Jeſus led of	Math.iiii.a
¶ On the wedniſdaye	
And the Lorde ſayde	Exo.xxiiii.c
Then certayne of yͤ Scrybes	Math.xii.d
¶ On the frydaye	
The ſame ſoule that	Ezech.xviii.e
After thys was	John.v.a
¶ On the ſeconde ſondaye in lent	
Farthermore brethren	i.Theſſalo.iiii.a
And Jeſus went	Math.xv.c
¶ On the wedniſdaye	
But Mardoch thought	Heſter.xiii.d
And Jeſus goynge vp to	Math.xx.b
¶ On the frydaye	
Curſed be the man	Jere.xvii.b
I can of myne awne	John.v.c
¶ On the thyrde ſondaye in lent	
Be ye therfore the	Ephe.v.a
And he was caſtynge out	Luke.xi.b
¶ On the wedniſdaye	
Honoure thy father	Exod.xx.b
Then came vnto Jeſus	Math.xv.a
¶ On the frydaye	
And the congregacyon had	Nume.xx.a
Then came he in to	John.iiii.a
¶ On the fourth ſondaye in lent	
For it is wrytten that	Gala.iiii.c
Jeſus went	John.vi.a
¶ On the wedniſdaye	
And Eze.xxxvi.e	Eſay.i.c
And Jeſus goynge by.	John.ix.a
¶ On the frydaye	
And after theſe actes	iii.Reg.xvii.c
A certayne mã was ſyck called	John.xi.a
¶ On the .v. ſondaye in lent	
But Chriſt beynge	Hebre.ix.c
Whych of you can rebuke	John.viii.f
[illegible]n the wedniſdaye	
[illegible] Lorde ſpake	Leuit.xix.a
And it was at Jeruſalem	John.x.e
¶ On the frydaye	
Lorde, all they that for	Jere.xvii.c
Then gathered the hygh	John.xi.f
¶ On palme ſondaye	
Let the ſame mynde be	Philip.ii.a
Ye knowe that after two	Math.xxvi.a
¶ On the wedniſdaye	
Who hath geuen	Eſa.liii.a
The feaſt of ſwete breade	Luke.xxii.a
¶ On good frydaye	
The Lorde ſpake vnto	Exo.xii.a
When Jeſus had ſpoken	John.xviii.a
¶ On Eaſter euen	
Yf ye be therfore ryſen	Colloſſ.iii.a
Upon an euenynge of the	Math.xxviii.a
¶ On Eaſter daye	
Pourge therfore the olde	i.Corin.v.b
And whan the ſabboth was	Mar.xvi.a
¶ On the mondaye	
But Peter openyd	Actu.x.d
And beholde two of them	Luke.xxiiii.b
¶ On the tewſdaye	
Ye men, and brethren, ye chyld.	Actu.xiii.d
Jeſus ſtode in the myd.	Luke.xxiiii.d
¶ On the wedniſdaye	
Ye men of Iſraell, why	Actu.iii.e
Afterwarde dyd Jeſus	John.xxi.a
¶ On the thurſdaye	
The aungell of the Lorde	Actu.viii.c
Mary ſtode without at	John.xx.b
¶ On the frydaye	
For as moche as Chriſt	i.Pet.ii.c
Then the eleuen diſcyples	Math.xxviii.d
¶ On the ſaterdaye	
Laye awaye therfore	i.Pet.ii.a
On the fyrſt daye of the	John.xx.a
¶ On the fyrſt ſondaye after Eaſter	
For all that is borne of	i.John.v.a
The ſame daye at nyght	John.xx.d
¶ On the ſeconde ſondaye after Eaſter	
Chriſt alſo ſuffred for	i.Pet.ii.d
I am the good ſhepeherde	John.x.b
¶ On the thyrde ſondaye after Eaſter	
Dearly beloued I	i.Pet.ii.c
After a whyle, and	John.xvi.c
¶ On the fourth ſondaye after Eaſter	
Euery good gyfte	Jaco.i.c
But nowe I go my waye	John.xvi.b
¶ On the .v. ſondaye	
And ſe that ye be doers	Jaco.i.d
Verely &c. whatſoeuer ye ſhall.	John.xvi.f
¶ On the mondaye	
Knowledge youre fautes	Jaco.v.d
Yf eny of you ſhall	Luke.xi.a
¶ On the teweſdaye	
I exhorte therfore	i.Timo.ii.a
And when Jeſus ſat ouer	Mar.xii.d
¶ On the wednyſdaye	
The multitude of the	Actu.iiii.g
Theſe wordes ſpake Jeſus	John.xvii.a
¶ On the Aſcencion daye	

The

The Table

The fyrſt treatyſe	Actu.i.a
Afterwarde he appeared	Mar.xvi.c
¶On the ſondaye after the Aſcencyon.	
Be ye therfore ſobre and	i.Pet.iiii.b
But whan the comforter	John.xv.d
¶On Wytſondaye euen	
It fortuned, whyle Apol.	Actu.xix.a
Yf ye loue me, kepe my	John.xiiii.b
¶On wytſondaye	
And whan the dayes	Actu.ii.a
Yf a man loue me	John.xiiii.c
¶On the mondaye	
And he commaunded vs	Actu.x.f
For God ſo loued the	John.iii.c
On the tewſdaye	
Whan the Apoſtles	Actu.viii.c
Verely, verely.&c. He that	John.x.a
¶On the wedniſdaye	
But Peter ſtepped vp	Actu.ii.c
No man can come vnto	John.vi.e
¶On the thurſdaye	
Then came Philip into a cytie	Actu.viii.a
Jeſus called the twelue	Luke.ix.a
¶On the frydaye	
Ye men of Iſraell, heare	Actu.ii.d
And it happened vpon a daye	Luke.v.d
¶On the ſaterdaye	
And the nexte Sabboth	Actu.xiii.f
And when he was ryſen	Luke.iiii.f
¶On trinite Sondaye	
After thys I loked, and	[illegible].iiii.a
Ther was a man of the	John.iii.a
¶On corpus Chriſti daye	
That whyche I delyuered	i.Corin.xi.d
For my fleſſhe is [illegible]	John.vi.f
¶On the fyrſt ſondaye after trinite	
God is loue, and he that	i.John.iiii.b
Ther was a certayne	Luke.xvi.e
¶On the ſeconde ſondaye after trinite	
Maruayle not my brethren	i.John.iii.c
A certayne man made	Luke.xiii.d
¶On the thyrde ſondaye after trinite	
Submyt your ſelues	i.Pet.v.b
Then reſorted vnto hym	Luke.x[illegible]
¶On the fourth ſondaye after trinite	
For I ſuppoſe that the	Roma.viii.[illegible]
Be ye therfore mercy	Luke.vi.[illegible]
¶On the .v. ſondaye after trinite	
In concluſyon be ye	i.Pet.iii.b
It came to paſſe that whan	Luke.v.a
¶On the .vi. ſondaye after trinite	
Knowe ye not, that	Roma.vi.a
For I ſaye vnto you.	Math.v.c
¶On the .vii. ſondaye.	
I ſpeake groſly be	Roma.vi.b
In thoſe dayes whan	Mar.viii.a
¶On the eyght ſondaye	
Therfore brethren	Roma.viii.e
Beware of falſe	Math.vii.b
¶On the .ix. ſondaye	
We ſhulde not luſt after	i.Cor.x.b
And he ſayde alſo vnto	Luke.xvi.a
¶On the .x. ſondaye	
Ye knowe that ye were	i.Cor.xii.a
And as he was come	Luke.xix.f
¶On the eleuenth ſondaye	
Brethren as partaynynge	i.Cor.xv.a
And he tolde thys	Luke.xviii.b
¶On the twelueth ſondaye	
Haue we ſuche truſt	ii.Cor.iii.a
And he departed	Mat.vii.b
¶On the .xiii. ſondaye	
To Abram and hys	Gala.iii.c
Happy are the eyes	Luke.x.d
¶On the .xiiii. ſondaye	
I ſaye walke in the ſprete	Gala.v.c
And it chaunſed as he	Luke.xvii.c
¶On the .xv. ſondaye	
Yf we lyue in the ſprete	Gala.v.d
No man can ſerue two	Math.vi.d
¶On the .xvi. ſondaye	
Wherfore I deſyre	Eph.iii.b
And it fortuned after	Luke.vii.b
¶On the .xvii. ſondaye	
I therfore whyche	Ephel.iiii.a
And it chaunſed	Luke.xiiii.a
¶On the .xviii. ſondaye	
I thanke my God	i.Corin.i.a
But when the Pharyſes	Math.xxii.d
¶On the .xix. ſondaye	
To be renewed	Ephel.iiii.a
He entred alſo	Math.ix.a
¶On the .xx. ſondaye	
Take hede therfore	Ephe.v.d
And Jeſus anſwered	Math.xxii.a
¶On the .xxi. ſondaye	
Fynally my brethren be ye	Ephel.vi.b.
And ther was a certayne	John.iiii.f
¶On the .xxii. ſondaye	
I thanke my God in	Philip.i.a
Therfore is the kyngdome	Math.xviii.a
¶On the .xxiii. ſondaye	
Brethren be followers	Philip.iii.d
Then went the Phariſes	Math.xxii.b
¶On the .xxiiii. ſondaye	
For thys cauſe we alſo	Colloſ.i.b
Whyle he thus ſpake	Math.ix.c
¶On the laſt ſondaye after trinite	
Beholde, the tyme come	Hiere.xxiii.b
After theſe thynges	John.vi.a
¶On the wedniſdaye in the Ember weke afore Myghelmaſſe	
Beholde the tyme com[illegible]	Amos.ix.d
And one of the company	Mar.ix.b
¶On the frydaye	
O Iſraell turne [illegible]	Oſee.xiiii.a
And one of the Pharyſes	Luke.vii.f
¶On the ſaterdaye	
For ther was a [illegible]	Hebr.ix.a
A certayne man ha[illegible]	Luke.xiii.d
¶In the dedicacion of the churche.	

The Table.

And I John ſawe the	Apocal.xxi.a
And he entered in, and	Luke.xix.a

¶ Here endeth the table of the Epiſtles and Goſpels of the Sondayes.

Here followeth the table of the Epiſtles & Goſpels whych are vſed to be red on dyuers ſayncte dayes in the yeare.

¶ On ſaynct Andrewes daye.	
For to beleue with	Roma.x.a
Jeſus walkynge by	Math.iiii.c
¶ On the concepcion of our Lady.	
As the vyne haue I	Eccle.xxiiii.c
The boke of the generacion	Math.i.a
¶ On S. Thomas the Apoſtles daye.	
Therfore are ye not	Ephe.ii.d
But Thomas one of	John.xx.f
¶ On candelmaſſe daye.	
Beholde. I wyll ſende	Malach.iii.a
And whan the dayes	Luke.ii.d
¶ On S. Mathias the Apoſtle.	
And in thoſe dayes Peter	Actu.i.c
In that tyme Jeſus	Math.xi.d
¶ On the daye of the Annunciacyon or gretynge of our Lady.	
Moreouer God ſpake vnto Ach.	Eſa.vii.b
And in the ſyxt moneth	Luke.i.c
¶ On S. Georges daye	
Counte it all maner ioye	Jacob.i.a
I am the true vyne	John.xv.a
¶ On S. Markes daye.	
But vnto euery one of	Ephe.iiii.a
I am the true vyne	John.xv.a
¶ On S. Philippe and Jacobs daye.	
Then ſhall the ryghteous	Sapi.v.a
And he ſayde vnto his	John.xiiii.a
¶ On the Natiuite of S. John Baptiſt.	
Herken vnto me ye	Eſa.xlix.a
Eliſabeths tyme came	Luke.i.f
¶ On S. Peter & Pauls daye.	
At the ſame tyme	Actu.xii.a
Jeſus came into the	Math.xvi.c
¶ On S. Mary Magdalenes daye.	
Who ſo fyndeth	Prouer.xxxi.b
And one of the Pharyſes	Luke.vii.f
¶ On S. James the Apoſtles daye.	
Nowe therfore ye are not	Ephe.ii.d
Then came to him	Math.xx.c
¶ On the Aſſumpcyon of oure Lady.	
In all theſe thynges	Eccle.xxiiii.b
It fortuned that as they	Luke.x.g
¶ On S. Bartylmewes daye.	
Nowe therfore ye are not	Ephe.ii.d
And there was a ſtryfe	Luke.xxii.c
¶ On the natiuyte of oure Lady.	
As the vyne haue I	Eccle.xxiiii.c
The boke of the generacyon	Math.i.a
¶ On S. Mathewes daye.	
The lykenes of foure	Ezech.i.b
And as Jeſus	Math.ix.a
¶ On S. Mighels daye.	
And he ſhewed it	Apocalyp.i.a
In that houre came the	Math.xviii.a
¶ On S. Lukes daye	
The lykenes of foure	Ezech.i.b
After this appoynted	Luke.x.a
¶ On S. Simon and Judes daye	
But we knowe that	Roma.viii.e
This commaunde I you	John.xv.e
¶ On all halowe daye	
And I ſawe another	Apocalyp.vii.a
Jeſus ſeynge the people	Math.v.a
¶ On all ſoules daye	
I wolde not brethren	i.Theſſa.iiii.b
Then ſayde Martha	John.xi.c

¶ The ende of the table.

The ende of the newe Teſtament:

and of the whole Byble, Fynyſſhed in July.
Anno. M.CCCCC.XL.

A domino factum eſt iſtud

This is the Lordes doynge,